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CLASSICAL DICTIONARY

OF GREEK AND ROMAN

BIOGRAPHY, MYTHOLOGY, AND GEOGRAPHY

BASED ON THE LARGER DICTIONARIES

BY THE LATE

SIR WILLIAM SMITH, DCL, LL D

Editor of the Latin English and English Latin Dictionaries

REVISED THROUGHOUT AND IN PART REWRITTEN BY

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WITH NUMEROUS MAPS AND ILLUSTRATIONS

LONDON

JOHN MURRAY, ALBEMARLE STREET

1899

PRINTED BY
SPOTTISWOODE AND CO, NEW STREET SQUARE
LONDON

P R E F A C E

THE *Classical Dictionary*, published more than thirty years ago, of which this book is a revision, was designed by the late Sir WILLIAM SMITH to include in a single volume as much of the information contained in his larger Dictionaries of Biography and Mythology, and of Ancient Geography, as would be serviceable for the upper forms of schools, and might make it useful also as a compendious book of reference for somewhat more advanced students

It was intended chiefly to elucidate the Greek and Roman writers usually read in schools, and to the characters and subjects dealt with in their works the greatest space was accordingly allotted, but a large number of shorter articles not included within those limits were added, as it was not considered expedient to omit any names connected with antiquity of which it is expected that some knowledge should be possessed by every person who aspires to a liberal education

The book has for many years been found useful for the object for which it was written, and it is hoped that a revision with the advantages of the new light thrown by the writings of more recent scholars and explorers will be no less serviceable at the present time

The design of this revised edition, projected by Sir WILLIAM SMITH more than two years ago, is much the same as that of the older work. It is intended for the use of the same class of students, as an aid in reading those Greek and Latin authors which will usually be studied by them. Hence the old limits are for the most part observed, and, as was then said, 'the historical articles include all the names of any importance which occur in Greek and Roman writers from the earliest times down to the extinction of the Western Empire in the year 476. Very few names are inserted which are not included in this period, but still there are some persons who lived after the fall of the Western Empire who could not with propriety be omitted in a Classical Dictionary. Such is the case with Justinian, whose legislation has exercised such an important influence upon the nations of Western Europe, with Theodoric, at whose court lived Cassiodorus and Boethius, and with a few others.' Among the literary articles has been included some notice, necessarily brief in many cases, of all Greek and Latin authors whose works are extant, and others who exercised an important influence upon literature, but whose writings have not come down to us. For those, however, who wrote only on

ecclesiastical subjects, the student is referred to the *Dictionary of Christian Biography*. It has been thought that it would be serviceable, and likely to encourage wider reading, to insert the more important ancient authorities (in literature) for each article. fuller references are generally to be found in the larger Dictionaries named above.

Since the publication of the older edition so much additional knowledge has been acquired in most branches of classical study that it has been found necessary, not merely to alter, but practically to rewrite many of the articles. This applies particularly to the articles on Mythology, and to many of those on Topography. Several new plans and maps have been inserted to illustrate the articles on those places which are most important in Greek and Roman literature. Among these are the map of the Troad and that of Syracuse, which is based upon one in Freeman's *Sicily*. For the alterations in the map of Athens, and for the description of the city, much help has been derived from Miss HARRISON's *Mythology and Monuments of Athens*, from Dr LOLLING's treatise, and from Professor GARDNER's *New Chapters in Greek History*, from which book also the plans of Tiryns, Eleusis, and Olympia, with much valuable information, have been taken. In altering the maps and plans of Rome, as well as in describing the topography, the Editor has been guided chiefly by Professor MIDDLETON's *Remains of Ancient Rome*. For the alterations in the map of the Roman Wall in Britain, and for other kind help, he is indebted to Mr HAVERFIELD. Several new cuts also have been substituted for those which were intended to illustrate the articles on mythology or on art.

Considerations of space have made it impossible to give any references to the modern authorities for each article, but it is thought that those who wish to make a fuller study of any matter which is here concisely treated will sometimes find useful a short Appendix which has been added to give a few of the more important and more accessible works in different branches of classical study. It must also serve to express obligations to the writers which the Editor could not acknowledge under the separate articles.

Throughout the progress of the work Sir WILLIAM SMITH constantly directed and supervised it with all his knowledge and patient carefulness up to the time of his death. The last part of the book has been deprived of the great advantage of his guidance.

G. E. MARINDIN

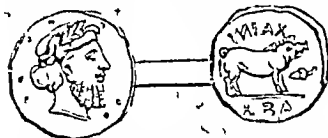
A CLASSICAL DICTIONARY

BIOGRAPHICAL, MYTHOLOGICAL, AND GEOGRAPHICAL

ABA

Aba [ABUS].

Abacaenum ('Αβάκαινον or 'Αβακαίνιος nr *Tripi*, Ru),



Obv, head of Zeus rct boar and acorn on the coins of

Abacaenum refer to the forest of oaks covering the neighbouring mountains and affording pasture to herds of swine (Diod' xix 65, 110)

Abae ('Αβαι 'Αβαίος nr *Esarché*, Ru), a town in the NW of Phocis, said to have been founded by the Argive Abas [ABAS, ABANTES] It possessed a temple and oracle of Apollo (Soph *Oed T* 899), hence surnamed *Abacus* The temple was destroyed in the invasion of Xerxes, and a second time in the sacred war it was rebuilt by Hadrian (Hdt i 46, viii 27, 38, 134; Paus x 35)

Abalus, said by Pytheas to be an island in the northern ocean, where amber was found, probably a portion of the Prussian coast upon the Baltic (Plin xxxvii § 35, Diod v 23)

Abantes ('Αβαντες), the ancient inhabitants of Euboea (Hom *Il* ii 536), hence called *Abantis* and *Abantias* (Eur *Herc Fur* 185; Plin iv § 64) Hence *Abantius*, *Euboean* (Stat *S* iv § 46) The Abantes are said to have first settled in Phocis, where they built Abae, and afterwards to have crossed over to Euboea The Abantes of Euboea assisted in colonising several Ionic cities of Asia Minor (Hdt i 146)

Abantiades, Abantias [ABAS]

Abantiadas ('Αβαντιάδας), murdered Clinias, the father of Aratus, and became tyrant of Sicyon, b c 264 (Plut *Aiat* 2, Paus ii 8, 2)

Abaris, idis, acc Abarim ('Αβαρις, ιδος) 1 A Hyperborean priest of Apollo who came to Greece, while his own country was visited by a plague, about b c 570 His history is mythical he is said to have taken no earthly food, and to have ridden on his arrow, the gift of Apollo, through the air He cured diseases by incantations, and delivered the world from a plague Oracles and charms under his name

ABDERA

passed current in later times (Hdt iv 36; Plat *Charm* p 158, Paus iii 13, 2)—2 Or *Avaris*, the fortified camp of the Hyksos during their occupation of Egypt, on the E of the Pelusiac branch of the Nile (Joseph *c Apion* i 14) Hence *Abaritānus* (Plin xvi 172)

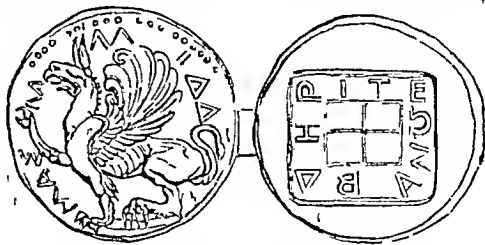
Abarnis ('Αβανίς or 'Αβανρος 'Αβανεύς), a town near Lampsacus on the Asiatic side of the Hellespont (Xen *Hell* ii 1, 29)

Abas, antis ('Αβας, αντος), twelfth king of Argos, son of Lynceus, grandson of Danaus, and father of Acrisius When he informed his father of the death of Danaus, he was rewarded with the shield of his grandfather, which was sacred to Hera This shield performed various marvels It was gained by Aeneas ('magni gestamen Abantis,' Verg *Aen* iii 286) Abas is described as a successful conqueror and the founder of Abte in Phocis [ABTE] Hence (i) *Abantēus*, adj (Ov *M* iv 164) (ii) *Abantiādēs* ('Αβαντιάδης), a descendant of Abas, his son Acrisius (Ov *M* iv 607), his great grandson Perseus; by Danae, daughter of Acrisius (Ov *M* iv 678, *Am* iii 12, 24) (iii) *Abantias*, idis ('Αβαντίας, ιδος), a female descendant of Abas, i e Danae [DANAE]

Abātos, i, f ('Αβατος, i e inaccessible), a rocky island in the Nile, near Philae (Sen *Q N* iv 2, 7, Luc x 323)

Abbassus, a town of Phrygia (Liv xxxiii 15).

Abdēra (τὰ 'Αβδήρα, Abdera, ae, f, and Abdera, orum, n 'Αβδηρίτης, Abderites and



Obv, a griffin as symbol of Apollo's worship Callidanas as the magistrate of the year rct 'Αβδηρεων Eur rounding a square

Abdērita, ae, m) 1 A town of Thrace, near the mouth of the Nestus According to mytho-

logy, it was founded by Heracles in honour of **ABDERUS**, but according to history, it was colonised first by Timesius of Clazomenae about *n c* 656, and a second time by the inhabitants of Teos in Ionia, who settled there after their own town had been taken by the Persians 544 (Hdt i 168). Abdera was a flourishing town when Xerxes invaded Greco (Hdt vi 120), and continued a place of importance under the Romans, who made it a free city. It was the birthplace of Democritus, Protagoras, and Anaxarchus, but in spite of this its inhabitants passed into a proverb for stupidity (Juv x 50, Mart x 25, 4, Cic *Att* iv 16 (17), vi 7). Hence **Abdēritānus**, *stupid* (Mart i c) — 2 (*Abda*), a town of Hispania Baetica on the coast, founded by the Phoenicians (Strab p 157, Plin iii § 8).

Abdērus (*Ἀβδηρος*), a favourite of Heracles, torn to pieces by the mares of Diomedes (Apollon ii 5) [**ABDERA**].

Abdōlōnymus or **Abdālōnymus**, also called **Ballonymus** (Diod xvii 46), a gardener, but of royal descent, made king of Sidon by Alexander the Great (Curt i 1, 19, Just vi 10, 8).

Abella or **Avella** (**Abellinus** *Avella vecchia*), a town of Campania, not far from Nola, founded by the Chalcidians in Euboea (Just xx 1), afterwards an Oscan town, was celebrated for its apples, whence Virgil (*Aen* vi 740) calls it *malifera*, and for its great filberts (cf. Sil viii 545), *nucēs Avellānae* (Plin xv § 88).

Abellinum (**Abellinas** *Avellino*), a town of the Hirpini in Samnium (Plin iii § 63). Plin (iii § 105) speaks of two towns of this name 'Abellinates cognomine Protropi' and 'Abellinates cognomine Marsi'.

Abelox, **Abeluz**, or **Abilyx** (*Ἀβιλύξ*) a Spaniard of noble birth, who betrayed the Spanish hostages at Saguntum to the Roman generals (Liv xvi 22, Pol iii 98, &c).

Abeōna (from *abeo*) and **Adeōna**, Roman goddesses who protected children in their first attempts to walk (Aug *Civ Dei* ii 21, vii 3).

Abgārus, **Acbārus**, or **Augārus** (*Ἀβγαρος*, *Ἀκβαρος*, *Ἀγβαρος*), a name common to many rulers of Edessa, the capital of Osroene in Mesopotamia (Tac 4 vi 12). Of these rulers one is supposed by Eusebius (*HE* i 93) to have been the author of a letter written to Christ, which is believed to be spurious.

Abia (ἡ *Ἀβία* nr *Zarnata*), a town of Mesenia, on the Messenian gulf, said to have been the same as the Irc of the Iliad (ix 292), and to have been called Abia after Abin, the nurse of Hyllos, a son of Hercules. Subsequently it belonged to the Achaeans Lenguio, and existed in the time of Hadrian (Paus iv 30, Pol xv 1).

Abii (*Ἀβιοί*), a Thracian tribe mentioned by Homer (*Il* viii 6) as the justest of men (Strab p 296). At a later time they are described as a Scythian people in Asia (Curt vi 6, 11, Arr *An* i 1, Amm xviii 6, 58).

Abila (τὰ *Ἀβίλα* *Ἀβιληνός*) 1 A town of Coele Syria on the eastern slope of Anti Libanus, afterwards called Claudionopolis, the capital of the tetrarchy of Abilēno — 2 A town in the Decapolis.

Abisāres (*Ἀβισάρης*), also called **Embisarus** (Diod xvii 90), an Indian king beyond the river Hydaspes, sent embassies to Alexander the Great (Curt viii 43, 13, ix 1, 7, x 3, 20, Arr *An* v 8, 3, 20, 5).

Abba Mons, the range of hills covered by 'Ach Forest in Germany, in which the Huns (Tac G 1, Plin iv § 79). Hence

Abnoba **Diann**, or simply **Abnoba** the goddess of this mountain (Orelli, *Inscr* 1986, 4974).

Abōnitēchos (*Ἀβώντιος*), a town of Paphlagonia on the Black Sea, with a harbour, afterwards called Ionopolis (*Ἰωνόπολις*), whence its modern name *İnebolu*, the birthplace of the pretended prophet Alexander, of whom Lucian has left us an account (Strab p 515).

Aborigines, the original inhabitants of a country, equivalent to the Greek *αυτόχθονες*. But the Aborigines in Italy are in the Latin writers an ancient people who originally dwelt in the mountain districts round Reate, and drove the Saeuri out of Latium, where they took the name of Latini from their king Latinius (Dionys i 9, 60, Liv i 12, Sall *Cat* 6, Var. *L L* v § 53, Cic *Rep* ii 3). We find, in the neighbourhood of Reate, a district called the *Cicolano*, vestiges of ancient cities which, from the polygonal style of their construction, have been referred to a very early period.

Aborrhās [*Ἀβόρρας*].

Abtradātas (*Ἀβτραδάτας*), a king of Susa and an ally of the Assyrians against Cyrus, whose history and that of his wife Panthea are told in Xenophon's *Cyropaedia* (i 1, 3 vi 1 31, &c).

Abriecatūi, a Gallic tribe (Plin iv § 107), whence the modern *Abrianches*.

Abrocōmas (*Ἀβροκόμας*), a satrap of Artabates Mnenon sent with an army to oppose Cyrus on his march into Upper Asia, *n c* 401. He retreated before Cyrus (Xen. *An* i 5, 20, &c).

Abrocōmes son of Darius, slain at Thermopylae (Hdt vi 225).

Abroñichus (*Ἀβρόνιχος*) an Athenian served in the Persian war, *n c* 480, subsequently sent as ambassador to Sparta with Themistocles and Aristides (Hdt viii 21, Thuc i 91).

Abrotōnum, mother of *Thilastocifis* (Plin *Them* 1).

Abrotōnum (*Ἀβρότοις*), a Phoenician city on the coast of N Africa, between the Sirtes, identified with Sabrāta though Plin makes them different places (Strab p 875, Plin v § 27). It formed with Oea and Leptis Magna, the African Tripolis.

Absyrtides or **Apsyrtides**, see *insulae* (*Ἀψυρτίδες* *Cherso* and *Osero*), two islands off the coast of Illyricum (Strab p 315, Plin iii § 151) [**ABSURTUS**].

Absyrtus or **Apsyrtus** (*Ἀψυρτος*), son of Aetes, king of Colchis, and brother of Medea. There are two accounts of his death. 1 According to one, Absyrtus was taken, when a small child, by Jason and Medea on their flight from Colchis and was murdered by Medea and his body cut in pieces, that her father might thus be deterred by gathering them. To this, the place where this horror was committed, was believed to have derived its name from *τεμαίω*, 'cut' (Ov. *Tr* iii 9 5, *Her* vi 129, vii 113, Cic *Leg Man* 9, 22). 2 According to another tradition Absyrtus, when a young man, was sent out by his father in pursuit of Medea. He overtook her in certain islands off the Illyrian coast, where he was slain by Jason (Hvgm *I* 23, 26). Absyrtus is called by some writers Aegaleus (Pacuv. ap. Cic *N D* iii 19, 48, Diod iv 45, Just. viii 3).

Abūlites (*Ἀβουλίτης*), satrap of Susiana surrendered Susa to Alexander, who restored to him the satrapy, but he and his son Oxyathres were afterwards executed by Alexander (Arr *An* iii 16, vii 4, Curt i 2, Diod xvi 65).

Aburnus Valens [*Ἀβυρνός*].

Abus (δ *Ἀβος*) or **Abā** (Plin v § 83) a mountain in Armenia, identified with the *Abarat* of Scripture (Strab pp 527, 531).

Abus (*Humber*), a river in Britain

Abydēnus (*Ἀβυδηνός*),* a Greek historian of uncertain date, wrote a history of Assyria in the Ionic dialect, valuable for chronology. The fragments are given by Muller, *Fragm Hist Graec* iv 278.

Abȳdos (*ἡ Ἀβυδος*, *Abydum*, *Plin* v § 141, *Ἀβυδηός*, *Abydenus*) 1 A town of the Troad on the Hellespont, and a Milesian colony (*Thuc* viii 61) nearly opposite to Sestos, but a little lower down the stream. It is mentioned as an ally of the Trojans (*Il* ii 836). The bridge of boats which Xerxes constructed over the Hellespont, B.C. 480, commenced a little higher up than Abydos, and touched the European shore between Sestos and Madytus (*Herod* vii 33). In 411 *Abidus* revolted from Athens (*Thuc*



Coin of Abydos
Obv. Artemis rev. eagle

viii 62). On the conclusion of the war with Philip (B.C. 196), the Romans declared *Abydus*, with other Asiatic cities, to be free (*Liv* xxxiii 80). The names of *Abydus* and *Sestos* are coupled together in the story of *Hero* and *Leander*, who is said to have swum across the channel to visit his mistress at *Sestos*. Hence *Leander* is called *Abydenus* (*On H* xviii 1, *Stat* S 1, 2, 87). *Abydus* was celebrated for its oysters (*ostriter*, *Verg* G i 207). —2 (Nr *Arabab el Matfoun* and *El Birbeh*, Ru.), a city of Upper Egypt, near the W bank of the Nile, once second only to Thebes, but in *Strabo's* time (A.D. 14) a small village. It had a temple of *Osiris* and a *Memnonium*, both still standing, and an oracle. Here was found the inscription known as the *Table of Abydos*, which contains a list of the Egyptian kings (*Strab* p 813 sq, *Plut* *Is et Osir* 18, *Plin* v § 60).

Abȳla or **Abila Mons** or **Columna** (*Ἀβύλη* or *Ἀβίλη* *στῆλη* or *ὄρος* *Jebel Zutoit*, i.e. *Apes' Hill*, above *Ceuta*), a mountain in Mauretania Tingitana, forming the E extremity of the S or African coast of the *Fretum Gaditanum*. This and *M. Calpe* (*Gibraltar*), opposite to it on the Spanish coast, were called the *Columns of Hercules*, from the fable that they were originally one mountain, which was torn asunder by *Heracles* (*Strab* p 829, *Mel* ii 6).

Acacallis (*Ἀκακάλλης*), daughter of *Minos*, by whom *Hermes* begot a son *Cydon*, and *Apollo* a son *Violetus*, as well as other children. *Acacallis* was in *Crete* a common name for a narcissus (*Paus* viii 52, 2, *Athen* xi p 681).

Acacēsium (*Ἀκακήσιον*, *Ἀκακήσιος*), a town of *Arcadia*, at the foot of a hill of the same name (*Paus* viii 3, 2, 27, 1, 36, 10).

Acacēsius (*Ἀκακήσιος*), a surname of *Hermes* (*Callim Hym in Dian* 143), for which *Homer* (*Il* xvi 185, *Od* xiii 10) uses the form *ἀκάκητα* (*ἀκακήτης*). Some derive it from the town of *Acacesium*, others from *κακός*, the god who cannot be hurt, or who does not hurt. It is also given to *Prometheus* (*Hes Theog* 614), whence it may be inferred that its meaning is delivered from evil.

Acacētes [*ACACESIUS*]

Acadēmīa or *ia* (*Ἀκαδήμεια* or *Ἀκαδήμια*, also *Academīa* in the older Latin writers), a piece of land on the *Cephus*, 6 stadia from *Athens*, originally belonging to the hero *Acadēnus* (*Plut Thes* 32), and subsequently a gymnasium, adorned by *Cimon* with plane and olive plantations, statues, and other works of art (*Diog Laert* iii 7, *Plut Cim* 13, *Paus* i 29, 3). Here taught *Plato*, and after him his followers, who were hence called the *Academici*, or *Academic philosophers* (*Cic de Or* i 21, 98, *Fin* i 1, 1). When *Sulla* besieged *Athens* in B.C. 87, he cut down the plane trees in order to construct his military machines (*Plut Sull* 12, *App Mithr* 80), but the place was restored soon afterwards. *Cicero* gave the name of *Academia* to his villa near *Puteoli*, where he wrote his '*Academica*'. He had another *Academia* in his *Tusculan villa* (*Cic Tusc* ii 3, 9, iii 3, 7, *ad Att* i 4, 3).

Acadēmīci [*ACADEMIA*]

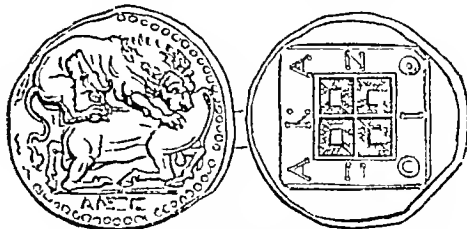
Acadēmūs (*Ἀκᾶδημος*), an Attic hero, who betrayed to *Castor* and *Pollux*, when they invaded *Attica* to liberate their sister *Heleu*, that she was kept concealed at *Aphidnae*. For this the *Lacedaemonians*, whenver they invaded *Attica*, spared the *Academy* (*Plut Thes* 32, *Theogn* 975, *Hor Ep* ii 2, 45).

Acalandius (*Ἀκάλανδρος*, *Calandrio*), a river in *Lucania*, flowing into the gulf of *Tarentum* (*Plin* iii 97, *Strab* p 280).

Acāmas (*Ἀκάμας*) 1 Son of *Theseus* and *Phaedra*, accompanied *Diomedes* to *Troy* to demand the surrender of *Helen* (*Diod* iv 62). He was one of the Greeks concealed in the wooden horse at the taking of *Troy* (*Verg Aen* ii 262). The promontory of *Acamas* in *Cyprus* (*Plin* v § 129), the town of *Acamantium* in *Phrygia*, and the Attic tribe *Acamantis*, derived their names from him (*Paus* i 5, § 2). He was the tribe hero of the *Cecamiacae* according to an inscription (*Mitt* iv 8). —2 Son of *Antenor* and *Theano*, slain by *Meriones* (*Il* ii 823, xii 100, xiv 476, xvi 342). —3 Son of *Enssorius*, a leader of the *Thracians* in the *Trojan war* (*Il* ii 844, v 462), slain by the *Telamonian Ajax* (*Il* vi 8).

Acanthus (*Ἀκάνθος*), a *Lacedaemonian*, victor in the Olympic games in *Ol* 15 (B.C. 720), the first who ran quite naked (*Paus* v 8, 3, *Dionys* vii 72, cf *Thuc* i 6).

Acanthus 1 (*Ἀκάνθος*, *Ἀκάνθιος*, *Acanthus Enisso*), a town on the isthmus connecting the peninsula of *Aeaea* with *Chalcidice*, and about 1½ mile above the canal of *Xerxes* [*Ἀτμος*]. It was founded by a colony from *Andros*. *Xerxes* stopped here on his march into *Greece* (B.C. 480). It surrendered to *Brasidas* 424 and its independence was guaranteed in



Coin of Acanthus
Obv. lion killing a bull rev. Ἀκανθέν with a square

the treaty of peace made between *Athens* and *Sparta*. It afterwards became subject to *Macedonia*. In the war between the *Romans* and *Philip* (200) *Acanthus* was taken and plundered.

by the fleet of the republic. On the coin of Acarnthus figured above is a lion killing a bull, which justifies the account of Herodotus (vii 125), that on the march of Xerxes from Acarnthus to Therme, lions seized the camels which carried the provisions (Hdt vii 115 seq, 121 seq, Thuc iv 84 seq, v 18, Xen *Hell* v 2, Liv xxxi 45, Strab p 380). —2 (*Dashour*), a city of Egypt, on the W bank of the Nile, 120 stadia S of Memphis, with a temple of Osiris, so called from a sacred enclosure composed of the Acarnthus (Strab p 809, Diod i 97).

Acarnān (Ἀκαρνάν, ā os), one of the Epigoni, son of Alcmaeon and Callirhoe, and brother of Amphoterus. Their father was murdered by Phlegus when they were young, and Callirhoe prayed to Zeus to make her sons grow quickly, that they might avenge their father's death. When they grew up, they slew Phlegus, and went to Epirus, where Acarnan founded the state called after him Acarnania (Thuc ii 102, Apollod in 3, 5, Ov *M* iv 413).

Acarnānia (Ἀκαρνανία, Ἀκαρνάν, ānos, Acarnan, īnis, acc īna, pl ānas, Liv xxxi 11, 6, *Ejnt* 53 adj Ἀκαρνανίος, Acarnīnicus), the most westerly province of Greece, was bounded on the N by the Ambracian gulf, on the W and SW by the Ionian Sea, on the NE by Amphiloehia, which is sometimes included in Acarnania, and on the E by Aetolia. It contained about 1,571 square miles. Its chief river is the Achelous, hence called 'amis Acarnanum' (Sil It in 12) and 'amis Acarnanum' (Ov *M* viii 569) the river god is represented on the coins of Acarnania as a bull with the



Coin of Acarnania.
Obv. head of river god Achelous rev. Apollo

head of a man [ACHELOUS]. The name of Acarnania does not occur in Homer. In the most ancient times the land was inhabited by the Taphi, Teleboae, and Leleges, and subsequently by the Curetes, who emigrated from Aetolia and settled there (Strab p 465). At a later time a colony from Argos, said to have been led by ACARNAN, the son of Alcmaeon, settled in the country. In the seventh century B.C. the Corinthians founded several towns on the coast. The Acarnanians first emerge from obscurity at the beginning of the Peloponnesian war, B.C. 431, when they sided with the Athenians (Thuc iii 105 seq). They were then a rude people, living by piracy and robbery, and they always remained behind the rest of the Greeks in civilisation and refinement. They were good slingers, and are praised for their fidelity and courage. They espoused the side of Philip in his war with the Romans (Liv xxviii 16, 17). The different towns formed a League with a Strategus at their head in the time of war; the members of the League met at Stratost, and subsequently at Thyrion or Leucas. Under the Romans Acarnania formed part of the province of Epirus.

Acastus (Ἀκάστος), son of Pelias, king of Iolcus, one of the Argonauts (Apoll Rhod ii 100). He also took part in the Calydonian hunt

(Ov *M* viii 306). His sisters were induced by Medea to cut up their father and boil him, in order to make him young again, whereupon Acastus drove Jason and Medea from Iolcus, and instituted funeral games in honour of his father (Paus iii 18, 9, Apollod i 9, 27, Ov *M* viii 297, seq vi 409). During these games Astydama, the wife of Acastus, also called Hippolyte (called by Horace, *Od* iii 7, 17, *Magnessa*, from Magnesia in Thessaly, to distinguish her from the Amazon), fell in love with Pelcus, who refused to listen to her addresses, whereupon she accused him to her husband of having attempted her dishonour (Pind *Nem* iv 56, v 25). Afterwards, when Acastus and Pelcus were hunting on mount Pelion, Acastus took his sword from him when he had fallen asleep. He was in consequence nearly destroyed by the Centaurs, but he was saved by Chiron or Hermes, returned to Acastus, and killed him together with his wife.

Acchārus [AIGURUS]

Acca Larentia (not Laurentia), a mythical woman in early Roman story, connected with the legends of Romulus and Hercules. (i) According to one account she was the wife of the shepherd Faustulus, and the nurse of Romulus and Remus after they had been taken from the she-wolf. She was the mother of twelve sons, and when one of them died Romulus stepped into his place, and took in conjunction with the remaining eleven the name of Fratres Arvales. From the play upon the words *lupus* and *lupa*, she was also represented as a prostitute (*lupa*), who left the property she gained in that way to the Roman people. A festival, *Larentalia* [or *Larentinālia*] was celebrated in her honour on the 23rd of December by the Flamen Quirinalis as the representative of Romulus in the Velabrum, where she died (Gell vii 7, 7, Plin viii § 6, Ov *F* iii 57, Macrob i 10, 11, Varr *L L* vi 23, Liv i 4). (ii) According to another account, in the reign of Romulus or Ancus Martius a servant (*accitius*) of the temple of Hercules invited the god to a game of dice, promising that if he should lose the game he would treat the god with a repast and a beautiful woman. When the god had conquered the servant, the latter shant up Acca Larentia with the surname *Fabula* or *Paula*, a beautiful prostitute, together with a well-stored table in the temple of Hercules. On the following morning the god advised her to gain the affections of the first wealthy man she should meet. She succeeded in making Tarrutius or Carutius, an Etruscan, love and marry her. After his death she inherited his large property, which she left to the Roman people (Gell vii 7, 6, Macrob i 10, 12, 16, Plut *Rom* i, 5, *Qu R* 35, Lactant i 20, 5, August *CD* vi 7). The name *Acca* probably signifies mother (cf *Skr akka*), and the epithet *Larentia* probably refers to the 12 Lares or Arvales.

L Accius or **Attius**, an early Roman tragic poet, son of a freedman, born B.C. 170, lived to a great age. Cicero, when grown up, conversed with him (*Brut* 28). His tragedies were chiefly imitated from the Greeks, but he also wrote some on Roman subjects (*Prætextata*), one, entitled *Brutus*, was probably in honour of his patron D. Brutus (Cic *Arch* 11, 27, *Leg* ii 21, 54, *Phil* i 15, 36, ii 3, 31, *ad Att* vii 5). We possess only fragments of his tragedies, but they are highly spoken of by ancient writers (Cic *Plane* 24, 59, *Sest* 56, 120, *Hor Ep* i 1, 56). He also wrote *Annales* in verse, containing the history of Rome, and three prose works, 'Libri

Didaseaheon,' apparently a history of poetry. The fragments of his tragedies are given by Ribbeck, *Tragic Lat Reliq*, and those of the Didaseaheon by Madvig, Hafn 1851

Acco, a chief of the Senones in Gaul, induced his countrymen to revolt against Caesar, B.C. 53, by whom he was put to death (*B G* vi 4, 44)

Accia, a town of Apulia (*Liv* xxiv 20)

Acē [PROLEPIS]

Acerbas, a Tyrian priest of Heaacles, who married Elissa, the sister of king Pygmalion (*Justin* xiii 4). In the narrative of *Justin*, Acerbas is the same person as Selaenus, and Elissa the same as Dido in *Virgil* (*Aen* i 343 seq.), of whom the same tale is told [*Dido*]

Acerrae (Acerrinus) 1 (*Acerra*), a town in Campania on the Clamnis, received the Roman franchise in B.C. 982. It was destroyed by Hannibal, but was rebuilt (*Liv* xiii 17, xiiii 3). It suffered from the frequent inundations of the Clamnis (*Verg G* ii 225, *Sil It* viii 357)—2 (*Gerra*), a town of the Insubres in Gallia Transpadana on the *Adda*, a fortified place (*Pol* ii 34, *Plut Marc* 6, *Strabo* p. 217)—3 A town of Umbria with the epithet Vitruae (*Plin* iii § 114)

Acerronia, drowned in B.C. 59, when an attempt was made to drown Agrippina, the mother of Nero (*Tac Ann* xiv 4, *Dion Cass* lvi 13)

On Acerronius Proculus, consul A.D. 37, in which year Tiberius died (*Tac Ann* vi 45, *Suet Tib* 78)

Aces ('Αλγες), a river in central Asia, E. of the Caspian (*Hdt* iii 117)

Acēsās ('Ακεσās), born at Salamis in Cyprus, famed for weaving cloth with variegated patterns. He and his son Helicon were the first who made a peplos for Athena Polias (*Ath* p. 18), which is mentioned by Euripides (*Hec* 468) and Plato (*Euthyphr* § 6)

Acēsīnes ('Αεσίνης) 1 (*Chenaub*), a river in India, into which the Hydaspes flows, and which itself flows into the Indus (*Air An* i 20, 13, *Strab* p. 692, 'Αεσίνης, *Diod* ii 37, *Plin* vi § 71, xvi § 162)—2 (*Cantara*), a river in Sicily, near Tauromenium (*Thuc* iv 25), called by *Pliny* (ii § 88) *Asines*

Acesta [SEGESTI]

Acestes ('Αεστης, Αἴγιστος), son of a Trojan woman, Egesta or Segesta, sent by her father to Sicily, that she might not be devoured by the monsters which infested the territory of Troy. In Sicily the river god Crimisus begot by her a son Acestes, who founded the town of Acesta or Segesti. Aeneas, on his arrival in Sicily, was hospitably received by Acestes (*Verg Aen* i 550, i 35, *On M* viii 88). *Dionysius* (i 52) has a different legend

Acēstor ('Ακεστωρ) 1 Surnamed *Sacas*, on account of his foreign origin, a tragic poet at Athens, and a contemporary of Aristophanes (*Av* 31, *Iesp* 1216)—2 A sculptor of Croesus, about B.C. 452 (*Paus* vi 17, 2, v 15, 4)

Achaei ('Αχαιοί) are represented as descendants of Achaëus, the son of Xuthus and Cranaë, and consequently the brother of Ion and grandson of Hellen (Apollon i 7, 8, *Strab* 383, *Paus* vii 1, 2). There was no broad distinction of race between them and the Hellenes, whose name afterwards prevailed. Like the Hellenes, they were confined to the western side of the Aegean, except that *Od* vii 175 mentions them in Crete. [For the supposed Achaëans on Egyptian monuments of the 14th cent. B.C. see AEGYPTUS.] In the heroic age they are found in the southern part of Thessaly [*ACHAIA*, 1], and also in the eastern part of Pelo-

ponnesus, more especially in Aigis and Sparta. *Homer* describes them as a brave and warlike people, and calls the Greeks in general Achaëans or Panachaëans (*Παναχαιοί*, *Il* ii 404, vii 78, &c). In the same manner Peloponnesus, and sometimes the whole of Greece, is called by the poet the Achaëan land ('Αχαιὶς γαῖα, *Il* i 251, *Od* xiii 249). So also the Roman poets use Achaia and the derivative adjectives as equivalent to Greece and Grecian (*On M* viii 268, v 306, *Verg Aen* ii 462, *Juv* viii 61). On the conquest of Peloponnesus by the Dorians, after the Trojan war, the Achaëans were driven out of Argos and Laconia, and those who remained behind were reduced to the condition of a conquered people. Most of the expelled Achaëans, led by Tisamenus, the son of Orestes, proceeded to the northern coast of Peloponnesus, which was called simply Aegialus (Αἰγιαλός) or the 'Coast,' and was inhabited by Ionians. The latter were defeated by the Achaëans and crossed over to Attica and Asia Minor, leaving their country to their conquerors, from whom it was henceforth called Achaia (*Strab* p. 383, *Paus* vii 1, *Pol* ii 41, *Hdt* i 115) [*ACHAIA*]

Achaemēnēs ('Αχαμενης) 1 Ancestor of the Persian kings, who founded the family of the *Achaemenidae* ('Αχαμενίδαι), which was the noblest family of the Pasagadae (*Hdt* i 125, iii 75, vii 11, *Hoi Od* ii 12, 21). The Roman poets use *Achaemenius* in the sense of Persian (*On M* ii 212, *Hor Carm* iii 1, 44)—2 Son of Darius I, governor of Egypt, commanded the Egyptian fleet in the expedition of Xerxes against Greece, B.C. 480. He was killed in battle by Inarus the Libyan, 460 (*Hdt* iii 12, vii 7, 97, *Diod* xi 74)

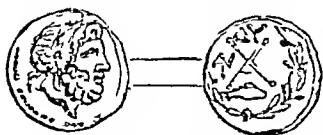
Achaemēnides, or Achēmēnides, a companion of Ulysses who left him behind in Sicily when he fled from the Cyclops. Here he was found by Aeneas (*Verg Aen* iii 614, *On M* viii 161, *Pont* ii 2, 25 and 167)

Achaëus ('Αχαιός) 1 Son of Xuthus, the mythical ancestor of the Achaëi—2 Of Eleina in Euboea, a tragic poet, born B.C. 484. In 447, he contended with Sophocles and Euripides, and though he brought out many dramas, he only gained the prize once. In the satirical drama he possessed considerable merit (*Diog Laert* ii 133, *Athen* p. 451, *On Ib* 543). The fragments have been published by Ulrichs (1834) and Rauch, *Trag. Graec. Fragm.* (1856)—3 A later tragic poet, a native of Syracuse, wrote ten tragedies—4 Governor under Antiochus III. of all Asia W. of mount Taurus, revolted against Antiochus, and was put to death, B.C. 214 (*Pol* iv 51, 68, viii 17, seq., *On Ib* 301)

Achāia (Αχαια, Ion 'Αχαιή 'Αχαιός, Achaëus, Achiūs, fem and adj 'Αχαιάς, Achiās, Achiūs, Adj 'Αχαιικός Achiāens, Achiūs)

A district in the S. of Thessaly, in which Phthia and Hellas were situated, the original abode of the Achaëans, who were hence called Phthiotan Achaëans ('Αχαιοί οἱ Φθιώται) to distinguish them from the Achaëans in the Peloponnesus. It was from this part of Thessaly that Achilles came (*Il* ii 684). This district retained the name of Achaia in the time of Herodotus (vi 173, 197), and the inhabitants of Phthia were called Phthiotan Achaëans till a still later period (*Thuc* viii 3)—2 A province in the N. of Peloponnesus, extended along the Corinthian gulf from the river Loussus, a little S. of the promontory Araxus, which separated

it from Elis, to the river Sythas, which separated it from Sicyonia. On the S it was bordered by Arcadia, and on the SW by Elis. Its greatest length along the coast is about 65 English miles; its breadth from about 12 to 20 miles. Its area was about 650 square miles. Achaia is thus only a narrow strip of country, lying upon the slope of the northern range of Arcadia, through which are deep and narrow gorges, by which alone Achaia can be invaded from the south. From this mountain range descend numerous ridges running down into the sea, or separated from it by narrow levels. The original inhabitants were Pelasgians, called Aegialeis (Αἰγιαλεῖς), or the 'Coast-Men,' from AEGIALUS or AEGIALIA (Αἰγιαλός, Αἰγιαλεία, *Il* ii 575, *Paus* vii 1, 1, *Strab* p 383), the ancient name of the country, though some writers sought a mythical origin for the name, and derived it from Aegialeus, king of Sicyonia (*Hdt* vii 94, *Paus* vii 1). The Ionians subsequently settled in the country, from which they were expelled by the Achaeans, whence the country was called Achaia [ACHAEI]. The Achaei settled in 12 cities: Pellene, Aegina, Aegae, Bura, Helice, Aegium, Rhyphae, Patrae, Pharae, Olenns, Dyme, and Tritaea (*Hdt* i 145). Leontum and Ceryneia were afterwards substituted for Rhyphae and Aegae. These cities are said to have been governed by Tisamenus and his descendants till Ogyges, upon whose death a democratical form of government was established in each state, but the twelve states formed a league for mutual defence and protection. In the Persian war the Achaei took no part, and they had little influence in the affairs of Greece till the time of the successors of Alexander. In B.C. 281 the Achaei, subject to the Macedonians, renewed their ancient league to combine the states of the Peloponnesus for the purpose of shaking off the Macedonian yoke. This was the origin of the celebrated Achaean League. It at first consisted of only four towns, Dyme, Patrae, Tritaea, and Pharae, but was subsequently joined by the other towns



Coin of Achaia
Obr. head of Zeus wearing
of ΔΥ in laurel crown
standing for Dyme

of Achaia with the exception of Olenns and Helice. It did not, however, obtain much importance till 251, when Aratus united to it his native town, Sicyon. The example of Sicyon was followed by Corinth and many other towns in Greece, and the League soon became the chief political power in Greece. It was undoubtedly a misfortune that Aratus rejected a union with Sparta and sought the aid of Macedon (see further under ARATUS, CLEOMENES, PHILOPOEMEN). In the following century the Achaei declared war against the Romans, who destroyed the League, and thus put an end to the independence of Greece. Corinth, then the chief town of the League, was taken by the Roman general Mummius, in B.C. 146. The different states composing the Achaean League had equal rights. The assemblies of the League were held twice a year, in the spring and autumn, in a grove of Zeus Homagryus near Aegium. At these assemblies all the business of the League was conducted, and at the spring meeting the public functionaries were chosen. These were — 1 a Strategus (στρατηγός) or General, and an Hipparchus (ἱππαρχος)

or commander of the cavalry, 2 a Secretary (γραμματεὺς), and 3 ten Demurgi (δημουργοί, also called ἄρχοντες), who appear to have had the right of convening the assembly. — 3 The Roman province, including the whole of Peloponnesus and the greater part of Hellas proper with the adjacent islands. It is usually stated by modern writers that the province was formed on the conquest of the Achaeans in B.C. 146, but it is more probable that the south of Greece was first made a separate province by Julius Caesar since the first governor of the province of whom any mention is made was Serv. Sulpicius, and he was appointed to this office by Caesar (*Cic ad Fam* vi 6 § 10). In the division of the provinces made by Augustus, the whole of Greece was divided into the provinces of Achaia, Macedonia, and Epirus. Achaia was one of the provinces assigned to the senate, and was governed by a proconsul (*Strab* p 540, *Dio Cass* liii 12). Tiberius in the second year of his reign (A.D. 16) took it away from the senate and made it an imperial province (*Tac Ann* i 76), but Claudius gave it back again to the senate (*Suet Claud* 25). In the reign of this emperor Corinth was the residence of the proconsul, and it was here that the Apostle Paul was brought before Junius Gallio as proconsul of Achaia (*Acta Apost* xviii 12).

Achæius, a surname of L. Mummius, who conquered Corinth [*Mummius*].

Acharnae (Ἀχαρναί, Ἀχαρνεὺς, Pl Ἀχαρῆης, *Acharniuns*, *Nep Fl* i 1, Adj Ἀχαρναικός), the principal deme of Attica, belonging to the tribe Oecus, 60 stadia N of Athens, near the foot of Mount Parnes, possessed a rough and warlike population, who were able to furnish 3,000 hoplites at the commencement of the Peloponnesian war. Their land was fertile, and they carried on a considerable traffic in charcoal. One of the plays of Aristophanes bears the name of the inhabitants of this deme (*Thuc* ii 13 19-21, *Pind Nem* ii 25, *Paus* i 31, 6, *Athen* p 231, *Stat Th* vii 623).

Acharrae, a town in Thessalotis in Thessaly, on the river Parnissus (*Liv xxvii* 18), apparently the same place as the Acharno of *Pliny* (ii § 32).

Achates, ac 1 A Trojan, the faithful friend of Uleas (*Verg Ien* i 120 *On Fast* iii 603) — 2 A river in the SW of Sicily, remarkable for the clearness of its waters, in which the first argo is said to have been found (*Sil It* vii 208, *Plin* in § 90, *Theophr Lap* § 31).

Achéloïdes [ACHELOUS].

Achéloüs 1 (Ἀχελῷος, Ἀχελῷος in *Hom Aspro Potamo*), the largest river in Greece, rises in Mount Pindus, and flows southward, forming the boundary between Acarnania and Aetolia, and falls into the Ionian sea opposite the islands called Echinades, formed by the alluvial deposits of the river (*Thuc* ii 102). It is about 180 miles in length. The god of this river is described as the son of Oceanus and Tethys, and as the eldest of his 8,000 brothers (*Hes Theog* 340). He fought with Heracles for Deianira, but was conquered in the contest. He then took the form of a bull, but was again overcome by Heracles, who deprived him of one of his horns, which however he recovered by giving up the horn of Amalthea, which became the horn of plenty (*Soph Trach* q, 510, *On M* viii 880, ix 1). This legend alludes apparently to efforts made to check the ravages of the river inundations, whence large tracts of land were gained for cultivation, which are

expressed by the horn of plenty (Strab p 458) When Theseus returned from the Calydonian chase, he was hospitably received by Achelous, who related to him in what manner he had changed certain nymphs into the islands called Echinades (Ov *Met* viii 577-611) The Achelous was regarded as the ruler and representative of all fresh water in Hellas Hence he is called by Homer (*Il* xi 194) Κρῆϊον Ἀχελαιῖος, and was worshipped as a mighty god throughout Greece He was regarded as the representative of all flowing water, so that the name is often used by the poets as equivalent to water (Ephor ap Macrob v 18, Aesch *Per*s 869, Eurip *Bacch* 625, Aristoph *Lys* 381) The root *ach-* probably means water, and appears in *aqua* The river god is represented on the coins of Acarnania and Oeniadae as a bull with the head of a man [See coins under ACARNANIA and OENIADAE]—Hence *Acheloides*, contr *Acheloides*, i.e the Sirenes, the daughters of Achelous (Ov *Met* v 552, vi 87) *Acheloua Callirhoe*, because Callirhoe was the daughter of Achelous (Ov *Met* ix 413) *poecula Acheloua*, i.e water in general (Verg *Georg* i 9) *Achelous heros*, that is, Tydeus, son of Oeneus, king of Calydon, *Achelous*=Aetolian (Stat *Thib* ii 142)—2 A river of Thessaly, in the district of Malis, flowing near Lamia (Strab pp 434, 450)—3 A mountain torrent in Aicadia, flowing into the Alpheus, from the north of Mount Lycæus (Paus viii 38, 9)—4 Also called PERUS, a river in Achaia, flowing near Dyme (Strab pp 342, 450)

Achēmēnides [ACHAEMENIDES]

Acherdus (Ἀχερδούς, ὄνυτος, Ἀχερδούσιος), from ἄχερδος, a wild pear tree, a demus of Attica of uncertain site, belonging to the tribe Hippothoontis Aristophanes (*Ecol* 362), in joke, uses the form Ἀχραδούσιος instead of Ἀχερδούσιος (Aeschyl in *Tim* § 110)

Acherini, the inhabitants of a small town in Sicily, mentioned only by Cicero (*Verr* iii 43)

Acheron (Ἀχέρων, also Acheruns, untis, Plaut *Capt* v 4, 2, Acheros, Liv viii 24), the name of several rivers, all of which were, at least at one time, believed to be connected with the lower world It has the same root *ach-* as Achelous=*aqua*, but was derived by the ancients from ἄχος, ὁ ἀχθῶν—1 A river in Thesprotia in Epirus, which flows through the lake Acherusia, and, after receiving the river Cocytus, flows into the Ionian sea, now *Gurila*, or river of *Suli* (Thuc i 46, Strab p 324) On its banks was an oracle called νεκυομαντεῖον (Hdt v 92), which was consulted by evoking the spirits of the dead—2 A river in Elis which flows into the Alpheus (Strab p 344)—3 A river in Southern Italy in Bruttii, on which Alexander of Epirus perished (Liv viii 24, Strab p 256, Justin xii 2)—4 The river of the lower world, usually identified with the Acheron in Thesprotia [No 1] In the *Iliad* the Styx is the only river of the lower world, but in the *Odyssey* (x 513) the Acheron appears as the river of the lower world, into which the Pyriphlegethon (Πυριφλεγέθων, *Fire-blazing*) and Coe'tus (Κόκυτος, *Wailing*), a tributary of the Styx, flow Across the river the shades had to be carried to reach the lower world (Eurip *Alc* 440, Verg *Aen* vi 295) Acheron is frequently used in a general sense to signify the whole of the lower world (Soph *Ant* 805, Verg *Aen* viii 312, Hor *Od* i 3, 36, Nep *Dion* 10) The Etruscans too were acquainted with the worship of Acheron (Acheruns) Their Acheruntici libri treated

of the deification of the souls, and of the sacrifices (*Acheruntia sacra*) by which this was to be effected—Hence *Ady* Ἀχέρωνσιος, Acherūsios, Ἀχέρωντειος, Acherontius, Acheronticus, Acherunticus

Achērontia (*Accrenza*), a town in Apulia on Mount Vultur, whence Horace (*Od* iii 1, 14) speaks of *celsae nidum Acherontiae*

Acherusia (Ἀχερουσία λίμνη or Ἀχερουσίς), the name of several lakes believed to be connected with the lower world 1 In Thesprotia [ACHERON]—2 (*Lago di Fusaro*) in Campania, so called in consequence of its proximity to Avernus [AVERNUS] (Strab pp 213, 215, Plin iii § 6)—3 Near Hermione in Argolis (Paus ii 35, 10)—4 Near Heraclæa in Bithynia (Xen *An* vi 2, 6)—5 In Egypt near Memphis (Diod i 96)

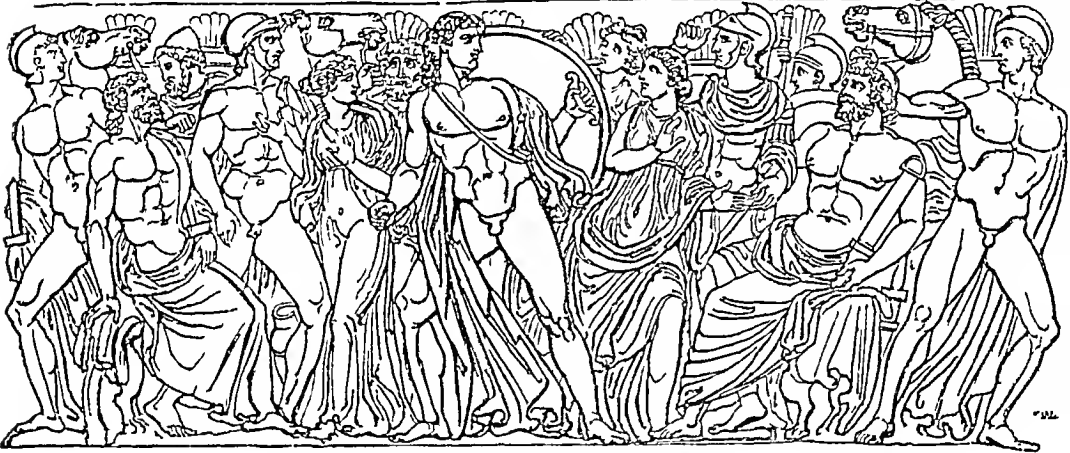
Achilla or *Acholla* (Ἀχόλλα Ἀχολλαῖος, Aehilthānus *Il Ahiak*, Ru), a town on the coast of Africa, in the Carthaginian territory, above the N point of the Syrtis Minor (Strab p 831, Liv xxiii 48, *B Afric* 33-43)

Achillas (Ἀχιλλᾶς), commander of the Egyptian troops, when Pompey fled to Egypt B c 48 He and L Septimius killed Pompey He resisted Caesar, and was put to death by Arsinoë, the sister of Ptolemy, B c 47 (Caes *B C* iii 104 seq, *B Al* 4, Luc viii 538)

Achilles (Ἀχιλλεύς, Ἀχιλεὺς, εὖς, *Er* ἦος Lat is, &c, also *gen* Achillēi, Hor *Od* i 15, 4, Achill, Verg *Aen* iii 87, *acc* Achillēa, Luc v 523, *abl* Achilli, *Ov Pont* iii 3, 43 *adq* Ἀχιλλεύς, Ion Ἀχιλλήϊος, Achillēus), the great hero of the *Iliad*—*Homeric story* Achilles was the son of Peleus, king of the Myrmidones in Phthiotis, in Thessaly, and of the Nereid Thetis (*Il* x 206 &c) From his father's name he is often called *Pelides*, *Pelīades*, and *Pelion* (Πηλείδης, Πηλῖαδης, Πηλείων, *Il* xviii 316, i 1, i 197, Verg *Aen* ii 263), and from his grandfather *Aeacides* (Αἰακίδης, *Il* ii 860, Verg *Aen* i 99) He was educated, along with Patroclus, his life long friend (*Il* xviii 84), by Phoenix, who taught him eloquence and the arts of war (*Il* ix 485, v 832), and by Chiron, the centaur, who taught him the healing art (vi 232) His mother Thetis foretold him that his fate was either to gain glory and die early or to live a long but inglorious life (ix 410) The hero chose the former, and therefore when Ulysses and Nestor came to Phthia to persuade him to take part in the Trojan war he followed them willingly, though he knew he was not to return (vi 765) Accompanied by Phoenix and Patroclus, he led his hosts of Myrmidones, Hellenes, and Achaeans, in fifty ships, against Troy (ii 681) Here the swift footed Achilles was the great bulwark of the Greeks, and the worthy favourite of Athene and Hera When, in the tenth year of the war, Agamemnon was obliged to give up Chryseis to her father, he threatened to take away Briseis from Achilles, who surrendered her on the persuasion of Athene, but at the same time refused to take any further part in the war, and shut himself up in his tent Zeus, on the entreaty of Thetis, promised that victory should be on the side of the Trojans until the Achaeans should have honoured her son The Greeks were defeated, and were at last pressed so hard that an embassy was sent to Achilles, offering him rich presents and the restoration of Briseis, but in vain At last, however he was persuaded by Patroclus to allow the latter to make use of his men, his horses, and his ar-

mour Patroclus was slain, and when this news reached Achilles he was seized with unspeakable grief. Thetis consoled him, and promised new arms, to be made by Hephaestus, and Iris exhorted him to rescue the body of Patroclus. Achilles now rose, and his thundering voice alone put the Trojans to flight. When his new armour was brought to him, with the celebrated shield described at length by Homer, he hurried to the field of battle. He slew numbers of Trojans, and at length met Hector, whom he chased thrice around the walls of the city. He then slew him, tied his body to his chariot, and dragged him to the ships of the Greeks. After this, he burnt the body of Patroclus, together with twelve young captive Trojans, who were sacrificed to appease the spirit of his friend, but he gave up the body of Hector to Priam, who came in person to beg for it. Achilles was slain at the Senean gate, by Paris and Apollo, before Troy was taken. His death itself does not occur in the *Iliad*, but it is alluded to in a few passages (xvii 358, xiv 417, xvi 278). It is expressly mentioned in the *Odyssey* (xiii 36), where it is said that his fall—his conqueror is not mentioned—was lamented by gods and men, that

his original name, *Ligyion*, i.e. the 'whining,' into Achilles (Pind *Nem* iv 51, Stat *Achill* i 260 &c., Hoi *Epos* 13, 11). Chiron fed his pupil with the hearts of lions and the marrow of bears. According to other accounts, Thetis endeavoured to make Achilles immortal by dipping him in the river Styx, and succeeded with the exception of the heel, by which she held him (Stat *Achill* i 269). When he had reached the age of nine, Peleus declared that Troy could not be taken without his aid, and Thetis, knowing that the war would be fatal to him, disguised him as a maiden, and introduced him among the daughters of Lycomedes of Scyros, where he was called by the name of Pyrrha on account of his golden locks. Here he remained concealed till Ulysses visited the place in the disguise of a merchant, and offered for sale some female dresses, amidst which he had mixed some arms. Achilles discovered his sex by eagerly seizing the arms, and then accompanied Ulysses to the Greek army. During his residence at Scyros, one of his companions, Deidamia, became by him the mother of Pyrrhus or Neoptolemus. [For the events at Aulis and the pretext of marrying Iphigenia to him, see



Achilles at Scyros (From the Louvre)

his remains, together with those of Patroclus, were buried in a golden urn which Dionysus had given as a present to Thetis, and were deposited on the coast of the Hellespont, where a mound was raised over them. Achilles is the principal hero of the *Iliad*, he is the handsomest and bravest of all the Greeks, affectionate towards his mother and his friends, formidable in battles, which are his delight, open-hearted and without fear, and at the same time susceptible to the gentle and quiet joys of home. His greatest passion is ambition, and when his sense of honour is hurt he is unrelenting in his revenge and anger, but withal submits obediently to the will of the gods—*Later traditions*. These chiefly consist of accounts which fill up the history of his youth and death. His mother, wishing to make him immortal, concealed him by night in fire, in order to destroy the mortal parts he had inherited from his father, and by day anointed him with ambrosia. But Peleus one night discovered his child in the fire, and cried out in terror. Thetis left her son and fled, and Peleus entrusted him to Chiron, who educated and instructed him in the arts of riding, hunting, and playing the *phorminx*, and also changed

IPHIGENIA, for the healing of Telephus by Achilles, see TELEPHUS]. In the war against Troy, Achilles slew Penthesilea, an Amazon, but was deeply moved upon discovering her beauty, and when Thersites ridiculed him for his tenderness of heart, he killed the scoundrel by a blow with the fist. He fought with Memnon and slew the young Troilus (Q. Smyrni ii 480, Verg *Aen* i 474). Both incidents are favourite subjects with vase painters. In the former the mothers of the combatants watch the fight, or Zeus is represented weighing the life of Achilles against that of Memnon. The accounts of his death differ much, though all agree in stating that he did not fall by human hands, or at least not without the interference of the god Apollo. According to some traditions, he was killed by Apollo himself (Soph *Philoct* 334, Hoi *Od* iv 6, 3), as had been foretold (*Il* xvi 278). According to others, Apollo merely directed the weapon of Paris against Achilles, and thus caused his death, as had been suggested by the dying Hector (Verg *Aen* vi 57. O. M. vii 601, *Il* xxii 358). Others again relate that Achilles loved Polyxena, a daughter of Priam, and tempted by the promise that he should receive her as his wife,

if he would join the Trojans, he went without arms into the temple of Apollo at Thymbra, and was assassinated there by Paris. His body was rescued by Ulysses and Ajax the Telamonian, his armour was promised by Thetis to the bravest among the Greeks, which gave rise to a contest between the two heroes who had rescued his body [AJAX]. After his death, Achilles became one of the judges in the lower world, and dwelled in the islands of the blessed, where he was united with Medea or Iphigenia. The fabulous island

Achillēum (Ἀχιλλεῖον), a town near the promontory Sigēum in the Troad, where Achilles was supposed to have been buried (Hdt v 94, Strab p 594, Διτ Αν 1 12)

Achilleus, assumed the title of emperor under Diocletian, reigned over Egypt, and was put to death by Diocletian A D 296 (Eutrop 12 14, 15, Aur Viet Caes 39)

Achillēus Dromos (Ἀχιλλεῖος δρόμος *Tendera* or *Tendia*), a tongue of land in the Euxine Sea, near the mouth of the Borysthenes, where

Achilles is said to have made a race course. Before it lay the Island of Achilles (*Insula Achillis*) or Leuce (Λευκή), where was a temple of Achilles (Hdt v 55, 76, Eur *Iph in T* 438, Pind *Ol* n 85, Strab p 306)

Achillēus Portus (Ἀχιλλεῖος λιμὴν *Tathy*), a harbour in Laconia, near the promontory Taenarum (Paus in 25, 4)

Achillides, a patronymic of Pyrrhus, son of Achilles (Ov *Her* viii 3), also of Pyrrhus, king of Epirus, who traced his descent from Achilles (Ov *Ib* 308)

Achillis Insula [ACHILLEUS DROMOS]

Achivi (gen pl Achivom, Verg *Aen* xi 226), another form of the Achaei, and used, like Achaia, to signify the whole Greek nation (Hor *Ep* i 2, 14, Ov *Pont* i 4, 33, *Her* i 21)

Acholla [ACHILLA]

Achollōe [HARPYLE]

Achrādina or Acrādina [SYRACUSAE]

Aechōrius (Ἀκχάριος), one of the leaders of the Gauls, who with Brennus invaded Thracia and Macedonia in B C 280, and Greece in 279 (Paus v 19, 4, v 22, 5, v 23, 1)

Acidalia, a surname of Venus (Verg *Aen* i 720), from the well Acidalus near Orchomenos

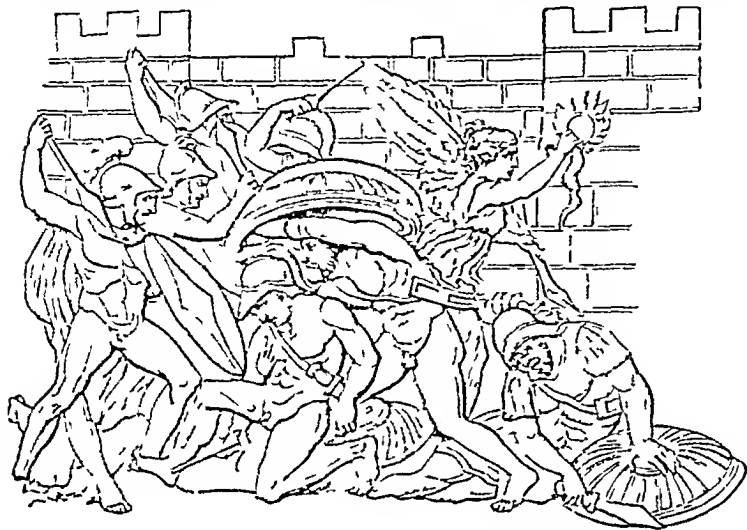
Acidinus, L Manlius 1 A Roman general in the second Punic war, served against Hasdrubal in 207, and was sent into Spain in 206, where he remained till 199 (Liv xxix 1-3, xxxvii 7) —2 Surnamed FULVIANUS, praetor B C 188 in Nearer Spain, and consul in 179 with his own brother Q Fulvius Flaccus, which is the only instance of two brothers being consuls at the same time (Liv xxxviii 35, xl 34, Vell Pat ii 8, Cic *de Or* ii 64)

Aclia Gens, plebeian. See under the family names AYLIA, BALBUS, GLABRIO

Aeis (Ἀκίς) son of Famaus and Symaethus, beloved by the nymph Galatea, and crushed by Polyphemus the Cyclops through jealousy under a huge rock. His blood gushing forth from under the rock was changed by the nymph into the river Aeis, at the foot of Mount Aetna (now *Fiume de Jaci*). This story is perhaps only a fiction suggested by the manner in which the stream springs forth from under a rock (Ov *M* viii 750 seq, *Id* vi 168, Sil *It* xiv 221 seq). Theocritus (*Id* i 69) speaks of the sacred waters of Aeis

Acmonia (Ἀκμονία *Ἀκμονίτης*, *Acmonensis*), a city of the Greater Phrygia (Cic *Flacc* 15, 34, Plin v § 106)

Acmonides, one of the three Cyclopes in Ovid (*F* iv 288), is the same as Pyraemon in Virgil



Death of Achilles (Faoul Poch Le Mon Ined pl 53)

of Leuce in the Euxine was especially sacred to him [ACHILLEUS DROMOS]. Achilles was worshipped in several places as one of the national heroes of Greece, as at Pharsalus, Tanagra, and Sparta in Epirus even as a god. The remarkable worship on the coasts of the Euxine may have been spread by the Milesian settlement at Byzantium, perhaps combined with the worship of some local heroes. Various explanations of his name are given. Most of the ancients connect it with *āxos*, because Achilles gave pain to the Trojans. Some writers regard him as originally a river god, arguing that *ax*, like the root in *ACHAELOT*, may signify water, as in *aqua*. Others make him a sun god as they have attempted to make the whole Iliad a representation of the sun taking possession of the east. There is certainly more connection in the story of Achilles with water divinities than with the sun. It is even possible that some part of his story may be borrowed from local rituals of river or sea deities, but there is no valid reason why the reader of Greek poets should not see in the main story of Achilles the glorification in myths of a traditional hero of war, in no degree suggested originally by any phenomena of nature, still less are we obliged to base his story on any of the supposed etymologies of his name.

Achilles Tattus, of Alexandria, lived in the middle of the fifth century of our era, and is the author of a Greek romance in eight books, containing the adventures of two lovers, Clitophon and Leucippe, published by Fr Jacobs, Lips 1821. He must be distinguished from Achilles Statius, or Tattus, who probably lived in the second century of our era, and wrote a work on the sphere (*περὶ σφαίρας*), a fragment of which, professing to be an introduction to the *Phaenomena* of Aratus, is printed in Petavius, *Uranologia*, Paris, 1630

(*Ien* viii 125), and as Argos in other accounts of the Cyclops.

Acoetes (*Ἀοίτης*), a poor Maeonian (Lydian), or Tyrrhenian, who served as pilot in a ship. The sailors, landing at the island of Ceos, brought with them on board a beautiful boy asleep, whom they wished to take with them, but Acoetes, who recognised in the boy the god Bacchus disguised them from it, but in vain. When the ship had reached the open sea the boy awoke, and desired to be carried to Naxos, his native island. The sailors promised to do so, but did not keep their word, whereupon the god disclosed himself in his majesty, vines began to twine round the vessel, tigers appeared, and the sailors, seized with madness, jumped into the sea, and were changed into dolphins. Acoetes alone was saved and conveyed to Naxos where he was initiated in the Bacchic mysteries. This is the tale related by Bacchus himself, in the form of Acoetes, to Pentheus (*Met* iii 582 seq.). The story is founded on the Homeric Hymn to Dionysus.

Acontius (*Ἀκοντίος*), a beautiful youth of Ceos. Having come to Delos to celebrate the festival of Diana, he fell in love with Cydippe, and in order to gain her he had recourse to a stratagem. While she was sitting in the temple of Diana, he threw before her an apple upon which he had written the words 'I swear by the sanctuary of Diana to marry Acontius.' The nurse took up the apple and handed it to Cydippe, who read aloud what was written upon it, and then threw the apple away. But the goddess had heard her vow, and the repeated illness of the maiden, when she was about to marry another man, compelled her father to give her in marriage to Acontius. This story is related by Ovid (*Her* 20, 21), who borrowed it from a lost poem of Callimachus, entitled 'Cydippe.'

Acōris (*Ἀκωρίς*), king of Egypt, assisted Evagoras, king of Cyprus, against Antavaxes, king of Persia, about B.C. 385. He died about 374, before the Persians entered Egypt in the following year (Diod. xi 2-4, 8, 9, 29, 41, 42).

Acræ [*Ἀκραι*]

Acræ Leuce (*Ἀκραι Λευή*), a city of Hispania Tarraconensis, founded by Hamilcar Barca (Diod. xvi 2), probably identical with the *Castrum Album* of Livy (xxv 41).

Acræ (*Ἀκραι*)—1 (Acreses, Plin., *Palæozo*), a city of Sicily, on a lofty hill 24 miles W. of Syracuse, was founded by the Syracusans 70 years after its parent city, i.e. B.C. 668 (Thuc. vi 5, Liv. xiv 36, Plin. in § 91)—2 A town in Aetolia (Pol. v 18)—3 (or *Ἀκρα*) A town in the Cimmerian Bosphorus (Strab. p. 494, Plin. iv § 86).

Acraea (*Ἀκραία*), and **Acraeus**, surnames given to various goddesses and gods whose temples were situated upon hills, such as Zeus, Hera, and others (Liv. xxv 23, xxviii 2).

Acraepheus [*Ἀκραιφίης*]

Acraephia, **Acraephiae**, or **Acraephion** (*Ἀκραίφια*, *Ἀκραίφια*, *Ἀκραίφιος*, *Ἀκραίφιος*, *Ἀκραίφιος*, *Ἀκραίφιος*), a town in Boeotia, on the lake Copais, founded by Acraepheus, the son of Apollo. It contained an oracle of Apollo Ptoius (Hdt. viii 135, Strab. p. 410, Liv. xxviii 2). Paus. ix 23, 5, Plin. iv § 26).

Acragas 1 (*Ἀκράγειον*)—2 A celebrated city in Sicily (Plin. xxviii § 15).

Acraus, a freedman of Nero, sent into Asia and Achaea (A.D. 61) to plunder the temples (Tac. Ann. xv 15, xvi 23).

Acrae (*Ἀκραί*, or *Ἀκραίαι* *Ἀκραίης*), a town in Locri, not far from the mouth of

the Eurotas (Paus. vi 21, Pol. v 19, Liv. xlv 27, Strab. p. 343, 363).

Acryllae (*Ἀκρύλλα*), a town in Sicily between Agrigentum and Aene (Liv. xvi 35).

Acrisiōnē, **Acrisiōniādēs** [*ACRISIUS*]

Acrisius (*Ἀκρίσιος*), son of Abas, king of Argos. He expelled his twin brother, Proetus, from his inheritance, but supported by his father in law, Iobates the Luvian, Proetus returned, and Acrisius was compelled to share his kingdom with him. Acrisius held Argos, and Proetus Thyrea. An oracle had declared that Danae, the daughter of Acrisius, would give birth to a son who would kill his grandfather. For this reason he kept Danae shut up in a subterranean apartment, or in a brazen tower. But here she became mother of Perseus by Zeus, who visited her in a shower of gold. Acrisius ordered mother and child to be exposed on the sea in a chest, but the chest floated towards the island of Seriphus, where both were rescued by Dictys. As to the manner in which the oracle was subsequently fulfilled, see PERSEUS (Hdt. v 53, Verg. *Aen.* vii 372, Ovi. *M.* v 607 seq., Hoi. *Od.* iii 16, 5).—Hence **Acrisiōnē** (*Ἀκρίσιωνή*), Danae, daughter of Acrisius (*Il.* xiv 319). **Acrisiōniādēs**, Perseus, son of Danae, grandson of Acrisius (Ovi. *M.* v 70). **Acrisiōnēs**, *ad* arces, i.e. Argos (Ovi. *M.* v 239), colonnades, referring to Ardea, supposed to have been founded by Danae (Verg. *Aen.* vii 410, Sil. i 661).

Acritas (*Ἀκρίτας*, *Acritas C. Gallo*), the most southerly promontory in Messenia (Strab. p. 359, Paus. ii 34, 12, Plin. iv § 15).

Acro [*Ἀκρον*]

Acrocēraunīa (*τὰ Ἀκροκεραυνία*, sc. ὕψη), a promontory in Epirus, jutting out into the Ionian sea, the most W. part of the *Κεραυνίονες*. It was dangerous to ships, whence Hoiace (*Od.* i 3, 20) speaks of *infames scopulorum Acroceraina* (comp. Luc. v 652, Sil. viii 632). Hence any dangerous place (Ovi. *R. Am.* 739).

Acrocōrinthus [*ΚΟΡΙΝΘΟΣ*]

Acroclissus [*Λίσσος*]

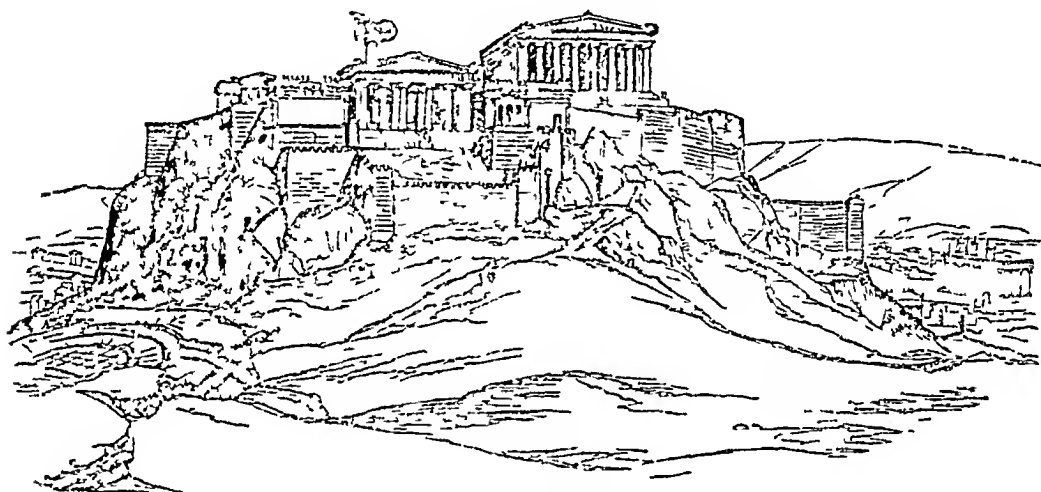
Acron 1 King of the Caennenses, whom Romulus slew in battle, and whose arms he dedicated to Jupiter Feretrius as *Spolia Opima* (Prop. v 10, 7). Livy (i 10) mentions the circumstance, without giving the name of the king.—2 An eminent physician of Agrigentum in Sicily, said to have been in Athens during the great plague (B.C. 430) in the Peloponnesian war, and to have ordered large fires to be kindled in the streets for the purpose of purifying the air. This fact is not mentioned by Thucydides (Diog. Laert. viii 65, Plut. *Is. et Os.* 80).

Acron Helenius, a Roman grammarian of uncertain date, perhaps of the second century A.D., wrote a commentary on Horace, on some comedies of Terence, and perhaps on Persius. His commentary on Horace does not exist, that which bears his name is the work of another writer, perhaps Porphyrio. It is published with the other scholia on Horace by Pauly (2nd ed. 1861) and Haunthal (1861, 1866).

Acropōlis (*ἡ Ἀκρόπολις*). The Acropolis of Athens, also called by the Athenians *Polis* (*Πολίς*), from the city being originally confined to the Acropolis (Thuc. ii 15, v 23, 5, cf. Heseli *Lum.* 687), was a rock about 150 feet high, 1,150 long, and 500 broad. Upon it, as a defensible site rising out of the river valley, the original settlement was made,

whose name *Accropia* (Strab 997, *Eur. Suppl.* 658, *El* 1289) expresses the belief, doubtless correct, that it existed before the union of Attica attributed to Theseus—*Traces of Buildings earlier than 500 B.C.* Our knowledge of the earlier buildings has been greatly increased by recent excavations. On some parts of the rock foundations of the rude dwellings of early inhabitants have been discovered, and graves of the same age, with primitive pottery of the type known as 'Mycenaean'. To a very early period must be ascribed also the remains of what was called the *Pelasgian Wall*, i.e. a wall which was prehistoric to the Greek writers who mention it (*Hdt.* ii 137, v 64), but still available in the age of Peisistratus. This wall did not surround the whole rock, since the natural precipice on the N and NE needed no fortification. In other parts portions of this wall have been discovered [see plan]. It followed the edge of the rock and sometimes falls within the lines of the straighter wall of Cimon, which in other places absorbed it. It is necessary to distinguish the Pelasgian Wall from τὸ Πελασγικὸν or Πελαργικὸν (*Thuc.* ii 117, *Aristoph.* *Av* 851), which was a space of ground beneath the Acropolis at the SW, perhaps

of the pediments and statues of more than three temples have been found under the floor, so to speak, of the Acropolis. It has been held by some that this older temple whose foundations we see was rebuilt and preserved after the Persian repulse, but to this it is with justice objected that since it would have presented a blank wall within six feet of the porch of the newer Erechtheum it is impossible to admit that it was standing after that porch was built—*The Acropolis after the Persian War.* The present form of the surface is due to Cimon. The natural rock surface sloped somewhat from the centre to the sides, and has been compared to a low pitched gable roof. To level this sufficiently for the projected works, Cimon built up solid walls all round the edge of the platform and filled up the space between these walls and the highest ridge with earth and rubble, composed in great part of the debris left after the Persians burnt the earlier buildings. In this substratum many pieces of archaic sculpture and architecture, and many inscriptions, have been found. To the same Cimonian period belongs the great bronze statue of Athene Promachos, armed with spear and helmet, which dominated the city and was



The Acropolis restored

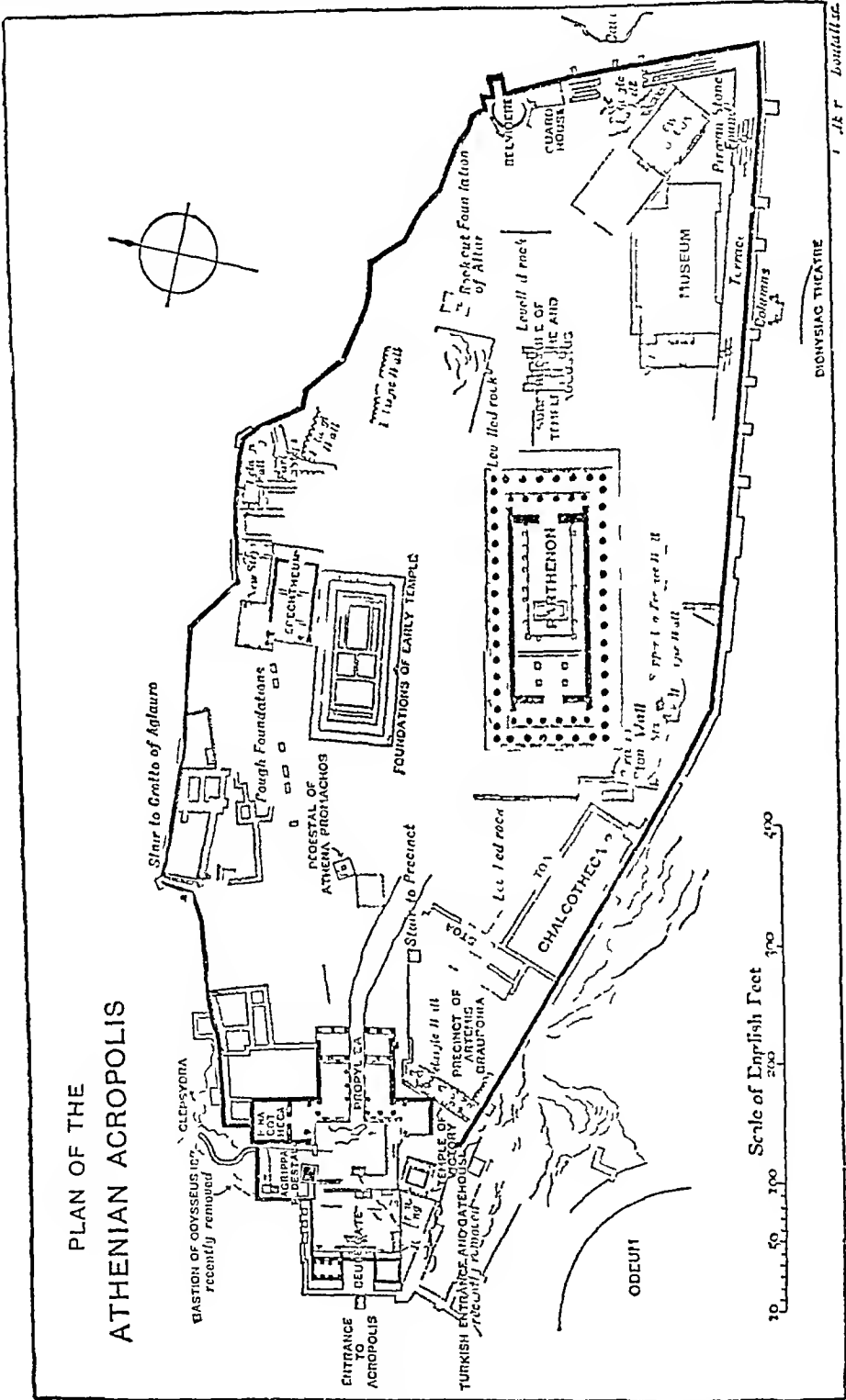
extending from Pan's cave to the Asclepiæum, a space which was to be left vacant, since, as was said, a curse was laid upon its occupation. Probably the origin of its being considered unlucky was that for military reasons it had been held advisable from 'Pelasgian' times to keep this ground clear from buildings which might shelter an approaching foe, the cause in all probability of the similar prohibition against building on the Roman pomerium [*Dict. Ant.* sv]. On the Acropolis the early chiefs and kings of Athens had their palace, the foundations of which have been recently found near the Erechtheum, as well as traces of stairs in the rock leading thence into the plain at the NE corner. It is known from inscriptions that a temple of Athene called the Hecatompedon stood on the Acropolis before the Persian invasion, and of this the foundations have been found just S of the Erechtheum. It had two treasuries behind the cella, one probably for Athene and the other for the other deities there worshipped. It is probable that there was also in the time of Peisistratus an earlier Parthenon and an earlier Erechtheum occupying part of the sites of the later temples, indeed fragments

seen far out to sea—*Acropolis in the Time of Pericles.* The greatest works were carried out under Pericles. For the approach to the Acropolis the plan of Cimon was set aside, which gave only a narrow and defensible gateway (defence being less necessary since the fortification of the whole city was completed), and the magnificent *Propylæa* were designed by Mnesicles in B.C. 437. In the marble wall there were five gateways, the central being the largest, and admitting a sloping carriage way, the two gates on each side were reached by five steps, beyond was a portico, and rising above this another portico. On each side of the entrance were wings, each intended to have a small outer and a large inner hall (in the smaller northern hall were paintings by Polygnotus, whence it was sometimes called the *Pinakothekē*), but the plan of making the wing on the right or south side symmetrical in size and form with the left wing was not carried out, probably because it would have encroached on sacred ground, for in this part of the Acropolis were the temple of Nike Apteros (Athene-Nike) and the sanctuary of Artemis Brauronia beyond it. To the right of the entrance to the

Propylaea is still visible the base of Agrippa's statue [see Plan] This was set up by the Athenians after Agrippa's third consulship, B.C.

THEON, to the left or N of the Parthenon the ENCRINTEION (see the separate articles) Next in importance on the Acropolis to the wor-

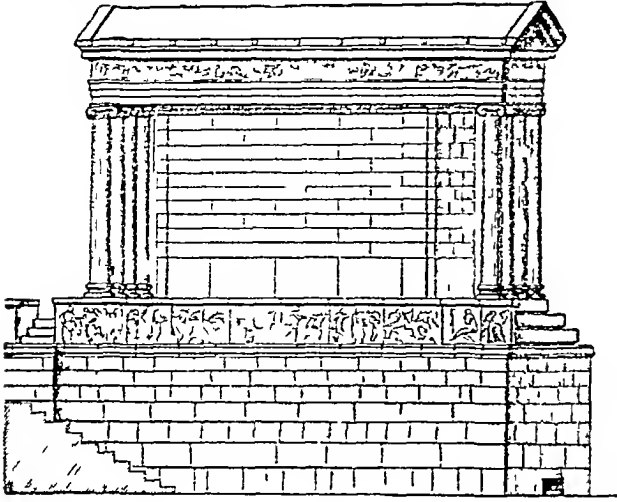
PLAN OF THE
ATHENIAN ACROPOLIS



Plan of the Acropolis (From Gardner's *Five Chapters in Greek History*)

27. As each one passed through the upper part of the Propylaea he saw the great temple of Athene Promachos towering above all, to the right-front of this the Parthenon, whose sanctuary was noted above as standing next to the temple of Nike Apteros just to the south east of the Propylaea, and whose rites

were probably the survival of an older religion in this place than that of Athene [ARTEMIS] No remains of any temple of Artemis is discoverable, nor have we any warrant for assuming its existence the steps leading up to the sacred precinct are still visible Between this precinct and the Parthenon are the foundations



Temple of Nike Apteros (the Wingless Victory) on the Acropolis at Athens

of a building, not a temple, and a portico, this was probably the Chalcotheke, a building in which was stored all that was required for the service of Athene (C.I.A. n 61), some have imagined the remains to belong to a temple of Athene Ergane, but we have no reason to suppose that there was any such temple E of the Parthenon, a little NW of the modern museums, are the foundations of the small temple of Rome and Augustus, of which the fragment of the epistyle has been found with the dedication to the emperor under the title Σεβαστός, which he assumed in B.C. 27 (C.I.A. m 68) NE of this, about 150 yards E of the great statue and visible from it (if we assume that the old temple between the Erechtheum and the Parthenon was not rebuilt), stood in the open air the great altar of Athene, of which the base is visible cut in the rock To the N of the Parthenon, midway between it and the foundations of the old temple is visible cut in the rock the inscription for the base on which stood the statue of 'Earth praying Zeus to send rain' (Paus. i 24), another base remains to give us a fixed point—the base of the statue of Athene Hygieia, which is found by the southernmost column of the eastern portico of the Propylaea This statue was dedicated by Pericles to commemorate the recovery of a mason who fell from the Propylaea, near it once stood the bronze honess in honour of the mistress of Aristogiton, the statue of Aphrodite by Calamis, of Dintrephes (of which the base has been found not *in situ*), and of Perseus by Myron About 200 feet west of the N porch of the Erechtheum are the remains in the rock of the steps leading down from the Acropolis to the cave of AGRAULOS, in the temenos of which the oaths of the Ephebi were taken [Dict. Ant. s. v. Ephebi] It lay near the base of the northern rocks of the Acropolis known as 'the long rocks' (Μακρά) The well called the *Clepsydra* (Aristoph. *Lys* 911) has been identified at the NW angle of the Acropolis outside the Cimonian walls It was

walled in by the Greek commander Odysseus in 1822 to secure his water supply This 'Bastion of Odysseus' is now removed A little to the east of this, in the side of the northern rocks, are the two caves of Apollo and Pan (Eur. *Ion*, 492, Paus. i 25. 4) The sculptures of the *Gigantomachia*, which Attalus sent, and from which a figure of Dionysus fell during a storm into the Theatre (Paus. i 25. 2, Plut. *Ant* 60), must have been on the south wall near the site of the modern museums

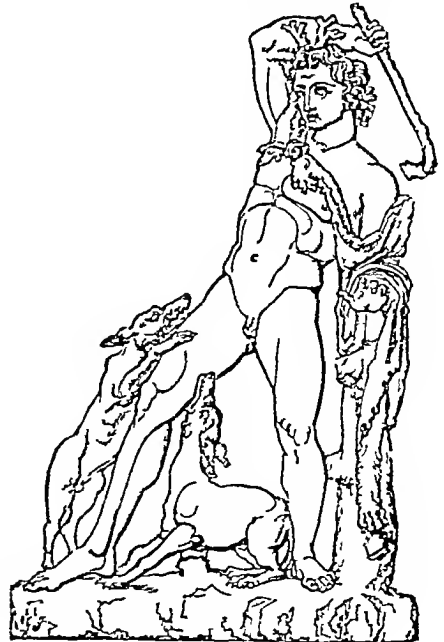
Acroṛēa (ἡ Ἀκρόρεια Ἀκρωρεῖοι) a mountainous tract of country in the north of Elis (Diod. xiv 17 Xen. *Hell* m 2, 30, vii 4, 14)

Acrotātus (Ἀκρότατος) 1 Son of Cleomenes II king of Sparta, went to Sicily in 314 to assist the Agrigentines against Agathocles of Syracuse But at Agrigentum he acted with such cruelty that the inhabitants rose against him He returned to Sparta, and died in 309 before his father, leaving a son, Areus, who succeeded Cleomenes (Diod. xv 70, Paus. m 6. 1, Plut. *Agis*, 3)—2 Grandson of the preceding, and son of Areus I king of Sparta, bravely defended Sparta against Pyrrhus in 272, succeeded his father in 265, but was killed in the same year in battle against Aristodemus, tyrant of Megalopolis (Plut. *Pyrrh* 26–28, *Agis*, 3, Paus. m 6, 3)

Acrothōum or Acrothōi (Ἀκρόθωος, Ἀκρόθωοι Ἀκρόθωος, Ἀκροθωῆτις *Lavra*), a town near the extremity of the peninsula of Athos (Hdt. vii 22, Thuc. i 109, Strab. p 331)

Actaea (Ἀκταία), daughter of Nereus and Doris (Il. xviii 41, Hes. *Theog* 249)

Actaeon (Ἀκταίων) 1 Son of Aristaeus and Autonoe, a daughter of Cadmus, a celebrated



Actaeon (British Museum)

hunter, trained by the centaur Chiron He was changed into a stag by Artemis (Diana), and torn to pieces by his fifty dogs on Mount Cithæron, because he had seen the goddess bathing

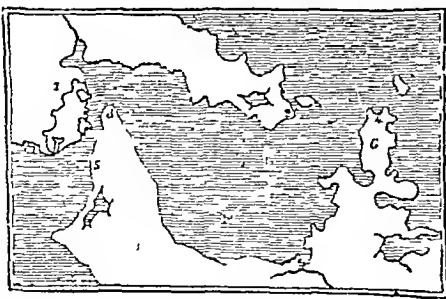
with her nymphs, or because he had boasted that he excelled her in hunting. After the dogs had devoured him, they went whining in search of their master, till they came to the cave of Chliron, who appeared them by making an image of Actaeon (Ov *M* i 131 seq., Callim *H in Pallad* 107 seq., Enrip *Bacch* 330, Apollod ii 4, 1). According to several modern writers the fifty hounds of Actaeon are the fifty dog days, and the myth represents the plant-life destroyed by the heat of the dog days, for Actaeon was the son of the protector of plants (see ARISTAEUS). It is difficult, however, to explain upon this theory why they were his own hounds.—2 An Argive, son of Melissus, and grandson of Abiron. He was a beautiful youth, whom Archias endeavoured to carry off, but in the struggle which ensued Actaeon was killed (Plut *Narr Am* 2) [ARCHIAS].

Actaeus (Ἀκταῖος), son of Erisichthon, the earliest king of Attica, derived his name from Acte, the ancient name of Attica (Paus i 2, 6). He had three daughters, Agraules, Herse, and Pandrosus, and was succeeded by Cecrops, who married Agraules.

Acte (Ἀκτὴ) properly a piece of land running into the sea, and attached to another larger piece of land, but not necessarily by a narrow neck. 1 An ancient name of Attica, used especially by the poets (Eur *Hcl* 1674, Strab p 391). Hence Ἀκταῖος, Actaeus, adj., Attic, Athenian (Ov *M* ii 720, ex *Pont* iv 1, 31, Her *xviii* 42). Also Actias, Ἰδία, a female Athenian, i.e. Orthia, daughter of Erechtheus, king of Athens (Verg *G* iv 468) also called Actaea (Ov *M* vi 711).—2 The eastern coast of Peloponnesus near Troezen and Epidaurus (Pol i 91, 8, Diod xv 31).—3 The peninsula between the Strymonic and Singitic gulfs, on which Mount Athos is (Thuc iv 109).—4 The concubine of Neio, originally a slave from Asia Minor (Tac *Ann* xiii 12, 46).

Actiacus [ACTIUM]

Actium (Ἀκτιον *Eth* Ἀκτιος, Actius, Adj Ἀκτιακός, Actiacus, also Ἀκτιος, Actius *La Punta*, not *Azio*), a promontory in Acarnania at the entrance of the Ambraciot Gulf (*Gulf of Arta*) off which Augustus gained his celebrated victory over Antony and Cleopatra, September



Plan of Actium
1 Ruins of Prevesa 2 C. La Seara 3 Prom. Actium 4 La Punta 5 Temple of Apollo 6 Fort La Punta 7 Bay of Prevesa

2nd b.c. 31. There was a temple of Apollo on this promontory (Thuc i 29, Strab p 325), whence Apollo was called Actus and Actiacus (Ov *M* vii 715, Verg *Aen* vii 704, Prop iv 6, 67). There was an ancient festival named *Actia* celebrated here in honour of the god. Augustus after his victory enlarged the temple, and revived the ancient festival, which was henceforth celebrated once in four years (*Iudi*

quinquennales), at NICOPOLIS on the opposite coast, which Augustus founded in commemoration of his victory (Dio Cass li 1, Suet *Aug* 18, *Tib* 6, Verg *Aen* iii 280, Hor *Ep* i 13, 61, Ov *Her* vi 166). Statius (*S* ii 2, 120) gives the epithet of *Actias* to Cleopatra, because she was conquered at Actium. The annexed map shows the site of Actium, which has been the subject of dispute. The promontory of Actium was at *La Punta* (3), opposite *Prevesa* (1), near the site of the ancient Nicopolis. Others erroneously place it at *C. Madonna* (4), misled by the modern name *Azio*. The fleet of Antony was stationed in the *Bay of Prevesa* (P), and sailed out through the strait between 1 and 3 into the open sea, where the battle was fought, not in the Bay of Prevesa, as some suppose.

Actias [ACTE, ACTIUM]

Actisānes (Ἀκτισάνης), king of Ethiopia, conquered Egypt (Diod i 60, Strab p 759).

Actius [ATTIUS]

Actor (Ἀκτωρ) 1 Father of Menoetius, and grandfather of Patroclus (*Il* vi 785, Pind *Ol* iv 104).—2 Father of Eurytus and Cteatus (Apollod ii 7, 2, Paus v 1, 11).—3 An Orchomenian, father of Astyoche (*Il* ii 513, Paus ix 37, 6).—4 A companion of Aeneas (Verg *Aen* ix 500).—5 An Auranian, of whose conquered lance Turnus made a boast (Verg *Aen* vii 94, Juv ii 100).—Hence Actōrides (Ἀκτωρίδης), a descendant of Actor. Patroclus (Ov *M* vii 273, *Tr* i 9, 29, *F* ii 39), Erithos (Ov *M* v 79), Echeclus (*Il* xvi 189), Eurytus and Cteatus (Ov *M* vii 308). Also, Actorion (Ἀκτωρίων), a descendant of Actor. Eurytus and Cteatus (*Il* ii 621, xi 750). Acūlō 1 C. Furius, quaestor b.c. 187 (Liv *xxviii* 55).—2 C., an eminent Roman lawyer, who married the sister of Helvia, the mother of Cicero, was a friend of the orator L. Licinius Crassus (Cic *de Or* i 43, 191, ii 1, 2, *Brut* 76, 264).

Acūsīlāus Ἀκουσίλαος), of Argos, an early Greek logographer, about b.c. 525, wrote in the Ionic dialect three books of Genealogies, chiefly a translation of Hesiod into prose. The fragments are published by Sturtz, Lips 1824, and in Muller, *Fragm Hist Graec* i p 100.

Ada (Ἄδα), sister of Manssolus, king of Caria, married her brother Idrieus, on whose death (b.c. 344) she succeeded to the throne of Caria, but was expelled by her brother Pixodarus in 340. When Alexander entered Caria in 334, Ada, who was in possession of the fortress of Alinda, surrendered this place to him. After taking Halicarnassus, Alexander committed the government of Caria to her (Arr *An* i 23, Diod xvi 42, 74, Plut *Alex* 10, 22).

Adamantēa [ANALTHEA]

Adamantius (Ἀδαμαντίος), a Greek physician, about a.d. 415, the author of a treatise on Physiognomy, borrowed from Polemo. Edited by Franzius, in *Script Phys Vet* 1780, 8vo.

Addua (Ἄδδα), a river of Gallia Cisalpina, rising in the Rhaetian Alps near *Bormio*, and flowing through the Lacus Larius (*L. di Como*) into the Po, about 8 miles above Cremona (Pol ii 32, Strab pp 192, 204, Tac *Hist* ii 40).

Adherbal (Ἀδράβας) 1 A Carthaginian commander in the 1st Punic war defeated the Roman consul P. Claudius in a sea fight off Drepana, b.c. 249 (Pol i 49-52).—2 A Carthaginian commander in the 2nd Punic war, was defeated in a sea-fight off Cærtina by C. Laelius in 206 (Liv *xxviii* 30).—3 Son of Micipsa, and grandson of Masinissa, had the

kingdom of Numidia left to him by his father in conjunction with his brother Hiempsal and Jugurtha, 118 After the murder of his brother by Jugurtha, Adhebal fled to Rome, and was restored to his share of the kingdom by the Romans in 117 But he was again stripped of his dominions by Jugurtha and besieged in Cirta, where he was treacherously killed by Jugurtha in 112 (Sall *Jug* 5, 13, 14, 24, 25, 26)

Adiabēnē (*Ἀδιαβηνή*, *Ἀδιαβηνός*) a district of Assyria, E of the Tigris, between the river Lycus, called Zabatus by Xenophon, and the Caprus, both being branches of the Tigris In the Christian era it was a separate kingdom, tributary to the Parthians (Strab pp 503, 745)

Adimantus (*Ἀδελμάντος*) 1 Commander of the Corinthian fleet, when Xerxes invaded Greece (B.C. 480), opposed the advice of The mistocles to give battle to the Persians (Hdt viii 5, 56, &c.)—2 An Athenian, one of the commanders at the battle of Aegospotami, B.C. 405, was accused of treachery in this battle, and is ridiculed by Aristophanes in the 'Frogs' (Xen *Hell* i 7, 1, ii 1, 30, Arist *Ran* 1513)—3 Brother of Plato (*Apol* p 34, *Rep* i p 367)

Admētē (*Ἀδμήτη*) 1 Daughter of Oceanus and Thetys (Hes *Th* 349)—2 Daughter of Eurystheus, for whom Heracles fetched the girdle of Aies, which was worn by Hippolyte, queen of the Amazons (Apollod ii 5, 9)

Admētus (*Ἀδμήτος*) 1 Son of Pheres, king of Pherae in Thessaly, took part in the Calydonian hunt and in the expedition of the Argonauts Pheas promised him his daughter Alcestis (*I* ii 715), if he came to her in a chariot drawn by lions and boars This Admetus performed by the assistance of Apollo The god tended the flocks of Admetus when he was obliged to serve a mortal for a year for having slain the Cyclops On the day of his marriage with Alcestis, Admetus neglected to offer a sacrifice to Artemis, but Apollo reconciled the goddess to him, and at the same time



Heracles and Alcestis
(From a Bas relief at Florence)

induced the Moerae to grant him deliverance from death if his father, mother, or wife would die for him Alcestis died in his stead, but was brought back by Heracles from the lower world (Apollod i 9, 15, Eurip *Alc*)—2 King of the Molossians, to whom THEMISTOCLES fled for protection when pursued as a party to the treason of Pausanias (Thuc i 136, Plut *Them* 24, Nep *Them* 8)

Adōnis (*Ἀδωνίς*, *-ιδος*, *Ἀδων*, *ωνος* Lat

Adonis, *-is*, *idis*, also *Adou*, *-ōnis*) 1 A beautiful youth, beloved by Aphrodite (Venus), a son of Cinyras, king of Paphos in Cyprus and Myrrha (Smyrna) The gods changed Myrrha into a myrtle tree, to save her from the wrath of her father, for whom she had an unholy passion, and from this tree Adonis was born, the offspring of Myrrha and her father Aphrodite, charmed with the beauty of the infant, concealed him in a chest, which she entrusted to Persephone, but the latter refused to give it up Zeus decided the dispute by declaring that Adonis should have a third of the year to



Death of Adonis
(A Painting found at Pompeii)

himself, should belong to Persephone for another third, and to Aphrodite for the remaining third Adonis, however, preferring to live with Aphrodite, also spent with her the four months over which he had control Having offended Artemis, he was killed during the chase The spot on which his blood fell was sprinkled with nectar by Aphrodite, and from this sprang the anemone, as well as other flowers So great was the grief of the goddess, that the gods of the lower world allowed him to spend six months of every year with her upon the earth (Apollod iii 14, 3, Or *M* v 298 seq, *A A* i 75, 512, Veig *E* v 18) The worship of Adonis, which in later times was spread over nearly all the countries round the Mediterranean was of Phoenician or Syrian origin, in which language *Adon* signifies *lord* In the Homeric poems no trace of the worship occurs, and the later Greek poets changed the original symbolic account of Adonis into a poetical story In the Asiatic religions Aphrodite was the fructifying principle of nature, and Adonis appears to have reference to the death of nature in winter and its revival in spring—hence he spends six months in the lower and six in the upper world His death and his return to life were celebrated in annual festivals (*Adonia*) at Byblos, Alexandria in Egypt, Athens, and other places A special feature in this worship was the 'Adonis garden' (*Ἀδωνίδος κήποι*), or bowers of plants in flower surrounding his image to show the revival of plant life, soon to die again The Idyll of Theocritus called *Adoniasusae* describes the celebration of this festival at Alexandria—2 (*Nahr el Ibrahim*) A small river of Syria, rising in Mount Libanus, which, after a sudden fall of rain, is tinged of a deep red by the soil of the hills Hence some have sought to explain the myth of Adonis (Strab p 755, Lucian, *Dea Syr* 6, Plin v § 78)

Adramyttium (Ἀδραμύττειον or Ἀδραμύτιον Ἀδραμύττηνός, *Adramyttēnos Adramyti*, or *Edremis*), a town of Mysia on the gulf of Adramyttium, opposite to the island of Lesbos, was a colony of the Athenians, and a seaport of some note (Hdt vii 42, Thuc i 1, vii 108, Strab p 606, Liv xxxv 19, Aet Ap xxvii 2)

Adriana (*Äder*), a river of Germany, flowing into the Fulda near Cassel (Tac *Ann* i 56)

Adranum or **Hadränum** (Ἀδρανόν, Ἀδρανών, Ἀδρανίτης, *Hadrantinus*, Plin iii § 91 *Aderno*), a town in Sicily, on the river Adranus, at the foot of M Aetna, built by Dionysius, the seat of the worship of the god Adranus (Diod xiv 37, xvi 68, Plut *Lum* 12, Sil vi 250)

Adräus (Ἀδράνους) [*ADRÄUS*]
Adrastia (Ἀδράστεια Lat *Adrastia*, Ἰα) 1 Daughter of Zeus (Eur *Rhes* 342), identified with Νεμεσίς, also used as an epithet of Νεμεσίς. She derived her name, according to some, from Adrastus, the ruler of Adrastia in Mysia, who built her first sanctuary on the river Aesepus, near Cizicus. Others derive her name from α δρᾶναι (fr διδράσκω), the goddess whom none can escape (Strab p 568, *Il* ii 828, seq, Aesch *Prom* 936, Verg *Cir* 239, Anon liv 11, 25). She was probably originally a Phrygian goddess and the same as Rhea Cybele—2 A nymph, daughter of Melisseus, king of Crete, to whom and her sister Ida, Rhea gave the infant Zeus to be reared (Apollod i 1, 6, Callim *Hym in Iov* 47). Originally the same as No 1

Adrastus (Ἀδραστος) 1 Son of Talaua, king of Argos, was expelled from Argos by Amphiarus, and fled to his grandfather Polybus, king of Sicyon, on whose death he became king of that city (*Il* ii 578, Hdt v 67, Pind *Nem* iv 9 seq). Afterwards he was reconciled to Amphiarus, gave him his sister Eriphyle in marriage, and returned to his kingdom of Argos. While reigning there Tydeus of Calydon and Polynices of Thebes, both fugitives from their native countries, met at Argos before the palace of Adrastus. A quarrel arose between them,

country Adrastus first prepared for war against Thebes, although Amphiarus, who was a soothsayer, foretold that all who engaged in it should perish, with the exception of Adrastus. Thus arose the celebrated war of the 'Seven against Thebes'. The seven heroes according to Sophocles (*Oed Col* 1313 seq) and Aeschylus (*Theb* 377 seq), were Amphiarus, Tydeus, Eteocles, Hippomedon, Capaneus, Parthenopaeus, Polynices (Adrastus, who escaped, is not counted one of the Seven). Euripides (*Phoen* 1104 seq) has the same list, except that Eteocles is omitted and Adrastus substituted. The preceding drawing from an early Etruscan gem represents, with the true feeling of archaic art, a council of five of the heroes who fought against Thebes. The names are added *Phylince* (Polynices), *Tute* (Tydeus), *Amphiarus* (Amphiarus), *Atresthe* (Adrastus), and *Parthanapais* (Parthenopaeus). On arriving at Nemca, they founded the Nemcan games in honour of Areheomorus (ARCHOMORUS). On approaching Thebes they sent Tydeus to the city to demand from Eteocles the sovereignty for Polynices. In the palace of Eteocles he challenged several Thebans to combat and conquered them. In revenge they laid an ambush of fifty men on his return, but Tydeus slew them all, with one exception (*Il* ix 351 seq, v 802 seq). The war ended as Amphiarus had predicted, six of the Argive chiefs were slain, Polynices by his brother Eteocles, and Adrastus alone was saved by the swiftness of his horse Arion, the gift of Heracles (Hom *Il* xviii 346). Cronon of Thebes refusing to allow the bodies of the six heroes to be buried, Adrastus fled to Athens, where he implored the assistance of Theseus, who undertook an expedition against Thebes, took the city, and delivered the bodies of the fallen heroes to their friends for burial (Aesch *Sept c Theb*, Eur *Phoen* and *Suppl*, Stat *Theb*). Ten years afterwards Adrastus, with the sons of the slain heroes made a new expedition against Thebes. This is known as the war of the 'Epigoni' (Ἐπίγονοι) or descendants. Thebes was taken and razed to the ground. The only Argive hero that fell in this war was Aegialeus, the son of Adrastus; the latter died of grief at Megara on his return to Argos, and was buried in the former city. He was worshipped in several parts of Greece, as at Megara, at Sicyon, where his memory was celebrated in tragic chousnes, and in Attica (Apollod iii 7, 3-4, Hdt v 61, Strab p 325, Paus i 43, 1). The legends about Adrastus and the two wars against Thebes furnished ample materials for the epic as well as tragic poets of Greece—2 Ruler of Adrastia in Mysia (Strab p 588) [*ADRÄSTIA*].—3 Son of Merope of Adrastia, an ally of the Trojans, slain by Diomedes (*Il* ii 828, vi 328).—4 A Trojan, slain by Patroclus (*Il* vii 694).—5 A Trojan, taken by Menelaus, and killed by Agamemnon (*Il* vi 37, 64).—6 Son of the Phrygian king Gordius, having unintentionally killed his brother, fled to Croesus, who received him kindly. While hunting he accidentally killed Atys, the son of Croesus, and in despair put an end to his own life (Hdt i 34-45).

Adria or **Hadria** 1 (*Adria*), a town in Gallia Cisalpina, between the mouths of the Po and the Athesis (*Adige*), now 14 miles from the sea, but originally a sea port of great celebrity, founded by the Etruscans (Liv i 33 Strab p 214).—2 (*Atia*), a town of Picenum in Italy, probably an Etruscan town originally, after-



Adrastus and other heroes who fought against Thebes
(Gem found at Perugia)

and Adrastus, on hearing the noise, came forth and separated the combatants, in whom he recognised the two men who had been promised to him by an oracle as the future husbands of two of his daughters, for one bore on his shield the figure of a boar, and the other that of a lion, and the oracle had declared that one of his daughters was to marry a boar and the other a lion. Adrastus therefore gave his daughter Deipyle to Tydeus, and Argeia to Polynices, promising to restore each to his own

wards a Roman colony, at which place the family of the emperor Hadrian lived (*Vit Hadr* 1)

Adria (δ' Ἀδρίας, Ion δ' Ἀδρίης, Hdt iv 33), or **Mare Adriaticum**, also **Mare Supërum**, so called from the town Adria [No 1], was in its widest signification the sea between Italy on the W, and Illyrieum, Epirus, and Greece on the E. By the Greeks the name Adrias was only applied to the northern part of this sea, the southern part being called the Ionian Sea. The navigation of the Adriatic was much dreaded on account of the frequent and sudden storms to which it was subject its evil character on this account is repeatedly alluded to by Horace (*Od* 1 3, 15, 83, 15, ii 14, 11, iii 9, 23)

Adriānus [HADRIANUS]

Adriānus (Ἀδριανός), a Greek rhetorician, born at Tyre in Phoenicia, was the pupil of Herodes Atticus, and was invited by M Antonius to Rome, where he died about A D 192. Three of his declamations are published by Walz in *Rhet Gr* vol 1 1832

Adrumētum [ADRUMETUM]

Aduatūca, a castle of the Eburones in Gaul (Caes B G vi 32), probably the same as the later Aduaca Tongrorum (*Tongern*)

Aduatūci or **Aduatici**, a powerful people of Gallia Belgica (Caes B G ii 29, 31), were the descendants of the Cimbri and Teutones. Their chief town, perhaps the modern *Falaise*, must not be confounded with Aduatuca

Adūla Mons (δ' Ἀδούλας), a group of the Alps about the passes of the *Splügen* and *S Bernardin*, and at the head of the valley of the *Hinter Rhein* (Strab pp 192, 204, 218)

Adūle or **Adūlis** (Ἀδούλη, Ἀδούλις Ἀδουλίων, Adulitanus *Thulla* or *Zulla*, Ru), a maritime city of Aethiopia, on a bay of the Red Sea, called *Adulitanus Sinus* (Ἀδουλιτικὸς κόλπος, *Innesley Bay*). It was founded by slaves who fled from Egypt, and afterwards was the seaport of the *Auxumitae* (Plin vi 172 seq). Cosmas Indicopleustes (A D 535) found here the *Monumentum Adulitanum*, a Greek inscription recounting the conquests of Ptolemy II Euergetes in Asia and Thrace

Adymāchīdæ (Ἀδυμαχίδαι), a Libyan people, W of Egypt, extending to the Catabathmus Major, but were afterwards pressed further inland. In their manners and customs they resembled the Egyptians (Hdt iv 168, Sil iii 278, ix 223)

Aea (*Ala*, *Alaia*) the name of two mythical islands in the east and the west in the eastern dwelt *Aeetes*, in the western *Circe*. The eastern land was afterwards identified with *Colchis* (cf Hdt i 2), the western with the Italian promontory *Circei*. The connection of *Aeetes* and *Circe* with the sun explains the double land of *Aia* in east and west. *Aeaea* is naturally the epithet of *Circe* and of *Medea* in Propert iii 12 31 it denotes *Calypso*. This is explained by the fact that *Ogygia*, the island of *Calypso*, was sometimes confused with *Aea* (Mela, ii 120)

Aeāes (Ἀλάης) 1 Father of *Polycrates* — 2 Son of *Syloson* and nephew of *Polycrates*. He was tyrant of *Samos*, but was deprived of his tyranny by *Aristagoras*, when the Ionians revolted from the Persians, B C 500. He then fled to the Persians, who restored him to the tyranny of *Samos*, B C 494 (Hdt vi 18)

Aeācēum (Ἀλακείον) [AEGINA]

Aeācīdes (*Alakīdes*), a patronymic of the descendants of *Acacus*, as *Pelous*, *Telamon*, and *Phocus*, sons of *Acacus*, *Achilles*, son of *Pelous* and grandson of *Acacus*, *Pyrrhus*, son of *Achilles* and great-grandson of *Acacus*, and

Pyrrhus, king of *Epirus*, who claimed to be a descendant of *Achilles*

Aeācīdes, son of *Arybas*, or *Arybbas*, king of *Epirus*, succeeded to the throne on the death of his cousin *Alexander*, slain in Italy, B C 326. *Aeacides* married *Phthia*, by whom he had the celebrated *Pyrrhus*. He took part in favour of *Olympias* against *Cassandra*, but his subjects disliked the war, and drove him from the kingdom. He was recalled in B C 318, but *Cassandra* sent an army against him under *Philip*, who slew him in battle (Paus i 11, Diod xiv 11, Liv viii 24, Plut *Pyrrh* 1, 2)

Aeācus (Ἀΐακος), son of *Zeus* and *Aegina*, a daughter of the river-god *Asopus*. He was born in the island of *Oenone* or *Oenopia*, whither *Aegina* had been carried by *Zeus* [compare *Sisyphus*], and from whom this island was afterwards called *Aegina*. Some traditions related that at the birth of *Aeacus*, *Aegina* was not yet inhabited, and that *Zeus* changed the ants (*μύρμηκες*) of the island into men (*Myrmidones*) over whom *Acacus* ruled [For other versions of the myth see *MYRMIDONES*]. His wife was *Endis*, daughter of *Serron* of *Megara*. *Acacus* was renowned in all Greece for his justice and piety (Plut *Thes* 10), and was frequently called upon to settle disputes, not only among men but even among the gods themselves, (Pind *Isthm* viii 23, Paus i 39). *Pindar* alone relates that he helped *Apollo* and *Poseidon* to build the walls of *Troy* (*Nem* viii 9). He was such a favourite with the gods that, when Greece was visited by a drought, rain was at length sent upon the earth in consequence of his prayers. (The earliest mention of this is in *Isocr Evag* § 14. It is noticeable as a possible origin of the story that, according to *Theophrastus* — ἐπὶ σφαιρα, i 24, a cloud appearing on the hill of *Zeus Hellenios* in *Aegina* was the recognised sign of coming rain.) Respecting the temple which *Acacus* erected to *Zeus Panhellenius*, and the *Aeacium*, see *AEOLIA*. After his death *Acacus* became one of the three judges in *Hades* [cf *MINOS*, *RHADAMANTHES*]. This office is only ascribed to him by writers later than *Pindar* (see esp *Plat Gorg* p 523 E). He held the keys of *Hades*, and hence is called *κλειδοῦχος* in an inscription (cf *Aristoph Ran* 465). The *Aeginetans* regarded him as the tutelary deity of their island. They lent statues of *Acacus* and the *Aeacidae* to their allies as a protection in dangerous wars (Hdt v 81, viii 64)

Aeaea (*Alaia*) [See *AEA*, *ad fin*]

Aebūra (*Cuerua*), a town of the *Carpetani* in *Hispania Tarraconensis*

Aebūtia Gens, patrician, was distinguished in the early ages of the Roman republic, when many of its members were consuls, viz in B C 499, 463, and 442

Aeena or **Aeaeae** (Aecānus), a town of *Apulia* on the road from *Aquilonia* in *Samnium* to *Venusia*

Aeclānum or **Aeclānum**, a town of the *Hirpini* in *Samnium*, a few miles S of *Benventum*

Aedepeus (Ἀἰθέψος Ἀἰθῆψος *Dipso*), a town on the W coast of *Euboea*, N of *Chalcis*, with warm baths sacred to *Heracles*, a watering-place well known to the Romans (Plut *Sull* 26)

Aēdon (Ἀηδών), daughter of *Pandareus* of *Miletus*, wife of *Zethus* king of *Thebes*, and mother of *Itylus*. Envious of *Niobe*, the wife of her brother *Amphion*, who had six sons and six daughters, she resolved to kill *Amaleus*, the eldest of *Niobe's* sons, but by mistake slew her

own son Itylus Zeus relieved her grief by changing her into a nightingale, whose melancholy notes are represented by the poets as Aedon's lamentations for her child. Such is the Homeric version (*Od.* xix 518, and Schol. of Aesch. *Ag.* 1143, Soph. *El.* 107, Paus. ix 5, 9). A later version, though existing before the time of Pausanias, makes Aedon the wife of Polytechnus, an artist of Colophon. They quarrelled from rivalry in work, and Polytechnus outraged Chelidon the sister of Aedon. The two sisters revenged themselves by murdering Itys and serving his flesh as food to his father Zeus, to stave the succession of horrors, turned all the family into birds—Polytechnus into a woodpecker, Chelidon into a swallow, Aedon into a nightingale, her mother Harmonia into a halcyon, her father Pandareus into an osprey, her brother into a hoopoe. For further illustration of these bird-myths see TEREUS.

Aedui or **Hedui**, one of the most powerful people in Gaul, lived between the Liger (*Loire*) and the Arar (*Saône*). They were the first Gallic people who made an alliance with the Romans, by whom they were called 'brothers and relations' (Caes. *B.G.* i 10, 16, 31, Cic. *ad Fam.* vi 10). On Caesar's arrival in Gaul, B.C. 58, they were subject to Ariovistus, but were restored by Caesar to their former power. In B.C. 52 they joined in the insurrection of Vercingetorix against the Romans, but were at the close of it treated leniently by Caesar. Their principal town was Bibracte. Their chief magistrate, elected annually by the priests, was called Vergobretus, i.e. Judge.

Aeetes or **Aeëta** (*Αἰήτης*), son of Helios (the Sun) and Persëis, and brother of Cœce, Pasiphaë, and Perses. His wife was Idyia, a daughter of Oceanus, by whom he had two daughters, Medea and Chaleiope, and one son, Absyrtus. He was king of Colchis at the time when Phrixus brought thither the golden fleece. For the remainder of his history, see ABSYRTUS, ARGONAUTÆ, JASON, MEDÆA.—Hence **Aeëtes**, **Aeëtiās**, and **Aeëtiue**, patronymics of Medea, daughter of Aeëtes.

Aega (*Αἴγα*) [*AMALTHEA*]

Aegae (*Αἶγαι* *Αἰγαῖος*) 1 A town in Achaia on the Crathis, with a celebrated temple of Poseidon, was originally one of the twelve Achaean towns, but its inhabitants subsequently removed to Aegira.—2 A town in Emathia in Macedonia, the burial place of the Macedonian kings.—3 A town in Euboea with a celebrated temple of Poseidon, who was hence called Aegæus.—4 Also **Aegæae** (*Αἰγαῖαι* *Αἰγᾶναι*), one of the twelve cities of Aeolis in Asia Minor, N. of Smyrna, on the river Hyllus. It suffered greatly from an earthquake in the time of Tiberius (Tac. *Ann.* ii 47).—5 (*Ayas*), a seaport town of Cilicia.

Aegæon (*Αἰγᾶων*), son of Uranus by Gaea. Aegæon and his brothers Gyges, or Gyes, and Cottus are known under the name of the Uranids, and are described as huge monsters with a hundred arms (*κατόγχειρες*) and fifty heads. Most writers mention the third Uranid under the name of Briareus instead of Aegæon, which is explained by Homer (*Il.* i 408), who says that men called him Aegæon, but the gods Briareus. According to the most ancient tradition Aegæon and his brothers conquered the Titans when they made war upon the gods, and secured the victory to Zeus, who thrust the Titans into Tartarus, and placed Aegæon and his brothers to guard them. Similarly in Homer

(*Il.* i 396 ff.), when the Olympian deities rebel against Zeus, Thetis calls Aegæon to oppose them. Other legends represent Aegæon as one of the giants who attacked Olympus, and many writers represent him as a marine god living in the Aegæan sea. Another, and probably later, story, followed by Virgil (*Aen.* x 565), makes him the opponent of Zeus. Other stories again make him a deity or a monster of the sea. He is called by some the son of Gaea and Pontus, by others of Poseidon. His name connects him alike with the Aegean sea and with *Ποσειδῶν Αἰγαῖος*. In Hesiod (*Th.* 811) he is married to the daughter of Poseidon. Aegæon and his brothers must be regarded as personifications of the extraordinary powers of nature, such as earthquakes, volcanic eruptions, and the like. Roscher suggests that his shape with a hundred arms may have been imagined from the polypus of the sea (cf. *Or. Met.* ii 10). [For further portions of the myth see TITANES, URANUS.]

Aegæum **Mare** (*τὸ Αἰγαῖον πελαγος, ὁ Αἰγαῖος πόντος*), the part of the Mediterranean now called the *Aegean Sea*. It was bounded on the N. by Thrace and Macedonia, on the W. by Greece, and on the E. by Asia Minor. It contains in its southern part two groups of islands, the Cyclades, which were separated from the coasts of Attica and Peloponnesus by the Myrtoan sea, and the Sporades, lying off the coasts of Caria and Ionia. The part of the Aegean which washed the Sporades was called the Icarian sea, from the island Icaria, one of the Sporades. The origin of the name of Aegean is uncertain, some derive it from Aegeus, the king of Athens, who threw himself into it, others from Aegæa, the queen of the Amazons, who perished there, others from Aegæe in Euboea, others connect it with *αἰσσω*, *ailis*, a squall, on account of its storms; others take it to be a Phoenician word.

Aegæus (*Αἰγαῖος*) [*ÆGÆA*, No 3]

Aegæleos 1 (*Αἰγάλεως, τὸ Αἰγάλεωv ὄρος Σκαιμάνγα*), a mountain in Attica opposite Salamis, from which Xerxes saw the defeat of his fleet B.C. 480 (Hdt. viii 90, Thuc. ii 19).—2 High ground in the west of Messenia, above Pylus.

Aegætes, the goat islands, were three islands off the W. coast of Sicily, between Drepanum and Lilybaeum, near which the Romans gained a naval victory over the Carthaginians, and thus brought the first Punic war to an end, B.C. 241. The islands were *Aegûsa* (*Αἰγούσσα*) or *Capriûia* (*Favignana*), *Phorbantia* (*Levanzo*), and *Hiera* (*Maratimo*).

Aegëria [*EGERIÆ*]

Aegestus [*SEGESTA*]

Aegestus [*ACESTES*]

Aegæus (*Αἰγῆvs*) 1 Son of Pandion and king of Athens. He had no children by his first two wives, but he afterwards begot **THESEUS** by Aëthra at Troezen. When Theseus had grown up to manhood, he went to Athens and defeated the 50 sons of his uncle Pallas, who had made war upon Aegæus and had deposed him. Aegæus was now restored. When Theseus went to Crete to deliver Athens from the tribute it had to pay to Minos, he promised his father that on his return he would hoist white sails as a signal of his safety. On approaching the coast of Attica he forgot his promise, and his father, perceiving the black sail, thought that his son had perished and threw himself into the sea, which according to some traditions received from this event the name of the

Agean Ægeus was one of the eponymous heroes of Attica, and one of the Attic tribes (Ægēis) derived its name from him [For further details see THESEUS].—2 The eponymous hero of the phyle called the Ægidae at Sparta, son of Oeolycus, and grandson of Theras, the founder of the colony in Thera. All the Ægeids were believed to be Cadmeans, who formed a settlement at Sparta previous to the Dorian conquest.—Hence Ægides (Αἰγέδης), a patronymic from Ægeus, especially his son Theseus.

Ægiae (Αἰγία, Αἰγῆαι), a small town in Laconia, not far from Gythium, the Ægine of Homer (*Il* ii 589).

Ægiāle or Ægiālēa (Αἰγιάλη, Αἰγιάλεια), daughter of Adrastus and Amphithia, or of Ægialeus, the son of Adrastus, whence she is called Adrastine. She was married to Diomedes (*Il* v 112), who, on his return from Troy, found her living in adultery with Cometes. The hero attributed this misfortune to the anger of Aphrodite, whom he had wounded in the war against Troy (Verg. *Aen* xi 277) when Ægiale threatened his life, he fled to Italy [DIOVDFDS].

Ægiālēa, Ægiālos [Αἰγία, Σίγιον].

Ægiāleus (Αἰγιάλεος) 1 Son of Adrastus, the only one among the Epigoni that fell in the war against Thebes—a hero, the Αἰγιάλειον, was consecrated to him at Pagae in Megaris (Paus. i 44, 7) [ΑΔΡΑΣΤΗΣ].—2 Son of Inachus and the Oceanid Melia, from whom the part of Peloponnesus afterwards called Achaia derived its name. Ægialeus is said to have been the first king of Sicyon.—3 Son of Acetes, and brother of Medea, commonly called Absyrthus [ΑΨΥΡΤΗΣ].

Ægiōbreus (Αἰγιόβρεος), son of Ion, and eponym of the Attic tribe Αἰγιοκοεῖς (but see THIBUS, *Dict. of Antig*).

Ægides [Αἰγίς].

Ægīla (ἡ Αἰγίλα), a town of Laconia with a temple of Demeter.

Ægīlia (Αἰγίλια Αἰγίλιος) 1 A demus of Attica belonging to the tribe Antiocheis, celebrated for its figs.—2 (*Cerigotto*), an island between Crete and Cythera.—3 An island W of Euboea and opposite Attica.

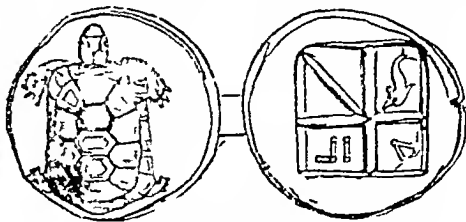
Ægimius (Αἰγίμιος), the mythical ancestor of the Dorians, whose land he was when they were yet inhabiting the northern parts of Thessaly. Involved in a war with the Lapithae, he called Heracles to his assistance, and promised him the third part of his territory, if he delivered him from his enemies. The Lapithae were conquered. Heracles did not take the territory for himself, but left it to the king, who

was to preserve it for the sons of Heracles. Ægimius had two sons, Dymas and Pamphilus, who migrated to Peloponnesus, and were regarded as the ancestors of two branches of the Doric race (Dymanes and Pamphylians), while

the third branch derived its name from Hyllus (Hylleans), the son of Heracles, who had been adopted by Ægimius. Pindar (*fr* 4) makes a Dorian army under Ægimius and Hyllus occupy Ægina. There existed in antiquity an epic poem called *Ægimius*, which described the war of Ægimius and Heracles against the Lapithae (see *Epic Gr Fr* ed Kinkel, i 82, cf Athen p 503, *CIG* 5984 c).

Ægimūrus (Αἰγίμουρος, Ægimuri Arae, Phn, and probably the Arae of Verg. *Aen* i 108, *Zouamour* or *Zembra*), a lofty island, surrounded by cliffs, off the African coast, at the mouth of the Gulf of Carthage.

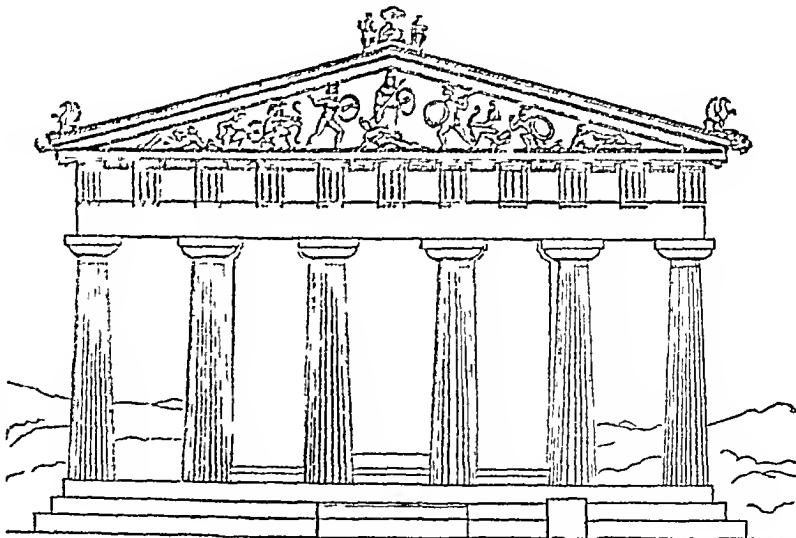
Ægīna (Αἰγίνα Αἰγινήτης *E'ghina*), a rocky island in the middle of the Saronic gulf, about 200 stadia in circumference. It was originally called Oenone or Oenopia, and is said to have obtained the name of Ægina from



Coin of Ægina.

Rev. the Æginetan symbol of a tortoise, obv. a square with a dolphin in one quarter and part of the name Αἰγίνα.

Ægina, the daughter of the river god Asopus, who was carried to the island by Zeus in the form of an eagle, or, according to Ovid (*Met* vi 113), of fire, and there bore him a son Æacus. As the island had then no inhabitants, Zeus changed the ants into men [ΜΥΡΜΙΔΟΝΕΣ], over whom Æacus ruled [ÆACUS]. It was first colonised by Achaeans, and afterwards by Dorians from Epidaurus, whence the Doric dialect and customs prevailed in the island. It was at first closely connected with Epidaurus, and was subject to the Argive Pludon, who is said to have established a silver mint in the island [ΠΥΘΩΝ]. It early became a place of



Temple of Athena at Ægina, restored.

great commercial importance, and its silver coinage was the standard in most of the Dorian states [*Dict Antig PONDERA*]. In the sixth century B.C. Ægina became independent, and for a century before the Persian war was a pro-

sperous and powerful state After a period of war with Athens the two states were reconciled by the stress of the Persian war the Aeginetans fought with 30 ships against the fleet of Xerxes at the battle of Salamis, B.C. 480, and are allowed to have distinguished themselves above all the other Greeks by their bravery After this time its power declined In B.C. 451 the island was reduced by the Athenians, who in B.C. 429 expelled its inhabitants The Aeginetans settled at Thyrea, and though a portion of them was restored by Lysander in B.C. 404, the island never recovered its former prosperity It belonged successively to the Achaean League, the Aetolian League, and finally to the Romans, who allowed the inhabitants a nominal self-government In the NW of the island there was a city of the same name, which contained the Aeacæum or temple of Aeacus, and on a hill in the NE of the island was the celebrated temple of Zeus Panhellenius, said to have been built by Aeacus, the ruins of which are still extant The sculptures which occupied the tympanum of the pediment of this temple were discovered in 1811, and are now preserved at Munich In the half century preceding the Persian war, and for a few years afterwards, Aegina was the chief seat of Greek art, the most eminent artists of the Aeginetan school were SMILIS, CALLON, ANAXAGORAS, GLAUCIAS, ONATAS, and CALLITELES

Aeginēta Paulus [PAULUS AEGINETA]

Aeginium (Αἰγίνιον Αἰγινεύς *Stagus*), a town of the Tymphaei in Thessaly on the confines of Athamania

Aegiochus (Αἰγίοχος), a surname of Zeus, because he bore the Aegis

Aegipan (Αἰγίπαν) [PAN]

Aegiplanctus Mons (τὸ Αἰγίπλαγκτον ὄρος), a mountain in Megaris

Aegira (Αἰγείρα Αἰγείρατης), probably the Homeric Hyperesia (II ii 579), a town in Achæa on a steep hill, with a sea port about 12 stadia from the town [ÆGÆE, No 1]

Aegirissa (Αἰγυρῆσσα, Αἰγυρόσσα), one of the 12 cities of ÆOLIS (only in Hdt i 149)

Aegisteas (Αἰγιστέας), son of Midas, perhaps identical with Aeschurus, of whom a story like that of M. Curtius is told, that, when a chasm opened in Celenæ and the oracle told his father Midas that the most precious possession must be thrown in, he leapt in and the chasm closed This may explain the proverbial use of Αἰγιστεύου πῆδημα—a bold action

Aegisthus (Αἰγισθος), son of Thyestes, who unwittingly begot him by his own daughter Pelopia Immediately after his birth he was exposed, but was saved by shepherds and suckled by a goat (αἴξ), whence his name His uncle Atreus brought him up as his son When Pelopia lay with her father, she took from him his sword, which she afterwards gave to Aegisthus This sword was the means of revealing the crime of Thyestes, and Pelopia thereupon put an end to her own life Aegisthus murdered Atreus, because he had ordered him to slay his father Thyestes, and he placed Thyestes upon the throne, of which he had been deprived by Atreus Homer appears to know nothing of these tragic events, and we learn from him only that Aegisthus succeeded his father Thyestes in a part of his possessions We may suppose that the story was developed by the later Epic poets and the Tragedians Hyginus (*Fab* 87), who relates it as above, seems to draw from the two dramas called *Thyestes* by Æschylus and Euripides, of which we have few

fragments remaining, Æschylus (*Ag* 1583) speaks of Atreus as banishing his brother Thyestes with his youthful son Aegisthus, but does not give details According to Homer Aegisthus took no part in the Trojan war, and during the absence of Agamemnon, the son of Atreus, Aegisthus seduced his wife Clytemnestra (*Od* i 35, ii 263, iv 517, v 409) Aegisthus murdered Agamemnon on his return home, and reigned 7 years over Mycenæ In the 8th Orestes, the son of Agamemnon, avenged the death of his father by putting the adulterer to death. [AGAMEMNON, ATREUS, CLYTEMNESTRA, ORESTES]

Aegithallus (Αἰγίθαλλος, *C di S Teodoro*), a promontory in Sicily, between Lilybaeum and Drepanum, near which was the town Aegithallum

Aegitium (Αἰγίτιον), a town in Aetolia, on the borders of Locris

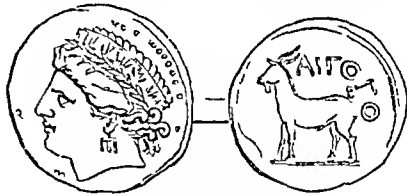
Aegium (Αἰγίον Αἰγινεύς *Vostitza*), a town of Achæa, and the capital after the destruction of Helice The meetings of the Achaean League were held at Aegium in a grove of Zeus called Homarum

Aegle (Αἴγλη), that is "Brightness" or 'Splendour,' is the name of several mythological females, such as, 1 The daughter of Zeus and Neaera, the most beautiful of the Nymphs, she married Helios and became mother of the Charites,—2 a sister of Phaeton,—3 one of the Hesperides,—4 a nymph beloved by Theseus, for whom he forsook Ariadne,—5 one of the daughters of Asclepius

Aegletes (Αἰγλήτης), that is, the radiant god, a surname of Apollo

Aegocærus (Αἰγόκερως), a surname of Pan, descriptive of his figure with the horns of a goat, but more commonly the name of one of the signs of the Zodiac, *Capricornus*

Aegos-Potami (Αἰγὸς ποταμός), in Latin writers *Aegos flumen*, the "goat's river," a small river, with a town of the same name on it, in the Thracian Chersonesus, flows into the



Coin of Aegospotami
Obv. Dometer *etc* goat

Hellespont Here the Athenians were defeated by Lysander, B.C. 405

Aegosthæna (Αἰγόσθηνα Αἰγιοσθενεύς, Αἰγιοσθενίτης), a town in Megaris on the borders of Boeotia, with a sanctuary of Melampus

Aegus and **Roscillus**, two chiefs of the Allobroges, who had served Caesar with fidelity in the Gallic war, deserted to Pompey in Greece (B.C. 48)

Aegûsa [ÆGATES]

Aegyptus or **Aegÿsus**, a town of Moesia on the Danube

Aegyptus (Αἰγυπτος), son of Belus and Anchuroe, and twin brother of Danaus Belus assigned Libya to Danaus, and Arabia to Aegyptus, but the latter subdued the country of the Melampodes, which he called Aegypt after his own name Aegyptus by his several wives had 50 sons, and his brother Danaus 50 daughters (the Danaïdes) Danaus had reason to fear the sons of his brother, and, having by advice of Athene built the first fifty oared ship, fled with

his daughters to Argos in Peloponnesus. Thither he was followed by the sons of Ægyptus, who demanded his daughters for their wives, and promised faithful alliance. Danaus pretended to forgive his wrongs, and distributed his daughters among them, but to each of them he gave a dagger, with which they were to kill their husbands in the bridal night. All the sons of Ægyptus were thus murdered, with the exception of Lynceus, who was saved by Hypermnestra [*LYNCEUS*]. The Danaids threw the heads of their murdered husbands into the marsh of Lerna, and buried their bodies outside the town (Pausanias, ii 24, reverses this order). They were afterwards purified of their crime by Athens and Hermes at the command of Zeus. Plutarch (*de Fluv* 10) tells that Ægyptus, by order of an oracle, in time of drought sacrificed his daughter Aganippe, and in grief threw himself into the river Melas (the Nile), which thence took the name Ægyptus. In later writers Ægyptus is identified with a historical king in Manetho with Sethos, in Eusebius with Rameses or Ramses.

Ægyptus (ἡ Αἴγυπτος Αἴγυπτιος, Ægyptus *Ægypti*), a country in the NE corner of Africa, bounded on the N by the Mediterranean, on the E by Palestine, Arabia Petraea, and the Red Sea, on the S by Ethiopia, the division between the two countries being at the First or Little Cataract of the Nile, close to Syene (*Assuan*, Lat 24° 8'), and on the W by the Great Libyan Desert. This is the extent usually assigned to the country, but it would be more strictly correct to define it as that part of the basin of the Nile which lies below the First Cataract. The native name for the country was *Chemu* or *Kamut*, 'the black land,' from the dark alluvial soil, by which it was distinguished from the neighbouring desert and from the 'red land' of Arabia. The name Αἴγυπτος was given first by the Greeks to the Nile—such, at any rate, is its Homeric use (*Od* iv 477, &c)—and afterwards to the country. The Semitic name was Mizra or Mizraim—1 *Physical Description of Egypt*. The river Nile, flowing from S to N through a narrow valley, encounters, in Lat 24° 8', a natural barrier, composed of two islands (Philae and Elephantine) and between them a bed of sunken rocks, by which it is made to fall in a series of cataracts, or rather rapids (τὰ Κατάδουπα, ὁ μικρὸς Κατάρρακτις, Catarrhactes Minor, comp. CATARRHACTES), which have always been regarded as the southern limit assigned by nature to Egypt. The river flows due N between two ranges of hills, so near each other as to leave scarcely any cultivable land, as far as Siſiſis (*Jebel Selseleh*), about 40 miles below Syene, where the valley is enlarged by the W range of hills rising from the river. Thus the Nile flows for about 500 miles, through a valley whose average breadth is about 7 miles, between hills which in one place (W of Thebes) attain the height of 1000 or 1200 feet above the sea, to a point some few miles below Memphis, where the W range of hills runs to the NW, and the E range strikes off to the E, and the river divides into branches (seven in ancient time, but now only two), which flow through a low alluvial land, called, from its shape, the *Delta*, into the Mediterranean. To this valley and Delta must be added the country round lake MOERIS, called Nomos Arsinoites, lying NW of Heracleopolis, and connected with the valley of the Nile by a break in the W range of hills. The whole district thus described is periodically laid under water by the overflowing

of the Nile from April to October. The river in subsiding, leaves behind a rich deposit of fine mud, which forms the soil of Egypt. All beyond the reach of the inundation is rock or sand. Hence Egypt was called the 'Gift of the Nile.' The extent of the cultivable land of Egypt is in the Delta about 4500 square miles, in the valley about 2255, in *Fayûm* about 340, and in all about 7095 square miles. The outlying portions, included in the Egyptian nomes after the beginning of the Greek period under the Ptolemies, consisted of the Greater and Lesser Oases (cultivable valleys so called from the Egyptian *Uah*, 'settlement'), in the midst of the Western or Libyan Desert, a valley in the W range of hills on the W of the Delta, called Nomos Nitriotes from the Natron Lakes which it contains, some settlements on the coast of the Red Sea and in the mountain passes between it and the Nile, and a strip of coast on the Mediterranean, extending E as far as Rhinocolura (*El Arish*), and W as far as the Catathamus Minor, Long, about 25° 10' E (Strab 798). The only river of Egypt is the Nile [*NILUS*]. A great artificial canal (*Bahr Yussouf*, i.e. *Joseph's Canal*) runs parallel to the river, at the distance of about 6 miles, from Diospolis Parva in the Thebais to a point on the W mouth of the river about half way between Memphis and the sea [see under MOERIS]. Many smaller canals were cut to regulate the irrigation of the country. A canal from the E mouth of the Nile to the head of the Red Sea was commenced by kings of the 19th dynasty (about 1400 B.C.), resumed by Necho II. about 600 B.C., and was opened by Darius, son of Hystaspes. This canal communicated with the present head of the Red Sea through the 'bitter Lakes.' It had so far sunk in the time of Aelius Gallus that it could only be used for floating wood down, but it was deepened in Trajan's time, and was called *Amnis Augustus*. There were several lakes in the country, respecting which see MOERIS, MAREOTIS, BOTOS, TANIS, SIRBONIS, and LACUS AMARI.—2 *Ancient History*. At the earliest period to which our records reach back, Egypt was inhabited by a highly civilised agricultural people, under a settled monarchical government. The first dynasty begins with Mena, probably between 5000 and 4000 B.C., but he sprang from a settled city, the ancient Thinis, which he inhabited before he founded Memphis. Some have imagined that the primitive seat of the Egyptian people was Ethiopia, and that their civilisation was imparted by priests from Meroe. Such was the Greek tradition, but the evidence from the relative antiquity of Egyptian architectural monuments tends to show that, on the contrary, the earliest signs of a civilised race of builders is in lower Egypt, and that these arts were carried later southwards into Ethiopia. The kings, whose power was absolute, bore the title *Per ao*, 'the Great House,' whence came the equivalent Pharaoh. The country was administered by a governor and a deputy, under whom worked a vast number of scribes, some of whom were, by the king's favour or their own merit, promoted into the ranks of the nobles. Ordinarily the caste of the nobles was derived from royal descent. They held by hereditary right large provincial estates, as well as court offices. By merit they obtained from the king further titles of honour. It cannot be doubted that, in spite of the high regard for justice evinced in Egyptian writings, the peasants suffered under heavy burdens and enforced labour. The priests, who were in possession of all the

literature and science of the country and all the employments based upon such knowledge, formed a powerful caste. At their head, at any rate in the post-Memphite dynasties (after 1700 B.C.), was the high priest of Amen Ra, or Amun O., who the priests seized the sovereignty about 1150 B.C. and founded a dynasty. It must be observed that the supremacy of temples and of the various orders or dynasties of gods was changed by the accession of some of the dynasties of kings and with the shifting of the capital. The religion of Egypt, which was mainly derived from sun worship, but was also connected with a totemistic animal worship, cannot be discussed in this work. Those deities however, who are mentioned in Greek and Latin literature will be noticed under their several names. Nor can Egyptian art or its relation to Greek art be treated here; reference may be made to the *Dict. of Antiquities in Pictura, Statuaria Ars, Templum* and *Vas*. The Egyptian alphabet is probably the oldest known. It originated with the priests, and was first taught with other learning in their schools, of which the great university or seminary at On (Heliopolis) was the development. This writing was first purely pictorial. Then an alphabet sprung from the conventional figures, but the picture was added to the word. From this 'hieroglyphic' writing a 'hieratic' running hand was formed in very early times (written from right to left) and by the 9th century a still farther abbreviation in the 'demotic' writing, common to the people. The Egyptians were mainly agriculturists, with little commercial enterprise, but they obtained foreign productions chiefly through the Phoenicians, and at a later period they engaged in maritime expeditions. The ancient history of Egypt may be divided for our purpose into 4 periods—(1) From the earliest times to its conquest by Cambyses, during which it was ruled by a succession of native princes, into the difficulties of whose history this is not the place to inquire. Those named by Greek writers are treated separately. The last of them, Psammetichus, was conquered and de-throned by Cambyses in B.C. 525, when Egypt became a province of the Persian empire. Until shortly before this date, Egypt was but little known to the Greeks. It is a disputed point whether the inscriptions at Karnak of the time of Menephtah II and Ramses III (prob. about B.C. 1200) bear upon the question when Greeks first set foot in Egypt. Among the allies of the Libyan invaders appear the Aquaslia, Shardaia, Shakalasia, Turisha, Luka, and, in the Hittite wars of Ramses II, the Masu, the Dardani and Danau. Some have read in these names the Aethians, Sardinians, Sicilians, Etruscans, Lycians, Mysians, Dardanians and Danaans. Brugsch has pointed out that these are represented as *circumcised* tribes, it is certainly unsafe to assume from a somewhat similar name that we are reading of Greeks or Sicilians. Still less is it as yet safe to accept the arguments of Mr. Petrie from the pottery which he has found, that Greek settlements in Egypt existed certainly in B.C. 1100, and possibly in 2000. From our present knowledge, therefore, it can only be asserted that the Greeks knew something of Egypt in the Homeric age, and that their mariners at least touched upon its shores (*Od.* iv. 351, &c., of the Cyclops story of Helen), and that before the 6th century B.C. Greeks were settled at Nau-cratis (see further under *NAUCRATIS* and *DAKINAF*). In the latter part of the period

learned men among the Greeks began to travel to Egypt for the sake of studying its institutions; among others it was visited by Pythagoras, Thales, and Solon. (2) From the Persian conquest in B.C. 525, to the transference of their dominion to the Macedonians in B.C. 332. This period was one of almost constant struggles between the Egyptians and their conquerors, until B.C. 310, when Ptolemy II (Ptolemy Soter), the last native ruler of Egypt was defeated by Darius Ochus. It was during this period that the Greeks acquired a considerable knowledge of Egypt. In the wars between Egypt and Persia the two leading states of Athens and Sparta at different times assisted the Egyptians, according to the state of their relations to each other and to Persia, and, during the inter-rules of the two wars, Egypt was visited by Greek historians and philosophers, such as Hellanicus, Herodotus, Anaxagoras, Plato and others who brought back to Greece the knowledge of the country which they acquired from the priests and through personal observation. (3) The dynasty of Macedonian Kings from the accession of Ptolemy, the son of Lagus, in B.C. 323, when Egypt became a Greek province, down to B.C. 30 when the last of a province of the Roman empire. When Alexander invaded Egypt in B.C. 332 the country submitted to him without a struggle, and, as he felt it his duty to return to the conquest of Persia, he conferred upon it the great privilege that was in his power, by giving orders for the building of Alexandria. In the period of the empire of Alexander and Ptolemy, the son of Lagus, who assumed the title of King in B.C. 305, and founded the dynasty of the Ptolemies, under whom the country greatly flourished and became the chief seat of Greek learning. But soon came the period of decline. Wars with the adjacent kingdom of Syria, and the vices, which increased, and dissensions of the royal family, wore out the state, till in B.C. 81 the Romans were called upon to interfere in the disputes for the crown, and in B.C. 57 the dynasty of the Ptolemies came to be entirely dependent on Roman protection, and, at last, after the battle of Actium and the death of Cleopatra, who was the last of the Ptolemies, Egypt was made a Roman province in B.C. 30. (4) Egypt under the Romans, down to its conquest by the Arabs in A.D. 642. As a Roman province, Egypt was one of the most flourishing portions of the empire. The fertility of its soil, and its position between Europe and Arabia and India, together with the possession of such a port as Alexandria, gave it the full benefit of the two great sources of wealth, agriculture and commerce. Learning continued to flourish at Alexandria, and the patriarchs of the Christian Church in that city became so powerful as to contend for supremacy with those of Antioch, Constantinople, and Rome, while a succession of teachers, such as Origen and Clement of Alexandria, conferred red lustre on the ecclesiastical annals of the country. When the Arabs made their great incursion upon the Eastern empire, the geographical position of Egypt naturally caused it to fall an immediate victim to that attack, which its wealth and the peaceful character of its inhabitants invited. It was conquered by Amrou, the lieutenant of the Caliph Omar, in A.D. 638.—3 *Political Geography*.—In the earliest times the country was divided into the 'land of the South' and 'the land of the North' the former extended as far as Memphis, but did

not include it, and was subdivided for administration into 22 nomes, the latter contained 20 nomes. But in Greek and Roman times the division was threefold (1) the Delta or Lower Egypt (τὰ Δέλτα, ἡ κάτω χώρα), (2) the Heptanomis or Middle Egypt, (3) the Thebais or Upper Egypt (ἡ ἄνω χώρα), of which the chief town was Ptolemais. In Roman times the whole land was governed by a procurator, styled the Praefectus Aegypti [see *Diet Ant* s v], in Greek ἡγεμὼν each of the three great divisions was administered by an *epistategus* (ἐπιστάτης), who in Thebais was also called ἀραβάρχης from the greater Arab admixture in the population, the subdivision into nomes (νομοί) was retained, but the total number was 47, over each was a νομάρχης, in the Roman period usually called στρατηγός. Each nome was further subdivided into τοπαρχίαι, and these again into κώμαι and τόποι, who had their own officials κομογραμματεῖς and τοπογραμματαῖς, being administered by villages, not by cantons. For the special government of Alexandria, see that article. The *Dodecarchy* of 12 kings, of Herodotus, ii 147, refers to the partition of Egypt, as an Assyrian province, into twenty satrapies by Esarhaddon after he defeated Tirhahā, B.C. 672. It is probable that the mistaken number was derived from the 12 courts in the Labyrinth.

Aegys (Αἴγυς, Αἰγύτης nr *Ghiorgitza*), a town of Laconia on the borders of Arcadia.

Aelāna (Αἰλᾶνα Αἰλανίτης), a town on the northern arm of the Red Sea near the *Bahr el Akaba*, called by the Greeks Aelanites from the name of the town. It is the Elath of the Hebrews, and one of the seaports of which Solomon possessed himself (Strab. p. 768, Joseph *Ant.* viii 5, 4).

Aelia Gens, plebeian, the members of which are given under their surnames, GELLUS, LAMIA, PAETUS, SEPIANUS, STILO, TUBERO.

Aelia, a name given to Jerusalem after its restoration by the Roman emperor Aelius Hadrianus.

Aeliānus, Claudius ("Soplnsta"), was born at Praeneste in Italy, and lived at Rome about the middle of the 3rd century of the Christian era. Though an Italian, he wrote in Greek. Two of his works have come down to us: one a collection of miscellaneous history (Ποικίλη Ἱστορία) in 14 books, commonly called *Varia Historia*, and the other a work on the peculiarities of animals (Περὶ Ζῴων ἰδιότητος) in 17 books, commonly called *De Animalium Natura*. The former work contains short narrations and anecdotes, historical, biographical, antiquarian, &c., selected from various authors, generally without their names being given, and on a great variety of subjects. The latter work is partly collected from older writers, and partly the result of his own observations both in Italy and abroad. There are also attributed to him 20 letters on husbandry (Ἀγροικικαὶ Ἐπιστολαί), written in a rhetorical style and of no value. — *Editions*. Hercher, Paris, 1858; Teubner, Leipzig 1866.

Aeliānus, Plautius, mentioned by Tac. *Hist.* iv 53 as Pontifex in A.D. 71, when the Capitol was restored. His full name appears in an inscription as Ti. Plautius Silvanus Aelianus. He was consul in A.D. 47.

Aeliānus Tacticus, a Greek writer, who lived in Rome and wrote a work on the Military Tactics of the Greeks (Περὶ Στρατηγικῶν Τάξεων Ἑλληνικῶν), dedicated to the emperor Hadrian. He also gives a brief account of the constitution

of a Roman army at that time. — *Editions*. By Franciscus Robortellus, Venice, 1552; Elzevir, Leyden, 1613; Kochly and Rustow, 1855.

Aello, one of the Harpies [HARPYIAE].

Aemilia 1 The 3rd daughter of L. Aemilius Paulus, who fell in the battle of Cannae, was the wife of Scipio Africanus I and the mother of the celebrated Cornelia, the mother of the Gracchi. — 2 Aemilia Lepida [LEPIDA]. — 3 A Vestal virgin, put to death B.C. 114 (Plut. *Q. R.* p. 284, Liv. Ep. 63).

Aemilia Gens, one of the most ancient patrician gentes at Rome, said to have been descended from Mamercus, who received the name of Aemilius traditionally on account of the persuasiveness of his language (δι' αὐμιλλαν λόγου) (Plut. *Aemil.* 2). This Mamercus is represented by some as the son of Pythagoras, and by others as the son of Numa. The most distinguished members of the gens are given under their surnames BARBULA, LEPIDUS, MAMERCUS or MAMERCINUS, PAPUS, PAULUS, REGILLUS, SCAURUS.

Aemilia Via, made by M. Aemilius Lepidus, cos. B.C. 187, continued the Via Flaminia from Ariminum, and traversed the heart of Cisalpine Gaul through Bononia, Mutina, Parma, Placentia (where it crossed the Po) to Mediolanum. It was subsequently continued as far as Aquileia.

Aemiliānus 1 The son of L. Aemilius Paulus Macedonicus, was adopted by P. Cornelius Scipio, the son of P. Cornelius Scipio Africanus, and was thus called P. Cornelius Scipio Aemilianus Africanus [SCIPIO]. — 2 The governor of Pannonia and Moesia in the reign of Gallus, was proclaimed emperor by his soldiers.



Coin of Aemilianus Roman Emperor, A.D. 253.
Rev. laurel crowned bust with legend: Imperator Aemilianus Pius Felix Augustus. obv. Peace with olive branch.

in A.D. 253, but was slain by them after reigning a few months. — 3 One of the 30 tyrants (A.D. 259–268), assumed the purple in Egypt, but was taken prisoner and strangled by order of Gallienus.

Aemilius Probus [NEPOS, CORNELIUS] Aemodae or Haemodae, probably the Shetland islands (Plin. *H. N.* ii § 103, Mel. iii 6).

Aemōna or **Emōna** (*Larbach*), a fortified town in Pannonia, and an important Roman colony, said to have been built by the Argonauts.

Aenāria, also called **Pithēcūsa** and **Inārimē** (Verg. *Aen.* ix 716), (*Ischia*) a volcanic island off the coast of Campania, at the entrance of the bay of Naples, under which the Roman poet represented Typhoeus as lying. The form of the name in Virgil is probably due to a misconception of Hom. *Il.* ii 783.

Aenēa (Αἰνεῖα Αἰνεῖεύς, Αἰνεΐτης), a town in Chalcidice, on the Thracian gulf, said to have been founded by Aeneas (Hdt. vii 123, Liv. xl 4, xlv 10). See coin under AENEAS, p. 25.

Aeneādes (Αἰνεαῖδης), a patronymic from Aeneas, given to his son Ascanius or Iulus, and to those who were believed to be descended from him, such as Augustus, and the Romans in general.

Aenēas (*Alveias*), the son of Anchises and

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which seems to come from Naevius. The journey to Etruria is not in Dionysius or Naevius, but appears in Lycophron of Alexandria (n.c. 285-247). Pansanius (x. 17) takes him to Sardinia. It should be noted that the



Coin of Aeneas, with the legend
ΑΙΝΕΑΣ (A. n. c.)

Trojan settlement in Latium is unknown to Strabo and first appears in Cephallen (4th cent. n.c.), who makes Romulus, a son of Aeneas, the founder of Rome (Dionys. i. 72). The death or disappearance of Aeneas takes place in the fourth year after the death of Turnus and Latinus, during a war between his subjects and the Rutulians, aided by Mezentius, in one story he is taken up to the gods, in another he is drowned in the river Numicus (See Liv. i. 2). He becomes according to Livy the Jupiter Indiges, according to Dionysius *θεός Ἰνδιγέας*—A son of Aeneas (Liv. i. 2), which belongs to the middle of the sixth century n.c. represents Aeneas flying from Troy, carrying his father Anchises on his shoulders, and accompanied by his wife, who holds Ascanius by the hand. This subject is also frequently represented on Greek vases.

Aeneas Garneus, so called from Garza, his birthplace, lived in the latter half of the 5th century n.c. He was at first a Platonist and a Sophist, but afterwards became a Christian, when he composed a dialogue, on the Immortality of the Soul, called *Theophrastus—Lectures*. By Bartholomaeus, Lips. 1655, by Boissonade Par. 1896.

Aeneas Tacticus, a Greek writer of the middle of the 4th century, n.c. Casaubon supposes him to be the same as Aeneas of Stymphalia, the general of the Arcadians, n.c. 362 (See *Hell. vi. 381*). He wrote a work on the art of war, of which a portion only is preserved, commonly called *Commentarius Poliorceticus* showing how a siege should be conducted. An epitome of the whole book was made by Cymeus (Cic. ad Fam. ix. 25)—*Editions*. By Lipsius, Lips. 1763, by Orelli, Lips. 1818, by Hultsch, 1874.

Aenesidæmus (Ἀντισθένης), 1. a celebrated sceptic, born at Cnosus in Crete, probably lived a little later than Cicero. He differed on many points from the ordinary sceptics. The grand peculiarity of his system was the attempt to unite scepticism with the earlier philosophy, to raise a positive foundation for it by accounting from the nature of things for the never ceasing changes both in the material and spiritual world. None of the works of Aenesidæmus have come down to us. To them Sextus Empiricus was indebted for a considerable part of his work. From him we learn the eight methods by which Aenesidæmus shows fallacy in all *a priori* reasoning, (1) ever were confuted by the

(1) Either the cause given is unseen and not proven by things seen. (2) Or if the cause is seen it cannot be shown to exclude other hypotheses. (3) A regular and constant effect attributed to an irregular and fitful cause. (4) The motions of planets to a sudden impulse. (5) In arguing from the seen to the unseen it is assumed that the laws are the same. (6) 'Causes' only mean opinion of causes, in

conflict with other opinions. (6) Equally probable causes are accepted or rejected as the theory requires. (7) The causes given are at variance with phenomena. (8) Principles are uncertain because the facts from which they proceed are uncertain.—2. [Τίληος]

Aeneus, son of Apollo and Stilbe, husband of Aeneas and father of Cyrius.

Aoniānes (Ἀνιᾶνες, Ion. Ἐνιᾶνες), an ancient Greek race, originally near Ossa, afterwards in southern Thessaly (Hom. *Il.* ii. 719, *Hdt.* vii. 104), between Oeta and Othrys, on the banks of the Spercheius. Chief town Hydruntum.

Aenus 1. (Ἄνως Ἀνίως, Ἀνιάτης Ἐνός), an ancient town in Thrace, near the mouth of the Hebrus, mentioned in Hom. *Il.* ii. 520. It was colonised by the Aeolians of Asia Minor. Virgil (*Aen.* iii. 18) supposes Aenus to have been built by Aeneas, but he confounds it with Aenus in Chalcidice. Under the Romans Aenus was a free town, and a place of importance.—2. A town in Aetolia.—3. Mountain in Cephalonia.

Aenus (Ἰννός) a river in Rhætia, the boundary between Rhætia and Noricum (Tac. *Hist.* iii. 5).

Aeöles or Aeöli (Ἀιολεῖς). One of the three great divisions of the Greeks at one time dwelling in the Thessalian country south of the Peneus. [For their mythical origin see ALAIUS]. In the colonisation of Asia Minor from Greece the Aeolians as a mixed body, uniting Locrians, Magnesians, Boeotians and Achaean, started from Aulis. They were, however, mainly descendants of the Achaean. Traditionally they were led first by Orestes, and after his death by his son Penthius as far as Thrace, and thence by Archelaus son of Penthius to Daseyleum in the country of Carians, whence Gras son of Archelaus first advanced to the Graniens and then retired and occupied Lesbos. A second detachment under Cleus and Melans, descendants also of Agamemnon, founded Cyme (Strab. p. 592). It seems probable that the Aeolians first occupied Lesbos, that thence a second migration colonised Cyme and that from Cyme and Lesbos the Aeolian cities of the northern part of Asia Minor were founded [Aeolis]. Cyme was first colonised by the Milesians in 756 n.c. [For Aeolian poets, see ALCIUS, SAPPHO].

Aeöline Insulae (αἱ Ἀδελφῶν νῆσοι *Lipari Islands*), a group of islands N.E. of Sicily, where Aeolus, the god of the winds, reigned. Homer (*Od.* x. 1) mentions only one Aeolian island, and Virgil (*Aen.* iii. 52) accordingly speaks of only one Aeolia (see insula), where Aeolus reigned, supposed to be Strongyle (Strab. p. 276) or Lipari (Diod. x. 9). These islands were also called *Hephaestides* or *Vulcaniae*, because Hephaestus or Vulcan was supposed to have had his workshop in one of them called Hiera (Verg. *Aen.* viii. 116 seq.). They were also named *Liparenenses*, from Lipara, the largest of them. The names of these islands were, Lipara (*Lipari*), Hiera (*Volcano*), Strongyle (*Stromboli*), Phoenicisa (*Felicudi*), Ericisa (*Ilicudi*), Enonymus (*Panaria*), Dilymo (*Salina*), Hicisa (*Lisca Bianca*), Basilisa (*Basilizzo*), Osteodes (*Ustica*).

Aeöliōs (Ἀιολῆς), a patronymic given to the sons of Aeolus, as Athamans, Crethons, Sisyphus, Salmonens, &c., and to his grandsons, as Cephalus, Ulysses and Phryxus. Aeolis is the patronymic of the female descendants of Aeolus, given to his daughters Canace and Alecyone.

Aeölis (Ἀιολίς) or Aeölia, a district of Mysia in Asia Minor, was peopled by Aeolian Greeks,

whose cities extended from the Troad along the shores of the Aegean to the river Hermus. The northern group comprised the islands of Tenedos and Lesbos with its six cities, the southern group was formed into a league of twelve cities with a common religious festival (*Panacolum*), viz Cyme, Larissae, Neonichos, Temnus, Cilla, Notium, Aegirusa, Pitane, Aegaeae, Myrina, Grynaea, and Smyrna, but Smyrna subsequently became a member of the Ionian confederacy (Hdt i 149 seq). These cities were subdued by Croesus, and were incorporated in the Persian empire on the conquest of Croesus by Cyrus. Magnesia (q v) on the Maeander is said to have also been founded by the Aeolians.

Aeolus (Αἰόλος) 1 Son of Hellen and the nymph Orseis, and brother of Dorus and Luthus. He was the ruler of Thessaly, and the founder of the Aeolic branch of the Greek nation. His children are said to have been very numerous, but the most ancient story mentioned only four sons, viz., Sisyphus, Athamas, Cretheus, and Salmones; others represent him as the father also of Mimas and Maecareus and of five daughters, one of whom, Canace, was seduced by her brother Maecareus and slain for that reason by her father (Ov. *Her* 11). Another daughter was Arne. The great extent of country which this race occupied probably gave rise to the varying accounts about the number of his children.—2 Son of Poseidon and Arne, and grandson of the previous Aeolus. His story probably refers to the emigration of a branch of the Aeolians to the west. His mother was carried to Metapontum in Italy, where she gave birth to Aeolus and his brother Boeotus. It is this Aeolus who figures in the story which supplies the plots for the two plays of Euripides called *Melanippe*.—3 Aeolus, son of Hippotes, represented in the Odyssey as friend of the gods, dwelling in the floating western island Aegle. Here he reigned as a just and pious king, taught the natives the use of sails for ships, and foretold them the nature of the winds that were to rise. In Homer (*Od* x 1 seq.) Aeolus, the son of Hippotes, is neither the god nor the father of the winds, but merely the happy ruler of the Aeolian island, to whom Zeus had given dominion over the winds, which he might soothe or excite according to his pleasure, wherefore he gives Odysseus a bag confining the unfavourable winds—a myth which is identical in the folk lore of other nations, e.g. the Laplanders. This statement of Homer led to Aeolus being regarded in later times as the god and king of the winds, which he kept enclosed in a mountain (Ov. *Met* xiv 223, Verg. *Ion* i 52). It is therefore to him that Juno applies when she wishes to destroy the fleet of the Trojans. The Aeolian island of Homer was in later times believed to be Lipara or Strongyle, and was accordingly regarded as the place in which the god of the winds dwelt [*AEOLIAE INSULAE*]. The above distinction is by no means invariable, and we find the 2nd and the 3rd Aeolus in some authors confused. Diodorus (ii 67, v 7) connects the three by a regular genealogy: Mimas son of Aeolus I, Hippotes son of Mimas, Aeolus II son of Hippotes, Arne daughter of Aeolus II and mother of Aeolus IV.

Aepon (Αἰπεινα Αἰπεινης) 1 A town in Messenia on the sea coast, afterwards *Thuria*.—2 A town in Cyprus, afterwards *Soloi*.
Aepy (Αἰπυ), a town in Elis, situated on a height, as its name indicates.

Aepytus (Αἰπυτος) 1 A mythical king of Arcadia, from whom a part of the country was called Aepytis. He died from the bite of a snake and was buried near Cyllene. His grave is mentioned in Hom. *Il* ii 603. His father was Elatos (Pind. *Ol* vi 33) and his daughter was Elione.—2 Youngest son of the Heraclid Cresphontes, king of Messenia, and of Merope, daughter of the Arcadian king Cypselus. When his father and brothers were murdered during an insurrection, Aepytus alone, who was with his grandfather Cypselus, escaped the danger. The throne of Cresphontes was in the meantime occupied by the Heraclid Polyphontes, who also forced Merope to become his wife. When Aepytus had grown to manhood, he returned to his kingdom, and put Polyphontes to death. From him the kings of Messenia were called Aepytids instead of the more general name Heraclids.—3 Son of Hippothous, king of Arcadia, and great-grandson of the Aepytus mentioned first. He was father of Cypselus (Paus. viii 5, 5).

Aequi, Aequicoli, Aequicölac, Aequicülani, an ancient warlike people of Italy, dwelling in the upper valley of the Anio in the mountains forming the eastern boundary of Latium, and between the Latini, Sabini, Hernici, and Marsi. In conjunction with the Volsci, who were of the same Ocean race, they carried on constant hostilities with Rome, but their resistance became feebler at the end of the 6th century B.C., and though they joined the Samnite coalition they were completely brought under the Roman power in 301 B.C. Their chief towns were ALBA FULCRIS and CAEREOLI.

Aequi Falisci [FALISCI].

Aequimaelum [MULIUS].

Aërope (Ἀερόπη) 1 Daughter of Catreus, king of Crete, and granddaughter of Minos. Her father, who had received an oracle that he should lose his life by one of his children, gave her and her sister Clymene to Nauplius, who was to sell them in a foreign land. Aerope married Phisthenes, the son of Atreus, and became by him the mother of Agamemnon and Menelaus. After the death of Phisthenes Aerope married Atreus, and had two sons, who were educated by Atreus, were generally believed to be his sons. Aerope was faithless to Atreus, being seduced by Thyestes, and according to some was thereupon thrown into the sea. Soph. *Ag* 1297 may either refer to this or to the story followed by Euripides in the *κρησσαι*, that she was seduced by a slave of her father's. In the latter play, however, she is not drowned but is delivered by Catreus to Nauplius to be drowned and is spared by him, marrying Atreus afterwards. [ATREUS, AGAMEMNON].—2 Daughter of Cophicus and mother of Acropus by Ares (Paus. viii 44, 7).

Aesacus (Αἰσάκος), son of Priam and Arisbo (Apoll. iii 12, 5), or Alexirrhoe (Ov. *Met* vi 763). He lived far from his father's court in the solitude of mountain forests. Hesperia, however, the daughter of Cebren, kindled love in his heart, and on one occasion while he was pursuing her, she was bitten by a viper and died. Aesacus in his grief threw himself into the sea and was changed by Thetis into an aquatic bird. Apollodorus tells that Aesacus, having learnt the interpretation of dreams from his grandfather Merops, prophesied to Priam the evils which Paris would cause.

Aesar, the name of a deity among the Etruscans.

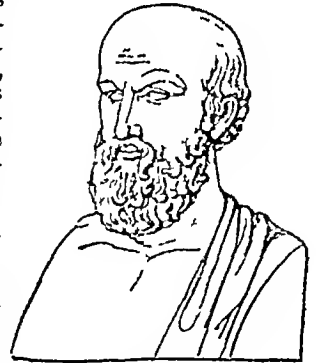
Aesar or Aesärus (Esaro), a river near Croton in Bruttium, in southern Italy.

Æschines (*Ἀἰσχίνης*) 1 The Athenian orator, born *B.C.* 389, was the son of Atrometus and Glaucoteia. According to Demosthenes, his political antagonist, his parents were of disreputable character and not even citizens of Athens, but Æschines himself says that his father was descended from an honourable family, and lost his property during the Peloponnesian war. In his youth Æschines appears to have assisted his father in his school, he next acted as secretary to Aristophon, and afterwards to Enbulus, he subsequently tried his fortune as an actor, but was unsuccessful, and at length, after serving with distinction in the army at the battle of Tamynæ (*Æsch. F. L.* § 169), came forward as a public speaker and soon acquired great reputation. In 347 he was sent along with Demosthenes as one of the 10 ambassadors to negotiate a peace with Philip from this time he appears as the friend of the Macedonian party and as the opponent of Demosthenes. Shortly afterwards Æschines formed one of the second embassy sent to Philip to receive the oath of Philip to the treaty which had been concluded with the Athenians, but as the delay of the ambassadors in obtaining the ratification had been favourable to the interests of Philip, Æschines on his return to Athens was accused by Timarchus. He evaded the danger by bringing forward a counter accusation against Timarchus (345), and by showing that the moral conduct of his accuser was such that he had no right to speak before the people. The speech in which Æschines attacked Timarchus is still extant. Timarchus was condemned and Æschines gained a brilliant triumph. It can hardly be doubted, however, that Æschines had corruptly played into the hands of Philip, and had purposely misled his own countrymen. In 343 Demosthenes renewed the charge against Æschines of treachery during his second embassy to Philip. This charge of Demosthenes (*περὶ παραπροσβέλας*) was not spoken, but published as a memorial, and Æschines answered it in a similar memorial on the embassy (*περὶ παραπροσβέλας*), which was likewise published. Shortly after the battle of Chaeroneia in 338, which gave Philip the supremacy in Greece, Ctesiphon proposed that Demosthenes should be rewarded for his services with a golden crown in the theatre at the great Dionysia. Æschines in consequence accused Ctesiphon, but he did not prosecute the charge till 8 years later, 330. The speech which he delivered on the occasion is extant, and was answered by Demosthenes in his celebrated oration on the crown (*περὶ στεφάνου*). Æschines was defeated, and, being condemned to pay the fine of 1000 drachmæ, withdrew from Athens. He went to Asia Minor, and at length established a school of eloquence at Rhodes. On one occasion he read to his audience in Rhodes his speech against Ctesiphon, and also the reply of Demosthenes when his hearers expressed their admiration he said 'Your admiration would be greater if you heard Demosthenes deliver his own speech' (*Cic. de Orat.* in 56, 213, *Plin. H. N.* vii. § 110). Æschines was undoubtedly not only a fluent, but a brilliant orator (he prided himself as needing less study than Demosthenes) but among the points in which his speeches rank far below those of Demosthenes may be noticed a want of that nobility in mind and purpose which add force and inspiration to the oratory of his rival. From Rhodes he went to Samos, where he died in 314. Besides the 3 orations extant, we also possess 12 letters

which are ascribed to Æschines, but are the work of late sophists.—*Editions*. In the editions of the Attic orators [DEMOSTHENES], and by Bremi, Zurich, 1823, Franke, 1873, Schultz, 1865.—2 An Athenian philosopher and rhetorician, and a disciple of Socrates. After the death of his master he seems (Hermod. ap. Diog. Laert. ii. 106, iii. 6) to have stayed with Euclid in Megara in company with Plato and others; thence he went to Syracuse, but returned to Athens after the expulsion of Dionysius, and supported himself, receiving money for his instructions. He wrote several dialogues, but the three which have come down to us under his name are not genuine (*περὶ Ἀπερῆς, Axiochus* and *Eryxias* see Hermann, *de Æschinis reliq.* 1850).—*Editions*. By Fischer, Lips. 1786, by Bockh, Heidel. 1810, and in many editions of Plato.—3 Of Neapolis, a Peripatetic philosopher, who was at the head of the Academy at Athens, together with Charmades and Chitomachus about *B.C.* 109 (*Cic. de Orat.* i. 11).—4 Of Miletus, a contemporary of Cicero, and a distinguished orator in the Asiatic style of eloquence (*Cic. Brut.* 95, *Diog.* ii. 64).

Æschron (*Ἀἰσχρών*) 1 Of Syracuse, whose wife Pippa was one of the mistresses of Verres, and who was himself one of the scandalous instruments of Verres.—2 An iambic poet, a native of Samos. There was an epic poet of the same name, who was a native of Mytilene and a pupil of Aristotle, and who accompanied Alexander on some of his expeditions. He may perhaps be the same person as the Samian (What remains of his poems is printed in Bergk's *Poetæ Lyrici*, 1866).—3 A native of Pergamum, and a physician in the second century after Christ, was one of Galen's tutors.

Æschylus (*Ἀἰσχύλος*) 1 The great tragic poet, was born at Eleusis in Attica, *B.C.* 525, so that he was thirty-five years of age at the time of the battle of Marathon, and contemporary with Simonides and Pindar. His father Euphion was probably connected with the worship of Demeter, and Æschylus himself was, according to some authorities, initiated in the mysteries of this goddess. At the age of twenty-five (*P.C.* 499), he made his first appearance as a competitor for the prize of tragedy against Pratinas, without being successful. His chief rival at this period was Phrynichus. He fought, with his brothers Cynaegirus and Amintas, at the battle of Marathon (490), and also at those of Salamis (480) and Plataea (479). In 485 he first gained the prize, and in 472 he gained the prize with the trilogy of which the *Persæ*, the earliest of his extant dramas, was one piece. About this time, as is generally supposed, he went to the court of Hiero, and produced his play *Ætneæ* to inaugurate the city Ætna [*Ἰστῖα*], which Hiero had founded. It is said that the *Persæ* was reproduced there. He remained in Sicily about three years and returned to Athens before the death of Hiero for in *B.C.* 468 his play was defeated by the *Triptolemus* of Sophocles. At the same time



Bust of Æschylus

there are reasons which may incline us to think that the first visit to Sicily was earlier. The city of Aetna, in honour of which he wrote his play, was actually founded in B.C. 476. Again, the subject of the play *Glaucus Pontius*, which formed part of the trilogy, is such as would more naturally be suggested after a visit to Sicily. Lastly, the tradition, though improbable in itself, that he went to Sicily because he was jealous of Simonides, is not likely to have arisen unless it was known that he quitted Athens before Simonides, i.e. before 477. On the whole we are met with fewer difficulties if we place the first visit between 479 and 472, and suppose that he returned to Athens in or shortly before the year in which he produced the *Persae*, which we shall then date after the *Aetnaeae*. In the year 477 he was victorious with the *Septem c. Thebas*. At some time later, probably after his victory with the *Oresteia* in B.C. 458, he returned to Sicily, and died at Gela in 456, at the age of sixty-nine. Various traditions are preserved as to the cause of his quitting Athens for Sicily. Some said it was from mortification at a defeat by Sophocles. It may be remarked that the most probable dates for his two journeys to Sicily do not follow a defeat. Others said it was because he had been defeated by Simonides in an elegy on those who died at Marathon. If this was so, it is strange that he should have gone to the court



Aeschylus (From a gem)

of Hiero only to meet Simonides there after all. Others said that it was because he had divulged the mysteries, others (and this, at any rate, must refer to his second visit to Sicily) because the alarm caused to women and children by the chorus of Furies had raised bad feeling against him. Whatever may have been the cause of his earlier visit to Hiero, the most likely account of his final departure from Athens is that he was disheartened by the failure of his attempt to support the power of the Areopagus by his *Eumenides*, and uneasy at the growing power of the democracy, whose leaders, moreover, must have regarded him with ill will. The well-known story of his death, that an eagle, mistaking the poet's bald head for a stone, dropped a tortoise on it to break the shell, is represented on a gem, which Baumeister thinks was copied from a relief, and suggests that the story came from the relief and was fitted on to Aeschylus. It was held to fulfil an oracle by which Aeschylus was to die by a blow from heaven—Aeschylus so changed the system of the tragic stage that he has more claim than anyone else to be regarded as the founder of Tragedy. His great change consisted in introducing a second actor, which was done certainly before the *Persae*. Before this there can have been little real dramatic action and a dialogue merely between the single actor and the chorus was of far less importance than the classic odes. Aeschylus first made the dialogue more important than the chorus. He improved the masks and the costumes generally (see *Dict. Antiq.* s.v. *Tragedia*) it was said (Athen. p. 21, e) that he in some

degree imitated the splendid dress of the hierophant in the Eleusian mysteries. It is stated by Vitruvius that Aeschylus first employed Agatharchus to paint scenes. It is not quite easy to reconcile this with Aristotle, *Poet.* 4, 16, where *σκηνογραφία* is mentioned as introduced by Sophocles. It is possible that Aeschylus first used it in a still ruder form, and that Sophocles so far developed it as to make it his own. The characteristics of the plays of Aeschylus are a sublimity and grandeur of feeling and expression, with less of the pathos which we find in Sophocles and Euripides. *Prometheus* is his most pathetic play, but we are made to feel that Prometheus is a deity and removed above mere human pity. The poet brings before us more forcibly, and more terribly, than the other tragedians the unseen powers working out the doctrine of retributive justice, and the mysteries of laws which control even the gods themselves. Not only are his hearers no men of common life, but behind all their actions and sufferings we are made to feel the supernatural power working out the punishment of presumption. And the diction has been suited to the subject, so that Aeschylus is above all poets magniloquent, sometimes to a degree which in a lesser man would be called turgid, abounding in sonorous words and daring metaphors. It has been suggested, not without reason, that the apparent influence of the philosophy of Pythagoras, as well as some remarkable Doric forms, may have been due to the poet's prolonged stay in Sicily on his first visit. We are told that Aeschylus wrote 70 tragedies besides satyric dramas. The 'triple trilogy,' i.e. a succession of three plays working out the successive chapters of some legend, belongs especially to Aeschylus. The trilogies of Sophocles more frequently, though not always, were discussed in story. Of the plays of Aeschylus seven only remain: 1. The *Persae*, produced in 472, of the trilogy *Phineus*, *Persae*, *Glaucus Pontius*; 2. The *Septem c. Thebas* (B.C. 468) of the series *Larus*, *Oedipus*, *Septem*, forming with the satyric drama *Sphinx* a tetralogy; 3. The *Supplices* (B.C. 462), the middle play between the *Egyptians* and the *Danaids*; 4. The *Prometheus Vinctus* (of uncertain date), the middle play between *Προμηθεὺς πυρφόρος* and *Πρ. Λυόμενος*, and lastly (B.C. 458), the three plays *Agamemnon*, *Choephoroe*, and *Eumenides*, which form the trilogy of the *Oresteia*—Editions Dindorf, Paley, Weil, Hartung of separate plays, especially Muller's *Eumenides*, and Sidgwick's *Oresteia*, Prickard's *Prometheus*.

Aesculāpius [ASCLEPIUS]

Aēsēpus (Αἰσῆπος), a river which rises in Ida, and flows by a NE. course into the Propontis, which it enters W. of Cyzicus and E. of the Gramicus. The river god was the son of Oceanus and Tethys (Hes. *Theog.* 342).

Aesernia (*Iserna*), a town in Samnium, made a Roman colony in the first Punic war (Liv. xxvii. 10, Cic. *ad Att.* viii. 11).

Aeserninus 1. A surname of MARCELLUS, who was taken prisoner at Aesernia (Liv. *Ep.* lxxvii).—2. A Samnite gladiator of great strength, whence the proverb "Pacideianus cum Aesernino," for skill against brute force (Cic. *ad Q. F.* iii. 4), Pacideianus being the most skilful gladiator of his day.

Aesis (*Esino* or *Fumesino*), a river which formed the boundary between Picenum and Umbria, was anciently the S. boundary of the Senones, and the NE. boundary of Italy proper.

Aesis or **Aesium** (*Aesīnas Jesi*), a town and a Roman colony in Umbria on the river Aesis, celebrated for its cheese, *Aesinas caseus*

Aeson (*Αἰσών*), son of Cretheus, the founder of Iolcus, and of Tyro, the daughter of Salmo- neus, and father of Jason and Promachus. He was excluded from the throne by his half-brother Pelias, who endeavoured to keep the kingdom to himself by sending Jason away with the Argonauts. Pelias subsequently attempted to get rid of Aeson by force, but the latter put an end to his own life. According to Ovid (*Met* vii 162 seq.), Aeson survived the return of the Argonauts, and was made young again by Medea. His mother's name in Ovid *Her* vi 105 is Alcimede.

Aesopus (*Αἰσωπος*) 1 The traditional author of Greek Fables. According to Herodotus ii 134, he lived about B.C. 570. He was originally a slave, and received his freedom from his master, Iadmon the Samian. Upon this he visited Croesus, who sent him to Delphi, to distribute among the citizens 4 minae apiece, but in consequence of some dispute on the subject, he refused to give any money at all, upon which the enraged Delphians threw him from a precipice (cf. Aristoph. *Vesp* 1446). Plagues were sent upon them from the gods for the offence, and they proclaimed their willingness to give a compensation for his death to anyone who could claim it. At length Iadmon, the grandson of his old master, received the compensation, since no nearer connexion could be found. A life of Aesop is prefixed to a book of fables purporting to be his, and collected by Maximus Planudes, a monk of the 14th century, who represents Aesop as a monster of ugliness. It is clear that the Greeks even of the time of Herodotus knew little about Aesop's history, but it is probable that he was a real personage, and later traditions of his date agree with that given by Herodotus (cf. Plut. *Sept Sap* Conv p 152, c). The tendency to ascribe all fables to him appears from many passages (Aristoph. *Pax*, 127, *Av* 471, 651, *Plat Phaed* p 60, &c.). It was shown by Bentley that the fables which bear his name are spurious. They were, in fact, later prose versions of metrical fables (See further under BABRIUS, PHAEDRUS).—2 See JULIUS VALERIUS.

Aesopus, Claudius, or Clodius, was the greatest tragic actor at Rome, and a contemporary of Roscius, the greatest comic actor, and both of them lived on intimate terms with Cicero (*Cic de Div* i 37, 80, *pro Sest* 58, 123, *ad Q F* i 2). Aescopus appeared for the last time on the stage at an advanced age at the dedication of the theatre of Pompey (B.C. 55), when his voice failed him, and he could not go through the speech (*Cic ad Fam* vii 1). Aescopus realised an immense fortune by his profession, which was squandered by his son, a foolish spendthrift. It is said, for instance, that he dissolved in vinegar and drank a pearl worth about 8000*l*, which he took from the ear-ring of Caecilia Metella (*Hor Sat* ii 3, 239, *Val. Max* ix 1 2, *Plin* ix § 122).

Aestii, **Aestyr**, or **Aestui**, a people dwelling on the sea-coast, in the N.E. of Germany, probably in the modern *Kurland*, who collected amber, which they called *glessum*. Their customs, says Tacitus (*Germ* 45), resembled the Suevi, and then language the British. They were probably a Sarmatian or Slavonic race, and not a Germanic.

Aesula (*Aesulinus*), a town of the Aequi on a mountain between Praeneste and Tibur. "Ae-

sulae declive arvom," *Hor Od* iii 29, *Liv* xvi 9).

Aesymnētes [*EURIPYLUS*]

Aethalia (*Αἰθαλία, Αἰθάλη*), called *Iiva* (*Εἰβα*) by the Romans, a small island in the Tuscan sea, opposite the town of Populonia, celebrated for its iron mines. It had on the N.E. a good harbour, "Aigous Portus" (*Porto Ferraro*), in which the Argonaut Jason is said to have landed.

Aethalides (*Αἰθαλίδης*), son of Hermes and Eupolemia, the herald of the Argonauts. He had received from his father the faculty of remembering every thing, even in Hades, and was allowed to reside alternately in the upper and in the lower world. His soul, after many migrations, at length took possession of the body of Pythagoras, in which it still recollected its former migrations (*Apoll Rh* i 640, *Hygm Fab* 14).

Aether (*Αἰθήρ*), a personified idea of the mythical cosmogonies, in which Aether was considered as one of the elementary substances out of which the Universe was formed. Aether was regarded by the poets as the pure upper air, the residence of the gods, and Zeus as the Lord of the Aether, or Aether itself personified (*Cic N D* iii 44, 53, *Lucret* v 498). Hesiod, *Th* 124, makes Aether son of Erebus and Nyx, and brother of Hemeia. *Veig Georg* ii 325, *Lucr* i 251, seem to identify him with Zeus and make him wedded to the Earth.

Aethices (*Αἰθίκες*), a Thessalian or Epirot people, near M. Pinus.

Aethicus, Hister or Ister, a Roman writer of the 7th century after Christ, a native of Istria, the author of a geographical work, called *Aethici Cosmographia*. Edited by Gronovius, in his edition of Pomponius Mela, Leyden, 1722, Wuttke, Leips 1854.

Aethilla (*Αἰθίλλα* or *Αἰθύλλα*), daughter of Laomedon and sister of Priam, is said to have become after the fall of Troy the prisoner of Protesilaus, with whose history, however, this does not agree.

Aethiopes (*Αἰθίοπες*, said to be from *αἶθω* and *ὤψ*, but perhaps really a foreign name corrupted), was a name applied (1) most generally to all black or dark races of men, (2) to the inhabitants of all the regions S of those with which the early Greeks were well acquainted, extending even as far N as Cyprus and Phoenicia, (3) to all the inhabitants of Inner Africa, S of Mauretania, the Great Desert, and Egypt, from the Atlantic to the Red Sea and Indian Ocean, and to some of the dark races of Asia, and (4) most specifically to the inhabitants of the land S of Egypt, which was called AETHIOPIA. The Aethiopes in Homer are the most distant of people (*Il* i 423, *Od* i 22), in Hesiod, *Th* 985, their king bears the apparently Egyptian name of Memnon.

Aethiopia (*Αἰθιοπία, Αἰθ ἐπὲρ Αἰγύπτου Αἰθιοψ, Αἰθιοπεύς*, Hom, fem *Αἰθιοπίς*, Aethiops *Nubia, Kordofan, Senaar, Abyssinia*), a country of Africa, S of Egypt, the boundary of the countries being at Syene (*Assouan*) and the Smaller Cataract of the Nile, and extending on the E to the Red Sea, and to the S and SW indefinitely, as far apparently as the knowledge of the ancients extended. The Egyptians knew it as the land of Cush. In its most exact political sense the word Aethiopia seems to have denoted the kingdom of MEROE, but in its wider sense it included also the kingdom of the AXOMITAE, besides several other peoples, such as the Troglodytes and the Ichthyophagi on the Red Sea, the Blemmyes and Megabari and

Nubae in the interior The country was watered by the Nile and its tributaries, the Astapus (*Bahr el-Azrek* or *Blue Nile*) and the Astaboras (*Atbara* or *Tacazze*). Monuments are found in the country closely resembling those of Egypt, but of an inferior style, and the evidence from them is against the view that the Egyptians derived their civilisation from Meroc. [AEGYPTUS] The kings of the 12th dynasty made successful expeditions against them and checked their encroachments by fortresses, but without permanent occupation, beyond Semneh at the 2nd Cataract, within which the 'Viceroy of Cush' administered. But about 750 B.C. the Ethiopians not only recovered complete independence, but gained possession of Thebes and established the 25th dynasty, which lasted till the defeat of Tirhakah by the Assyrians in 672. Under the Ptolemies Graeco Egyptian colonies established themselves in Ethiopia, and Greek manners and philosophy had a considerable influence on the upper classes, but the country was never subdued. The Romans failed to extend their empire over Ethiopia, though they made expeditions into the country, in one of which C. Petronius, prefect of Egypt under Augustus, advanced as far as Napata, and defeated the warrior queen Candace (B.C. 22). The submission of the country was, however, nominal, at any rate south of Premis, where, as at Pselchis, there were Roman garrisons under Diocletian.

Aethlius (Ἀέθλιος), first king of Elis, father of Endymion, was son of Zeus and Protogenia, daughter of Deucalion, or son of Aeolus.

Aethra (Αἰθρα) 1 Daughter of Pittheus of Troezen, was mother of Theseus by Aegeus. [THESEUS] She afterwards lived in Attica, from whence she was carried off to Lacedaemon by Castor and Pollux, and became a slave of Helen, with whom she was taken to Troy (*Il* iii 144). At the capture of Troy she was restored to liberty by her grandson Acamas or Demophon—2 Daughter of Oceanus, by whom Atlas begot the 12 Hyades and a son Hyas.

Aetion (Ἀετίων) 1 A sculptor of Amphipolis about the middle of the 3rd century B.C.—2 A celebrated painter, whose best picture represented the marriage of Alexander and Roxana. It is probable that he lived in the time of Alexander the Great, though some argue from Lucian, *Herod* 4, that he lived about the time of Hadrian and the Antonines.

Aëtius 1 A celebrated Roman general and patrician, defended the Western empire against the barbarians during the reign of Valentinian III. In A.D. 451 he gained, in conjunction with Theodoric, a great victory over Attila, near Châlons in Gaul, by which he saved the empire, but he was treacherously murdered by Valentinian in 154. [See also BONIFACIUS]—2 A Greek medical writer, born at Amida in Mesopotamia, lived at the end of the 5th or the beginning of the 6th century after Christ. His work *Βιβλία ιατρικά ἐκκαίδεκα*, 'Sixteen Books on Medicine,' is one of the most valuable medical remains of antiquity, as being a judicious compilation from many authors whose works are lost. The whole of it has never appeared in the original Greek, but parts are edited in *Anecd. Gr.* Venice, 1816; Hebenstreit, Lips. 1757, and a Latin translation in Stephens, *Medicæ Artis Principes*, Paris, 1567.

Aetna (Αἶτνη) 1 (Now *Mongino*=Monte Gibino, the original name being displaced by a mixture of two Latin and Arabic words, both meaning "the mountain") a volcanic mountain

in the NE of Sicily between Tauromenium and Catana. It is said to have derived its name from Aetna, a Sicilian nymph, a daughter of Uranus and Gaea, or of Briareus. Zeus buried under it Typhon or Enceladus, and in its interior Hephaestus and the Cyclopes forged the thunderbolts for Zeus. There were several eruptions of M. Aetna in antiquity. One occurred in B.C. 475, to which Aeschylus (*Prom.* 363 ff.) and Pindar (*Ol.* iv 10) probably allude, and another in B.C. 425, which Thucydides says (*iii* 116) was the third on record since the Greeks had settled in Sicily. The form of the mountain seems to have been much the same in antiquity as it is at present. Its base covers an area of nearly 90 miles in circumference, and its highest point is 10,874 feet above the level of the sea. The circumference of the crater is variously estimated from 2½ to 4 miles, and the depth from 600 to 800 feet—2 (Aetnenses) *S. Maria di Licodia*, a town at the foot of M. Aetna, on the road to Catana, formerly called Inessa or Inessa. It was founded in B.C. 461, by the inhabitants of Catana, who had been expelled from their own town by the Siculi. They gave the name of Aetna to Inessa, because Catana had been called Aetna by Hiero I.

Aetnaeus (Αἰτναῖος), an epithet of gods and mythical beings connected with Aetna—of Zeus, to whom a festival was celebrated there, called Aetnaea, of Hephaestus, and of the Cyclopes.

Aetolia (Αἰτωλία Αἰτωλός), a division of Greece, was bounded on the W by Acarnania, from which it was separated by the river Achelous, on the N by Epirus and Thessaly, on the E by the Ozolian Locrians, and on the S by the entrance to the Corinthian gulf. It was divided into two parts, Old Aetolia from the Achelous to the Evenus and Calydon, and New Aetolia, or the Acquired (ἐπικτήτος), from the Evenus and Calydon to the Ozolian Locrians. On the coast the country is level and fruitful, but in the interior mountainous and unproductive. The mountains contained many wild beasts, and were celebrated in mythology for the hunt of the Calydonian boar. The country was originally inhabited by Curetes and Leleges, but was at an early period colonised by Greeks from Elis, led by the mythical Aetolus. The Aetolians took part in the Trojan war, under their king Thoas. They continued for a long time a rude and uncivilised people, living in villages without a settled town, and to a great extent by robbery, and even in the time of Thucydides (B.C. 410) many of their tribes spoke a language which was not Greek, and were in the habit of eating raw flesh (*Thuc.* iii 94-98). Like the other Greeks, they abolished at an early time the monarchical form of government, and lived under a democracy. They were, perhaps, loosely united by a religious tie centring in the temple at Thermon (*Il.* ii 638, *xiii* 217), but the first political league was formed against Macedon after the battle of Chaeronea. It did not acquire much importance till after the death of Alexander, and somewhat later became a formidable rival to the Macedonian monarchs and to the Achaean League, from which it differed in being a league of tribes, not of towns. It had much less stability and coherence. The Aetolian League at one time included, not only Aetolia Proper, but Acarnania, part of Thessaly, Locris, and the island of Cephallenia, and it also had close alliances with Elis and several towns in the Peloponnesus, and likewise with Cius on the Propontis. Its annual meetings, called *Par-*

aetolica, were held in the autumn at Thermon, and at them were chosen a General (*στρατηγός*), who was at the head of the League, an Hipparchus, or Master of the Horse, a Secretary, and a select committee called Apeleti (*ἀπόληται*). The Aetolians took the side of Antiochus III against the Romans, and on the defeat of that monarch B.C. 189, they became virtually the subjects of Rome. On the conquest of the Achaean, B.C. 146, Aetolia was included in the Roman province of Achaia. After the battle of Actium, B.C. 31, a considerable part of the population of Aetolia was transplanted to the city of Nicopolis, which Augustus built in commemoration of his victory.

Aetolus (*Αἰτωλός*) son of Endymion and Neis, or Iphianassa, married Prono, by whom he had two sons, Pleuron and Calydon. His father made him run a race at Olympia with his brother Epeus for the succession to the throne, he was defeated, but, after the death of Epeus, became king of Elis. Afterwards he was obliged to leave Peloponnesus, because he had slain Apis, the son of Jason or Salmones. He went to the country near the Achelous, which was called Aetolia after him (Paus. i. 1, 2, Strab. p. 357).—2 Son of Oxyllus and Perna, and brother of Lurus. He died young, and was buried at the gate of Elis (Paus. v. 4, 4).

Aexōnē (*Αἰξωνή* and *Αἰξωνίς* *Αἰξωνεύς*), an Attic demus of the tribe Cecropis or Pandionis.

Afer, Domitius, of Nemausus (*Nismes*) in Gaul, was the teacher of Quintilian, and one of the most distinguished orators in the reigns of Tiberius, Caligula, Claudius, and Nero, but he sacrificed his character by conducting accusations for the government (Tac. Ann. iv. 72, 66, iv. 19, Dio Cass. lx. 19). He was consul suffectus in A.D. 39, and died in 60. Quintilian mentions several works of his on oratory, which are all lost (iii. 5, 16, iv. 2, 20, v. 1, 118).

Afranius 1 L A Roman comic poet, flourished about B.C. 100. He was the principal poet of the national comedy (*Comœdia togata*), which did not borrow from the Greek but dealt with Italian scenes and manners. His subjects were greatly taken from the life of the middle and lower classes (*Com tabernariae*), and from the skill with which he described Roman life he was regarded as the Roman Menander (Hor. Ep. ii. 1, 57). He is praised by Cicero (*Brut.* 15, 105), and by Quintilian (v. 1, 10), but with a reservation on account of the immorality of his plots. The titles of more than forty plays are preserved. Fragments are edited by Ribbeck, *Com.* 1873.—2 L an adherent of Pompey, under whom he served against Sertorius and Mithridates, and was, through his influence, made consul B.C. 60. When Pompey obtained the provinces of the two Spains in his second consulship (B.C. 55), he sent Afranius and Petreus to govern Hither Spain, while he himself remained in Rome. In B.C. 49, Afranius and Petreus were defeated by Caesar in Spain. Afranius therefore passed over to Pompey in Greece, was present at the battle of Pharsalus, B.C. 48, and subsequently at the battle of Thapsus in Africa, B.C. 46. He then attempted to fly into Mauretania, but was taken prisoner by P. Sittius, and killed.

Africa (*Ἀφρική* *Africānus*), or **Libya** (*Λιβύη*), was used by the ancients in two senses, (1) for the whole continent of *Africa*, and (2) for the portion of N. Africa which constituted the territory of Carthage, and which the Romans

erected into a province, under the name of *Africa Propria*.—1 In the more general sense the name was not used by the Greek writers, and its use by the Romans arose from the extension to the whole continent of the name of a part of it. The proper Greek name for the continent is *Libya* (*Λιβύη*) (Strab. 824–839). Considerably before the historical period of Greece begins, the Phoenicians extended their commerce over the Mediterranean, and founded several colonies on the N. coast of Africa, of which Carthage was the chief [CARTHAGE]. The Greeks knew very little of the country until the foundation of the Dorian colony of Cyrene (B.C. 620) [as regards the intercourse of Greeks with Egypt see *Ægyptus*], and even then their knowledge of all but the part near Cyrene was derived from the Egyptians and Phoenicians, who sent out some remarkable expeditions to explore the country. A Phoenician fleet sent by the Egyptian king Pharaoh Necho (about B.C. 600) sailed from the Red Sea, round Africa, and so into the Mediterranean (Hdt. iv. 42) the authenticity of this story has been doubted without reason, not only by Strabo (p. 98), but by some modern writers. We still possess an authentic account of another expedition, which the Carthaginians despatched under Hanno (about B.C. 510), and which reached a point on the W. coast nearly, if not quite as far as lat. 10° N. On the opposite side of the continent, the coast appears to have been very little known beyond the S. boundary of Egypt, till the time of the Ptolemies. In the interior, the Great Desert (*Sahara*) interposed a formidable obstacle to discovery, but even before the time of Herodotus the people on the northern coast told of individuals who had crossed the Desert and had reached a great river flowing towards the E., with crocodiles in it, and black men living on its banks, which, if the story be true, was probably the *Niger* in its upper course, near *Timbuctoo*. That the Carthaginians had considerable intercourse with the regions S. of the *Sahara*, has been inferred from the abundance of elephants they kept. Later expeditions and inquiries extended the knowledge which the ancients possessed of the E. coast to about 10° S. lat., and gave them, as it seems, some further acquaintance with the interior, about *Lake Tchad*, but the southern part of the continent was so totally unknown, that Ptolemy, who finally fixed the limits of ancient geographical science, recurred to the old notion, which seems to have prevailed before the time of Herodotus, that the S. parts of Africa met the SE. part of Asia, and that the Indian Ocean was a vast lake. The greatest geographers who lived before Ptolemy—namely, Eratosthenes and Strabo—had accepted the tradition that Africa was circumnavigable. The shape of the continent they conceived to be that of a right angled triangle, having for its hypotenuse a line drawn from the Pillars of Hercules to the S. of the Red Sea, and, as to its extent, they did not suppose it to reach nearly so far as the Equator. Ptolemy supposed the W. coast to stretch N. and S. from the Pillars of Hercules, and he gave the continent an indefinite extent towards the S. There were also great differences of opinion as to the boundaries of the continent. Some divided the whole world into only two parts, Europe and Asia, and they were not agreed to which of these two *Libya* (i.e. *Africa*) belonged, and those who recognised three divisions differed again in placing the boundary between *Libya*

river Tuscan, on the W, which divided it from Numidia, to the bottom of the Syrtis Minor, on the SE. It was divided under Diocletian into three districts (regiones)—namely, (1) Zeugis or Lugitana, the district round Carthage and Hippo, called also *Africa proconsularis*, (2) Byzacium or Byzacena, S of Zeugitana, as far as the bottom of the Syrtis Minor—the former dioecesis of Hadrumetum, (3) Tripolitana, the district of Tacapae, under a praeses. The province was full of flourishing towns, and was extremely fertile, especially Byzacena. It furnished Rome with its chief supplies of corn. With Africa Numidia was joined under a proconsul from the time of Augustus until that of Septimius Severus, when Numidia was placed under the separate government of an imperial procurator.

Africānus 1 **Sex** **Caecilius**, a Roman juriconsult, lived under Antoninus Pius (A.D. 138-161), and wrote *Libri IX Questionum*, from which many extracts are made in the Digest (Gell. v. 1). He was noted for the difficulty of his definitions, whence the proverb 'Africani lex' for anything hard to understand. The fragments are collected by Hommel, *Paling* pp. 3-26.—2 **Julius**, a celebrated orator in the reign of Nero, is much praised by Quintilian, who speaks of him and Domitius Afer as the best orators of their time (v. 1. 118). He was probably son of Julius Africanus of Samos in Gaul, whom Tacitus mentions as condemned to death A.D. 82 (*Ann.* vi. 7).—3 An orator, grandson of No. 2 (*Plin. Ep.* vi. 6. 11).—4 **Sex** **Julius**, a learned Christian writer at the beginning of the third century, passed the greater part of his life at Emmaus in Palestine, and afterwards lived at Alexandria. His principal work was a *Chronicon* in five books, from the creation of the world, which he placed in 5499 B.C., to A.D. 221. This work is lost, but part of it is extracted by Eusebius in his *Chronicon*, and many fragments of it are preserved by Georgius Syncellus, Cedrenus, and in the Paschale Chronicon. There was another work attributed to Africanus, entitled *Cesti* (Κεστοί), that is, embroidered girdles, so called from the celebrated *Cestus* of Aphrodite (Venus). It treated of a vast variety of subjects—medicine, agriculture, natural history, the military art, &c. The work itself is lost, but some extracts from it are published in the *Mathematica Tercetis*, Paris, 1693, and also in the *Geographica*.

Africus (also by the Greeks), the SW or WSW wind (between Auster and Favonius), so called because it blew from Africa, frequently brought storms with it (*creberque procellis Africus, Verg. Aen* 1 85, Hor *Od* 1 15, Sen *Q N* 1 16 6).

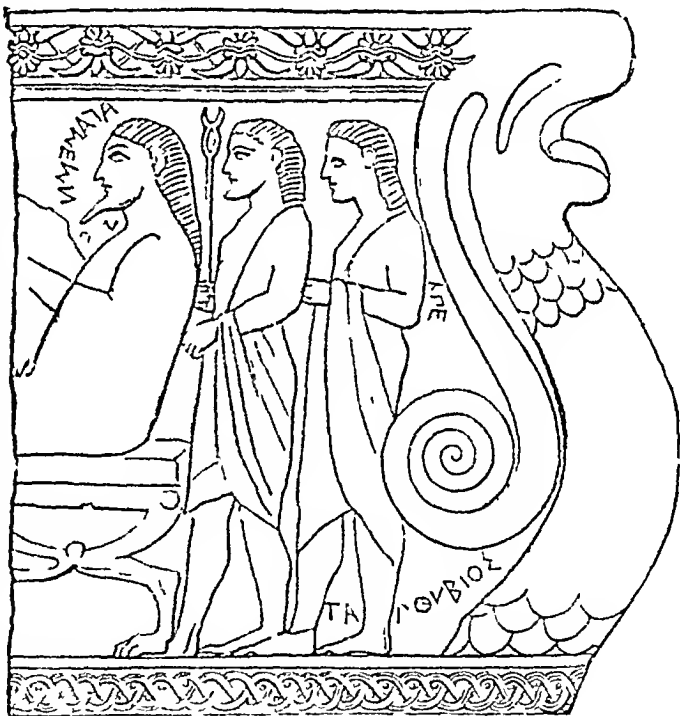
Agamēdē (ʿAγauñḥē), daughter of Angerās and wife of Muhm. According to Homer (*Il* xi 739), she is acquainted with the healing powers of all the plants that grow upon the earth. She is probably the same as Perunedo (Theocrit. ii 16, Schol. ad Propert. ii 48).

Agamēdēs (Ἀγαμέδων), commonly called son of Irgimus, King of Orchomenus, and brother of Trophimus (Schol. ad Aristoph. Nub. 500). According to Pausanias, however, he was son of Symphalius (viii. 4. 3). Agamēdēs and Trophimus distinguished themselves as architects; they built a temple of Apollo at Delphi and a treasury of Hyrieus King of Hyria in Boeotia (Paus. ix. 57. 1, Strab. p. 421). The story about this treasury resembles the one which Herodotus (ii. 121) relates of the treasury of the Egyptians King Pharnapites. In the con-

struction of the treasury of Hyrieus, Agamedes and Trophonius contrived to place one stone in such a manner that it could be taken away outside, and thus formed an entrance to the treasury, without anybody perceiving it. Agamedes and Trophonius now constantly robbed the treasury, and the king, seeing that locks and seals were uninjured while his treasures were constantly decreasing, set traps to catch the thief. Agamedes was thus ensnared, and Trophonius cut off his head to avert the discovery. After this Trophonius was immediately swallowed up by the earth. On this spot there was afterwards, in the grove of Lebadeia, the cave of Agamedes with a column by the side of it. Here also was the oracle of Trophonius, and those who consulted it first offered a ram to Agamedes and involved him. A tradition mentioned by Plato (*Asiarch* p. 367 c) and Cicero (*Tusc.* i. 47, 114) states that Agamedes and Trophonius, after building the temple of Apollo at Delphi, prayed to the god to grant them in reward for their labour what was best for men. The god promised to do so on a certain day, and when the day came the two brothers died.

Agamemnon (*Ἀγαμέμνων*), son of Phisthenes and Aerope or Eriphyle, and grandson of Atreus, king of Mycenae, but Homer and others call him a son of Atreus and grandson of Pelops. Agamemnon and his brother Menelaus were brought up together with Aegisthus and Thyestes, in the house of Atreus. After the murder of Atreus by Aegisthus and Thyestes, who succeeded Atreus in the kingdom of Mycenae [*ARGISTUS*], Agamemnon and Menelaus went to Sparta, where Agamemnon married Clytemnestra, the daughter of Tyndareus, by whom he became the father of Iphianassa (Iphigenia), Chrysothemis, Liodice (Electra), and Orestes. The manner in which Agamemnon obtained the kingdom of Mycenae is differently related. From Homer (*Il.* ii. 107) it appears that he had peaceably succeeded Thyestes, while, according to others, he expelled Thyestes, and usurped his throne. He now became the most powerful prince in Greece. In the above passage of Homer he is said to reign over 'all Argos,' but in the catalogue of ships (*Il.* ii. 569 ff.) he rules Mycenae, Corinth, Mycenon, Cleonae, and cities of Achaia, while Diomedes reigns at Argos, Tiryns, and Aegina. Thucydides (i. 9) reconciles the discrepancy by supposing that Agamemnon conquered Argos and the islands (cf. Strab. p. 377). There is a similar uncertainty in the Tragedians, who make him reign sometimes at Mycenae, sometimes at Argos. Stesichorus, Simonides, and Pindar (*Nem.* viii. 12), place him at Sparta. When Helen, the wife of Menelaus, was carried off by Paris, and the Greek chiefs resolved to recover her by force of arms, Agamemnon was chosen their commander in chief. After two years of preparation, the Greek army and fleet assembled in the port of Aulis in Boeotia. According to the *Cypria* there was first an unsuccessful expedition [see *TELEPHUS*],

and in the second gathering at Aulis Agamemnon killed a stag which was sacred to Artemis, who in return visited the Greek army with a pestilence, and produced a calm which prevented the Greeks from leaving the port. In order to appease her wrath, Agamemnon consented to sacrifice his daughter Iphigenia, but at the moment she was to be sacrificed, she was carried off by Artemis herself to Tauris and another victim was substituted in her place. The Tragedians follow this account, and so do the Roman Tragedians (Ribbeck, *Rom. Trag.* 91, 104, 341). The calm now ceased, and the army sailed to the coast of Troy. Agamemnon alone had 100 ships, independent of 60 which he had lent to the Aetadians. In the tenth year of the siege of Troy we find Agamemnon involved in a quarrel with Achilles respecting the possession of Briseis, whom Achilles was obliged to give up to Agamemnon. Achilles withdrew from the field of battle, and the Greeks were visited by successive disasters. The danger of the Greeks at last induced Patroclus, the friend of Achilles, to take part in the battle, and his fall led to the reconciliation of Achilles and Agamemnon [*ACHILLES*]. Agamemnon, although the chief commander of the Greeks, is



Agamemnon (From a bas-relief)

not the hero of the *Iliad*, and in chivalrous spirit, bravery, and character is altogether inferior to Achilles. But he nevertheless rises above all the Greeks by his dignity, power, and majesty. His eyes and head are likened to those of Zeus, his girdle to that of Ares, and his breast to that of Poseidon. The emblem of his power is a sceptre, the work of Hephaestus, which Zeus had once given to Hermes, and Hermes to Pelops, from whom it descended to Agamemnon. At the capture of Troy he received Cassandra, the daughter of Priam, as his prize. On his return home he was murdered by Aegisthus, who had seduced Clytemnestra during the absence of her husband. Pindar and the tragic poets make Clytemnestra murder

Agamemnon with her own hand, and instead of the murder being at the banquet, as in the epic poets and in Livius Andronicus (Ribbeck, *R Tr* 28), the Greek Tragedians describe the murder in the bath. Her motive is in Aeschylus her jealousy of Cassandra, in Sophocles and Euripides her wrath at the death of Iphigenia. His tomb is said to be at Mycenae in Paus ii 16 6, but at Amyclae (Paus iii 19, 6) there was also a *μνήμα* in a temple of Alexandria, who is said to be the same as Cassandra. He seems to have been worshipped not merely as a hero but in some places to have been a representative of *Zeús*. In Sparta a *Zeús Agamémnon* was worshipped (Lycophr 335, 1123, 1369, Tsetz). In art he appears as a bearded man as in the above drawing from a very ancient bas-relief from Samothrace, which represents Agamemnon seated, with his two heralds Talthybius and Epeus standing behind him.

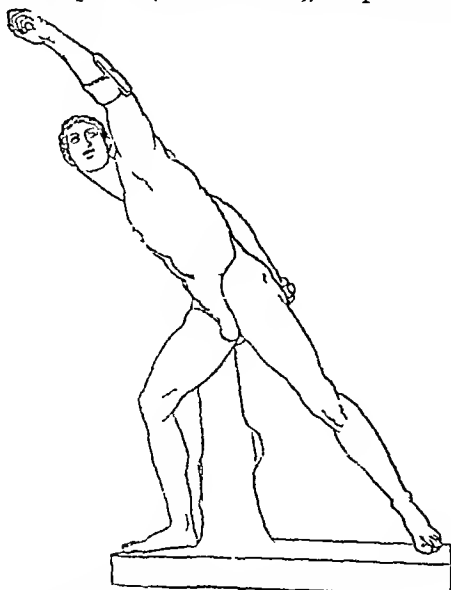
Agamemnonides (*Ἀγαμέμνονιδης*), the son of Agamemnon, *see* Orestes.

Aganippe (*Ἀγανίπη*), daughter of the river god Permessos (Paus i 29, Verg *Ecl* x 12). A nymph of the well of the same name at the foot of Mount Helicon, in Boeotia, which was considered sacred to the Muses (who were hence called *Aganippides*), and which was believed to have the power of inspiring those who drank of it. The fountain of Hippocrène has the epithet *Aganippis* (Ov *Fast* v 7), from its being sacred to the Muses, like that of Aganippe.

Agapenor (*Ἀγαπήνωρ*), son of Ancaeus king of the Arcadians, received 60 ships from Agamemnon, in which he led his Arcadians to Troy (*Il* ii 609). On his return from Troy he was overtaken by a storm on the coast of Cyprus, where he founded the town of Paphos, and in it the famous temple of Aphrodite (Paus viii 5, 2).

Agarista (*Ἀγαστή*). 1 Daughter of Clisthenes, tyrant of Sicily, wife of Megacles, and mother of Clisthenes, the Athenian statesman, and Hippocrates. — 2 Daughter of the above-mentioned Hippocrates, grand daughter of No 1, wife of Xanthippus, and mother of Pericles.

Agasias (*Ἀγασίας*), son of Dositheus, a sculptor of Ephesus (about B.C. 100), sculptured the



The so called Borghese Gladiator by Agasias
statue known by the name of the 'Borghese Gladiator,' which is still preserved in the gallery

of the Louvre, and is a marvel of anatomical study. This statue, as well as the Apollo Belvidere, was discovered among the ruins of the palace of the Roman emperors on the site of the ancient Antium (*Capo d'Anzio*). From the attitude of the figure it is clear that the statue represents, not a gladiator, but a warrior contending with a mounted combatant. In style this sculptor, like Menophylus and Dositheus, seems to follow the Greek traditions handed down from Lysippus to the so-called Hellenistic school, though in date he is contemporary with the Graeco-Roman schools (see *Dict Ant* s.v. *Sculptura*).

Agasicles, Agesicles, or Hegesicles (*Ἀγασικλῆς*, *Ἀγασικλῆς*, *Ηγασικλῆς*), king of Sparta, succeeded his father Archdamus I, about B.C. 600 or 590.

Agasthenes (*Ἀγασθένης*), son of Augeias and father of Polyxenus, king of Elis (Paus v 8 4, Hom *Il* ii 624).

Agatharchides (*Ἀγαθάρχιδης*) or Agatharchus (*Ἀγάθαρχος*), a Greek grammarian, born at Cnidus, lived at Alexandria, probably about B.C. 150. He wrote a considerable number of geographical and historical works, but we have only an epitome of a portion of his work on the Erythraean sea, which was made by Photius (printed in Hudson's *Geogr Script Gr Minores*), and some fragments (edited by C. Muller).

Agatharchus (*Ἀγάθαρχος*), an artist, native of Samos, said to have invented scene painting in the time of Aeschylus. It was probably not till towards the end of Aeschylus's career that scene painting was introduced, and not till the time of Sophocles that it was generally made use of, which may account for Aristotle's assertion (*Poet* ii 16) that scene painting was introduced by Sophocles (see *Dict Ant* s.v. *Theatrum*). Some have asserted that it must be a different Agatharchus whom Alcibiades kept by force to work in his house, and who is mentioned as alive in the time of Zeuxis (Plin *Nat Hist* Alc 16, Andoc in Alc § 17) but there is no difficulty in supposing the same man to have painted as early as B.C. 460 and as late as B.C. 415.

Agathēmērus (*Ἀγαθήμερος*). 1 The author of 'A Sketch of Geography in Epitome' (*τῆ γεωγραφίας ὑπομνήσεως ἐν ἐπιτομῇ*), probably lived about the beginning of the 3rd century after Christ. The work consists chiefly of extracts from Ptolemy and other earlier writers. It is printed in Hudson's *Geogr Script Gr Minores*. — 2 A physician in the 1st cent after Christ, born at Lacedaemon and a pupil of Cornutus, in whose house he became acquainted with Persius about A.D. 50.

Agathias (*Ἀγαθίας*), a Byzantine writer, born about A.D. 536 at Myrina in Aeolia, practised as an advocate at Constantinople, whence he obtained his surname *Scholasticus* (which word signified an advocate in his time), and died about A.D. 582. He wrote many epigrams (see *Anthologia Graeca*), but his principal work was his History in five books, which is also extant, and is of considerable value. It contains the history from A.D. 553–558, a period remarkable for important events, such as the conquest of Italy by Narses and the exploits of Belisarius over the Goths and Bulgarians — *Editions*. By Niebuhr, Bonn, 1828, Dindorf, 1871.

Agathinus, a Greek physician in the 1st cent A.D., born at Sparta. He was tutor of Archigenes. He founded a medical school called the *Eclectic*. What remains of his writings is printed in Kahn's *Additamenta*.

Agathoclēa (Ἀγαθόκλεια), mistress of Ptolemy IV, king of Egypt, and sister of his minister Agathocles. She and her brother were put to death on the death of Ptolemy (B.C. 205).

Agathocles (Ἀγαθοκλῆς) 1 A Sicilian, raised himself from a humble station to be tyrant of Syracuse and ruler of Sicily, by his ability in handling mercenary troops and making them serve his purpose. Born at Thermae, a town of Sicily subject to Carthage, he is said to have been exposed when an infant, by his father, Carcinus of Rhegium, in consequence of a succession of troublesome dreams, portending that he would be a source of much evil to Sicily. His mother, however, secretly preserved his life, and at 7 years old he was restored to his father, who had long repented of his conduct to the child. By him he was taken to Syracuse and brought up as a potter. His strength and personal beauty, and his prowess in military service, recommended him to Damas, a noble Syracusan, who drew him from obscurity, and on whose death he married his rich widow, and so became one of the wealthiest citizens in Syracuse. His ambitious schemes then developed themselves, and he was driven into exile. After several changes of fortune, he collected an army which overawed the Syracusans, favoured as he was by Hamilcar and the Carthaginians, and was restored under an oath that he would not interfere with the democracy, which oath he kept by murdering 1000 and banishing 6000 citizens. He was immediately declared sovereign of Syracuse, under the title of Anticator, B.C. 317. In the course of a few years the whole of Sicily which was not under the dominion of Carthage submitted to him. In B.C. 310 he was defeated at Himera by the Carthaginians, under Hamilcar, who straightway laid siege to Syracuse, whereupon he formed the bold design of turning the ruin which threatened him, by carrying the war into Africa. He landed and burnt his ships. His successes were most brilliant and rapid. He constantly defeated the troops of Carthage, but was at length summoned from Africa by the affairs of Sicily, where many cities had revolted from him, B.C. 307. These he reduced, after making a treaty with the Carthaginians. He had previously assumed the title of king of Sicily. He afterwards plundered the Lipari Isles, and also carried his arms into Italy, in order to attack the Brutii. But his last days were embittered by family misfortunes. His grandson Archagathus murdered his son Agathocles, for the sake of succeeding to the crown, and the old king feared that the rest of his family would share his fate. He accordingly sent his wife Texena and her two children to Egypt, her native country, and his own death followed almost immediately, B.C. 289, after a reign of 28 years, and in the 72nd year of his age. [For his mercenaries, the Mamertini, see MESSANA.] Other authors speak of his being poisoned by Maeno, an associate of Archagathus. The poison, we are told, was concealed in a quill which he used as a toothpick (Diod. xiv. 21; Justin. xxi. 1 f.).—2 Of Pella, father of Lysimachus.—3 Son of Lysimachus, was defeated and taken prisoner by Dromichaetis, king of the Getae, about B.C. 292, but was sent back to his father with presents. In 287 he defeated Demetrius Poliorcetes. At the instigation of his stepmother, Arsinoe, Lysimachus cast him into prison, where he was murdered (284) by Ptolemaeus Ceraunus (Plut. *Demetr.* 39 ff.).—4 Brother of AGATHOCLEA.—5 A Greek historian,

of uncertain date, wrote the *Cyzicus*, which was extensively read in antiquity, and is referred to in Cic. *de Div.* i. 24, 50, Athen. pp. 375, 515.

Agathōdaemon (Ἀγαθοδαίμων or Ἀγαθὸς θεός) 1 The 'Good Deity' or *Genius*, the impersonation of prosperity, especially of natural fruitfulness, called by the Romans 'Bonus Eventus' (Plin. *H. N.* xxi. § 28), and in Greece sometimes identified with Dionysus, as particularly giving increase of vineyards. Hence probably the honour paid to him at banquets, which at the end of the banquet a libation of pure wine was poured for him, followed by the paean (Aristoph. *Eq.* 106, Athen. pp. 675, 692). Hence, too, he was represented as holding a patera in one hand and (as connected with Demeter) corn and poppies in the other (Plin. *H. N.* xxi. § 77) or with the horn of Amalthea (Paus. vi. 25, 4). It is noteworthy that his oldest symbol was a snake (Serv. *ad Georg.* iii. 117, Lamprid. *Elagab.* 23).—2 Of Alexandria, the designer of some maps to accompany Ptolemy's Geography. Copies of these maps are found appended to several MSS. of Ptolemy.

Agathon (Ἀγάθων), an Athenian tragic poet, born about B.C. 447, of a rich and respectable family, was a friend of Euripides and Plato, and a follower of Gorgias, by whom he was probably influenced in the rhetoric of his dramas. He gained his first victory in 417 in honour of which Plato represents the Symposium to have been given, which he has made the occasion of his dialogue so called. In 407, he visited the court of Archelaus, king of Macedonia, where his friend Euripides was also a guest at the same time. He died about 400, at the age of 47. The poetic merits of Agathon were considerable, and in reputation he came next to the three great Tragedians, but his poetry was characterised by prettiness rather than force or sublimity. Aristophanes represents him as effeminate (*Eccles.* 100 ff.). His innovations in Tragedy were (1) that he composed choric odes unconnected with the subject which could be sung as orchestral interludes in any play (*ἐμβόλιμα*), (2) that he departed from the exhausted mythical subjects, and invented plots of his own, as in his play called *Ἄνθος* (Arist. *Poet.* ii. § 7, 18, §§ 17, 22). In the *Thesmophoriazusae* of Aristophanes he is ridiculed for his effeminacy, being brought on the stage in female dress.

Agathyrna, Agathyrnum (Ἀγάθυρνα, or Ἀγαθυρναῖος *Agatha*), a Sicel town on the N coast of Sicily.

Agathyrsi (Ἀγάθυρσοι), a people in European Sarmatia, with a mythical founder Agathyrsus, son of Heracles (Hdt. i. 10), on the river Maris (*Marosch*) in Transylvania. From their practice of staining their skin with a blue dye they are called by Virgil (*Aen.* i. 146) *pecti Agathyrsi* (Cf. Plin. *H. N.* iv. § 88, GFLONI).

Agavē (Ἀγавή), daughter of Cadmus, wife of Echion, and mother of Pentheus. She is said to have accused her sister Semele of falsely representing Zeus as the father of her child, whence the subsequent revenge of Dionysus. When Pentheus attempted to prevent the women from celebrating the Dionysiac festivals on mount Cithaeron,



Agave with head of Pentheus (Gem from British Museum)

he was torn to pieces there by Agave, who in her frenzy believed him to be a wild beast (*Ov M* iii 725) [*PENTHEUS*].—One of the Nereids, one of the Danaïds, and one of the Amazons, were also called Agavae

Agbatāna [*ECBATANA*]

Agdistis (*Ἀγδιστίς*), an androgynous deity, the offspring of Zeus and Earth, connected with a Phrygian worship of Attis or Attis [See further under *ATTIS* and *CIBELIS*]

Agedincum or **Agedicum** (*Sens*), the chief town of the Senones in Gallia Lugdunensis

Agēladas (*Ἀγέλαδας*), an eminent statuary of Argos, the instructor of the three great masters, Phidias, Myron, and Polyclethus. He seems to have worked from the end of the 6th century B.C. to the middle of the 5th. (See *Dict. Antig.* s.v. *Sculptura*)

Agēlaüs (*Ἀγέλαος*) 1 Son of Heracles and Omphale, and founder of the house of Croesus.—2 Son of Damastor and one of the suitors of Penelope, slain by Ulysses.—3 A slave of Priam, who exposed the infant Paris on mount Ida, in consequence of a dream of his mother.—4 Brother of Melenger

Agēnor (*Ἀγνῶρ*) 1 Son of Poseidon and Libya, founder of the Phoenician race, and brother of Belus, and father of Cadmus, Phoenix, Cilix, Thiasus, Phineus, and according to some of Europa also. The settlement of various nations is figured in the myth that these sons being sent in pursuit of their sister, when Zeus carried her off, settled down in the various lands which they reached (*Il.* xii 93, xxi 590). Virgil (*Aen.* i 388) calls Carthage the city of Agenor.—2 Son of Iasus, and father of Agnus Panoptes, king of Argos.—3 Son and successor of Tropas, in the kingdom of Argos.—4 Son of Pleuron and Xanthippe, and grandson of Actolus.—5 Son of Phegeus, king of Psophis, in Arcadia. He and his brother Pronous slew Alemaeon, when he wanted to give the celebrated necklace and poplus of Harmoma to his second wife Callirrhoe [*PIERUS*]. The two brothers were afterwards killed by Amphoterus and Acarnan, the sons of Alemaeon and Callirrhoe.—6 Son of the Trojan Antenor and Theano, one of the bravest among the Trojans, was wounded by Achilles, but rescued by Apollo

Agēnorides (*Ἀγνῶριδης*), a descendant of an Agenor, such as Cadmus, Phineus, and Perseus

Agēsander, a sculptor of Rhodes in the 2nd century B.C., who, in conjunction with Polydorus and Athenodorus, sculptured the group of Laocoon. This celebrated group was discovered in the year 1506, near the baths of Titus on the Esquiline hill. It is now preserved in the museum of the Vatican [*LAOCOON*]

Agēsilaüs (*Ἀγισίλαος*), king of Sparta. 1 Son of Doryssus, reigned 44 years, and died about B.C. 886. He was contemporary with the legislation of Lycurgus (*Paus.* ii 2, 3).—2 Son of Archidamus II, succeeded his half brother Agis II, B.C. 898, excluding, on the ground of spurious birth, and by the interest of Lysander, his nephew LEOTYCHIDES. From 896 to 894 he carried on the war in Asia Minor with success, and was preparing to advance into the heart of the Persian empire, when he was summoned home to defend his country against Thebes, Corinth, and Argos, which had been induced by Artaxerxes to take up arms against Sparta. Though full of disappointment, he promptly obeyed, and in the course of the same year (894), he met and defeated at Coronæ in Boeotia the allied forces (*Xen. Hell.* iv 3). During the next four years he regained for his country

much of its former supremacy, till at length the fatal battle of Lenetra, 871, overthrew for ever the power of Sparta, and gave the supremacy for a time to Thebes. For the next few years Sparta had almost to struggle for its existence amid dangers without and within, and it was chiefly owing to the skill, courage, and presence of mind of Agesilaus that she weathered the storm. In 861 he crossed with a body of Lacedaemonian mercenaries into Egypt to assist Tachos against Persia. When Nectanebus rose against Tachos, he gained the throne chiefly by the help of Agesilaus, whom he rewarded by a gift of 230 talents. But Agesilaus died, while preparing for his voyage home, in the winter of 861–860, after a life of above 80 years and a reign of 38. His body was embalmed in wax, and buried at Sparta. In person Agesilaus was small, mean looking, and lame, on which last ground objection had been made to his accession, an oracle, curiously fulfilled, having warned Sparta of evils awaiting her under a 'lame sovereignty.' In his reign, indeed, her fall took place, but not through him for he was one of the best citizens and generals that Sparta ever had. His life is written by Plutarch and Cornelius Nepos.

Agēsipólis (*Ἀγισιπόλις*), king of Sparta. 1 Succeeded his father Pausanias, while yet a minor, in B.C. 394, and reigned 11 years. As soon as his minority ceased, he took an active part in the wars in which Sparta was then engaged with the other states of Greece. In 390 he invaded Argolis with success, in 885 he took the city of Mantinea, in 881 he went to the assistance of Acanthus and Apollonia against the Olinthians, and died in 880 during this war in the peninsula of Pallene.—2 Son of Cleombrotus, reigned one year, B.C. 371.—3 Succeeded Cleomenes in B.C. 220, but was soon deposed by his colleague Lysurgus. He afterwards took refuge with the Romans.

Agēnus Urbicus, a writer on the science of the Agrimensores, may perhaps have lived at the latter part of the 4th century of our era. His works are printed in Goresius *Rei Agrariae Auctores, Scriptores Geomatici*, ed. Laehmann.

Aggrammes or **Xandrames** (*Ξανδράμης*), the ruler of the Gangaridae and Prasii in India, when Alexander invaded India, B.C. 327.

Agias (*Ἀγίας*), one of the so-called Cyclic poets, who wrote probably before B.C. 700. He was a native of Troezen, and wrote the *Nótos*, or return of the Greeks. Proclus gives a summary of the poem, which described the adventures of Agamemnon and Menelaus after the fall of Troy, and the wanderings of other heroes.

Aginnum (*Agen*), the chief town of the Nitobriges in Gallia Aquitania.

Agis (*Ἄγης*), kings of Sparta. 1 Son of Enrysthene, the founder of the family of the Agidae.—2 Son of Archidamus II, reigned B.C. 427–398. He took an active part in the Peloponnesian war, and invaded Attica several times (*Thuc.* i 2, *Xen. Hell.* i 1, 2). While Alcibiades was at Sparta he was the guest of Agis, and is said to have seduced his wife Timaea, in consequence of which Leotychides, the son of Agis, was excluded from the throne as illegitimate.—3 Son of Archidamus III, reigned B.C. 338–330, attempted to overthrow the Macedonian power in Europe, while Alexander the Great was in Asia, but was defeated and killed in battle by Antipater in 330.—4 Son of Eudamidas II, reigned B.C. 244–240. He attempted to re-establish the institutions of

Lycurgus, and to effect a thorough reform in the Spartan state, but he was resisted by his colleague Leonidas II and the wealthy, was thrown into prison, and was there put to death by command of the ephors, along with his mother Agesistina, and his grandmother Archidamia.

Agis, a pecc of Argos, a flatterer of Alexander the Great (Curt vii 5, Arrian, *Anab* i 9)

Agläia ('Αγλαΐα) 1 One of the CHARITES or GRACES—2 Wife of Charopus and mother of Nireus, who came from the island of Sime against Troy (*Il* ii 671)

Aglaophēmē [SIRENES]

Aglaōphōn ('Αγλαοφών) 1 Painter of Thasos, father and instructor of POLYGNOTUS and Aristophion, lived about B C 500 (Plat *Gorg* p 148 n)—2 Painter, lived about B C 420, probably grandson of No 1

Aglauros ('Αγλαυρος)—less correctly **Agraulos**—1 Daughter of Aetaeus 1st king of Athens, wife of Cecrops and mother of Erysichthon, Aglauros 2, Herse and Pandrosos—2 Daughter of Cecrops and Aglauros 1. The legends concerning her must be carefully distinguished *a* Athene gave a chest in which was the child ERYSICHTHON to the three daughters of Cecrops—Aglauros, Pandrosos and Herse—to preserve unopened. Pandrosos obeyed, but her two sisters opened the chest and saw the child with a snake twined round it. As a punishment, according to some they were killed by the serpent, according to others, they were driven mad and threw themselves from the rocks of the Acropolis (Paus i 18, Eur *Ion*, 267, Apollo in 14) *b* According to Ovid, *Met* ii 710, no immediate punishment fell upon the sisters, but Athene filled Aglauros, as the more guilty, with jealousy, so that she prevented Hermes from visiting her sister Herse, and was by him turned into stone. *c* Aglauros is wedded to Ares and is mother of Alcippe [see HALIMHOETHOS] *d* Aglauros was an Attic maiden who offered herself up as a sacrifice for the state in time of war, therefore there was a temple to her on the Acropolis where the Ephēbi on first assuming arms took an oath of loyal devotion to their country (Dem *FL* p 438, § 803 and Schol., Poll vii 105, *Dict Ant* s v *Ephēbus*) The origin of the legend in *a* and *b* cannot be traced with any certainty, it is suggested that it arose from the chest carried by the *αρηφόροι* or *ερσηφόροι*. As regards the legend in *d*, it must be observed that the three maidens represent the deities of dew fertilising the fields, and that they must have been at one time identified with Athene in her relations to the land of Attica. Hence we find both Aglauros and Pandrosos used as actual surnames for Athene. The temple of the orlth must have replaced a shrine of Athene Aglauros, the protectress of Athens in war, and when the name Aglauros alone remained it was necessary to suppose that she was no unfaithful maiden, but one who had saved the country. The story of the sacrifice and also that of the fall from the rocks in all probability point to an old human sacrifice, such as was in fact made to Athene Aglauros in the Cyprian Salamis. The connexion of Athene and Aglauros appears also in the festival of Plynteria. From the fact that Aglauros is joined with Ares as one of the *ιτροπες* (Poll vii 106, cf Dem p 303) in whose names oaths were taken, it has been recently surmised that Aglauros was a transference from the Theban cult of Erinyes Tilphossa, wife of Ares

Agläus ('Αγλαός), a poor citizen of Psophus in Arcadia, whom the Delphic oracle declared happier than Gyges king of Lydia, on account of his contented disposition. Pausanias places him in the time of Croesus (Plin *H N* vii § 151, Paus viii 38, 7)

Agnaptus, an architect who built the porch called by his name in the Altis at Olympia (Paus 15, 4, vi 20, 7)

Agnōdīcē ('Αγνοδική), an Athenian maiden, was the first of her sex to learn midwifery, which a law of Athens forbade any woman to learn. Dressed as a man, she obtained instruction from a physician named Hierophilus, and afterwards practised her art with success. Summoned before the Δεισιπagus by the envy of the other practitioners, she was obliged to disclose her sex, and was not only acquitted, but obtained the repeal of the obnoxious law. This tale, though often repeated, does not deserve much credit, as it rests on the authority of Hyginus alone (*Fab* 274)

Agnēnīdes ('Αγνωνίδης), an Athenian demagogue, induced the Athenians to sentence Phocion to death (B C 318), but was shortly afterwards put to death himself by the Athenians (Plut *Phoc*). Corn Nepos calls him Agnon (Nep *Phoc*)

Agoracritus ('Αγοράκριτος), a statuary of Paros, flourished B C 410–128, and was the favourite pupil of Phidias (Paus ix 34). From a similarity of style and perhaps from direct help or partnership in work, it resulted that some statues were variously attributed to Phidias and to Agoracritus. Thus the Nemesis at Rhamnus is said by Pausanias (i 38) to be the work of Phidias, but by Pliny (*H N* xxxvi. § 17) to be by Agoracritus. Pliny tells the improbable tale that this statue was first an Aphrodite for Athens, and was turned into a Nemesis by its author and sent to Rhamnus because the Athenians favoured Alcamenes, his rival.

Agōraea and **Agōraeus** ('Αγοραία and 'Αγοραίος), epithets of several divinities who were considered as the protectors of the assemblies of the people in the *agora*, such as Zeus, Athene, Artemis, and Hermes.

Agraei ('Αγραιί), a people of Aetolia on the Achelous (Thuc iii 106, Strab p 449)

Agraulē ('Αγραιλή and 'Αγρῆλη 'Αγρῆλεύς), an Attic demus of the tribe Erechtheis, named after AGLAUROS, No 2

Agraulos [AGLAUROS]

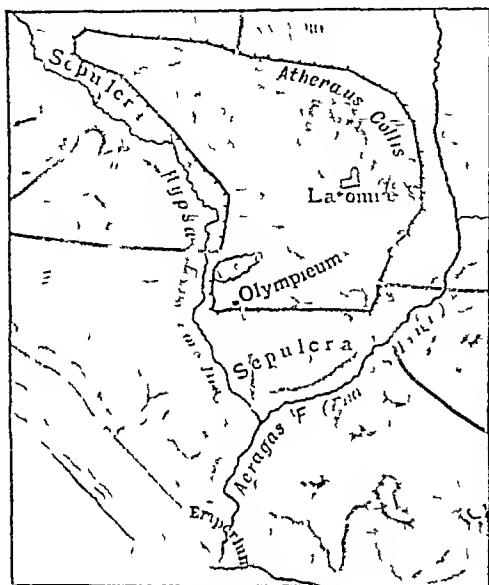
Agrēus ('Αγρεύς), a hunter, a surname of Pan and Aristaeus

Agri Decumates, tithe-lands, the name given by the Romans to a part of Germany, E of the Rhine and N of the Danube, which they took possession of when the Germans retired eastward, and which they gave to Gauls and subsequently to their own veterans on the payment of a tenth of the produce (*decuma*). About A D 100 these lands were incorporated in the Roman empire (Tac *Germ* 29)

Agrīcōla, Gn Jūlius, born June 18th, A D 37, at Forum Julii (*Frējus* in Provence), was the son of Julius Graecinus, who was executed by Caligula, and Julia Precilla. He received a careful education, he first served in Britain, A D 60, under Suetonius Paulinus, was quaestor in Asia in 63, was governor of Aquitania from 74 to 76, and was consul in 77, when he betrothed his daughter to the historian Tacitus, and in the following year gave her to him in marriage. In 78 he received the government of Britain, which he held for 7 years, during which time he subdued the whole of the country

with the exception of the highlands of Caledonia, and by his wise administration introduced among the inhabitants the language and civilisation of Rome. He was recalled in 85 through the jealousy of Domitian, and on his return lived in retirement till his death in 98, which according to some was occasioned by poison, administered by order of Domitian. His character is drawn in the brightest colours by his son-in-law Tacitus, whose Life of Agricola has come down to us.

Agriġentum ('Αγκυρας 'Αγκυραντιος, Agriġentum) *Girgenti*, a town on the S coast of



Map of Agriġentum

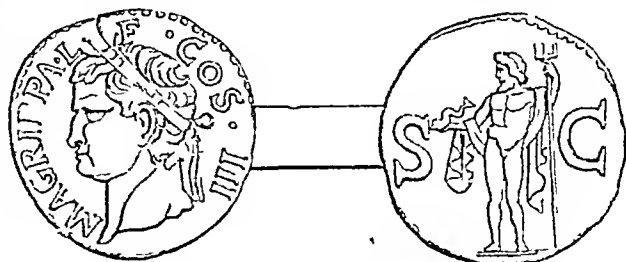
Sicily, about 2½ miles from the sea, between the Agragus (Fiume di S. Biagio), and Hysus (Fiume Drago). It was celebrated for its wealth and populousness, and till its destruction by the Carthaginians (B.C. 405) was one of the most splendid cities of the ancient world. It was the birthplace of Empedocles. It was founded by a Dorian colony from Gela, about B.C. 579, was under the government of the cruel tyrant Phalaris (about 560) and subsequently under that of Theron (488–472), whose praises are celebrated by Pindar. After its destruction by the Carthaginians, B.C. 406 it was rebuilt by Timoleon, but it never regained its former greatness. After undergoing many vicissitudes, it at length came into the power of the Romans (210), in whose hands it remained. There are still some antique remains of the ancient city, especially of the Olympium, or temple of the Olympian Zeus.

Agriġium ('Αγκυριον), a town in Actolia, perhaps near the sources of the Thermodon.

Agrippa, Herodes I Called 'Agrippa the Great,' son of Aristobolus and Bernice, and grandson of Herod the Great. He was educated at Rome with the future emperor Claudius, and Drusus the son of Tiberius. The cognomen Agrippa was given to him in compliment to his grandfather Agrippa. Having given offence to Tiberius he was thrown into prison, but Caligula on his accession (A.D. 37), set him at liberty, and gave him the tetrarchies of Abilene,

Batanea, Trachonitis, and Auranitis. On the death of Caligula (41), Agrippa, who was at the time in Rome, assisted Claudius in gaining possession of the empire. As a reward for his services Judaea and Samaria were annexed to his dominions. By his wife Cypros he had a son Agrippa, and three daughters, Bernice, Mariamne, and Drusilla.—2 Son of Agrippa I, was educated at the court of Claudius, and at the time of his father's death was 17 years old. Claudius left him at Rome, and sent Cuspius Fadus as procurator of the kingdom, which thus again became a Roman province. On the death of Herodes, king of Chalcis (48), his little principality was given to Agrippa, who subsequently received an accession of territory. Before the outbreak of the war with the Romans, Agrippa attempted in vain to dissuade the Jews from rebelling. He sided with the Romans in the war, and after the capture of Jerusalem, he went with his sister Bernice to Rome, and died in the 70th year of his age, A.D. 100. [For both of the above see further in *Dictionary of the Bible*.]

Agrippa, M. Vipsanius, born in B.C. 63, of an obscure family, studied with young Octavius (afterwards the emperor Augustus) at Apollonia in Illyria, and upon the murder of Caesar in 44, was one of the friends of Octavius, who advised him to proceed immediately to Rome. In the civil wars which followed, and which terminated in giving Augustus the sovereignty of the Roman world, Agrippa took an active part, and his military abilities, combined with his promptitude and energy, contributed greatly to that result. In 31 Agrippa, who was then praetor, commanded part of the forces of Augustus in the Perusian war. In 38 he obtained great success in Gaul and Germany, in 37 he was consul. For his naval campaign against Sex Pompeius he provided a harbour for his ships in the course of the years 38 and 37 by cutting through the strips of land which separated the lake Lucernus from the sea and the lake Avenius from the Lucernus, thus forming the Portus Julius (Veig. *Georg.* ii. 161, *Hor. A.P.* 68, *Vell.* ii. 81, *Dio Cass.* xlv. 14, *Plin. H.N.* xii. § 7). In B.C. 36 he defeated Sex Pompeius at Mylae and finally at Naulochus. In reward he received the naval crown. In 31 he



Obv. Coin of Agrippa a third Consulship
Rev. Agrippa wearing the naval crown ret. Neptune

commanded the fleet of Augustus at the battle of Actium, was consul a second time in 28, and a third time in 27. His greatness appears not less in his public works from his aedileship in 8, through a succession of years. Especially to be noticed are his restoration of aqueducts and sewers, the building of the Julian Aqueduct, the Porticus Neptuni in the Campus, his Thermae and the Pantheon, and in Gaul the magnificent aqueduct to supply Nemausus (Nîmes) now called the Pont du Gard. He also completed the survey of the Roman world begun by

Julius Caesar, from which he formed the map engraved on marble and afterwards placed in the Porticus Pollae. In 21 he married Julia, daughter of Augustus. He had been married twice before, first to Pomponia, daughter of T. Pomponius Atticus, and next to Marcella, niece of Augustus. He continued to be employed in various military commands in Gaul, Spain (where he subdued the Cantabrians c 18), Syria (where he founded the colony of Berytus, *Beyrout*), and Pannonia, till his death in b c 12. By his first wife Pomponia, Agrippa had Vipsania, married to Tiberius, the successor of Augustus, and by his third wife, Julia, he had 2 daughters, Julia, married to L. Aemilius Paulus, and Agrippina, married to Germanicus, and 3 sons, Caius Caesar, Lucius Caesar [CAESAR], and Agrippa Postumus, who was banished by Augustus to the island of Planasia, and was put to death by Tiberius at his accession, A D 14 (*Tac Ann* 1 3, n 39, 40). In manner he is described as blunt, "vir rusticitati propior quam dehens" (*Plin HN* xxxv § 26), though of his good taste his works are sufficient proof. The "torvitas" is shown in the stern expression of his face as preserved to us in coins and busts.

Agrippa, Postumus [See above].

Agrippina 1 Daughter of M. Vipsanius Agrippa and of Julia, the daughter of Augustus, married Germanicus, by whom she had nine children, among whom were the emperor Caligula, and Agrippina, the mother of Nero. She was distinguished for her virtues and heroism, and shared all the dangers of her husband's campaigns. On his death in A D 17 she returned to Italy, but the favour with which she was received by the people increased the hatred and jealousy which Tiberius and his mother Livia had long entertained towards her. For some years Tiberius disguised his hatred, but at length under the pretext that she was forming ambitious plans, he banished her to the island of Pandataria (A D 30), where she died 3 years afterwards, A D 33, probably by voluntary starvation (*Tac Ann* 1-11, *Suet Aug* 64, *Tib* 53, *Dio Cass* lvi 22). —2 Daughter of Germanicus and Agrippina [No 1], and mother of the emperor Nero, was born at Oppidum Ubiorum, afterwards called in honour of her Colonia Agrippina, now *Cologne*. She was beautiful and intelligent, but licentious, cruel, and ambitious. She was first married to Cn. Domitius Ahenobarbus (A D 28), by whom she had a son, afterwards the emperor Nero, next to Crispus Passienus, and thirdly to the emperor Claudius (19), although she was his niece. In 50, she prevailed upon Claudius to adopt her son, to the prejudice of his own son Britannicus, and in order to secure the succession for her son, she poisoned the emperor in 54. Upon the accession of Nero, who was then only 17 years of age, she governed the Roman empire for a few years in his name. The young emperor soon became tired of the ascendancy of his mother, and after making several attempts to shake off her authority, he caused her to be assassinated in 59 (*Tac Ann* vi 11-12, *Dio Cass* lxi-lxii, *Suet Claud* 43, 44, *Ner* 5, 6).

Agrippinenses [COLONIA AGRIPPINA].

Agrus ('Αγριος) 1 Son of Poithaon and Euryte, and brother of Oeneus, king of Calydon in Aetolia. His six sons, of whom one was Thersites, deprived Oeneus of his kingdom, and gave it to their father, but Agrus and four of his sons were afterwards slain by Diomedes, the grandson of Oeneus (*Il* iv 117, *Paus* ii 25, *Or Her* ix 153, *Hyg Fab* 175). —2 Son

of Odysseus and Circe, according to a doubtful line in *Hes Th* 1018.

Agroecius or Agroetius, a Roman grammarian, probably lived in the 5th century after Christ, and wrote an extant work *De Orthographia et Differentia Sermonis*, which is printed in Putschius, *Grammaticae Latinae Auctores Antiqui*, pp 2266-2275.

Agron ('Αγρων) 1 Son of Ninus, the first of the Lydian dynasty of the Heraclidae. —2 Son of Pleuratus, king of Illyria, died b c 281, and was succeeded by his wife Teuta, though he left a son Pinnes or Pinneus by his first wife, Triteuta, whom he had divorced (*Dio Cass* xxxiv 46, 151, *Polyb* ii 2).

Agrotēra [ARTEMIS].

Agryle [AGRAULE].

Agryeus ('Αγριεύς), a surname of Apollo, as the protector of the streets and public places.

Agylla ('Αγυλλα), the ancient Greek name of the Etruscan town of CAERE.

Agrium ('Αγρίον 'Αγριναιός, Agrynensis *S. Iulippo d'Agriro*), a town in Sicily on the Cyamosorus, NW of Centuripae and NE of Enna, the birth place of the historian Diodorus. The town was originally Sikeli, but had adopted the special worship of Heracles, perhaps replacing some native deity.

Agyrrius ('Αγύρριος), an Athenian, after being in prison many years for embezzlement of public money, obtained about b c 395 the restoration of the Theoricon, and also raised to three obols the pay for attending the assembly. He was appointed to command the fleet in b c 389 (*Xen Hell* iv 8, 31, *Dem c Timoc* p 742, § 134, *Arist* 'Αθ Πολ 41).

Ahala, Servilius, the name of several distinguished Romans, who held various high offices in the state from b c 478 to 342. Of these the best known is C. Servilius Ahala, magister equitum in 430 to the dictator L. Cinna, when he slew SP. MAELIUS in the forum, because he refused to appear before the dictator (*Liv* v 9). Ahala was afterwards brought to trial, and only escaped condemnation by a voluntary exile. M. Brutus claimed descent on the mother's side from this Ahala (*cf Cic Att* viii 40).

Aharna, a town in Etruria, NE of Volturni (*Liv* x 25).

Ahenobarbus, Domitius, the name of a distinguished Roman family. They are said to have obtained the surname of Ahenobarbus, i.e. 'Brazen Beard' or 'Red Beard,' because the Dioscuri announced to one of their ancestors the victory of the Romans over the Latins at lake Regillus (b c 496), and, to confirm the truth of what they said, stroked his black hair and beard, which immediately became red (*Suet Ner* 1, *Plut Aemil* 25). —1 Cn., plebeian aedile b c 196, praetor 194, and consul 192, when he fought against the Boii. —2 Cn., son of No 1, consul suffectus in 162. —3 Cn., son of No 2, consul 122, conquered the Allobroges in Gaul, in 121, at the confluence of the Sulga and Rhodanus. He was censor in 115 with Caecilius Metellus. The Via Domitia in Gaul was made by him (*Cic Font* 4, 18, 12, 36, *Clu* 42, 119, *Strab* ii p 191). —4 Cn., son of No 3, tribune of the plebs 104, brought forward the law (*Lex Domitia*), by which the election of the priests was transferred from the collegia to the people. The people afterwards elected him Pontifex Maximus out of gratitude. He was consul in 96, and censor in 92, with Lucius Crassus, the orator. In his censorship he and his colleague shut up the schools of the

Latin rhetoricians but otherwise their censorship was marked by their violent disputes (*Liv Ep* lvi, *Cic pro Deiot* 11, 31)—5 L, brother of No 4, praetor in Sicily, probably in 96, and consul in 94, belonged to the party of Sulla, and was murdered at Rome in 82, by order of the younger Marius. His cruelty is noticed in *Cic Verr* v 3—6 Cn, son of No 4, married Cornelia, daughter of L Cinna, consul in 87, and joined the Marian party. He was proscribed by Sulla in 82, and fled to Africa, where he was defeated and killed by Cn Pompey in 81—7 L (the friend of Cicero), son of No 4, married Porcia, the sister of M Cato, and was a staunch and courageous supporter of the aristocratical party. He was aedile in 61, praetor in 58, and consul in 54. On the breaking out of the civil war in 49 he threw himself into Corfinium, but was compelled by his own troops to surrender to Caesar. He next went to Massilia, and, after the surrender of that town, repaired to Pompey in Greece. He fell in the battle of Pharsalia (48), where he commanded the left wing, and, according to Cicero's assertion in the second Philippic (11, 27), by the hand of Antony (*Caes B C* i 6, 16, iii 99, cf index to Cicero's letters)—8 Cn, son of No 7, was taken with his father at Corfinium (49), was present at the battle of Pharsalia (48), and returned to Italy in 46, when he was pardoned by Caesar. After Caesar's death in 44, he commanded the republican fleet in the Ionian sea. He afterwards became reconciled to Antony whom he accompanied in his campaign against the Parthians in 36. He was consul in 32, and deserted to Augustus shortly before the battle of Actium.—9 L, son of No 8, married Antonia, the daughter of Antony by Octavia, was aedile in 22, and consul in 16, and, after his consulship, commanded the Roman army in Germany and crossed the Elbe (*Tac Ann* iv 44). He died AD 25—10 Cn, son of No 9, consul AD 82, married Agrippina, daughter of Germanicus, and was father of the emperor Nero [*AGRIPPINA*].

Ajax (Αἴας) 1 Son of Telamon, king of Salamis, by Periboea or Eriboea, and grandson of Aeacus. In the Homeric legend, however, he is merely known as son of Telamon. There is no hint of the descent from Aeacus, and therefore from Zeus, nor of his being a cousin of Achilles. The assignment to him of the left wing in the fleet with his 12 Salaminian ships (while Achilles held the right) belongs to the later catalogue (*Il* ii 557), and probably originated when Salamis was united to Athens. Homer calls him Ajax the Telamonian, Ajax the Great, or simply Ajax, whereas the other Ajax, son of Oileus, is always distinguished from him by some epithet. He is represented in the *Iliad* as second only to Achilles in bravery, and as the hero most worthy, in the absence of Achilles, to contend with Hector, as *πύργος Ἀχαιῶν*, especially sturdy and enduring in fight (*Il* ii 768, vi 5, vii 182, xi 545, xvii 238) but also wise in council (vii 238), though a clumsy speaker (viii 824). There is no trace of the *υβρίς* which later traditions attribute, on the contrary, he appears as reverent in spirit and obedient to the gods (see especially *Il* vii 194, xvi 120, and his prayer, xvii 645). Later than the *Iliad* came the story that in the contest for the arms of Achilles, which were to be given to the warrior of the surviving Greeks, he was defeated by Odysseus. This is mentioned in the *Odyssey* (xi 545). Further particulars are derived from later poets that his defeat (upon the testimony of Trojan captives, who said that

Odysseus had done them most harm) resulted in madness sent upon him by Athene, and that having slaughtered a flock of sheep, as though they were his enemies among the Greeks, he slew himself with the sword which Hector had given him. This story is given in the *Aethiopis* of Arctinus and the *Ilias Minor* of Lesches (of which fragments are preserved), as well as in the Tragedians. From his blood sprang the purple flower (*Iris*?) marked with the letters AI (*Paus* i 35, *Theoc* x 28, *Or Met* viii. 394, *Verg Ecl* iv 107, *Euphron*, *fr* 36). Among other versions of his story preserved in post-Homeric poets and in works of art may be noticed, that his mother Periboea was an Athenian, that his wife Tecmessa was taken by him in the siege of a Phrygian town of which her father Teleutas was king (*Soph. Aj* 20, 487), that at his birth Heracles sought an omen for him to show that he would be as strong as the lion skin which he himself wore, whereupon Zeus sent an eagle (*Pind Isthm* v 37) hence he was vulnerable only in the side uncovered by the lion skin. Ajax was worshipped at Salamis, where he had a temple and a festival (*Diog Antiq* s v *Aianteria*). After the union of Salamis with Athens, the Athenians adopted the Salaminian hero as *ἐκώνυμος* for their own country. The tribe Aiantis was called after him, he was summoned to the help of Athens before the battle of Salamis (*Herod.* viii 64), his statue stood near the *βουλευτήριον* (*Paus* i 5) he was regarded as ancestor of Peisistratus, of Harmodius, of Miltiades, and of Alcibiades.—2 Son of Oileus, king of the Locrians, also called the lesser Ajax, sailed against Troy with 40 ships. He is described as small of stature, and wears a linen cuirass (*Λινοθώραξ*), but is brave and intrepid, skilled in throwing the spear, and, next to Achilles, the most swift-footed among the Greeks. On his return from Troy his vessel was wrecked on the Whirling Rocks (*ῥυπαρὰ πέτραι*), he himself got safe upon a rock through the assistance of Poseidon, but as he boasted that he would escape in defiance of the immortals, Poseidon split the rock with his trident, and Ajax was swallowed up by the sea. This is the account of Homer, but his death is related somewhat differently by Virgil and other writers, who tell us that the anger of Athene was excited against him, because, on the night of the capture of Troy, he violated Cassandra in the temple of the goddess, where she had taken refuge, and that, his vessel being wrecked on the Capharean rocks, he was killed by lightning (*Aen* i 40). He was worshipped as a national hero both by the Opuntian and the Italian Locrians.

Aides (Αἴδης) [HADES]

Aidoneus (Αἰδωνεύς) 1 A lengthened form of *Aides* [*HADES*].—2 A mythical king of the Molossians in Epirus, husband of Persephone, and father of Core. When Theseus and Pirithous attempted to carry off Core, Aidoneus had Pirithous killed by Cerberus, and kept Theseus in captivity till he was released by Heracles.

Aius Locutius or Lōquens, a Roman divinity. A short time before the Gauls took Rome (BC 390) a voice was heard at Rome in the Via Nova, during the silence of night, announcing that the Gauls were approaching. No attention was at the time paid to the warning, but the Romans afterwards erected on the spot where the voice had been heard, an altar with a sacred enclosure around it, to Aius Locutius, or the 'Announcing Speaker' (*Liv* v 32, *Cic Div* i 45, 101, ii 32, 69 *Gell* xvi 17).

Alābanda (ἡ Ἀλάβανδα or τὰ Ἀλάβανδα Ἀλαβανδέως or Ἀλάβανδος Ἀραβισσαί), an inland town of Caria, near the Marsyas, to the S of the Macander, was situated between two hills. Under the Romans it was the seat of a conventus iuridicus. Pliny speaks of a *lapis Alabandicus* found here, fusible and used for glass making (*H N* xxxi 62).

Alabon (Ἀλαβόν) or **Alabis**, a river on the E coast of Sicily, perhaps *La Cantara* (Diod iv 78). It is probably the same as the Abolus of Plutarch (*Tim* 34).

Alagēnia (Ἀλαγονία), a town of the Elcuthero Lacomanis on the frontiers of Messenia.

Alalcōmēnē (Ἀλακομεναί Ἀλακομεναίος, Ἀλαλοουενεύς *Suliniari*), an ancient town of Boeotia, E of Corouā, with a temple of Athena, who is said to have been brought up by its autochthonous founder Alalcōmēnēs (Pans ix 83, 5, Hom *Il* iv 8, Strab pp 411, 418), and who was hence called *Alalcōmēnēs* (Ἀλακομενήης, ἴδος).

Alalīa [ALERIA]

Alander [LALANDUS]

Alāni (Ἀλανοί, Ἀλανοί, i.e. *mountainceers*, from the Sarmatian word *ala*), a great Asiatic people, included under the general name of Scythians, but probably a branch of the Massagetae (Amm Marc xvii 8, 30, xxxi 2). They were a nation of warlike horsemen. They are first found about the E part of the Caucasus, in the country called Albania, which appears to be only another form of the same name. In the reign of Vespasian they made incursions into Media and Armenia, and at a later time they pressed into Europe, as far as the banks of the Lower Danube, where, towards the end of the 5th century, they were routed by the Huns, who then compelled them to become their allies. In A.D. 406, some of the Alani took part with the Vandals in their irruption into Gaul and Spain, where they became incorporated in the kingdom of the Visigoths.

Alarīcus, in German *Alaric*, i.e. 'All rich,' elected king of the Visigoths in A.D. 393, had previously commanded the Gothic auxiliaries of Theodosius. He twice invaded Italy, first in A.D. 402–403, when he was defeated by Stilicho at the battle of Pollentia, and a second time in 408–410, in his second invasion he took and plundered Rome, 24th of August, 410. He died shortly afterwards at Consentia in Bruttium, while preparing to invade Sicily, and was buried in the bed of the river Basontinus, a small tributary of the Crathis (Jornand *de Reg Get* 30, Oros vii 29, Zosim v vi, Aug *Civ Dei* i 1, Procop *Bell Vand* i 2).

Alastor (Ἀλάστωρ) 1 'The scarer' or 'driver' the avenging deity who follows up the sinner, and drives him to fresh crime, and so becomes an evil genius in his family after him (Aesch *Ag* 1465, Soph *O C* 788, Eur *Or* 1556) hence sometimes the man who is thus driven (Aesch *Eum* 237)—2 A surname of Zeus and of the Furies as Avengers—3 A Lycian, companion of Sarpedon, slain by Odysseus (*Il* v 677)—4 A Trojan name (*Il* iv 295, xx 463).

Alba Silvīns [SILVIUS]

Alba 1 (*Abla*), a town of the Bastitani in Spain—2 (*Alvanna*), a town of the Barduli in Spain—3 **Augusta** (*Aulps*), a town of the Elicoci in Gallia Narbonensis—4 **Fuēntia** or **Fuēntis** (Albeuses *Alba* or *Albi*), a town of the Marsi, and subsequently a Roman colony, was situated on a lofty rock near the lake Fucinns. It was a strong fortress, and was

used by the Romans as a state prison (Strab p 240, Liv xiv 42)—5 **Longa** (adj. *Albāni*), the most ancient town in Latium, is said to have been built by Ascanius, and to have founded Rome. It was called *Longa*, from its stretching in a long line down the Alban Mount towards the Alban Lake. *Alba* was regarded as the primitive Latin town. It was the religious head of the Latin confederate 30 cantons. Here the Latins assembled for their festival and offered sacrifice to Jupiter Latialis. At some time (traditionally in the reign of Tullus Hostilius) *Alba* was destroyed, and its inhabitants became part of the Roman people, but the Alban clans retained their family shrines, and the Alban Mount continued to be the place for the *Latiar*, or *Feriae Latinae* (see *Dict Antiq* sv). The surrounding country was studded with the villas of the Roman aristocracy and emperors (Pompey's, Domitian's, &c), each of which was called *Albanum*, and out of these a new town at length grew, also called *Albanum* (*Albano*), on the Appian road—6 **Pompeia** (Albenses Pompeiani *Alba*), a town in Liguria, founded by Scipio Africanus L., and colonised by Pompeius Magnus, the birthplace of the emperor Pertinax.

Albānīa (Ἀλβανία Ἀλβανόι, *Albāni*, *Schirvan* and part of *Daghestan*, in the SE part of *Georgia*), a country of Asia on the W side of the Caspian, extending from the rivers Cyrus and Araxes on the S to M Ceraunius (the E part of the Caucasus) on the N, and bounded on the W by Iberia. It was a fertile plain, abounding in pasture and vineyards, but the inhabitants were fierce and warlike. They were a Scythian tribe, probably a branch of the Massagetae, and identical with the *ALANI*. The Romans first became acquainted with them at the time of the Mithridatic war, when they encountered Pompey (Strab p 501).

Albānum [ALBA, No 5]

Albānus Lacus (*Lago di Albano*), a small lake about 5 miles in circumference, W of the Mons Albanus between Bovillae and *Alba Longa*, is the crater of an extinct volcano, and is many hundred feet deep. The emissarium which the Romans bored through the solid rock (traditionally during the siege of Ven) in order to carry off the superfluous water of the lake, is extant at the present day (see *Dict Antiq* sv *Emissarium*).

Albānus Mons (*Monte Cavo* or *Albano*), was, in its narrower signification, the mountain in Latium on whose declivity the town of *Alba Longa* was situated. It was the sacred mountain of the Latins, on which the religious festivals of the Latin League were celebrated (*Latiar*, or *Feriae Latinae*), and on its highest summit was the temple of Jupiter Latiaris, to which the Roman generals ascended in triumph, when this honour was denied them in Rome. The Mons Albanus in its wider signification included the Mons *ALGIDUS* and the mountains about Tusculum.

Albi Montes, a lofty range of mountains in the W of Crete, 300 stadia in length, covered with snow the greater part of the year.

Albīci (Ἀλβίκοι, Ἀλβίεις), a warlike Gallic people, inhabiting the mountains north of Massilia (Strab p 203, Caes *B C* i 34).

Albingaunum [ALBIUM INGAUNUM]

Albinovānus, Celsus, is mentioned by Horace (*Ep* i 8), as *scriba* of Tiberius Nero, and warned to avoid plagiarism. We have no record of his writings. It is surmised that he is the Celsus mentioned in Ov *Pont* i 9.

Albinovānus, C. Pedo, a friend of Ovid, who addresses to him one of his Epistles from Pontus (iv. 10). We have no variant for attributing to Albinovanus the three elegies, *Epicedium Drusi*, *de Maccenatis Obitu*, and *de Moribundo Maccenati* printed by Wernsdorf, in his *Poetae Latini Minores*, vol. iii. iv., and by Murelæ, Quedlinburg, 1519. Their authorship remains unknown. Only one genuine fragment of Albinovanus survives, the 23 lines *de Navigatione Germanici*, which are quoted by Seneca (*Suas.* i. 11) with approval. They seem to have formed part of an epic poem on contemporary history. He wrote also an epic, *Trois* (Ov. *l. c.*), and epigrams. He is called by Quintilian (x. 1, 90) a poet 'non indignus cognitione'.

Albinovānus, P. Tullius, belonged to the Marian party, was proscribed in B.C. 87, but was pardoned by Sulla in 81, in consequence of his putting to death many of the officers of Norbanus, whom he had invited to a banquet at Ariminum.

Albinus or **Albus**, **Postumius**, the name of a patrician family at Rome, many of the members of which held the highest offices of the state from the commencement of the republic to its downfall.—1 A., surnamed *Regillensis*, dictator B.C. 498, when he conquered the Latins in the great battle near lake Regillus, and consul 496, in which year some of the annals placed the battle (Liv. ii. 19, Dionys. vi. 2, Cic. *N. D.* ii. 2, 6).—2 Sp., consul 466, and a member of the first decemvirate 451 (Liv. iii. 2, 31, 70).—3 A., consul B.C. 464 (Liv. iii. 4).—4 Sp. (son of No. 2), cons. trib. in B.C. 432 (Liv. iv. 25).—5 P., cons. trib. B.C. 411 (Liv. iv. 19).—6 M., censor B.C. 403 (Liv. v. 1, *Fast. Cap.*).—7 A., cons. trib. B.C. 397 (Liv. v. 16).—8 Sp., cons. trib. B.C. 394 (Liv. v. 26).—9 Sp., consul 311, and again 321. In the latter year he marched against the Samnites, but was defeated near Caudio, and obliged to surrender with his whole army, who were sent under the yoke. The senate, on the advice of Albinus, refused to ratify the peace which he had made with the Samnites, and resolved that all persons who had sworn to the peace should be given up to the Samnites, but they refused to accept them (Liv. vi. 16, x. 1-10, Appian, *de Reb. Samn.* 2, Cic. *de Off.* in 30.—10 L., consul 234, and again 229. In 216 he was praetor, and was killed in battle at Cannae by the Boii. His head was cut off, lined with gold, and used as a cup by the Boii (Liv. xxiii. 21, Polyb. iii. 106, 118, Cic. *Tusc.* i. 87, 89).—11 Sp., consul in 186, when the senatusconsultum was passed, which is extant, for suppressing the worship of Bacchus in Rome. He died in 179.—12 A., consul 180, when he fought against the Ligurians, and censor 174. He was subsequently engaged in many public missions. Livy calls him Lusens, from which it would seem that he was blind of one eye (Liv. xl. 41, xli. 10, xlv. 17).—13 Sp., brother of Nos. 12 and 14, surnamed Paullinus, consul 174 (Liv. xxix. 45, xli. 26, xlii. 2).—14 L., praetor 180, in Luller or Spain, where he remained two years, and conquered the Vaccæi and Lusitani. He was consul in 173, and afterwards served under Aemilius Paulus in Macedonia in 168 (Liv. xl. 44, xli. 41).—15 Sp., lieutenant of Paullus B.C. 168, consul 110, carried on war against Jugurtha in Numidia but effected nothing. When Albinus departed from Africa, he left his brother Anlus in command, who was defeated by Jugurtha. Jugurtha was condemned by the *Mamilia Lex*, a result of treacherous practices with Jugurtha.

—16 A., consul 151, imprisoned by tribunes for conducting the levies with too much severity (Liv. *Ep.* 18, Pol. xxxv. 3), accompanied Mummius to Greece as legate in 146 (Cic. *Att.* xiii. 30, 32). He wrote a Roman history in Greek, of which Polybius did not think highly (Pol. vi. 6). Cicero speaks of him as a learned man (*Acad.* ii. 45, 137, *Brut.* 21, 81).—17 A., consul B.C. 99, with M. Antonius, is said by Cicero to have been a good speaker (*Brut.* 25, 94).

Albinus (Ἀλβίνος), a Platonic philosopher, lived at Smyrna in the 2nd century after Christ, and wrote an *Introduction to the Dialogues of Plato*—*Editions*. In the first edition of Fabricius's *Bibl. Græc.* vol. ii., and prefixed to Etwall's edition of three dialogues of Plato, Oxon. 1771, Schneider, 1852, C. Hermann, 1873.

Albinus, Clodius, whose full name was *Decimus Clodius Ciconius Septimius Albinus* was born at Adrumetum in Africa. The emperor Commodus made him governor of Gaul and afterwards of Britain, where he was on the death of Commodus in A.D. 192. In order to secure the neutrality of Albinus, Septimius Severus made him Caesar, but after Severus had defeated his rivals, he turned his arms against Albinus. A great battle was fought at Lugdunum (*Lyon*), in Gaul, the 19th of February, 197, in which Albinus was defeated and killed (Dio Cass. lxx. 4, *Vita Alb.*).

Albion or **Alēbion** (Ἀλβίων, Ἀλεβίων), son of Poseidon and brother of Dereynus or Bergion, with whom he attacked Hercules, when he passed through their country (Liguria) with the oxen of Geryon. They were slain by Hercules.

Albion, another name of **BRITANNIA**, by which it was originally distinguished from Ierne (Plin. *H. N.* iv. § 102).

Albis (*Elbe*), one of the great rivers in Germany, the most easterly which the Romans became acquainted with, rises according to Tacitus in the country of the Hermunduri. The Romans reached the Elbe for the first time in B.C. 9 under Drusus, and crossed it for the first time in B.C. 3 under Domitian. Ahenobarbus, Tiberius, reached the Elbe A.D. 5, but after that the legions were withdrawn from this part of Germany, whence the expression in Tac. *Germ.* 41, 'nunc tantum auditur'.

Albium Ingaunum or **Albingaunum** (*Albenga*), a town of the Ingauni on the coast of Liguria, and a municipium (Plin. iii. § 48, Strabo, p. 202, writes it Ἀλβιγγαῖον).

Albium Intemelium or **Albintemelium** (*Vintimiglia*) a town of the Intemelii on the coast of Liguria, and a municipium (Strabo connects both this name and the preceding with the word *Alp*).

T. Albucius or **Albūtius**, studied at Athens, and belonged to the Epicurean sect, he was well acquainted with Greek literature, but was satirised by Lucilius on account of his affecting on every occasion the Greek language and philosophy. He was praetor in Sardinia in B.C. 105, and in 103 was accused of extortion by C. Julius Caesar, and condemned. He retired to Athens and pursued the study of philosophy (Cic. *Brut.* 35, 131, *de Fin.* i. 38, *Orat.* 41, 149, *Tusc.* v. 37, 108).

Albula, an ancient name of the river **Tiber**.

Albulae Aquae [**ALBUNA**].

Albūnea (**Albula**, *Stat. Silv.* i. 3, 75, according to some, **Albūna** in Tib. ii. 5, 69) a prophetic nymph or Sibyl, to whom a grove was con-

seated in the neighbourhood of Tibui (*Tivoli*), with a fountain and a temple (Verg *Aen* vi 81, Hor *Od* i 7, 12). This fountain was the largest of the *Albulæ aquæ*, still called *Acque Albule*, sulphurous springs at Tibui, which flow into the Anio. Hence the story of the Anio bearing the oracular books unwetted in its stream to Tibur (Tib i 5, 69). The name perhaps belonged to other sulphurous springs, for Probus (*ad Georg* i 10) mentions one so called in the Laurentine district. Near it was the oracle of Faunus Fatidicus. The temple is still extant at Tiboli.

Alburnus Mons, a mountain in Lucania (Verg *Georg* iii 146).

Alcaeus (Ἀλκαῖος), 1—Son of Perseus and Andromeda, and father of Amphitryon and Anaxo—2 A name of Heracles—3 Son of Heracles, ancestor of Candaules (Herod i 7).

Alcaeus 1 Of Mytilene in Lesbos, the earliest of the Aeolian lyric poets. He belonged to the nobles of Mytilene and fought both with sword and pen in the struggles of the oligarchs against those who usurped the sovereignty. About the year 612 B.C. Melanchrus, the despot of Mytilene, was slain by a faction in which the brothers of Alcaeus, Kilus and Anteménidas, were joined with Pittacus. Their party, however, was overcome by Mysislus, who made himself despot, and the brothers went into exile, Alcaeus to Egypt and Anteménidas to Assyria, where he seems to have taken service with Nebuchadnezzar. One of the odes of Alcaeus tells of an



Alcaeus
(From a coin of Mytilene)

ivory hilted sword which his brother had worn in this service. Mysislus was slain by the popular party, led by Pittacus, and we find Alcaeus making war upon Pittacus in the interest of the oligarchic faction. He was defeated and imprisoned, but soon pardoned by Pittacus. The only other event of which we

have distinct notice, is that when the Athenians tried to colonise Sigeum, Alcaeus fought in the Mytilenacan army against them, and incurred the disgrace (as he himself tells) of leaving his shield in his flight from the battle (Hdt v 95, Strab p 600). His poetry, in ten books, included hymns to the gods and odes, the latter being divided into political (*στασιωτικά*), scolia and erotica, all, however, practically of the class of scolia or drinking songs, and greatly inferior poetry to that of his younger contemporary Sappho. Among the few fragments remaining are the originals of Horace's odes 'Vides ut alta,' 'O navis referent,' and 'Nunc est bibendum,' which last is a rejoicing over the death of Mysislus. He has given his name to the Alcaic metre, and seems also to have been the earliest writer of Sapphics.—*Editions* Bergk, in *Poetae Lyrici*, 1867, Hainburg, 1855—2 A comic poet at Athens belonging to the transition between Old and New Comedy, about B.C. 388—3 Of Messene, author of epigrams in *Anth. Pal.*, about B.C. 200.

Alcāmēnes (Ἀλκαμένης) 1 Son of Teleclus, king of Sparta, from B.C. 779 to 742—2 A sculptor of Athens, flourished from B.C. 444 to 400 and was the most famous of the pupils of Phidias. His greatest works were a statue of Aphrodite (Plin xxxvi 16, Lucian,

Imag 4), and a Dionysus. We are told also by Pausanias that the west pediment in the temple of Zeus at Olympia was his work. It is thought that this belongs to an early period of his art, before he came under the influence of Phidias [Cf. AGORACRITUS].

Alexander (Ἀλεξανδρος), a young Spartan, who thrust out one of the eyes of Lycurgus, when his fellow citizens were discontented with the laws he proposed. Lycurgus pardoned the outrage, and thus converted Alexander into one of his warmest friends (Plut *Lyc* 11, Ael *VH* xiii 23).

Alcāthōē or Alcīthōē (Ἀλκαθόη or Ἀλκιθόη), daughter of Minyas, refused with her sisters Leucippe and Aisippe to join in the worship of Dionysus when it was introduced into Boeotia, and were accordingly changed by the god into bats, and their weaving loom into vines (Ov *Met* ii 1-40, 390-415). A somewhat different legend existed, apparently an attempt to explain a human sacrifice. The daughters of Minyas for the above reason being driven mad by Dionysus, Leucippe gave up her son Hippasos to be torn in pieces. Hence, it was said, came the custom that the priest of Dionysus slew any maiden of the race of Minyas whom he found at the festival of Agrionia (Ant Lib 10, Plut *QG* 38, Ael *VH* iii 42, *Diet of Ant* s.v. *Agrionia*).

Alcāthōus (Ἀλκάθοος) 1 Son of Pelops and Hippodamia, brother of Atreus and Thyestes, obtained as his wife Euacchme, the daughter of Megareus, by slaying the Cithaeroman lion, and succeeded his father-in-law as king of Megara. He restored the walls of Megara, in which work he was assisted by Apollo. The stone upon which the god used to place his lyre while he was at work was believed, even in late times, to give forth a sound, when struck, similar to that of a lyre (Ov *Met* viii 15)—2 Son of Aesyetes and husband of Hippodamia, the daughter of Anclues and sister of Aeneas, was one of the bravest of the Trojan leaders in the war of Troy, and was slain by Idomeneus (Il viii 427, 466).

Alcestis or Alceste (Ἀλκήστis or Ἀλκείστη), daughter of Pelias and Anaxibia, wife of Admetus, died in place of her husband [ADMETUS].

Alcētas (Ἀλκείτας), two kings of Epirus. 1 Son of Tharypus, was expelled from his kingdom, and was restored by the elder Dionysius of Syracuse. He was the ally of the Athenians in B.C. 373 (Demosth *Timothee* pp 1187, 1190, §§10, 22, Paus i 11, Diod xi 13)—2 Son of Arymbas, and grandson of Alcetas I, reigned B.C. 313-303, and was put to death by his subjects (Diod xix 88, Plut *Pyrrh* 3).

Alcētas 1 King of Macedonia, reigned 29 years, and was father of Amyntas I.—2 Brother of Perdikkas and son of Orontes, was one of Alexander's generals. On the death of Alexander, he espoused his brother's party, and upon the murder of the latter in Egypt in 321, he joined Eumenes. He killed himself at Termessus in Pisidia in 320, to avoid falling into the hands of Antigonus.

Alcibiādes (Ἀλκιβιάδης), son of Clinias and Dinomache, was born at Athens about B.C. 450, and on the death of his father in 447, was brought up by his relation Pericles. He possessed a beautiful person, transcendent abilities, and great wealth, which received a large accession through his marriage with Hipparche, the daughter of Hipponicus. His youth was disgraced by his amours and debaucheries, and Socrates, who saw his vast capabilities, attempted to win him to the paths of virtue, but in vain. Their

intimacy was strengthened by mutual services. At the battle of Potidaea (B.C. 432) his life was saved by Socrates, and at that of Deium (424) he saved the life of Socrates. He did not take much part in public affairs till after the death of Cleon (422), but he then became one of the leading politicians, and the head of the war party in opposition to Nicias. Enraged at the affront put upon him by the Lacedaemonians, who had not chosen to employ his intervention in the negotiations which ended in the peace of 421, and had preferred Nicias to him, he induced the Athenians to form an alliance with Argos, Mantinea and Elis, and to attack the allies of Sparta. In 415 he was foremost among the advocates of the Sicilian expedition, which he believed would be a step towards the conquest of Italy, Carthage, and Peloponnesus. While the preparations for the expedition were going on, there occurred the mysterious mutilation of the Hermes busts, which the popular fears connected in some unaccountable manner with an attempt to overthrow the Athenian constitution. Alcibiades was charged with being the ring leader in this attempt. He had been already appointed along with Nicias and Lamachus as

commander of the expedition to Sicily, and he now demanded an investigation before he set sail. This, however, his enemies would not grant, as they hoped to increase the popular odium against him in his absence. He was therefore obliged to depart for Sicily, but he had not been there long, before he was recalled to stand his trial. On his return homewards, he managed to escape at Thurii, and thence proceeded to Sparta, where he acted as the avowed enemy of his country.

At Athens sentence of death was passed upon him, and his property was confiscated. At Sparta he rendered him-

self popular by the faculty with which he adopted the Spartan manners, but the machinations of his enemy Agis II induced him to abandon the Spartans and take refuge with Tissaphernes (412), whose favour he soon gained. Through his influence Tissaphernes deserted the Spartans and professed his willingness to assist the Athenians, who accordingly recalled Alcibiades from banishment in 411. He did not immediately return to Athens, but remained abroad for the next 4 years, during which the Athenians under his command gained the victories of Cynossema, Abydos, and Cyzicus, and got possession of Chalcidion and Byzantium. In 407 he returned to Athens, where he was received with great enthusiasm, and was appointed commander in chief of all the land and sea forces. But the defeat at Notium, occasioned during his absence by the imprudence of his lieutenant, Antiochus, furnished his enemies with a handle against him, and he was superseded in his command (B.C. 406). He now went into voluntary exile to his fortified domain at Bisanthia in the Thracian Chersonese, where he made war on the neighbouring Persians. Before the fatal battle of Aegospotami (405), he gave an ineffectual warning to the Athenian generals. After the fall of Athens (404), he was condemned to banishment, and took refuge with Pharnabazus, he was about to proceed to the court of Artaxerxes, when one night his house was surrounded by a band of armed men, and set on fire. He rushed out sword in hand, but fell, pierced with arrows (404). The assassins were probably either employed by the Spartans, or (according to Plutarch) by the brothers of a lady whom Alcibiades had seduced. He left a son by his wife Hipparete, named Aleibiades, who never distinguished himself. It was for him that Isocrates wrote the speech *Περὶ τοῦ Ζεύχρους* (Plut. *Alcib.*, Nepos, *Alcib.*, Thuc. v. viii., Xen. *Hell.* i. 11, Diod. viii., Andoc. in *Alc. de Myst.*, Isocr. *de Bigis*).

Alcidamas ('Αλκιδάμας), a Greek rhetorician, of Elea in Aeolis, in Asia Minor, was a pupil of Gorgias, and resided at Athens between B.C. 432 and 411. His works were characterised by pompous diction and the extravagant use of poetical epithets and phrases (Quintil. iii. 1, 10, Arist. *Rhet.* i. 13, 5, in 3, 8, Cic. *Tusc.* i. 48, 116). There are two declamations extant which bear his name, entitled *Odysseus* (in which Odysseus accuses Palamedes) and *de Sophistis*. These are generally thought by modern critics to be the work of different authors, and it is possible that neither is by Alcidamas. In a fragment of a speech about Messene, Alcidamas seems to condemn slavery as contrary to natural law—Editions of the two declamations ascribed to him, in Reisk's *Orat. Gr.*, Bekker's *Orat. Att.*, Blass, 1871.

Alcidas ('Αλκιδας Dor = 'Αλκείδης), a Spartan commander of the fleet B.C. 428–427. In the former year he was sent to Mytilene, and in the latter to Coeerra (Thuc. iii. 16, 26, 69).

Alcides ('Αλκείδης), a name of Amphitryon, the son of Alcaeus, and more especially of Heracles, the grandson of Alcaeus. Alcaeus also seems to have been an early name of Heracles himself.

Alcimēdē ('Αλκιμένη), daughter of Phylaeus and Clymene, wife of Aeson, and mother of Jason (Ov. *Her.* vi. 105, Ap. Rh. i. 45).

Alcimus (Avitus) Alethius, the writer of 7 short poems, a rhetorician in Aquitania, is spoken of in terms of praise by Sidonius Apollinaris and Ausonius—Editions. In Meier's *Anthologia Latina*, 251–260, and in Wernsdorf's *Poetae Latini Minores*, vol. vi.

Alcimēdon ('Αλκιμεδων), an Arcadian hero, father of Phala, whom he cast forth upon the mountains with the child which she had borne to Heracles. Heracles, guided by a jay (κίσσα) discovered and saved them (Paus. vi. 12, 2).

Alcinous ('Αλκίνοος). 1. Son of Naustolus, and grandson of Poseidon, is celebrated in the story of the Argonauts, and still more in the Odyssey. Homer represents him as the happy ruler of the Phaeacians in the island of Scheria, friend of the Immortals, who appear in visible form to him and his people. He has by Arcte five sons and one daughter, Nausicaa. The way in which he received Ulysses, and the stories which the latter related to the king about his wanderings, occupy a considerable portion of the Odyssey (books vi. to xiii). Pliny (iv. § 52) identifies Scheria with Corfu, the inhabitants of which are said still to point out the rocky island of *Pontikonisi*, noticed by Pliny, in shape like a ship, as the rock into which the Phaeacian ship (*Od.* xiii. 160) was changed. The doom of the city of Alcinous,



Alcibiades

that it should be overwhelmed by a mountain as foretold as though to enhance the nobility of the character of Alcinous, but is not further related [For the Argonaut story, which places Alcions in the island of Drepane, see ARGONAUTÆ, Ap Rh iv 990]—2 A Platonic philosopher, who probably lived under the Caesars, wrote a work entitled *Eptome of the Doctrines of Plato*, but he ascribes to Plato much that belongs to Aristotle, and some theories about transmigration, which are probably derived from Pythagoras His *δαίμονες* are not unlike the Gnostic Eons—*Editions* By Fell, Oxon 1667, and by J F Fischer, Lips 1873, 8vo

Alciphron (Ἀλκίφρων), the most distinguished of the Greek epistolary writers, was probably a contemporary of Lucian, about A D 180 The letters (118 in number, in 3 books) are written by fictitious personages, and the language is distinguished by its purity and elegance The new Attic comedy was the principal source from which the author derived his information respecting the characters and manners which he describes, and for this reason they contain much valuable information about the private life of the Athenians of that time—*Editions* By Bergler, Lips 1715, Hercher, 1873, Meineke, 1853

Alcippe [HALIRRHOTHS]

Aleithœ [ALCATHOE]

Alcmaeon (Ἀλκμαίων) 1 Son of Amphiaræus and Eriphyle, and brother of Amphilocheus (Pans v 10, 2) His mother was induced by the necklace of Harmonia, which she received from Polynices, to persuade her husband Amphiaræus to take part in the expedition against Thebes, and as he knew he would perish there, he enjoined his sons to kill their mother as soon as they should be grown up, before they went against Thebes Alcmaeon took part in the expedition of the Epigoni against Thebes The oracle made his leadership in the expedition a condition of its success, and his mother, bribed by Thersander with the dress of Harmonia, overcame his scruples about starting without having avenged his father, wishing that her son also might die, and on his return home after the capture of the city, he slew his mother according to the injunction of his father, and urged also by the oracle of Apollo For this deed he became mad, and was haunted by the Erinyes He went to Psophis, and was there purified by Phegeus, whose daughter Arsinoë or Alpheisiboea he married, giving her the necklace and peplos of Harmonia But as the land of this country ceased to hear on account of its harbouring a matricide, his madness returned, he left Psophis and repaired to the country at the mouth of the river Achelous Here in the alluvial deposit of the river was ground which had not existed when his mother cursed him, and so he was healed from his madness The god Achelous gave him his daughter Callirrhoe in marriage, and as the latter wished to possess the necklace and peplos of Harmonia, Alcmaeon went to Psophis and obtained them from Phegeus, under the pretext of dedicating them at Delphi, but when Phegeus heard that the treasures were fetched for Callirrhoe, he caused his sons to murder Alcmaeon Alcmaeon was worshipped as a hero at Thebes, and at Psophis his tomb was shown, surrounded with cypresses His sons by Callirrhoe avenged his death (Paus vi 24, Thuc ii 102, Plut de Exil p 602, Apollod iii 7, Ov Met iv 407)—2 Son of Megacles, was greatly enriched by Croesus,

as related in Hdt vi 125—3 Of Crotona in Italy He is said to have been the first person who dissected animals, and he made important discoveries in anatomy and natural philosophy There are traces of Pythagorean influence in his opinions He wrote several medical and philosophical works, which are lost (Diog Laert viii 83, Clem Alex Strom i 303)

Alcmaeōnidae (Ἀλκμαίωνιδαι), a noble family at Athens, members of which fill a space in Grecian history from B C 750 to 400 They were a branch of the family of the Nelidae, who were driven out of Pylos in Messenia by the Dorians, and settled at Athens In consequence of the way in which Megacles, one of the family, treated the insurgents under Cylon (B C 612), they brought upon themselves the guilt of sacrilege, and were in consequence banished from Athens, about 595 About 560 they returned from exile, but were again expelled by Pisistratus In 548 they contracted with the Amphictyonic council to rebuild the temple of Delphi, and obtained great popularity throughout Greece by executing the work in a style of magnificence which much exceeded their engagement On the expulsion of Hippias in 510, they were again restored to Athens They now joined the popular party, and Clisthenes, who was at that time the head of the family, gave a new constitution to Athens [See also CLISTHENES, MEGACLES, PERICLES]

Alcman (Ἀλκμάν, also called Ἀλκμαίων), the chief lyric poet of Sparta, by birth a Lydian of Sardis, was brought to Laconia as a slave, when very young, and was emancipated by his master, who discovered his genius He lived in the 7th century B C, and most of his poems were composed after the conclusion of the second Messenian war Lyric poetry was chiefly used at Sparta for religious worship, and accordingly Alcman wrote pæans, wedding hymns and processional hymns (*prosodia*), but he wrote also *parthenia* (for girls to sing in chorus), and is said by some ancient writers to have been the inventor of erotic poetry His metres were very various The Cretic hexameter was named from him Alcmanic His dialect was the Spartan Doric, with an intermixture of epic and Aeolic The Alexandrian grammarians placed Alcman at the head of their canon of the 9 lyric poets The fragments of his poems are edited by Welcker, Gießen, 1815, Bergk, in *Poetae Lyrici Graeci*, 1867, Dramard Baudry, Paris, 1870

Alcmēnē (Ἀλκμήνη), daughter of Electryon king of Mycenae, by Anaxo or Lysidice The brothers of Alcmenē were slain by the sons of Pterelaus, and their father set out to avenge their death, leaving to Amphitryon his kingdom and his daughter Alcmenē, whom Amphitryon was to marry But Amphitryon having unintentionally killed Electryon before the marriage, Sthenelus expelled both Amphitryon and Alcmenē, who went to Thebes But here, instead of marrying Amphitryon, Alcmenē declared that she would only marry the man who should avenge the death of her brothers Amphitryon undertook the task, and invited Creon of Thebes to assist him During his absence, Zeus, in the disguise of Amphitryon, visited Alcmenē, and, pretending to be her husband, related in what way he had avenged the death of her brothers (Pind Nem v 15, Isthm vii 5) Amphitryon himself returned the next day, Alcmenē became the mother of Hercules by Zeus, and of Iphicles by Amphitryon [HERACLES] When Hercules was raised to the rank of a god, Alcmenē, fearing Eurystheus, fled with the sons of Hercules.

to Athens, but when Hyllus died she returned to Thebes and, according to some, died there (Anton Lib 33), Pausanias (1 41) says that she died near Megara, and was buried there. Pherecydes (ap Ant Lib) relates that Zeus sent Hermes to conduct her to the Islands of the Blest, where she married Rhadamanthys. From this comes a variant, that she married Rhadamanthys while he was king of Ocalia (Apollon 1 4, 11, Plut Lys 28).

Alcyōnē or **Halcýōnē** (Ἀλκυώνη) 1 A Pleiad, daughter of Atlas and Pleione, and beloved by Poseidon—2 Daughter of the Thessalian Aeolus and Enarete, wife of the Malian king Ceyx—3 Daughter of the wind god Aeolus and Aegiale, wife of Ceyx, the son of Hesperus. They lived so happily that they were presumptuous enough to call each other Zens and Hera, for which Zens metamorphosed them into birds, *alcyon* and *ceyx* (Ap Rh 1 1087). Others relate that Ceyx perished in a shipwreck, that Alcyone for grief threw herself into the sea, and that the gods, out of compassion, changed the two into birds (Hyg Fab 65, Or Met 1 410-750). It was fabled that during the seven days before, and as many after, the shortest day of the year, while the bird *alcyon* was breeding, there always prevailed calms at sea. Hence the term *αλκυονίδες ημεραι* (Arist H 4 1 9, cf Theocr vi 57).

Alcyōneus (Ἀλκυονεύς), a giant killed by Hercules at the Isthmus of Corinth (Apollod 1 6, 1, Pind Nem iv 27). He is called *βουβότας* (Nem vi 86), because he was said to have driven off the cattle of the Sun from Erytheia. Later poets represent him as lying under Aetna.

Alcyōnium Māre (ἡ Ἀλκυονίς θάλασσα), the E part of the Corinthian Gulf.

Alēa (Ἀλεα), a surname of Athene, under which she was worshipped at Alea, Mantinea, and Tegen. Her temple at the latter place was one of the most celebrated in Greece. It is

Alebion [ALBION]

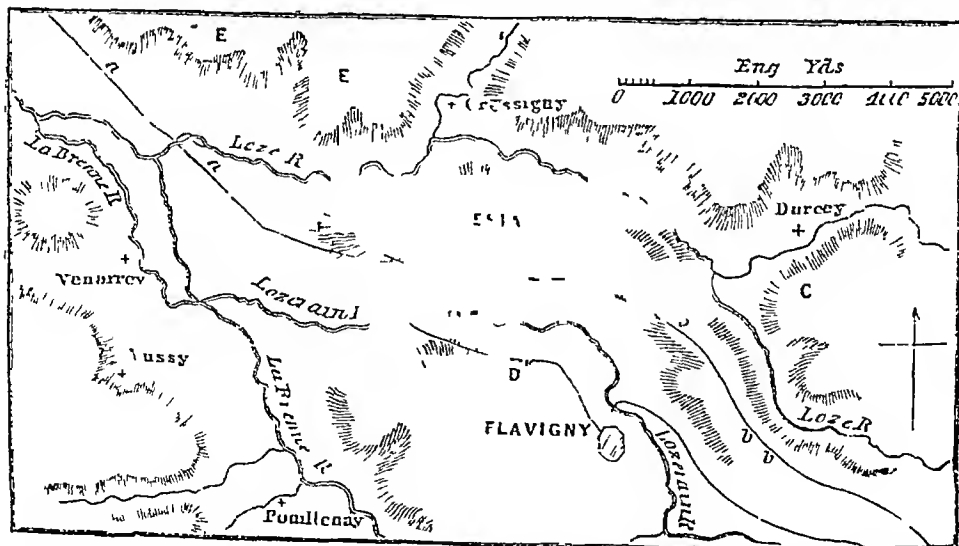
Alecto [EUMENIDES]

Alemanni or **Alamanni** or **Alamani** (from the German *alle Manner*, all men), a confederacy of German tribes, chiefly of Suevic extraction, between the Danube, the Rhine, and the Main, though we subsequently find them extending their territories as far as the Alps and the Jura. The different tribes of the confederacy were governed by their own kings, but in time of war they obeyed a common leader. They were brave and warlike, and proved formidable enemies to the Romans. They first came into contact with the Romans in the reign of Caracalla, who assumed the surname of *Alemanicus* on account of a pretended victory over them (A D 214). They were attacked by Alexander Severus (234), and by Maximin (237). They invaded Italy in 270, but were driven back by Aurelian, and were again defeated by Probus in 282. After this time they continually invaded the Roman dominions in Germany, and, though defeated by Constantius I, Julian (357), Valentinian, and Gratian, they gradually became more and more powerful, and in the fifth century were in possession of Alsace and of German Switzerland.

Alēria (Ἀλερία 'Αλαλία in Herod), one of the chief cities of Corsica, on the E of the island, on the S bank of the river Rhotanus (*Tarignano*) near its mouth. It was founded by the Phocaeans B C 564, was plundered by L Scipio in the first Punic war, and was made a Roman colony by Sulla (Hdt 1 165, Zonar viii 11, Diod 1 18).

Alēsa [HALESIA]

Alēsia (Ἀλεσία), an ancient town of the Mandubri in Gallia Lugdunensis, said to have been founded by Hercules, and situated on a high hill (now *Auzois*), which was washed by the two rivers Lutosa (*Oze*) and Osera (*Oze rivi*). It was taken and destroyed by Caesar,



Plan of the Environs of Alesia
A the east end of the hill of Alesia where Vercingetorix built his stone wall, B hill partly occupied by Caesar C ditto D ditto E ditto F hospital of Alesia a a road from Montbard and Auxerre b b road to Dijon

said to have been built by Alens, son of Aphidas, king of Tegen, from whom the goddess derived this surname (Pans viii 4, 4).

Alēa (Ἀλεα 'Αλεός), a town in Arcadia, E of the Stymphalian lake, with a celebrated temple of Athene, the ruins of which are near Piali (Pans viii 23).

in B C 52, after a memorable siege, but was afterwards rebuilt (Caes B G vi 68-90, Strab p 191, Diod 1 19).

Alēsias (Ἀλεσία), a town in Laconia, W of Sparta, on the road to Phrae (Pans 1 20).

Alēsium (Ἀλεσίον), a town in Elis, not far

from Olympia, afterwards called *Alesiaceum* (Strab p 41, *Hom II* ii. 617)

Alösins Mons (τὸ Ἀλῆσιον ὄρος), a mountain in Arcadia, with a temple of Poseidon Hippius and a grove of Demeter [MANTINEA]

Alētes (Ἀλῆτης), son of Hippocles and a descendant of Heracles, is said to have taken possession of Corinth, and to have expelled the Sisyphids, thirty years after the first invasion of Ilioponnesus by the Heraclids. His family, called the Alētidae maintained themselves at Corinth down to the time of Bacchus (Strab p 389 Paus ii 4, *Vell Pat* i 3). According to tradition he got his name, 'Wanderer,' because his father had been hounded for the murder of Carnus. It is not improbable that he may be under this name merely the representative of the migrating Dorians, who were spoken of as Ἀλῆται. Regarding the manner in which Alētes took Corinth there are various stories. The historical account is that the conquerors entrenched themselves on the Soligian hill, and from that basis got possession of the town (Thuc ii 12). Pausanias (ii 1) says that the two lines Dorians and Hæantlidae made terms for themselves to remain in the land while their Achaian subjects were driven out. From their names it might rather be imagined that they were exonyms of Dorian tribes. A more popular legend is that Alētes consulted the oracle of Zeus at Dodona, and was told that he might take the city on a festival day if he could first induce a native of the place to give him a cloak of earth. Alētes disguised himself and asked a Corinthian for bread; the man charitably gave him a cloak, upon which he, recognising the omen, said, δέχεσθαι καὶ βάλον Ἀλῆτης. As a festival of the dead was going on he contrived to accept the daughter of Cæron the king, and promised to marry her if she would open the city gates for him which she did. He called the place Διὸς κόρυθος, because he had gained it by the aid of Zeus, hence the proverb for an 'old story,' because this story was so often told (Schol ad Pind *Aem* vii 155). The legend seems to have grown up somehow as an explanation of the proverb itself, and of the custom of asking for earth in token of submission. [For another story of the taking of Corinth see *HELLOTIS*.] Alētes also fought against Arcus when Codrus devoted himself free Caprus. He divided his people into eight tribes, with eight districts. From him the Corinthians are called αἰῆτες (Pind *Ol* xii 17).

Alēthēa (Ἀλῆθεια), Truth personified, the daughter of Zemi (Pind *Ol* xi 6, Schol ad loc). The Romans regarded her as daughter of Saturnus = Κρόνος (Plut *Q R* 11). Gellius apparently confuses Κρόνος and χροῖος when he says (xii 11) that she was the daughter of Tempus.

Alētis [Γ' ἰκόντ']

Alētiūm (Alitunr), a town of Calabria (Strab p 282, *Plin* iii § 105).

Alētrium or **Alētrium** (Alētrīnas, Ἰτρία Ἀλῆτρι), an ancient town of the Hermiæ, subsequently a municipium and a Roman colony, W of Soræ and E of Anagnin (*Liv* ix 42, *Cic Clu* 16, 42, Strab p 237, *C I L* i 1166). It is especially remarkable for its remains of ancient walls in polygonal masonry.

Alēuādae [ALFVAS]

Alēuas (Ἀλῆβας), a descendant of Heracles, was the ruler of Larissa in Thessaly, and the reputed founder of the celebrated family of the Alēuādae (Pind *Pyth* x 5, Theocrit xvi

34). In Ael *H* i viii 11 we have a story of a serpent falling in love with him while he tended cattle on Ossa. [For the history of the Alēuādae see *THESSALIA*.]

Aleus [ΑΛΙΑ]

Alex or **Halex** (Ἰλεε), a small river in S Italy, was the boundary between the territory of Rhegium and of the Locri Epizephyri (Strab p 260, Thuc iii 99).

Alexander (Ἀλεξάνδρος), the usual name of Paris in the Iliad.

Alexander Scvōrus [SEIVRVS]

Alexander I Minor Historical Persons

1 Son of Aeropus, and son in law of Antipater, a native of the Macedonian district called Lyncestis, whence he is usually called Alexander Lyncestes. He was an accomplice in the murder of Philip, p c 336, but was pardoned by Alexander the Great. He accompanied Alexander to Asia, but in 334 he was detected in carrying on a treasonable correspondence with Darius, was kept in confinement and put to death in 330 (*Arr* i 25, *Curt* viii 8, *Plut* *A* 10, *Just* vii 14).

2 Son of Antonius, the triumvir and Cleopatra, surnamed Hecios, born with his twin sister Cleopatra Selene, p c 40. After the battle of Actium they were taken to Rome by Augustus, and were generously educated by Octavia, the wife of Antonius, with her own children (*Plut* *Ant* 54, 87, *Dio Cass* xlv 10, li 21).

3 Eldest son of Aristobulus II king of Judæa, rose in arms in p c 57 against Herennus, who was supported by the Romans. Alexander was defeated by the Romans in 56 and 55, and was put to death by Pompey at Antioch in 49 (*Jos Ant* xii 5, *B J* i 8).

4 Third son of Cassander, king of Macedonia, by Thessalonica, sister of Alexander the Great. In his quarrels with his elder brother Antipater for the government (ANTIPATRI), he called in the aid of Pyrrhus of Epirus and Demetrius Poliorcetes, by the latter of whom he was murdered p c 291 (*Plut* *Pyrrh*, *Dem*, *Just* xvi 1).

5 Jannaeus, the son of Joannes Hyrcanus, and brother of Aristobulus I, king of the Jews p c 104-77. At the commencement of his reign he was engaged in war with Ptolemy Lathyrus, king of Cyprus, and subsequently he had to carry on for six years a dangerous struggle with his own subjects, to whom he had rendered himself obnoxious by his cruelties and by opposing the Pharisees. He signalled his victory by the most frightful butchery of his subjects (*Jos Ant* xii 12).

6 Surnamed Isus, the chief commander of the Aetolians, took an active part in opposing Philip of Macedonia (p c 198, 197), and in the various negotiations with the Romans, including the embassy to Rome, p c 189, to obtain peace for the Aetolians on terms of submission after the victories of Fulvius Nobilior (*Liv* xxxii 32, *Pol* xvi xviii xxii 9).

7 Tyrant of Phœræ, nephew of Jason, and also of Polyphron, whom he murdered, thus becoming Tyrant of Thessaly, p c 369 (*Plut* *Pel* 29 & c, *Xen Hell* vi 4, *Cic de Off* ii 7, 25). In consequence of his tyrannical government the Thessalians applied for aid first to Alexander II, king of Macedonia, and next to Thebes. The Thebans sent Pelopidas into Thessaly to succour the malecontents, but having ventured incautiously within the power of the tyrant, he was seized by Alexander and thrown into prison, p c 368. The Thebans sent a large army into Thessaly to rescue Pelopidas, but they were defeated in the first campaign, and did not obtain their object till the next year, 367. In 361 Pelopidas again entered

Thessaly with a small force, but was slain in battle by Alexander. The Thebans now sent a large army against the tyrant, and compelled him to become a dependent ally of Thebes. We afterwards hear of Alexander making piratical descents on many of the Athenian dependencies, and even on Attica itself. He was murdered in 337, by his wife Thebe, with the assistance of her three brothers, when, as it is said, he was planning to murder her and marry the widow of his uncle Jason. Reference to the anecdote in *Plut. Pel.* 29 will show that Shakespeare in all probability took some suggestions for the plot of *Hamlet* from what is related of Alexander of Phœræ, especially as regards the 'play scene'.—8 Son of Polysperchon, the Macedonian, was chiefly employed by his father in the command of the armies which he sent against Cassander. Thus he was sent against Athens in B.C. 318, and was engaged in military operations during the next year in various parts of Greece. But in 315 he became reconciled to Cassander, and we find him in 314 commanding on behalf of the latter. He was murdered at Sicyon in 314 (*Diod. xviii.* 65 &c., *xix.* 11, 53, 60, 66).—9 Ptolemaeus [*PTOLEMÆUS*].—10 Tiberius, born at Alexandria, of Jewish parents, and nephew of the writer Philo. He deserted the faith of his ancestors, and was rewarded for his apostasy by various public appointments. In the reign of Claudius he succeeded Fadus as procurator of Judæa (A.D. 46), and was appointed by Nero procurator of Egypt. He was the first Roman governor who declared in favour of Vespasian, and he accompanied Titus in the war against Judæa, and was present at the taking of Jerusalem (*Jos. Ant.* x. 4, *B. J.* ii. 11 &c., *Tac. Ann.* xv. 28, *Hist.* i. 11, ii. 74, 79).

II Kings of Epirus

1 Son of Neoptolemus and brother of Olympias, the mother of Alexander the Great. Philip made him king of Epirus in place of his cousin Acæides, and gave him his daughter Cleopatra in marriage (B.C. 336). In 332, Alexander, at the request of the Tarentines, crossed over into Italy, to aid them against the Lucanians and Brutii. After meeting with considerable success, he was defeated and slain in battle in 326, near Pandosia, on the banks of the Achæron in Southern Italy (*Just.* viii. 6, *xii.* 2, *Liv.* viii. 17, *ix.* 17).—2 Son of Pyrrhus and Iannassa, daughter of the Sicilian tyrant Agathocles, succeeded his father in B.C. 272, and drove Antigonus Gonatas out of Macedonia. He was shortly afterwards deprived of both Macedonia and Epirus by Demetrius, the son of Antigonus, but he recovered Epirus by the aid of the Acarnanians (*Plut. Pyrrh.* 9, *Just.* xxvi. 2, *xxviii.* 1).

III Kings of Macedonia

1 Son of Amyntas I, distinguished himself in the life time of his father by killing the Persian ambassadors who had come to demand the submission of Amyntas, because they attempted to offer indignities to the ladies of the court, about B.C. 507. He succeeded his father shortly afterwards, was obliged to submit to the Persians, and accompanied Xerxes in his invasion of Greece (B.C. 480). He gained the confidence of Mardonius, who sent him to Athens to propose peace to the Athenians, which was rejected. He was secretly inclined to the cause of the Greeks, and informed them night before the battle of Plataeæ of the

intention of Mardonius to fight on the following day. He died B.C. 454, and was succeeded by Perdiccas II (*Hdt.* vii. 173, viii. 186, ix. 44, *Just.* vii. 3).—2 Son of Amyntas II, whom he succeeded, reigned B.C. 369–367 (*Plut. Pel.* 26, *Diod.* xv. 60, *Dem. F.L.* p. 402, § 195). A usurper, of the name of Ptolemy Alorites, having risen against him, Pelopidas, who was called in to mediate between them, left Alexander in possession of the kingdom, but took with him to Thebes several hostages, among whom was Philip, afterwards king of Macedonia, and father of Alexander the Great. Alexander was shortly afterwards murdered by Ptolemy Alorites.

3 Alexander 'The Great,' Son of Philip II and Olympias, was born at Pella, B.C. 356. His early education was committed to Leonidas and Lysimachus, who taught him to compare himself with Achilles, at the age of 18, he was also placed under the care of Aristotle, who acquired an influence over his mind and character which was manifest to the latest period of his life. At the age of 16 Alexander was entrusted with the government of Macedonia by his father, while he was obliged to leave his kingdom to march against Byzantium. He first distinguished himself, however, at the battle of Chæronea (338), where the victory was mainly owing to his impetuosity and courage. On the murder of Philip (336), to which he was considered by some, though probably with injustice, to have been privy, Alexander ascended the throne, at the age of 20, and found himself surrounded by enemies on every side. He first put down rebellion in his own kingdom, and then rapidly marched into Greece. His unexpected activity overawed all opposition, Thebes, which had been most active against him, submitted when he appeared at its gates, and the assembled Greeks at the Isthmus of Corinth, with the sole exception of the Lacedæmonians, elected him to the command against Persia, which had previously been bestowed upon his father. He now directed his arms against the barbarians of the north, marched (early in 335) across mount Haemus, defeated the Triballi, and advanced as far as the Danube, which he crossed, and on his return subdued the Illyrians and Taulantii. A report of his death having reached Greece, the Thebans once more took up arms. But a terrible punishment awaited them. He advanced into Boeotia by rapid marches, took Thebes by assault, destroyed all the buildings, with the exception of the house of Pindar, killed most of the inhabitants, and sold the rest as slaves (*Arr.* i. 7, *Just.* xi. 2, *Plut. Al.* 11). Alexander now prepared for his great expedition against Persia. Philip having been nominated leader of the war against Persia by the Greek States, whose best policy in the interests of their own freedom would have been to preserve the balance of Persia against Macedon, Alexander now succeeded to the enterprise. In the spring of 334, he crossed the Hellespont, with about 35,000 men. Of these 30,000 were foot and 5000 horse, and of the former only 12,000 were Macedonians. At Ilum he offered sacrifice to Athene, placed garlands on the tomb of Achilles and himself ran round it. Alexander's first engagement with the Persians was on the river Granicus in Mysia (May 334), where they were entirely defeated by him. This battle was followed by the capture or submission of the chief towns on the W coast of Asia Minor. Hæcarnassus was not taken

till late in the autumn after a vigorous defence by Memnon the ablest general in the Persian service, whose death in the following year (333) relieved Alexander from a formidable opponent. He now marched along the coast of Lycia and Pamphylia, and then N into Phrygia and to Gordium, where he cut or untied the celebrated Gordian knot, attaching the yoke to the pole of the waggon (traditionally that of Gordius), which, it was said, was to be loosened only by the conqueror of Asia. In 333, he marched from Gordium through the centre of Asia Minor into Cilicia, where he nearly lost his life at Tarsus by a fever, brought on by his great exertions, or through bathing, when fatigued, in the cold waters of the Cydnus. Darius meantime had collected an army of 500,000 or 600,000 men, with 30,000 Greek mercenaries, whom Alexander defeated in the narrow plain of Issus. Darius escaped across the Euphrates by the ford of Thapsacus, but his mother, wife, and children fell into the hands of Alexander, who treated them with the utmost delicacy and respect. It was a fortunate capture for Alexander, since Darius for a long time abstained from opposition in hopes of ransoming the captives, and so lost valuable time. Alexander now directed his armies against the cities of Phoenicia, most of which submitted, but Tyre was not taken till the middle of 332, after an obstinate defence of seven months. Next followed the siege of Gaza, which again delayed Alexander two months. His cruelty towards Batis its defender, whom he fastened to the chariot and dragged round the walls, in imitation of Achilles, is unlike his previous character. Afterwards, according to Josephus, he marched to Jerusalem, intending to punish the people for refusing to assist him, but he was diverted from his purpose by the appearance of the high priest, and pardoned the people. There is no doubt that this story, which rests on the authority of Josephus alone, should be rejected. Alexander next marched into Egypt, which willingly submitted to him, for the Egyptians had ever hated the Persians, who treated their national religion and customs with contempt, while Alexander's policy was exactly the opposite. At the beginning of 331, Alexander founded at the mouth of the W branch of the Nile, the city of ALEXANDRIA, and about the same time visited the temple of Jupiter Ammon, in the desert of Libya, and was saluted by the priests as the son of Jupiter Ammon.—In the spring of the same year (331), Alexander set out to meet Darius, who had collected an other army. He marched through Phoenicia and Syria to the Euphrates, which he crossed at the ford of Thapsacus, thence he proceeded through Mesopotamia, crossed the Tigris, and at length met with the immense hosts of Darius, said to have amounted to more than a million of men, in the plains of Gaugamela. The battle was fought in the month of October, 331, and ended in the complete defeat of the Persians. Alexander pursued the fugitives to Arbela (*Erbil*), which place has given its name to the battle, though distant about 25 miles from the spot where it was fought. Darius, who had left the field of battle early in the day, fled to Ecbatana (*Hamadan*), in Media. Alexander was now the conqueror of Asia, and began to adopt Persian habits and customs, by which he conciliated the affections of his new subjects. From Arbela, he marched to Babylon, Susa, and Persepolis, all of which surrendered to him. At Susa he found a treasure of 40,000 talents, and,

among other spoils carried off by Xerxes, the statues of Harmodius and Aristogiton, which he sent back to Athens. Here he received a reinforcement of 15,000 men from Greece. He issued to have set fire to the palace of Persepolis, and, according to some accounts, in the revelry of a banquet, at the instigation of Thais, an Athenian courtesan (Curt. v. 6, Art. iii. 19, Diod. vii. 70, Plut. Al. 42). The treasure found at Persepolis is said to have amounted to 120,000 talents.—At the beginning of 330 Alexander marched from Persepolis into Media, to Ecbatana, in pursuit of Darius whom he followed through Rhagae and the passes of the Elburz mountains, called by the ancients the Caspian Gates, into Parthia, where the unfortunate king was murdered by Bessus, satrap of Bactria, and his associates. Alexander sent his body to Persepolis, to be buried in the tombs of the Persian kings. Bessus escaped to Bactria, and assumed the title of king of Persia. Alexander was engaged during the remainder of the year in subduing the N provinces of Asia between the Caspian and the Indus—namely, Hyrcania, Parthia, Aria, the Drangae and Sarangae. It was during this campaign that PHILOTAS, his father PARMENION, and other Macedonians, were executed on the charge of treason. The proceedings in this matter were both cruel and unjust, and have left a stain upon Alexander's memory. In 329 Alexander crossed the mountains of the Paropamisus (the *Hindoo Koosh*), and marched into Bactria against Bessus, whom he pursued across the Oxus (which he crossed upon pontoons formed of inflated skins) into Sogdiana. In this country Bessus was betrayed to him, and was put to death. From the Oxus, after occupying Maracanda (*Samarcand*), he advanced as far as the Jaxartes (the *Sir*), which he crossed, and defeated several Scythian tribes N of that river. After founding a city Alexandria on the Jaxartes, called also Alexandria Eskate, as the northern limit of his march—it is probably either *Khojend* or *Kolan*—he retraced his steps, and returned to Zariaspa or Bactra, where he spent the winter of 329. It was here that he killed his friend Clitus in a drunken revel.—In 328, Alexander again crossed the Oxus to complete the subjugation of Sogdiana, but was not able to effect it in the year, and accordingly went into winter quarters at Nantaca, a place in the middle of the province. At the beginning of 327, he took a mountain fortress, in which Oxyartes, a Bactrian prince, had deposited his wife and daughters. The beauty of Roxana, one of the latter, captivated the conqueror, and he accordingly made her his wife. This marriage with one of his Eastern subjects was in accordance with the whole of his policy. Having completed the conquest of Sogdiana, he marched S into Bactria, and made preparations for the invasion of India. While the army was in Bactria another conspiracy was discovered for the murder of the king. The plot was formed by Hermolaus with a number of the royal pages, who were all put to death. Alexander found, or pretended to find, that the philosopher Callisthenes, whose freedom of speech he resented, was an accomplice and put him also to death, at the same time uttering a threat against the absent Greeks (i.e. Aristotle) who had sent Callisthenes to him (for the comment of Theophrastus, see Cic. *Tusc.* iii. 10, 21). Alexander did not leave Bactria till late in the spring of 327. He recrossed the Paropamisus mountains (*Hindoo Koosh*), and, marching by Cabul and the Cophen (*Cabul river*), crossed

the Indus, probably near the modern *Attock*. He met with no resistance till he reached the Hydaspes (*Jelum*), where he was opposed by Porus, an Indian king, whom he defeated after a gallant resistance, and took prisoner. Alexander restored to him his kingdom, and treated him with distinguished honour. He founded two towns, one on each bank of the Hydaspes, one called Bucephala, in honour of his horse Bucephalus, who died here, after carrying him through so many victories, and the other Nicaea, to commemorate his victory. From thence he marched across the Acesines (the *Chinab*) and the Hydraotes (the *Ravi*), and penetrated as far as the Hyphasis (*Gharra*). This was the furthest point which he reached, for the Macedonians, worn out by long service, and tired of the war, refused to advance further, and Alexander, notwithstanding his entreaties and prayers, was obliged to lead them back. He returned to the Hydaspes, where he had previously given orders for the building of a fleet, and then sailed down the river with about 8000 men, while the remainder marched along the banks in two divisions. This was late in the autumn of 327. The people on each side of the river submitted without resistance, except the Malli, in the conquest of one of whose towns (probably *Mooltan*), where he was the first to scale the wall, Alexander was severely wounded. At the confluence of the Acesines and the Indus, Alexander founded a city, and left Philip as satrap, with a considerable body of Greeks. Here he built some fresh ships, and continued his voyage down the Indus, founded a city at Pattala, the apex of the delta of the Indus, and sailed into the Indian ocean, which he reached about the middle of 326. Nearchus was sent with the fleet to sail along the coast to the Persian gulf [*NEARCHUS*], and Alexander marched with the rest of his forces through Gedrosia, in which country his army suffered greatly from want of water and provisions. He reached Susa at the beginning of 325. Here he allowed himself and his troops some rest from their labours, and anxious to form his European and Asiatic subjects into one people, he assigned to about 80 of his generals Asiatic wives, and gave with them rich dowries. He himself took a second wife, Barsine, the eldest daughter of Darius, and according to some accounts, a third, Parysatis, the daughter of Ochus. About 10,000 Macedonians followed the example of their king and generals, and married Asiatic women. Alexander also enrolled large numbers of Asiatics among his troops, and taught them the Macedonian tactics. He moreover directed his attention to the increase of commerce, and for this purpose determined to make the Euphrates and Tigris navigable, by removing the artificial obstructions which had been made in the river for the purpose of irrigation. The Macedonians, who were discontented with several of the new arrangements of the king, rose in a mutiny, which he quelled with some difficulty. Towards the close of the same year (325) he went to Ecbatana, where he lost his great favourite *HEPHAESTION*. From Ecbatana he marched to Babylon, sending in his way the Cossaei, a mountain tribe, and before he reached Babylon he was met by ambassadors from almost every part of the known world. Alexander entered Babylon in the spring of 324, about a year before his death, notwithstanding the warnings of the Chaldeans, who predicted evil to him if he entered the city at that time. He intended to make Babylon the capital of

his empire, as the best point of communication between his eastern and western dominions. His schemes were numerous and gigantic. His first object was the conquest of Arabia, which was to be followed, it was said, by the subjugation of Italy, Carthage, and the West. But his views were not confined merely to conquest. He ordered a fleet to be built on the Caspian, in order to explore that sea. He also intended to improve the distribution of waters in the Babylonian plain, and for that purpose sailed down the Euphrates to inspect the canal called *Pallacopas*. On his return to Babylon he was attacked by a fever, probably brought on by his recent exertions in the marshy districts around Babylon, and aggravated by the quantity of wine he had drunk at a banquet given to his principal officers. He died after an illness of 11 days, in the month of May or June B.C. 323, at the age of 32, after a reign of 12 years and 8 months. He appointed no one as his successor, but just before his death he gave his ring to Perdiccas. Roxana was with child at the time of his death, and afterwards bore a son who is known by the name of Alexander Aegus. Portraits of Alexander were made by Lysippus the sculptor, Apelles the painter, and Pyrgoteles the gem engraver. His successors introduced his portrait upon their coins, as in the accompanying one of Lysimachus, where he is represented as Zeus Ammon.—The history of



Alexander by Lysippus



Alexander as Zeus Ammon on a coin of Lysimachus

Alexander forms an important epoch in the history of mankind. Alexander himself must rank as one of the most remarkable men of all ages and countries. It would be difficult to name any one whose career was more remarkable, especially when we remember that all his achievements were crowded into twelve

years, and that he died before he reached middle life, younger in fact at the time of his death than Julius Caesar was when he began his career. As a general he has no proved superior in history. It is true that, as the Romans were glad to remark, his Asiatic opponents were, like other Asiatics, bad and untrustworthy troops such as have in other ages been defeated by forces small in number, but he had had to defeat Greek troops before he started for Asia, and in Asia itself Greeks were opposed to him, at Granicus 20,000 Greeks fought in the Persian army, and at Issus 80,000. When we consider his *uniform* success under these circumstances, we cannot set it down to the fact that his foes were a mob of unwarlike Asiatics. But a stronger evidence of his rank as a pre-eminent military commander is afforded by his strategic greatness and the absence of all failure in his provision for long and difficult marches arranged long beforehand, and for drawing reinforcements from Greece into the heart of Asia. His marches through such country as the defiles of the "Susian Gates" and the Hindoo Koosh, alone are evidence of marvellous skill. Of his power to organise and control the vast empire which he had conquered, it is more difficult to speak positively. The proof was to come in the following 20 or 30 years which he never saw. But his dealings with Greece, with Egypt, and so far with Persia give reason to believe that he had political capacity also, such as rarely has been surpassed. His character, which seems to have been naturally eluvialrous and generous, however liable to fits of passion, had, it must be admitted suffered by his Eastern conquests. His treatment of Batis, of Philotas and Parmenio, and of Callisthenes, and his affectation of Asiatic dress and manners, seem to show that, except as regards mere personal bravery, little of the early eluvialry remained. His importance in history is due not merely to his traversing and opening up countries unknown to the Western nations. In spite of the break up of his plans and the general confusion which ensued from his premature death, it is not easy to overestimate the importance of the results to history from his policy of founding cities to mark his conquests, and planting in them Hellenising populations which spread so widely the Greek language and, in some cases, the Greek learning. And, as he initiated this policy, which his successors followed, it is not unfair to ascribe to him cities such as Antioch, hardly less than Alexandria.—4 Aegus, son of Alexander the Great and Roxana, was born shortly after the death of his father, in B.C. 323, and was acknowledged as the partner of Philip Arrhidaeus in the empire, under the guardianship of Perdiccas, Antipater, and Polyperchon in succession. Alexander and his mother Roxana were imprisoned by Cassander, when he obtained possession of Macedonia in 316, and remained in prison till 311, when they were put to death by Cassander (Diod. xix. 51, 52, 61, 105, Just. xv. 2).

IV Kings of Syria

1 Surnamed Balas, a person of low origin, pretended to be the son of Antiochus IV Epiphanes, and reigned in Syria B.C. 150-146. He defeated and slew in battle Demetrius I Soter, but was afterwards defeated and de-throned by Demetrius II Nicator (Polyb. xxxiii. 14, Just. xxi., Joseph. Ant. viii. 2).—2 Surnamed Zebina or Zabinas (i.e. the slave), son of a merchant, was set up by Ptolemy Physcon as a pretender to the throne of Syria, shortly after

the return of Demetrius II Nicator from his captivity among the Parthians, B.C. 128. He defeated Demetrius in 125, but was afterwards defeated by Antiochus Grypus, by whom he



Alexander Balas King of Syria B.C. 150-146
Obv. head of king rev. eagle standing on beak of galley
date 163 = B.C. 140

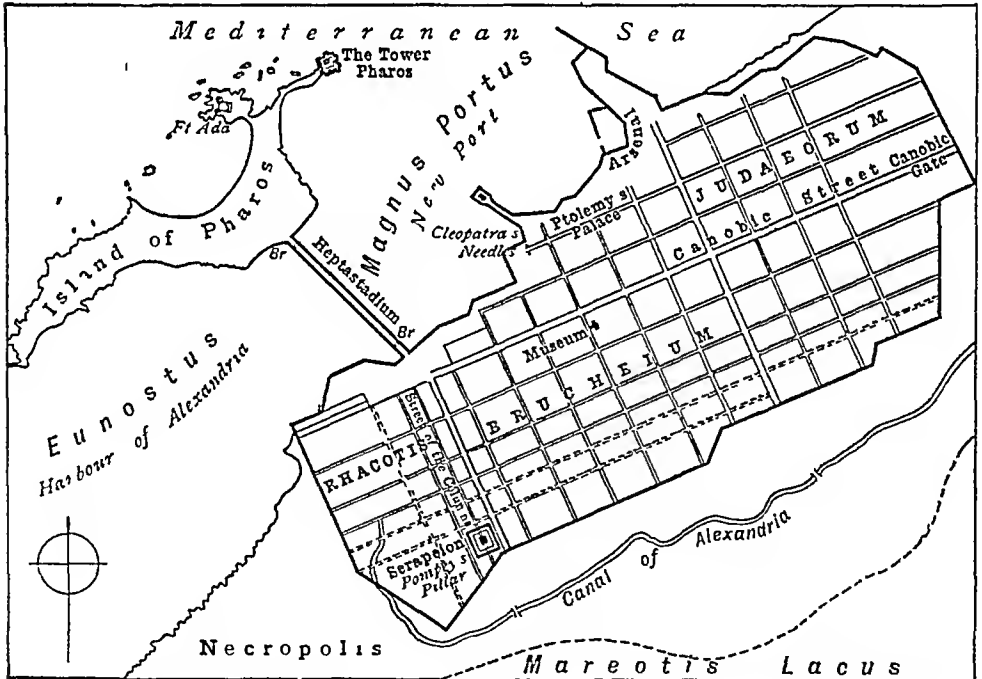
was put to death, 122 (Just. xxxix. 1, Joseph. Ant. viii. 9)

V Literary

1 Of Aegae, a peripatetic philosopher at Rome in the first century after Christ, was tutor to the emperor Nero (Suet. Tib. 57).—2 The Aetolian, of Pleuron in Aetolia, a Greek poet, lived in the reign of Ptolemaeus Philadelphus (B.C. 285-247), at Alexandria, where he was reckoned one of the seven tragic poets who constituted the tragic pleiad. He also wrote other poems besides tragedies. His fragments are collected by Capellmann, *Alexandri Aetoli Fragmenta*, Bonn, 1829.—3 Of Aphrodisias, in Caria, the most celebrated of the commentators on Aristotle, and hence called *Exegetes*, lived about A.D. 200. About half his voluminous works were edited and translated into Latin at the revival of literature, there are a few more extant in the original Greek, which have never been printed, and an Arabic version is preserved of several others. His most important treatise is entitled *De Fato*, an inquiry into the opinions of Aristotle on the subject of Fate and Free-will, edited by Orelli, Zurich, 1824, Usener, Berlin, 1859.—4 Cornelius, surnamed Polyhistor, a Greek writer, was made prisoner during the war of Sulla in Greece (B.C. 87-84), and sold as a slave to Cornelius Lentulus, who took him to Rome, made him the teacher of his children, and subsequently restored him to freedom. The surname of Polyhistor was given to him on account of his prodigious learning. He is said to have written a vast number of works, all of which have perished, the most important of them was one in 42 books, containing historical and geographical accounts of nearly all countries of the ancient world. Some fragments are collected by C. Muller, *Frag. Hist. Graec.* 1849.—5 Surnamed Lychnus, of Ephesus, a Greek rhetorician and poet, lived about B.C. 30. A few fragments of his geographical and astronomical poems are extant (Strab. p. 642, Cic. Att. ii. 20, 22). See C. Muller, *Frag. Hist. Graec.*—6 Of Myndus, in Caria, a Greek writer on zoology, of uncertain date.—7 Numenius, a Greek rhetorician, who lived in the second century of the Christian era. Two works are ascribed to him, one *De Figuris Sententiarum et Elocutionis*, from which Aquila Romanus took his materials for his work on the same subject, and the other *On Show speeches*, which was written by a later grammarian of the name of Alexander. Edited in Walz's *Rhetores Graeci*, vol. viii., Spengel, 1856.—8 The Paphlagonian, a celebrated impostor, who flourished about the beginning of the second century after Christ, of whom Lucian has given an amusing account, chiefly of

the various contrivances by which he established and maintained the credit of an oracle, which he pretended to be the reappearance of Asclepius in the form of a serpent. The influence he attained over the populace seems incredible, indeed, the narrative of Lucian would appear to be a mere romance, were it not confirmed by some medals of Antoninus and M Aurelius (Lucian, *Alex*)—9 Surnamed Peloplaton, a Greek rhetorician of Seleucia in Cilicia, was appointed Greek secretary to M Antoninus, about A.D. 175. At Athens he conquered the celebrated rhetorician Herodes Atticus, in a rhetorical contest. All persons, however, did not admit his abilities, for a Corinthian said that he had found in Alexander 'the clay [Πηλός], but not Plato'. This saying gave rise to the surname of Peloplaton (Philost. *Vit Soph* ii 5)—10 Philaëthes, an ancient Greek physician, lived probably towards the end of the first century B.C., and succeeded Zeuxis as head of a celebrated Herophylean school of medicine, established in Phrygia between Laodicea and Carura (Strab p 580, Galen *de Diff Puls* iv 4, vol viii p 727, 746)—11 Of Tralles in Lydia, one of the most eminent of the ancient physicians, lived in the 6th century after Christ (Agathias, *Hist* v p 149), and is the author of two extant Greek works—1 *Libri Duodecim de Re Medica*, 2 *De Lumbricis* (Puschmann, Vienna, 1878)

which was joined to the city by an artificial dyke, called Heptastadium, which formed, with the island, the two harbours of the city, that on the NE of the dyke being named the Great Harbour (now the *New Port*), that on the SW Eunostus (εὐνόστος, the *Old Port*). These harbours communicated with each other by two channels cut through the Heptastadium, one at each end of it, and there was a canal from the Eunostus to the Lake Mareotis. The city was built on a regular plan, and was intersected by two principal streets, above 100 feet wide, the one extending 30 stadia from E to W, the other across this, from the sea towards the lake, to the length of 10 stadia. The city was divided into three regions the Brucheum, which was the Royal, or Greek, region at the eastern end, the Jews' quarter at the NE angle, and the Rhacotis or Egyptian quarter on the west, beyond which, and outside of the city, was the Necropolis or cemetery. A great lighthouse was built on the I of Pharos in the reign of Ptolemy Philadelphus (B.C. 283). Under the care of the Ptolemies, as the capital of a great kingdom and of the most fertile country on the earth, and commanding by its position all the commerce of Europe with the East, Alexandria soon became the most wealthy and splendid city of the known world. Greeks, Jews, and other foreigners flocked to it, and its population probably amounted to three quarters of a



Plan of Alexandria

Walker & Bonelli sc

Alexandria, oftener -ĩa, rarely -ëa (Ἀλεξάνδρεια Ἀλεξανδρεύς, Alexandrinus), the name of several cities founded by, or in memory of Alexander the Great—1 (*Alexandria*, Arab *Ishandaria*), the capital of Egypt under the Ptolemies, ordered by Alexander (who himself traced the ground plan) to be founded in B.C. 332 (Strab p 791, Arrian, iii 1, Curt iv 8, Amm Marc vii 40, Plin v 10, Polyb xxxix 14, Caes BC iii 112). It was built on the narrow neck of land between the Lake Mareotis and the Mediterranean, opposite to the I of Pharos,

million (in Diod Sic xvi 52 the free citizens alone are reckoned at 300,000, B.C. 58). Under the empire the food of the populations of Rome and Constantinople depended largely on the despatch of the corn ships from Alexandria. Its fame was greatly increased through the foundation, by the first two Ptolemies, of the Museum, an establishment in which men devoted to literature were maintained at the public cost, and of the Library, which contained 90,000 distinct works, and 400,000 volumes, and the increase of which made it necessary to

establish another library in the Serapeum (Temple of Serapis), which reached to 42,600 volumes, but which was destroyed by the bishop Theophilus, at the time of the general overthrow of the heathen temples under Theodosius (A.D. 389). The Great Library suffered severely by fire when Julius Caesar was besieged in Alexandria, and was finally destroyed by Amrour, the lieutenant of the Caliph Omar, in A.D. 631. These institutions made Alexandria the chief centre of literary activity. When Egypt became a Roman province [Ægyptus], Alexandria was made the residence of the *Præfectus Ægypti*. Its government was peculiar and remained specially in the hands of the emperor, perhaps owing to the importance of the sending or delaying the corn supply. The emperor appointed the chief official, called *Juridicus Alexandrinæ*, who acted as procurator, exercising, without any municipal senate, jurisdiction over the cities apart from the Egyptian country districts. The Jewish population had a council and an *ἐθάρχης* of their own, competent to deal with purely Jewish disputes, but in causes affecting other nationalities the sole authority was the *juridicus*. Other subordinate officers belonging to the city were the *ἐξηγητής*, the town-clerk called *ὑπομνηματογράφος*, and the *νυκτερίδης στρατηγός*, or *præfectus vigilum* for the police. In matters beyond municipal concern the *Præfectus Ægypti* was supreme. It retained its commercial and literary importance and became also a chief seat of Christianity and the logical learning. Among the ruins of the ancient city are the remains of the cisterns by which the whole city was supplied with water, house by house, the two obelisks (vulg. *Cleopatra's Needles*), which adorned the gateway of the royal palace, and, outside the walls, to the S., the column of Diocletian (vulg. *Pompey's Pillar*). The modern city stands on the dyke uniting the island of Pharos to the mainland.—2 A *Troas*, also *Troas* simply (Ἡ Τρωάς *Livestamboul*, i.e. the *Old City*), on the seaward SW. of *Tro*, is enlarged by Antigonus, hence called *Antigonina*, but afterwards it resumed its first name. It flourished greatly, both under the Greeks and the Romans, it was made a *colonia* (Plin. v. § 124, Strab. p. 397). It is even said that both Julius Cæsar and Constantine thought of establishing the seat of empire in it (cf. Suet. Cæsar 79, *Hor. Od.* in 2, 37, *Latina* ii 10).—3 A *Issus* (Ἡ κατὰ Ἰσάν *Isfendroon*, *Scanderoun*, *Alexandrette*), a seaport at the entrance of Syria, a little S. of *Issus*, on the coast road between that place and *Rhossus*. It possibly occupied the site of *Mariandus* (Xen. An. i 4), and received its name in Alexander's honour.—4 In Susiana, aft. *Antiochia*, aft. *Charax* *Susiana* (Χαρακ Περσίου or Σαρ), at the mouth of the Tigris, built by Alexander, destroyed by a flood, restored by Antiochus Epiphanes, birthplace of Dionysius Periegetes and Isidorus Characenus.—5 A *Arinæ* (Ἡ ἐν Ἀρῖν *Herat*), founded by Alexander on the river Arius, in the Persian province of Aria, a very flourishing city on the great caravan road to India.—6 A *Arachosine* or *Alexandropolis* (*Handahar*?), on the river Arachotus, was probably not founded till after the time of Alexander.—7 A *Bactriana* (Ἡ κατὰ Βακτρίαν *proh. Ahooloom*, Ru.), L. of *Bactra* (*Balkh*).—8 A *ad Caucasum*, or *apud Pteropompeidas* (Ἡ ἐν Περπομπίδαϊς), at the foot of Mt. *Pteropompeida* (*Hindoo Koosh*), probably near *Caubul*.—9 A

Ultima or *Alexandrescata* (Ἡ ἐσχάτη *Kolanda*?), in Sogdiana, on the *Jaxartes*, a little E. of *Cyropolis*, marked the furthest point reached by Alexander in his Scythian expedition (Arrian, An. v 1, 2, Curt. vi 6).

Alexānor (perhaps an old surname of *Asclepius*), son of *Machaon* and grandson of *Asclepius*, to whom he is said to have built the temple of *Titanæ*, near *Sicyon* (Paus. ii 11, 6).

Alexiāres, brother of *Amicetus*, son of *Hercules* and *Hebe*. Both these sons were probably imagined out of surnames of *Hercules* similar in meaning to *ἀλεξίρακος*.

Alexīnus (Ἀλεξίνος), of Elis, a philosopher of the *Dialectic* or *Megarian* school, and a disciple of *Eubulides*, lived about the beginning of the 3rd century B.C. From Cic. *Acad.* ii 24, 75, he seems to have dealt in sophistical puzzles. He died from being wounded by a reed while swimming in the *Alpheus* (Diog. Laert. ii 100).

Alexis (Ἀλεξίς), a comic poet, born at *Thuri* in Italy, and an Athenian citizen. He was the uncle and instructor of *Menander*, and was born about B.C. 391, and lived to the age of 106. He was the chief poet of the *Middle Comedy*, and wrote 215 plays, of which we have fragments from 140, but not of sufficient length to criticize. He lived on into the period of the *New Comedy*, but the fragments of his works show the political allusions, and also mythological subjects, which do not belong to the *New Comedy* (*Poet. Comic Fragm.* ed. Meineke, 1847).

Alfēnus Varus [Varus].

Algidus Mons, a range of mountains in *Latinum*, extending S. from *Præneste* to *M. Albanus*, cold, but covered with wood, and containing good pasturage. The two kinds of oak, deciduous and evergreen (*quercus ilex*), *Hor. Od.* iii 23, 10, iv 1, 50), may still be seen on its slopes. It was an ancient seat of the worship of *Dianna*. From it the *Arqui* usually made their incursions into the Roman territory. A small town, *Algidus*, on its slopes is mentioned in *Strabo*, p. 237.

Alfēnus Caecina [Caecina].

Alimentus, L. *Cincius*, a celebrated Roman animalist, was praetor in *Sicily*, B.C. 209, and wrote his *Annales*, which contained an account of Rome to the second Punic war. He was for some time a prisoner in Hannibal's army. Hence when *Livy* appeals to his writings for matters connected with the second Punic war (as regards the route of Hannibal, *Liv.* xxi 58), the statements are entitled to more respect than they sometimes receive.

Alinda (Ἡ Ἀλινδα Ἀλινδεύς), a fortress and small town, SE. of *Stratonice*, where *Ada*, Queen of *Caria*, fixed her residence, when she was driven out of *Halicarnassus* (B.C. 340).

Alphēra (Ἡ Ἀλφείρα, Ἀλφίηρα, Ἀλφειραίος, Ἀλφειρεύς *nr Nicosia*, Ru.), a fortified town in *Arcadia*, situated on a mountain on the borders of Elis, S. of the *Alphicus*, said to have been founded by the hero *Alphercus*, son of *Lycaon* (Paus. viii 26).

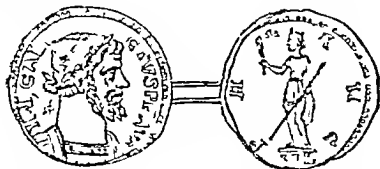
Alphērus [Alphēra].

Aliso (*Elcen*), a strong fortress built by *Drusus* B.C. 11, at the confluence of the *Lupia* (*Lippe*) and the *Eliso* (*Alme*) (Dio Cass. liii 83, *Tac. Ann.* ii 7).

Alisontia (*Alisitz*), a river flowing into the *Mosella* (*Wosel*).

Allectus, the chief officer of *Carausius* in Britain, whom he murdered in A.D. 293. He then assumed the imperial title himself, but

was defeated and slain in 296 by the general of Constantius



Allectus Roman Emperor A.D. 293-296
Obv. head of Emperor rev. Pax (struck in London)

Allia, or more correctly **Alia**, a small river, which rises in the neighbourhood of Crustumium, and flows into the Tiber, crossing the Via Salaria about 11 miles from Rome. It is memorable for the defeat of the Romans by the Gauls on its banks, July 16th, B.C. 390, which day, *dius Alliensis*, was hence marked as an unlucky day in the Roman calendar (Liv. vi. 1, 28, Tac. Hist. ii. 91, Verg. Aen. vii. 717). There is some dispute about its identification, but it seems probable that it is the stream now known as *Scolo del Casale*, which crosses the road at *Fonte di Papa*. It is a very small brook, but runs in a deep hollow.

A. Allienus 1 A friend of Cicero, was the legate of Q. Cicero in Asia, B.C. 60, praetor in 49, and governor of Sicily on behalf of Caesar in 48 and 47 (Cic. Q. F. i. 1, Att. v. 15, Fam. viii. 78).—2 A legate of Dolabella, by whom he was sent into Egypt in 48 (Cic. Phil. xi. 12).

Allifae, or more correctly **Alifae** (Alifanus, *Alife*), a town of Samnium, on the Volturnus, in a fertile country. It was celebrated for the manufacture of its large drinking cups (*Alifanae pocula*, Hor. Sat. ii. 8, 39).

Allobroges (Nom. Sing. *Allobrox*, 'Αλλόβρογες, 'Αλλόβρυγες, 'Αλλόβριγες), a powerful people of Gaul dwelling between the Rhodanus (*Rhone*) and the Isara (*Isère*). In the time of Julius Caesar their territory extended as far as that corner of L. Lemausus where Geneva stands. At that point they were bounded on the east by the Nautates, south of whom came the Centrones, and next, forming the southern border of the Allobroges (i.e. immediately across the Isère), the Graioceli and the Vocontii. To the west they were bounded by the Rhone, as far as Lyons, and the same river formed their northern boundary up to the Lake of Geneva. Hence their territory at that time comprised the NW corner of Savoy and part of the department of Isère, with the southern corner of Drôme. Their chief city was Vienna (*Vienne*) on the Rhone (Caes. B. G. i. 6 and 10, Strab. p. 185). But there is good reason to suppose that their territory was not the same two centuries earlier (as modern writers seem generally to assume). There can be no doubt that the country which both Polybius and Livy call 'the Island,' was precisely the country of the Allobroges in Caesar's time, but in Polybius, iii. 49, 50, the 'Αλλόβριγες are obviously not the people of the 'Island,' but dwell in the country through which Hannibal was next to pass, they furnished guides at first and afterwards attacked him on his march. It is probable that they then dwelt south of the Isère, perhaps near Gap, and at a late time (before B.C. 121) moved northwards and occupied the 'Island' (Livy. xxi. 31) though he says correctly, speaking of the Island, 'incolunt prope Allobroges,' yet seems to confuse them with the then dwellers in the Island as described by Polybius. If the Celtic etymology of their

name (*al*, 'other,' and *brog*, 'dwelling') is correct, they would seem to have been at one time a roving tribe. They were conquered, in B.C. 121, by Q. Fabius Maximus Allobrogicus, and made subjects of Rome, but they bore the yoke unwillingly, and were always disposed to rebel. In B.C. 63 their ambassadors first intrigued with Catiline, and then divulged the conspiracy (Sall. Cat. 41, Cic. Cat. iii. 5).

Almo (*Ilmone*), a small river, rises near Bovillae, and flows into the Tiber S. of Rome, half a mile from the walls on the Ostian road, in which the statues of Cybele were washed annually (*Diet. Ant. s. v. Megalesia*).

Almōpes ('Αλμῶπες), a people in Macedonia, inhabiting the district Almopia between Eordaea and Pelagonia.

Alōeus ('Αλαεύς) 1 Son of Helior, and brother of Aietes. He was King of Asopia (Paus. ii. 41).—2 Son of Poseidon and Canace, married Iphimēdia, the daughter of Triops. His wife was beloved by Poseidon, by whom she had two sons, Otus and Ephialtes, who are usually called the *Alcōidae*, from their reputed father Alocus. In Hom. Il. v. 385 they are genuine sons of Alōeus—in Od. vi. 305, Ap. Rh. i. 181, Ov. Met. vi. 116, of Poseidon. They were renowned for their extraordinary strength and daring spirit. When they were 9 years old, each of their bodies measured 9 cubits in breadth and 27 in height. At this early age, they threatened the Olympian gods with war and attempted to pile Ossa upon Olympus, and Pelion upon Ossa. They would have accomplished their object, says Homer, had they been allowed to grow up to the age of manhood, but Apollo destroyed them before their beards began to appear (Od. vi. 305 seq.). They also put the god Ares in chains, and kept him imprisoned for 13 months. Ephialtes is said to have sought the love of Hera and Otus of Artemis (or both of Artemis), therefore Artemis passed between them in the form of a hind, at which they hurled spears and slew one another (Pind. Pyth. ii. 88, Apollod. i. 482). In Hades they were bound to a pillar by serpents, and plagued by the cries of an owl (*ōros*, however, means 'shrike owl') (Hvg. Fab. 28, cf. Verg. Aen. vi. 582). The Thracian legend is totally different. They are heroes who founded Asara on Helicon, and instituted the worship of the Muses. Their graves were honoured at Anthedon (Paus. ix. 22, Diod. v. 51). They were worshipped also in Naxos (C. I. G. ii. 2420). The conclusion should be that they were originally for the Thracians deities representing the increase and produce of the earth, and presiding over agricultural work, under this view the names are connected with *αλαή*, and with *αθεα*, *εφάλλομαι*, as describing the work of the wine press. These earth deities were then imagined by the Greeks as in conflict with the gods of Olympus.

Alcōidae ('ΑΛΟΕΙΔΕΣ)

Alonta ('Αλόντα *Tereh*), a river of Sarmatia Asiatica, flowing into the Caspian (Ptol. v. 9, 12).

Alōpe (Αλόπη), daughter of Cereyon, became by Poseidon the mother of Hippothous. She was put to death by her father, but her body was changed by Poseidon into a well, which bore the same name (Hvg. Fab. 187, Paus. i. 5, Aristoph. Av. 559).

Alōpe (Αλόπη *Αλο-εύς*, 'Αλοπίτης) 1 A town in the Opuntian Locris, opposite Euboea (Thuc. ii. 26, Strab. p. 426).—2 A town in Phthiotis in Thessaly (Il. ii. 682, Strab. p. 427, 432).

Alōpēce (Ἀλωπεκή and Ἀλωπεκαί Ἀλωπεκεύς), a demus of Attica, of the tribe Antiochus, 11 stadia E of Athens, on the hill Anchasmus

Alopeconnēsus (Ἀλωπεκόννησος Ἀλωπεκοννήσιοι *Alexi*?), a town in the Thracian Chersonesus, founded by the Aeolians (Dem *de Cor* p 256, § 92, Liv xxvi 16)

Alorus, a town of Macedonia, west of Methone, in the Thermiac Gulf, birthplace of Ptolemaeus Alorites (Strab p 830)

Alpēnus (Ἀλπηνός, Ἀλπηνός), a town of the Epionemidū Locri at the entrance of the pass of Thermopylae (Hdt vii 176, 216)

Alpes (αἱ Ἀλπεῖς, ἡ Ἀλπίς, τὰ Ἀλπεινὰ ὄρη, τὰ Ἀλ-εῖα ὄρη, probably from the Celtic *Alb* or *Alp*, 'a height'), the mountains forming the boundary of northern Italy, are a part of the great mountain chain which extends from the Gulf of Genoa to the Adriatic near Trieste, but on the west the line of demarcation between the Alps and the Apennines, running southwards, is not very distinct, while on the east the spurs from the Cornice Alps, separating the valleys of the Save and Drave from the Adriatic, pass into the Illyrian mountains, and so eastward to the Balkans. Of the Alps proper the Greeks had very little knowledge, and included them under the general name of the Rhipæan mountains. The appear in Lycophron (*Alex* 1361) as Σάλτια. Tho Romans first obtained some knowledge of them by their conquest of Cisalpine Gaul and by Hannibal's passage across them this knowledge was gradually extended by their various wars with the inhabitants of the mountains, who were not finally subdued till the reign of Augustus. In the time of the emperors the different parts of the Alps were distinguished by the following names, most of which are still retained. We enumerate them in order from W to E. 1 ALPES MARITIMAE, the *Maritime* or *Ligurian Alps*, from Genua (*Genoa*), where the Apennines begin, run W as far as the river Varus (*Var*) and M Cema (*la Caillote*), and then N to M Vesulus (*Monte Viso*) (Plin *H N* iii § 117, Strab p 201, Mel ii 4).—2 ALPES COTTIAE or CORTIANAE, the *Cottian Alps* (so called from a king Cottius in the time of Augustus), from Monte Viso to Mont Cenis, contained M Matrona, afterwards called M Janus or Janua (*Mont Genève*), across which Cottius constructed a road, which became the chief means of communication between Italy and Gaul.—3 ALPES GRAIAE, also *Saltus Graius* (the Romans fancifully connected the name with the legendary passage of Hercules, but it is probably Celtic, and has nothing to do with Greece) and *Mons Graius* (Tac *Hist* iv 68), the *Graian Alps*, from Mont Cenis to the little St Bernard inclusive, contained the Jngum Cremonis (Liv xxi 38) (*le Cramont*) and the Centronicae Alps, apparently the little St Bernard and the surrounding mountains.—4 ALPES PENINAE, the *Penine Alps*, from the Great St Bernard to the Simplon inclusive, the highest portion of the chain, including Mont Blanc, and Monte Rosa. The Great St Bernard was called M Penninus, and on its summit the inhabitants worshipped a deity, whom the Romans called Jupiter Penninus. The name is probably derived from the Celtic *pen*, 'a height' (Liv xxi 38) expressly rejects the absurd derivation from *Poeni*, which was based on the idea that Hannibal had gone round to Martigny in the upper Rhone valley.—5 ALPES LEPONTIORUM or LEPONTIAE, the *Lepontian* or *Helvetian Alps*, occupied by the Celtic Leponti, from the

Simplon to the St Gothard.—6 ALPES RHAETICAE, the *Rhaetian Alps*, from the St Gothard to the Orteler and the pass of the Stelvio [Cf ADULA MONTES].—7 ALPES TRIDENTINAE, the mountains of southern Tyrol, in which the Athēsis (*Adige*) rises, with the pass of the Brenner.—8 ALPES NORICAE, whence the Drave rises (Plin iii § 139), the *Noric Alps*, NE of the Tridentine Alps, comprising the mountains in the neighbourhood of Salzburg, with mines worked by the Romans for iron.—9 ALPES CARNICAE, the *Carnic Alps*, E of the Tridentine, and S of the Noric, to Mount Terglu. From these mountains flows the Save (Plin *ib*)—10 ALPES JULIAE, the *Julian Alps*, from Mount Terglu to the commencement of the Illyrian or Dalmatian mountains (Tac *Hist* iii 8), which are known by the name of the Alpes Dalmaticae, further north by the name of the Alpes Pannonicae. The Alpes Juliae were so called because Julius Caesar or Augustus constructed roads across them they are also called Alpes Venetae (Amm Marc xxi 16). We have some mention of the industries and produce of the Alps, which then, as now, consisted of pine wood, resin, honey, wax and cheese, with but little corn (Strab p 206), and of alpine animals, the chamois (*capra*), the ibex, the marmot, white hares and ptarmigan (Plin viii § 214, x § 186, Varr *RR* iii 12).

Principal Passes of the Alps

It will be useful to enumerate the passes used by the Romans, and, no doubt, communicated to them by the natives of the various districts as the *easiest* routes, for we can hardly doubt that there were other mountain paths traversed, though less frequently, by the natives themselves. The Roman roads or bridle tracks, over the Alps were as follows, reckoning from the western sea coast.—1 *Per Alpes Maritimas*, corresponding to the Cornice Road, from the Var to Genoa, which was opened in the time of Augustus as a regular road, the Ligurians being entirely subdued. Turbia was regarded as the summit of the pass thence it passed rather north of Nice.—2 It is probable that the modern *Col de l'Argentière*, from Cuneo by the valley of the Stura to Barcelonnette, by the valley of the Ubaye and so to Gap, was used by the Romans (see Freshfield, *Alp Journ* xi 282, Desjardins, *Géogr de la Gaule Rom* i 96). If so, this pass led from Pollentia to Vapincum, and was, no doubt, like the following, described as *per Alpes Cottias*.—3 *Per Alpes Cottias*, i.e. the pass of *Mont Genève* from Augusta Taurinorum (*Turin*) to Brigantio (*Brancion*). It thence at first followed the Duranc to *Chorges* in the Catnigres whence those who were bound for the Southern *Provincia* (Nîmes, Orange, &c) continued by the Duranc, those who went northwards to Valence, Vienne, &c, crossed the Col Bayard by Gap, down the valley of the Drac, into the valley of the Isère. This in all probability was the route of Hannibal (see Freshfield, *l c*, who, however, makes Hannibal reach Italy by the Col de l'Argentière mentioned above). Pompey probably shortened the route by taking the Col de Lauteret from Briançon after he had crossed the Genève. This Col is higher than the Genève itself but a much more direct route to Grenoble, and after the time of Pompey it became a recognised Roman road.—4 North of the Genève is the pass of *Mont Cenis*, which also belongs to the *Alpes Cottiae*. There is

little doubt that over this, or rather over the *Petit Mont Cenis*, from Susa (*Segusio*) was a route used by the Romans here probably Caesar passed to Gallia Ulterior (*B G* i 10) The pass descends by the valley of the Arc, through the territory of the Centrones into the valley of the Isere—5 *Per Alpes Graias* this is the pass of the *Little St Bernard*, from the plain of the Po at Ivrea, through the defiles of the valley of Aosta, then from Aosta (*Augusta Praetoria*), S Didier (*Arbrignun*) over the pass to B St Maurice (*Rergintrum*), and by the valley of the Isere, directly to Vienna or northwards to Geneva It will be found impossible to make the route by the valley of Aosta agree with Pol-bius's account of Hannibal's route 6 *Per Alpes Penninas* the Great St Bernard, from Martigny (*Octodurus*) to Aosta (*Tac Hist* i 61, iv 68, cf *Liv* xxi 38) 7 *Per Alpes Rhaeticas*, from Brigantia ou L Constance to Mediolanum (*Milan*) This passage had two alternative routes *a*, most direct, by Curia (*Corre*) over the *Julier* pass as far as *Bivium* (*Bivio*), thence over the Septimer to Casaccia and Clavenna (*Chiavenna*), *b*, branching off at Bivio by the remainder of the *Julier* pass to Silvaplana, and then by the Muloja to Chiavenna, rejoining the Septimer route at Casaccia Both routes pass by Tinnetto (*Tinzen*) on the Swiss side Either will suit the description in Claud Bell *Get* 320-360—8 Also *per Alp Rhaet*, from Brigantia to Tridentum, striking off from the preceding at Clunia (*Feldkirch*), and passing by the upper Inn and Meran to Bauzianum (*Bolzen*)—9 A divergence from the preceding by the *Puster Thal* and Lienz, to reach Aquileia [Possibly also a direct road from Sebatum (*Brunneck*) to Belluno]—10 *Per Alpes Tridentinas*, from Verona to Tridentum, thence up the valley of the Athesis, and over the Brenner, and so to Augusta Viudehorum (*Augsburg*)—11 *Per Alpes Carnicas*, from Aquileia through Juhum Carnicum (*Zuglio*), by the pass of *Sta Croce* and the valley of the *Gail* into the valley of the *Drave*, near Agoutum (*Lienz*)—12 Slightly east of the preceding (from which it diverged near Gemonia), more directly to Villa ad Aquas (*Tillach*), by the low pass of *Tarvis* (the lowest in the chain of the Alps)—13 *Per Alpes Julias*, through the valley of the Sontius (*Isonzo*), by the *Predil* pass to Villa ad Aquas—14 Also *per Alp Julias*, from Aquileia by the valley of the *Wippach* over the pass of *Lortsch* to Emona (*Ljubljana*), and the valley of the *Sale* The last five were intended as lines of communication from Aquileia to Rhaetia, Noricum, and Pannonia

Of these passes Nos 1, 3, 5, 7 were known to Polybius (cited by Strabo, p 209), and Nos 1, 3, 4, 5 are mentioned by Varro (*Serv* ad *Aen* x 13), who reckons five passes, probably because he considers the *Col de Lauteret* passed by Pompey as a separate one He brings Hasdrubal over the Cenis The communication with the Central Alps was by No 6 to the Rhone valley, and thence by Viviscus (*Vercy*) and Minnodunum (*Moudon*) to Aventicum, or by No 7 to Brigantia, thence by the western road through Vindonissa (*Windisch*) to Salodurum (*Solothurn*) and Aventicum

Alphēnus Varus [VARUS]

Alphēsiōbea (Ἀλφειοβοία) 1 Mother of Adonis [ADONIS]—2 Daughter of Phereus, who married Alcmaeon [ALCMAEON]—3 Daughter of Bias and wife of Pheas (Theocritus iii 45)

Alphēus Mytilēnaeus (Ἀλφειὸς Μυτιληναῖος), the author of about 12 epigrams in the Greek

Anthology, was probably a contemporary of the emperor Augustus (*Anth Pal*)

Alphēus (Ἀλφειὸς Dor Ἀλφεός, *Alfeo*, *Rofeo*, *Ryfo*, *Rufca*), the chief river of Peloponnesus, rises at Phylace in Arcadia, shortly afterwards sinks under ground, appears again near Asea, and then mingles its waters with those of the Eurōtas After flowing 20 stadia, the two rivers disappear under ground the Alpheus again rises at Pegae in Arcadia, and increased by many affluents, among them the Ladon and the Erymanthus, flows NW through Arcadia and Elis, not far from Olympia, and falls into the Ionian sea (*Pans* viii 54, *Strab* pp 275, 348) The subterranean descent of the river, which is confirmed by modern travellers, gave rise to the stories about the river god Alphēus and Artemis Alpheiaea, or the nymph Arethusa *a* that the river god Alpheus loved Artemis and she escaped him by the strange disguise of smearing her face and the faces of her nymphs with mud (*Paus* vi 227 *b* that Artemis fled from him to Ortygia (*Pind Nem* i and *Schol*) *c* the later poetical legends, where instead of Artemis we have a nymph Arethusa pursued by Alpheus, both changed to streams passing under the sea and at last united in Ortygia (*Paus* v 7, 2, *Or Met* v 752, with the intervention of Artemis, *Verg Aen* iii 694, *Stat Sil* i 2, 203, *Theb* i 271, iv 230) The actual sequence appears to be, that the Artemis of Elis and Arcadia was a deity of fountains and streams who was *συμβυμος*, or united in worship, with Alpheus, and was called Artemis Alpheiaea or *τοραία*. This worship was transferred to Ortygia by some of the family of the Iamidae at Olympia who joined in the Corinthian settlement and established a temple of Artemis *τοραία* and also named a spring in Ortygia after the spring Arethusa in Elis It is easy to understand how later orthodoxy found it necessary to substitute Arethusa for Artemis in the legend of the passage under the sea (*Pind Ol* v, *Nem* i, *Diod* v 3, *Strab* p 270) Strabo mentions the story of the saucer thrown into the fountain at Olympia and coming up in Ortygia with the sacrificial stains upon it for, when the nymph, pursued by Alpheus, was changed by Artemis into the fountain of Arethusa in the island of Ortygia at Syracuse, the god continued to pursue her under the sea, and attempted to mingle his stream with the fountain at Ortygia

Alphius Avitus [AVITUS]

Alpinus [See under BRACCLUS]

Alsa, a small river of Venetia, which flows into the Adriatic a little west of Aquileia The younger Constantine fell here, A D 340

Alsium (Alsiensis *Palo*), one of the most ancient Etruscan towns on the coast near Caere, and a Roman colony after the 1st Punic war In its neighbourhood Pompey had a country seat (*Villa Alsiensis*)

Althaea (Ἀλθαία), daughter of the Aetolian king Thestius and Eurysthemis, married Oeneus, king of Calydon, by whom she became the mother of several children [See MELEAGER]

Althaea, the chief town of the Olcides in the country of the Oretani in Hispania Tarracoenensis

Althēmēnes (Ἀλθημένης or Ἀλθαίμενης), son of Catreus, king of Crete In consequence of an oracle, that Catreus would lose his life by one of his children, Althemēnes quitted Crete and went to Rhodes There he unwittingly killed his father, who had come in search of his son (*Diod* v 59, *Apollod* ii 2)

Altinum (Altīnas *Altino*), a municipium in the land of the Veneti in the N of Italy, at the mouth of the river Silis and on the road from Patavium to Aquileia, was a wealthy manufacturing town, and the chief emporium for all the goods which were sent from southern Italy to the countries of the north. Goods could be brought from Ravenna to Altinum through the Lagoons and the numerous canals of the Po, safe from storms and pirates. There were many beautiful villas around the town (Mart iv 25, Strab p 214, Tac *Hist* iii 6).

Altis (Ἄλτις), the sacred grove of Zeus at OLIVARIA

Aluntium or **Haluntium** (Ἀλουντίον), a town on the N coast of Sicily, on a steep hill, celebrated for its wine. It lay between Tyndaris and Calacta, the town of S. Marco probably occupies its site (Dionys i 51, Cic *Verr* iv 23, 1).

Alus or **Halus** (Ἄλος, Ἄλος Ἀλεύς nr *Kefalos*, Ru), a town in Phthiotis in Thessaly, at the extremity of M. Othrys, built by Athamas (II ii 682, Hdt vi 173, Strab p 492).

Altyattes (Ἀλτυάτης), king of Lydia, b c 617–560, succeeded his father Sadyattes, and was himself succeeded by his son Croesus. He carried on war with Miletus from 617 to 612, and with Cyaxares, king of Media, from 590 to 585, an eclipse of the sun, which happened in 585 during a battle between Altyattes and Cyaxares, led to a peace between them. Altyattes drove the Cimmerians out of Asia and took Smyrna. The tomb of Altyattes, N of Sardis, near the lake Gygaia, which consisted of a large mound of earth, with a circumference of nearly a mile, raised upon a foundation of great stones, still exists (Hdt i 25, 73, 93, Strab p 627).

Alýba (Ἀλύβη), a town on the S coast of the Euxine (II ii 857).

Alypius (Ἀλύπιος), of Alexandria, probably lived in the 4th century of the Christian aera, and is the author of a Greek musical treatise entitled 'Introduction to Music' (εἰσαγωγή μουσική), printed by Meibomius in *Antiquae Musicae Auctores Septem*, Amstel 1652, *Scripta Metrica*, ed Westphal, 1866.

Alyzia or **Alyzēa** (Ἄλυσια, Ἀλύζεια Ἀλυζαῖος, Ru) in the valley of *Kandili*, a town in Acarnania near the sea opposite Leucas, with a harbour and a temple both sacred to Heracles. The temple contained one of the works of Lysippus representing the labours of Heracles, which the Romans carried off (Thuc vii 31, Xen *Hell* i 4, Strab p 450, Cic *Fam* xvi 2, Plin iv 2).

Amādōceus (Ἀμάδοκος) or **Mēdōceus** (Μήδοκος) 1 King of the Odrysae in Thrace, when Xenophon visited the country in b c 400. He and Seuthes, who were the most powerful Thracian kings, were frequently at variance, but were reconciled to each other by Thrasylbulus, the Athenian commander, in 390, and induced by him to become the allies of Athens (Diod vii 105, Xen *An* vii 2, *Hell* ii 8).—2 A ruler in Thrace, who, in conjunction with Berisades and Cersobleptes, succeeded Cotys in 358 (Dem in *Arist* p 623).

Amasianus, one of the three writers on Epicurean philosophy who preceded Cicero (the other two being Rabinus and Catus Insuber). They wrote simply and in a popular manner, especially on the physical theories of Epicurus, merely drawing from the Greek sources without any original reasoning (Cic *Acad* i 2, 5, *Tusc* i 3, 6, ii 3, 7, iv 3, 6).

Amagetobria [MAGETOBRIA]

Amalthēa (Ἀμάλθεια) 1 The nurse of the infant Zeus in Ciete. According to some traditions Amalthēa is the goat who suckled Zeus, and who was rewarded by being placed among the stars [Αἶγας]. According to others, Amalthēa was a nymph, daughter of Oceanus, Helios, Haemonius, or of the Cretan king Melisseus, who fed Zeus with the milk of a goat. When this goat broke off one of her horns, Amalthēa filled it with fresh herbs and gave it to Zeus, who placed it among the stars. According to other accounts Zeus himself broke off one of the horns of the goat Amalthēa, and gave it to the daughters of Melisseus, and endowed it with the wonderful power of becoming filled with whatever the possessor might wish. This story is explanatory of the celebrated horn of Amalthēa, commonly called the horn of plenty or cornucopia, which was used in later times as the symbol of plenty in general (Athen p 503, Strab p 458, Oxy *Fast* v 115, *Met* ix 87). [For the story of Amalthēa giving the horn of plenty to Achelous, and his exchange, see ACHELOUS.] In Diod iii 68, there is a story that Amalthēa was beloved by the Libyan Ammon, who gave her a horn shaped portion of land of great fertility.—2 One of the Sibyls, identified with the Cimmerian Sibyl, who sold to king Tarquinius the celebrated Sibylline books (Laetant *Inst* i 6, 10), but distinguished from her in Tibull ii 5, 67.

Amalthēum or **Amalthēa**, a villa of Atticus on the river Thyamis in Epirus, was perhaps a shrine of the nymph Amalthēa, which Atticus adorned with statues and bas-reliefs, and converted into a beautiful summer retreat. Cicero, in imitation, constructed a similar retreat on his estate at Arpinum (Cic *de Legg* ii 3, 7, *Att* i 13).

Amantia (Ἀμαντία Amantinus, Amantiānus, or Amantes, pl *Niviza*), a Greek town and district in Illyricum, the town, said to have been founded by the Abantes of Euboea, lay at some distance from the coast, E of Oricum (Caes *BC* ii 12, 40, Cic *Phil* xi 11).

Amānus (ὁ Ἀμανός, τὸ Ἀμανόν Ἀμανίτης, Amanicensis *Almadagh*), a branch of Mt Taurus, which runs from the head of the Gulf of Issus NE to the principal chain, dividing Syria from Cilicia and Cappadocia (Strab pp 521, 535). There were two passes in it: the one, called the Syrian Gates (αἱ Συρίαι πόλαι, Syriae Portae *Bylan*) near the sea, the other, called the Amanian Gates (Ἀμανίδες or Ἀμανικαὶ πόλαι Amanicæ Pylæ, Portæ Amanī Montis *Demir Kapu*, i.e. *the Iron Gate*), further to the N. The former pass was on the road from Cilicia to Antioch, the latter on that to the district Commagene, but, on account of its great difficulty, the latter pass was rarely used, until the Romans made a road through it (Arrian *An* ii 7, Polyb xii 17, 19, Strab p 676, Cic *Fam* xv 4).

Amardi or **Mardi** (Ἀμαρδοί, Μάρδοι), a powerful, warlike, and predatory tribe who dwelt on the S shore of the Caspian Sea (Strab p 514).

Amardus or **Mardus** (Ἀμαρδός, Μάρδος *Kizil Oziçin*), a river flowing through the country of the Mardi into the Caspian Sea.

Amarynceus (Ἀμαρυνκεύς), a chief of the Eleians (II xiii 630), is said by some writers to have fought against Troy, but Homer only mentions his son Dioces (*Amarynceides*) as taking part in the Trojan war (II ii 622, iv 517).

Amarynthus (Ἀμαρύνθος Ἀμαρυνθίος), a town in Euboea 7 stadia from Eleutria, to which it belonged, with a celebrated temple of Artemis

(Strab p 448, Pans 1 31, Liv xxxv 38), who was hence called *Amarynthia* or *Amarysia*, and in whose honour there was a festival of this name both in Euboea and Attica (See *Dict of Antig* art *Imarynthia*)

Amāsēnus (*Amaseno*), a river in Latium, rises in the Volscian mountains, flows by Privernum, and after being joined by the Ufens (*Ufente*), which flows from Setia, falls into the sea between Circei and Terracina, though the greater part of its waters are lost in the Pontine marshes (Verg *Aen* vii 664, xi 547)

Amāsia or **-ēa** (*Ἀμασία* *Ἀμασεύς* *Amasiah*), the capital of the kings of Pontus, was a strongly fortified city on both banks of the river Iris. It was the birthplace of Mithridates the Great and of the geographer Strabo. It is described by Strabo (p 561)

Amāsīs 1 King of Egypt, b c 572–528 [the Egyptian Aahmes II]. When the expedition of Apries against Cyrene had failed [APRIES], Amasis, whom he had trusted to quell the mutinous troops, became their leader and defeated his master. For six years he reigned jointly with Apries, and then put him to death. Although the Egyptian party who had given him the throne expected him to withdraw all favour from the Greeks and cease to employ them or mercenaries, he did just the contrary. He formed a body-guard of Ionians at Memphis, married Ladice, a native of Cyrene, of the family of the Battadae, and restored Naukratis as a settlement for Greek traders in the Delta [NAUKRATIS]. His reign was one of great prosperity (Hdt ii 161–182, iii 1–16, Diod i 68, 95)—2 A Persian, sent in the reign of Cambyses (b c 525) against Cyrene, took Barca, but did not succeed in taking Cyrene (Hdt iv 167, 201)

Amastris (*Ἀμαστρίς*, Ion *Ἀμαστρίς*) 1 Wife of Xerxes, and mother of Artaxerxes I, was of a cruel and vindictive character (Hdt vi 61, ix 108–113)—2 Also called *Amastriue*, niece of Darius, the last king of Persia. She married, 1 Crataeus, 2 Dionysius, tyrant of Heraclea in Bithynia, b c 322, and 3 Lysimachus, b c 302. Having been abandoned by Lysimachus upon his marriage with Arsinoe, she retired to Heraclea, where she reigned. She was drowned by her two sons about 288 (Arrian *An* vii 4, Diod xv 109, Memn 4, 5)

Amastris (*Ἀμαστρίς* *Ἀμαστριανός* *Amasera*), a large and beautiful city, with two harbours, on the coast of Paphlagonia, built by Amastris after her separation from Lysimachus (about b c 300), on the site of the old town of Sesimus, which name the citadel retained. The new city was built and peopled by the inhabitants of Cytorus and Cromna (II ii 853, Strab p 544, Plin *Ep* x 99, Catull 4, 11)

Amata, wife of king Latinus and mother of Lavinia, opposed Lavinia being given in marriage to Aeneas, because she had already promised her to Turnus. When she heard that Turnus had fallen in battle, she hung herself (Verg *Aen* vii 600, Dionys i 64)

Amathūs, untis (*Ἀμαθούς, οὐντος* *Ἀμαθούσιος* *Limasol*), an ancient town on the S coast of Cyprus, with a celebrated temple of Aphrodite, who was hence called *Amathusia*. But it preserved its Phoenician character and retained the worship of Melcart. It long remained faithful to Persia (Hdt v 104). There were copper mines in the neighbourhood of the town (*secundum Amathunta metalli*, Ov *Met* x 220) [CYPRUS]

Amātius, surname of *Pseudomarius*, originally an oculist. It is said that his real name was

Herophilus, which he romanised into Amatus. Pretended to be either the son or grandson of the great Marius, and was put to death by Antony in b c 44 (Val Max ix 15, 2, Appian *B C* iii 2, Cic *Att* vii 49, Liv 6–8, *Phil* i 2, 5)

Amāzōnes (*Ἀμαζόνες*), a mythical race of warrior women who engaged in battle with different Greek heroes according to various local traditions. Their especial country in legend was in Pontus, near the river Thermodon, where, by some accounts, the Naiad Harmonia had born them to Ares, and where they founded the city Themiscira, in the neighbourhood of the modern Trabzon (Paus i 2, Diod iv 16, Ap Rh ii 996, Pherecyd fr 25). Their country was inhabited only by the Amazons, who were governed by a queen but in order to propagate their race, they met once a year the Gargareans in Mount Caucasus. The children of the female sex were brought up by the Amazons, and each had her right breast cut off, the better to manage spear and bow (whence the name, *ἄμαξις*, according to most Diod ii 45, Apollod ii 5, Arrian *An* vii 13, cf *Uxumama*, Plaut *Cure* iii 75), but it should be observed that this does not appear in any art representation of an Amazon. The male children were sent to the Gargareans or put to death. The foundation of several towns in Asia Minor and in the islands of the Aegean is ascribed to them, eg of Ephesus, Smyrna, Cyne, and Myrina, and it is particularly to be noticed that very prevalent traditions connect them, not merely with the north of Asia Minor, Colchis, the Caucasus, &c, but also with Thrace and Scythia (Aesch *Pr* 723, Verg *Aen* xi 659, Strab p 504, Hdt iv 110). The Greeks believed in their existence as a real historical race down to a late period, and hence it is said that Thalestis, the queen of the Amazons, hastened to Alexander, in order to become a mother by the conqueror of Asia (Plut *Alex* 46). The following are the chief mythical adventures with which the Amazons are connected. In Homer they appear in Phrygian and Lycian story (II ii 188, ii 186)—they are said to have invaded Lycia in the reign of Iobates, but were destroyed by Bellerophon, who happened to be staying at the king's court [BELLEROPHONTES, LAONEDON]. They also invaded Phrygia, and fought with the Phrygians and Trojans when Priam was a young man. Their story was developed by Arctinus, who, unlike Homer, makes their queen Penthesilea the ally of Priam, but in the period of the war after the close of the Iliad, when she was slain by Achilles. This is a favourite subject in art (Q Smyrn i 669). A later story tells of their being repelled from the island of Lencea at the mouth of the Danube by the ghost of Achilles. The ninth among the labours imposed upon Heracles by Eurystheus, was to take from Hippolyte, the queen of the Amazons, her girdle, the ensign of her kingly power, which she had received as a present from Ares [HERACLES]. The Athenian story makes them invade Attica, penetrating into the town itself, in revenge for the attack which Theseus had made upon them. They are repelled and driven back to Asia by Theseus. This was the subject of Micon's picture of the Amazons on the Stoa Poikile (Paus i 15, 2, Aristoph *Lys* 678, cf Aesch *Eum* 655, Plut *Thes* 27). As to the origin of these stories different theories have been put forward. That of O Muller and later writers following him, is that the story arose from armed maiden attendants (*εὐρόδουλοι*) of

the 'Magna Mater' under one or more of her names, the Goddess of Comana, Artemis of Ephesus, Cybele, the Goddess Ma or Amma. This may derive some probability from the accounts of their connexion with Artemis in some stories, their attendance on her as huntress maidens, their offerings to Artemis Tauropolos, their recognition of her power in Laconia (Paus iii 25, 2). But, on the other hand, nothing can be further removed than the Amazons, as represented to us, from the sensuality of the temple slaves. A more likely origin is suggested by the legends which make them come from Thracian and Scythian lands, connected with the Thracian Ares, whose children they are by some accounts, and to whom they sacrifice horses (Ap Rh ii 387). Coupling this with the accounts which reached the Greeks regarding the life and character of women among these northern races, their free and hardy life, hunting and bathing like men (Hdt iv 116), it is easy to understand how these stories of warrior women may have grown up, and how they reached Greece in connexion

Ambiatinus Vicus, a place in the country of the Treviri near Coblenz, where the emperor Caligula was born (Suet Cal 8).

Ambibari, an Armoric people in Gaul, near the modern *Ambrières* in Normandy (Caes B G vii 75).

Ambiliati, a Gallic people, perhaps in Brittany (Caes B G iii 9).

Ambiorix, a chief of the Eburones in Gaul, cut to pieces, in conjunction with Cativolcus, the Roman troops under Sabinus and Cotta, who were stationed for the winter in the territories of the Eburones, B C 54. He failed in taking the camp of Q. Cicero, and was defeated on the arrival of Caesar, who was unable to obtain possession of the person of Ambiorix, notwithstanding his active pursuit of the latter (Caes B G v 26-51, vi 29-43, viii 24, Dio Cass xl 5, 31).

Ambivareti, the chentes or vassals of the Aedni, probably dwelt N of the latter (B G vii 75).

Ambivariti, a Gallic people, W of the Maas, in the neighbourhood of Namur (B G ix 9).



Wounded Amazons (Phigalean Marbles)

with stories of Ares, the connexion with Artemis probably arose merely from the huntress character which belonged to her. In art the Amazons are a favourite subject alike in great sculptures such as those from the temple frieze at Bassae, from the Mausoleum and from Xanthus, and on vases. It is noticeable that in the more archaic art they are dressed and armed exactly like male warriors (*ανδρειναι*), but after the Persian wars in vase pictures they assume an Oriental type of dress and appearance, while in sculptures they become idealised warrior maidens, resembling some types of the huntress Artemis, and perhaps modelled after Spartan maidens. In the Greek form they wear the chiton with the right breast bare whether on foot or on horseback, on the vases their garb is Oriental with the Phrygian cap and with the Asiatic or the Scythian trousers. The characteristic Amazonian arms besides the bow are the double battle axe and the crescent shield (cf Hor Od iv 4, 17, Dict Ant s.v. *Pelta*, *Securis*) [PENTHESILEA].

Ambarri, a people of Gaul, on the Arar (*Saône*) E of the Aedni, and of the same stock as the latter (Caes B G vii 75, Liv v 34).

Ambiani, a Belgic people, between the Bellovaci and Atrebatas, conquered by Caesar in B C 57. Their chief town was Samarobriua, afterwards called Ambiani, now *Amiens* (Caes B G ii 4, 15, vii 75).

Ambivius Turpio [TURPIO]

Amblada (τα Ἀμβλαδα Ἀμβλαδεις), a town in Pisidia, on the borders of Caria, famous for its wine (Strab p 570).

Ambracia (Ἀμτράκια, afterwards Ἀμβρακία, Ἀμβρακιάτης, Ἀμβρακίεύς, Ambraciensis *Arta*), a town on the left bank of the Arachthus, 80 stadia from the coast, N of the Ambracian Gulf, was originally included in Acarnania, but afterwards in Epirus. It was colonised by the Corinthians about B C 660, and at an early period acquired wealth and importance. It became subject to the kings of Epirus about the time of Alexander the Great. Pyrrhus made it the capital of his kingdom, and adorned it with public buildings and statues. At a later time it joined the Aetolian League, was taken by the Romans in B C 189, and stripped of its works of art. Its inhabitants were transplanted to the new city of Nicopolis, founded by Augustus after the battle of Actium, B C 31. South of Ambracia on the E of the Arachthus, and close to the sea was the fort *Ambracus* (Strab pp 325, 452, Hdt vii 45, Thuc i 46, ii 80, iii 105, Polyb xxi 9-13, Liv xxxviii 3-9).

Ambraciūsinus (Ἀμτράκιδος ἢ Ἀμβρακιδος κόλπος *G of Arta*), a gulf of the Ionian Sea between Epirus and Acarnania, said by Polybius to be 300 stadia long and 100 wide, and with an entrance only 5 stadia in width. Its real length is 25 miles and its breadth 10, the

entrance is about half a mile wide, narrowing in one part to 700 yards

Ambrōnes (*Ἀμβρωνες*), a Celtic people, who joined the Cimbri and Teutones in their invasion of the Roman dominions, and were defeated by Marius near Aquae Sextiae (*Διξ*) in B C 102

Ambrosius, bishop of Milan A D 374 [See *Diet of Christian Biography*]

Ambrŷsus or **Amphrŷsus** (*Ἀμφρυσος* *Ἀμβρυσός* nr *Dhystomo*), a town in Phocis strongly fortified, S of M Parnassus in the neighborhood were numerous vineyards. It was fortified with a double wall by the Thebans as a stronghold against Philip (Strab p 423, Paus x 36, 1)

Ambustus, **Făbius** The notable persons of this name are 1 M, pontifex maximus in the year when Rome was taken by the Gauls, B C 390 His three sons, Raeso, Numerius, and Quintus, were sent as ambassadors to the Gauls when the latter were besieging Clusium, and took part in a sally of the besieged against the Gauls (B C 391) The Gauls demanded that the Fabii should be surrendered to them for violating the law of nations, and upon the senate refusing to give up the guilty parties, they marched against Rome The three sons were in the same year elected consular tribunes (Liv v 35, 41)—2 M, consular tribune in B C 331 and 369, and censor in 368, had two daughters, of whom the elder was married to Ser Sulpicius, and the younger to C Licinius Stolo, the author of the Licinian Rogations According to the story recorded by Livy, the younger Fabia induced her father to assist her husband in obtaining the consulship for the plebeian order, into which she had married (Liv vi 22, 34, 36)—3 M, thrice consul, in B C 360, when he conquered the Hernici, a second time in 356, when he conquered the Falisci and Tarquinienenses, and a third time in 354, when he conquered the Tiburtes He was dictator in 351 He was the father of the celebrated Q Fabius Maximus Rulhanus [MAXIMUS] (Liv vii 11, 17, 22, viii 33)

Amēnānus (*Ἀμενανός*, Doi *Ἀμενας*), a river in Sicily near Catania, sometimes dried up for years together (*nunc fluit, interdum suppressis fontibus aret*, Or *Met* xv 280, Strab p 240), possibly owing to volcanic changes in Etna, at whose foot it rises

Amēria (Amerinns *Amelia*), an ancient town in Umbria, and a municipium, the birthplace of Sex Roscius defended by Cicero, was situate in a district rich in vines (Verg *Georg* i 265), on a hill 56 miles from Rome, between the valleys of the Tiber and the Nar (Strab p 227, Plin iii § 114)

Ameriōla, a town in the land of the Sabines, destroyed by the Romans at a very early period (Liv i 38, Plin iii § 63)

Amestrātus (Amestratinus *Mistretta*), a town in the N of Sicily, not far from the coast, the same as the *Mytistratum* of Polybins and the *Amastra* of Silms Italicus, taken by the Romans from the Carthaginians in the first Punic war (Cic *Terr* iii 39, 43, 74)

Amestris [AMASTRIS]

Amīda (*ἡ Ἀμιδα* *Diabekr*), a town in Sophene (Armenia Major) on the Upper Tigris It was taken by the Persian king Sapor i A D 359, when Ammianus Marcellinus was among the defenders (Am Marc vii 1) The Romans afterwards recovered it

Amīcar [HAMICAR]

Aminias (*Ἀμεινίας*), brother of Aeschylus, distinguished himself at the battle of Salamis

(B C 480), he and Eumenes were judged to have been the bravest on this occasion among all the Athenians (Hdt viii 84, 93, Plut *Them* 14, Diod vi 27)

Amīpsias (*Ἀμειψίας*), a comic poet of Athens, contemporary with Aristophanes, whom he twice conquered in the dramatic contests, gaining the second prize with his *Comus* when Aristophanes was third with the *Clouds* (B C 423), and the first with his *Comastae* when Aristophanes gained the second with the *Birds* (B C 414) (Diog Laert ii 28)

Amisia or **Amisus** (*Ἐμς*), a river in northern Germany well known to the Romans, on which Drusus had a naval engagement with the Bructern, B C 12 (Strab p 290, Mela, iii 3, Tac *Ann* i 60, 63, 70, ii 23)

Amisia (*Ἐμδα*?), a fortress on the left bank of the river of the same name (Tac *Ann* ii 8)

Amisōdārus (*Ἀμισώδαρος*), a king of Lycia, who brought up the monster Chimaera, his sons Atymnus and Maris were slain at Troy by the sons of Nestor (*Il* vii 317-328, Apollod ii 3)

Amisus (*Ἀμίσος* *Ἀμισνός*, *Amisēnus* *Samsun*), a large city on the coast of Pontus, on a bay of the Euxine Sea, called after it (Amisenus Sinus) Mithridates enlarged it, and made it one of his residences It was taken by Lucullus B C 71, by Pharnaces B C 47, freed by Julius Caesar, and again held by tyrants, liberated from the tyrant Strato by Augustus immediately after Actium (see Ramsay's *Asia Minor*, p 194) It became one of the *civitates foederatae*, and before Trajan's time was attached to the province of Bithynia-Pontus as a free city (Strab p 547, Dio Cass xlii 46, App *B C* ii 91, Plut *Luc* 15, Plin *Ep* x 98)

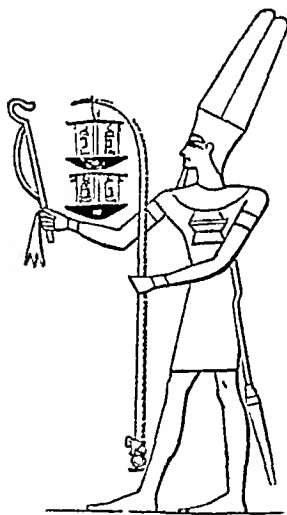
Amitemum (*Torre d'Amiterno*), an ancient Sabine town, according to Cato and Varro the cradle of the Sabine race (Dionys i 14, ii 49) It stood on the Aternus, under the highest of the Apennines (*Gran Sasso d'Italia*) It fell into decay in the civil wars, but was recolonised and became a place of importance under the Empire, and was the birthplace of Sallust According to Liv v 39 it was in the power or the alliance of Samnium at the beginning of the third Samnite war, and was taken B C 293 (Verg *Aen* vii 710, Strab p 228)

Ammiānus (*Ἀμμιανός*), a Greek epigrammatist, but probably a Roman by birth, the author of nearly thirty epigrams in the Greek Anthology, lived under Trajan and Hadrian

Ammiānus Marcellinus, by birth a Greek, and a native of Syrian Antioch, was admitted at an early age among the imperial bodyguards He served many years under Ursicinus, one of the generals of Constantius, both in the West and East, and he subsequently attended the emperor Julian in his campaign against the Persians (A D 363) Eventually he established himself at Rome, where he composed his history, and was alive at least as late as 390 His history, written in Latin, extended from the accession of Nerva, A D 96, the point at which the histories of Tacitus terminated, to the death of Valens, A D 373, comprising a period of 282 years It was divided into 31 books, of which the first 13 are lost The remaining 18 embrace the acts of Constantius from A D 353, the seventeenth year of his reign, together with the whole career of Gallus, Julianus, Jovianus, Valentinianus, and Valens The portion preserved was the more important part of the work, as he was a contemporary of the events described in these books The style of Ammianus is too often affected and bombast

basic, but his accuracy, fidelity, and impartiality deserve praise—*Editions* By Eyssenhardt, Berl 1871, Gerdthausen, Gott 1875

Ammōn, more correctly **Amon** or **Amun**, the supreme god of the Egyptians according to the Theban theology. He may possibly, as some think, have been originally the god of animal and vegetable fruitfulness, but there is no doubt that as Amen Ra at Thebes he was the Sun-God, who ruled over all the upper and the under world, and whose representative on the earth was the reigning king of Egypt. His worship in the original form was set aside by Amenhotep IV, who from his mother, apparently a Mesopotamian, had adopted views in favour of a pure monotheism, and substituted the worship of 'the sun's disk' for the orthodox worship of Amun, and though the original faith was restored by the following dynasty, and especially by Ramses II (=Sesostris), some traces of the change remained. A further variation from other lands was caused by the Ethiopian conquest of Egypt in the 8th century B C, whence some Ethiopian characteristics were introduced into his worship, and the erroneous idea arose that the Egyptians had derived the religion of Amun from Meroc (Hdt II 29, 42). When Psammetichus established his rule in Lower Egypt at Sais, in the 7th century B C, the exclusive worship of Amun, except in his special temples, diminished, but soon after this he was brought into relation with Greek mythology, through the settlers at Naukratis, &c, and still more through the Greek colonists of Cyrene, who became acquainted with the famous oracle of Ammon in the western Oasis of the Ammonium (*Suah*), founded by a colony of Egyptians and Ethiopians in the 8th century. His worship spread in Greece, being identified with that of Zeus, so that he became *Zeus Amun*, and to the Romans Jupiter Ammon (Pind *Pyth* IV 16, Plat *Polit* 257 n, where 'our' God means Cyrenaic). It appears in Laconia (Paus III 18, 2). The oracle from the Ammonium, to which tradition gave the same origin as that of Dodona (Hdt II 54), gained much influence with the Greeks after Alexander's visit, and sacred embassies were sent to it [see *Dict Ant* s.v. *Theoria*]. In Egyptian art Ammon is represented sometimes with a



Ammon

(From Wilkinson's *Egyptians*)

head dress of two lofty feathers, symbolising his rule over the upper and under world, sometimes as a ram-headed deity with an orb over the horns, symbolising the sun. Some take the ram merely to signify animal fruitfulness. It looks more like the remnant of a totemistic religion, especially where the custom of clothing the statue in the skin of a slaughtered ram is mentioned (Hdt II 42). In Greek art this symbol of the ram is preserved, but brought into agreement with Greek taste by merely showing the horns added to the ideal human

head, as in figures of Zeus Ammon and Alexander the Great (seen in coins of Lysimachus). See coin, p 50

Ammonium [OASIS]

Ammonius (Ἀμμώνιος) 1 **Grammaticus**, of Alexandria, left this city on the overthrow of the heathen temples in A D 389, and settled at Constantinople. He wrote, in Greek, a valuable work, *On the Differences of Words of like Signification* (περὶ ὁμοίων καὶ διαφόρων λέξεων)—*Editions* By Valckenaer, Lugd Bat 1739, by Schafer, Lips 1822—2 **Son of Hermeas**, studied at Athens under Proclus (who died A D 484), and was the master of Simplicius, Damascus, and others. He wrote numerous commentaries in Greek on the works of the earlier philosophers. His extant works are *Commentaries on the Isagoge of Porphyry*, or the *Five Predicables*, first published at Venice in 1500, and *On the Categories of Aristotle*, and *De Interpretatione*, published by Brandis in his edition of the Scholia of Aristotle—3 **Of Lamprae** in Attica, a Peripatetic philosopher, lived in the first century of the Christian era, and was the instructor of Plutarch (Plut *Symp* III 1)—4 **Surnamed Saccas**, or sack carrier, because his employment was carrying the corn lauded at Alexandria, as a public porter, was horn of Christian parents. Some writers assert, and others deny, that he apostatised from the faith. At any rate he combined the study of philosophy with Christianity, and is regarded by those who maintain his apostasy as the founder of the later Platonic school. Among his disciples were Longinus, Herennius, Plotinus, and Origen. He died A D 243, at the age of more than 80 years.

Amnias, a river of Pontus, E of the Halys (Strab p 562, Appian, *Mithr* 18)

Amnisus (Ἀμνισός), a town in the N of Crete and the harbour of Cnossus, situated on a river of the same name, the nymphs of which, called *Amnisiades*, were in the service of Artemis (Strab p 470, Od XIX 188, Ap Rh III 881, Callim *Hymn Dian* 15)

Amon [AMMON]

Amor [EROS]

Amorgus (Ἀμοργός 'Amorginos *Amorgo*), an island in the Grecian Archipelago, one of the Sporades, the birthplace of Simonides, and under the Roman emperors a place of banishment, more favourable than Gyarus as being productive of corn, oil, and wine. It had three towns on its western coast, Aigiale, Arcesine, and Minon (Strab p 487, Scyl p 22, Tac *Ann* IV 80)

Amōrium (Ἀμόριον), a city of Galatia, 30 miles SW of Pessianus

Ampē (Ἀμπή, Hdt) or **Ampelōne** (Plin), a town at the mouth of the Tigris, where Darius I planted the Milesians whom he removed from their own city after the Ionian revolt (B C 494) (Hdt VI 20, Plin VI § 159)

L. Ampēlius, the author of a small work, entitled *Liber Memorialis*, lived in the 2nd century of the Christian era. His work is a sort of commonplace book, containing a meagre summary of the most striking natural objects and of the most remarkable events, divided into 50 chapters. He is praised by Sidonius Apollinaris (IX 299). It is generally printed with Florus, and is published separately by Beck, Lips 1826, Wolfiin, Lips 1854

Ampēlus, the personification of the vine. He was a beautiful youth, son of a satyr and a nymph, and beloved by Dionysus. According to Ovid (*Fast* III 407), he was killed by falling

from a vine branch, and was placed, as Vinde mitor, in the stars, according to Nonn *Dionys* v 175, he was changed into a vine. A marble group now in the British Museum represents Dionysus with Ampelus half changed into a vine.

Ampēlus (Ἀμπελος), a promontory at the extremity of the peninsula Sithonia in Chalcidice in Macedonia, near Torone.

Ampēlusia (Ἀμπελουσία *C. Española*), the promontory at the W end of the S or African coast of the Fietum Gaditanum (*Straits of Gibraltar*). The natives of the country called it Cotes (αἱ Κώτεις) (Strab p 825, Plin v 1).

Amphaxitis (Ἀμφαξιτίς), a district of Mygdonia in Macedonia, at the mouths of the Axios and Echedorus (Polyb v 97, Strab p 880).

Amphēa (Ἀμφεία *Amphēus*), a small town of Messenia on the borders of Laconia and Messenia, conquered by the Spartans in the first Messenian war (Paus iv 5, 9).

Amphārāns (Ἀμφιαράος), son of Oicles and Hypermnestra, daughter of Thestius, was descended on his father's side from the famous seer Melampus, and was himself a great prophet and a great hero at Argos, having first gained his prophetic powers by sleeping in the *μαντιρὸς οἶκος* at Phlius (Paus ii 18, 6). By his wife Eriphyle, the sister of Adrastus, he was the father of Alcmaeon, Amphilocheus, Eurydice, and Demonassa. He took part in the hunt of the Calydonian boar, and the Argonautic voyage. He also joined Adrastus in the expedition against Thebes, although he foresaw its fatal termination, through the persuasions of his wife Eriphyle, who had been induced to persuade her husband by the necklace of Harmonia which Polynices had given her. On leaving Argos, however, he enjoined his sons to punish their mother for his death [ALCMAEON]. During the war against Thebes, Ampharaeus fought bravely, but could not escape his fate. Pursued by Periclymenus, he fled towards the river Ismenus, and the earth swallowed him up together with his chariot, before he was overtaken by his enemy (*Od* xv 240-247, Pind *Nem* ix 57, *Ol* vi 21, Aesch *Sept* 587, Soph *El* 887, Stat *Theb* vii 816). In Paus i 84 there is a story that he was swallowed up by the earth at Harina, near Mycalessus. Zeus made him immortal, and henceforth he was worshipped as a hero between Potniae and Thebes (Hdt i 46, viii 184), but afterwards with greater fame near Oropus, where also his temple for dream oracles was situated (Paus i 84) (See *Dict of Ant art Oraculum*).

Amphicaea or **Amphiclēa** (Ἀμφικάια, Ἀμφικαία *Ἀμφικαίεύς* *Dhādīs* or *Oglunīta*?), a town in the N of Phocis, with an adytum of Dionysus, was called for a long time *Ophitea* (Ὀφίτεια) (Hdt viii 38, Paus v 3, 83).

Amphictyon (Ἀμφικτυών) 1 A king of Attica who drove out his father in law Cranaeus, and reigned for 12 years, when he was displaced by Erichthonius (Paus i 2, 5, Apollod i 7). — 2 The mythical founder of the Amphictyonic council, son of Deucalion (Paus v 8). He had a temple at Anthela, near Thermopylae (Hdt vii 200).

Amphidāmas (Ἀμφιδάμας) 1 Son of Aleus and brother of Lycurgus, the Arcadian king (Paus viii 4, 6, Ap Rh i 161) others make him the father, others the son, of Lycurgus (*Il* ii 608). He was one of the Aigonautes (Other mythical persons of the same name, *Il* v 266, Hes *Op* 652). — 2 General of the Eleans B C

318, taken prisoner by Philip, king of Macedon (Polyb iv 75, 84, 86).

Amphidoli (Ἀμφιδόλοι), a town in Pisatis in Elis (Xen *Hell* ii 2, 80, Strab pp 841, 849).

Amphilochia (Ἀμφιλοχία), the country of the Amphilochi (Ἀμφιλόχοι), an Epirot race, at the E end of the Ambracian gulf, usually included in Acarnania. Their chief town was ARGOS ΑΝΦΙΛΟΧΙΣΤΥΝ (Strab p 826).

Amphilochus (Ἀμφιλόχος), son of Amphiraus and Eriphyle, and brother of Alcmaeon. He took an active part in the expedition of the Epigoni against Thebes, assisted his brother in the murder of their mother [ALCMAEON], and afterwards fought against Troy, and was in the wooden horse (Quint Sm vii 323). On his return from Troy, together with Mopsus, who was like himself a seer, he founded the town of Mallos in Cilicia. Hence he proceeded to his native place, Argos, but returned to Mallos, where he was killed in single combat by Mopsus (Strab p 675, Lycophr 489), or by Apollo (Strab p 676). Others relate (Thuc ii 68) that, after leaving Argos, Amphilochus founded Argos Amphilochicum on the Ambracian gulf. He was worshipped at Mallos in Cilicia, at Oropus, and at Athens (Paus i 84, 2, iii 15, 6, cp Mopsus).

Amphilŷtus (Ἀμφίλυτος), a celebrated seer in the time of Peisistratus (B C 559), is called both an Acarnanian and an Athenian. He may have been an Acarnanian who received the franchise at Athens (Hdt i 62, Plat *Theag* p 124).

Amphimachus (Ἀμφίμαχος) 1 Son of Cteatus, grandson of Poseidon, one of the four leaders of the Epeans against Troy, was slain by Hector (*Il* viii 185). — 2 Son of Nomion, with his brother Nastes, led the Carians to the assistance of the Trojans, and was slain by Achilles (*Il* ii 870). — 3 Son of Polyxenus (*Il* ii 623).

Amphimalla (τὰ Ἀμφιμαλλὰ), a town on the N coast of Crete, on a bay called after it (*G of Armiro*).

Amphimēdon (Ἀμφιμέδων), of Ithaca, a guest-friend of Agamemnon, and a suitor of Penelope, slain by Telemachus (*Od* xii 284, xiv 108).

Amphinomus (Ἀμφινόμος) and his brother Anaprus were dutiful citizens of Catane, who in an eruption of Aetna carried off, the one his father, the other his mother, on their shoulders. The lava turned aside and spared them. They appear in later coins of the city (Paus v 28, 4, Claudian, vii 41, Auson *Ord Urb Nob* 92).

Amphion (Ἀμφίων) 1 Son of Zeus and Antiope, the daughter of Nycteus of Thebes, and twin brother of Zethus. Amphion and Zethus were born either at Eleutheræ in Boeotia or on Mount Cithaeron, whither their mother had fled, and grew up among the shepherds, not knowing their descent. Hermes (according to others, Apollo, or the Muses) gave Amphion a lyre, who henceforth practised song and music, while his brother spent his time in hunting and tending the flocks (*Od* vi 260, Eur *Antiope* Fr., Paus ii 6, 2, Ov *Met* vi 110, Hor *Ep* i 18). Having become acquainted with their origin, they marched against Thebes, where Lycus reigned, the husband of their mother Antiope, whom he had repudiated, and had then married Dirce in her stead. They took the city, and as Lycus and Dirce had treated their mother with great cruelty, the two brothers killed them both. They put Dirce to death by tying her to a bull, who dragged her about till she perished, and they then threw her body into a well, which was from this time called the well of Dirce (Stat *Theb* ix 678). After they had obtained posses-

sion of Thebes, they fortified it by a wall. It is said that when Amphion played his lyre, the stones moved of their own accord and formed the wall (Schol. Ap. Rh. i 740, 763, Apollod. iii 5, 5, Hor. Od. iii 11, Prop. i 9, 10, Stat. Theb. iv 357). Amphion afterwards married Niobe, who bore him many sons and daughters, all of whom were killed by Apollo. His death

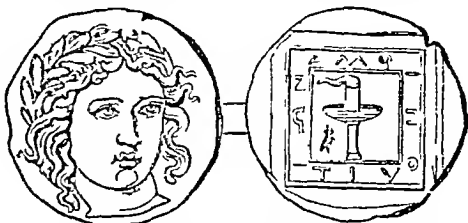


Zethus and Amphion (From a Bas relief at Rome)

is differently related: some say that he killed himself from grief at the loss of his children (Ov. Met. vi 270), and others tell us that he was killed by Apollo because he made an assault on the Pythian temple of the god. Amphion and his brother were buried at Thebes. A connexion may be traced between the Theban legend of these twin sons of Zeus and the Laedaemonian legend of the Dioscuri, and, again, between Amphion and Apollo. The punishment inflicted upon Dirce is represented in the celebrated Farnese bull, the work of Apollonius and Tauriscus, which was discovered in 1546, and placed in the Farnese palace at Rome (Plin. xxxvi 834) [DIRCE]—2 Son of Jasus and father of Chloris (Od. xi 281). In Homer, this Amphion, king of Orchomenos, is distinct from Amphion the husband of Niobe, but in some traditions they were regarded as the same person.

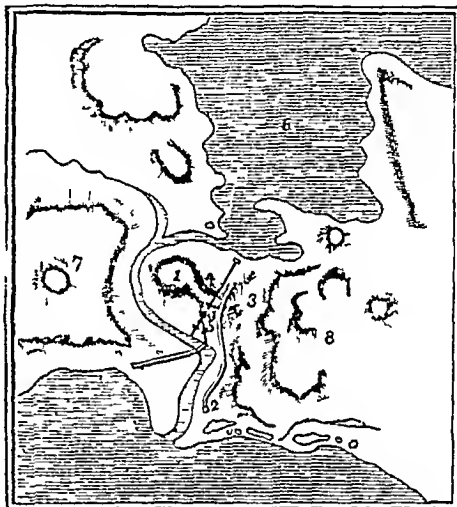
Amphipolis (*Ἀμφίπολις*, *Ἀμφιπολιτης*; *Neohorio*, in Turkish *Jeni Kaur*), a town in Macedonia on the left or eastern bank of the Strymon, just below its egress from the lake Cercinitis, and about 3 miles from the sea. The Strymon flowed almost round the town, nearly forming a circle, whence its name Amphipolis. It was originally called *Ἐννεα ὁδοί*, 'the Nine Ways,' and belonged to the Edonians, a Thracian people. Aristagoras of Miletus first attempted to colonise it, but was cut off with his followers by the Edonians in B.C. 497. The Athenians made a next attempt with 10,000 colonists, but they were all destroyed by the Edonians in 465. In 437 the Athenians were

more successful, and drove the Edonians out of the 'Nine Ways,' which was, henceforth called Amphipolis (Hdt. v 126, ix 75, Thuc. i 100,



Coin of Amphipolis
Obr. Apollo laurel crowned rer torch and crown

iv 102, v 6). It was one of the most important of the Athenian possessions, being advantageously situated for trade on a navigable river in the midst of a fertile country, and near the gold mines of Mt Pangaeus. Hence the indignation of the Athenians when it fell into the hands of Brasidas (B.C. 424) and of Philip (358). Under the Romans it was a free city, and the capital of *Macedonia prima* the Via Egnatia



Plan of the neighbourhood of Amphipolis
1 site of Amphipolis 2 site of Elion 3 ridge connecting Amphipolis with Mt Pangaeus 4 Long Wall of Amphipolis the three marks across indicate the gates 5 Palisade (*στρόβιλος*) connecting the Long Wall with the bridge over the Strymon 6 Lake Cercinitis 7 Mt Cercyllum 8 Mt Pangaeus

ran through it. The port of Amphipolis was *Εἰον*.

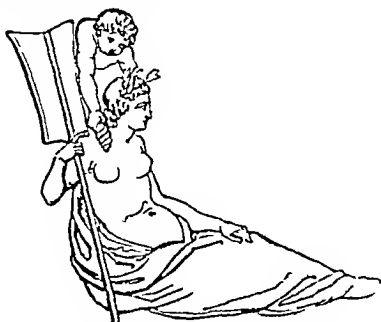
Amphis (*Ἀμφίς*), an Athenian comic poet, of the middle comedy, contemporary with the philosopher Plato. We have the titles of 26 of his plays, and a few fragments of them (Meineke, *Frag. Com. Graec.*)

Amphissa (*Ἀμφίσσα*, *Ἀμφισσεύς*, *Ἀμφισσαῖος* *Salona*), one of the chief towns of the Locri Ozolae on the borders of Phocis, 7 miles from Delphi, said to have been named after Amphissa, daughter of Macareus, and beloved by Apollo. In consequence of the Sacred War declared against Amphissa by the Amphiclyons, the town was destroyed by Philip, B.C. 338 (Aesch. *Ctes* p. 71, Strab. p. 419), but it was soon afterwards rebuilt, supplying 400 hoplites against Brennus B.C. 279 (Paus. v 23, 1), was taken by the Romans B.C. 190 (Liv. xxxiii 5). Under the empire it had freedom from tribute (Plin. iv 87).

Amphistratus (*Ἀμφίστρατος*) and his brother Crecas, the charioteers of the Dioscuri, were said to have taken part in the expedition of

Jason to Colchus, and to have occupied a part of that country which was called after them *Hemochia*, as *hemochus* (*ήνιοχος*) signifies a charioteer (Strab p 496, Arist Pol viii 4, 3)

Amphitritē (*Ἀμφιτρίτη*), a Nereid or an Oceanid, wife of Poseidon and goddess of the sea, especially of the Mediterranean. In the Odyssey Amphitrite is merely the name of the sea



Amphitrite holding a rudder
(From a Bas relief published by Winckelmann)

(in the Iliad the word does not occur), and she first occurs as a goddess in Hesiod. She was carried off from Naxos by Poseidon, or, according to others, having fled to Atlas was tracked out by a dolphin, which Poseidon therefore placed in the stars. Later poets again use the word as equivalent to the sea in general. She became by Poseidon the mother of Triton, Rhode or Rhodos, and Benthescymo.

Amphitrēpē (*Ἀμφιτρήπη Ἀμφιτροπαιεύς*), an Attic demus belonging to the tribe Antiochis, in the neighbourhood of the silver mines of Laurium.

Amphitryōn or **Amphitryō** (*Ἀμφιτρίων*), son of Alcaeus, king of Tiryns, and Astydameia, or Laonome, or Lysdice. Alcaeus had a brother Electryon, who reigned at Mycenae. Between Electryon and Pterelaus, king of the Taphians, a furious war raged, in which Electryon lost all his children except Licymnius, and was robbed of his oxen. Amphitryon recovered the oxen, but on his return to Mycenae accidentally killed his uncle Electryon. He was now expelled from Mycenae, together with Alcmena the daughter of Electryon, by Sthenelus the brother of Electryon, and went to Thebes, where he was purified by Creon. In order to win the hand of Alcmena, Amphitryon prepared to avenge the death of Alcmena's brothers on the Taphians, and conquered them, after Comaetho, the daughter of Pterelaus, through her love for Amphitryon, cut off the one golden hair on her father's head which rendered him immortal. During the absence of Amphitryon from Thebes, Jupiter visited **ALCMENE**, who became by the god the mother of **HERACLES**, the latter is called *Amphitryomades* in allusion to his reputed father. Amphitryon fell in a war against Erichonius, king of the Minyans (Paus viii 14, 15, 17, ix 10, Apollod ii 4, Hes Sc II, Pind Nem x 13, *Pyth* ix 81). Euripides (*H F*) represents his death as caused by Heracles after the war with the Minyans. The comedy of Plautus, called *Amphitruo*, is a ludicrous representation of the visit of Zeus to Alcmena in the disguise of her lover Amphitryon.

Amphōtēros (*Ἀμφότερος*) [**ACARNAN**]

Amphrysus (*Ἀμφρύσιος*) 1 A small river in Thessaly which flowed into the Pagasaean gulf, on the banks of which Apollo fed the herds of Admetus (*pastor ab Amphrýso*, Verg *Georg*

iii 2, cf Strab p 483, Ap Rh i 54, Ov *Met* i 580)—2 See **AMPRYSUS**

Ampsāga (*Wād el Kabir*, or *Sufjmar*), a river of N Africa, which divided Numidia from Mauretania Sitifensis. It flows past the town of Cirta (*Constantina*).

Ampsancetus or **Amsancetus** **Lacus** (*Lago d'Asanti* or *Musiti*), a small lake in Samnium near Acculanum, four miles from the modern *Frigento*. Sulphurous vapours arose from it. Near it was a chapel of the god Mephitus with a cavern from which mephitic vapours also came, and which was therefore regarded as an entrance to the lower world (Verg *Aen* vii 568, Plin ii § 208, Cic *Div* i 86).

Ampsivariū [**AMPSIVARI**]

Ampyūs (*Ἀμπυκος*) 1 Son of Pelias, husband of Chlois, and father of the famous seer Mopsus, who is hence called *Ampyricides*. Pansanius (v 17) calls him *Ampyx*—2 Son of Iapetus, a bard and priest of Ceres, killed by Phineus at the marriage of Perseus (Ov *Met* i 111).

Ampyx [**AMPYCUS**]

Amūlius [**ROMULUS**]

Amŷclae 1 (*Ἀμύκλαι Ἀμυκλαίους, Ἀμυκλαίος* *Shlanvolhori* or *Δία Κυριαί?*), an ancient town of Laconia on the Eurotas, in a beautiful country, 20 stadia SE of Sparta (Polyb v 19, Liv xxxiv 28). It is mentioned in the Iliad (ii 584), and is said to have been founded by the ancient Laecdaemonian king Amyclas, father of Hyacinthus, and to have been the abode of Tyndarus, and of Castor and Pollux, who are hence called *Amyclaei Fratres* (Paus ii 1, Stat *Theb* vi 418). After the conquest of Peloponnesus by the Dorians, the Achaeans maintained themselves in Amyclae for a long time, and it was only shortly before the first Messenian war that the town was taken and destroyed by the Laecdaemonians under Teleclus. The tale ran that the inhabitants had been so often alarmed by false reports of the approach of the enemy, that they passed a law that no one should speak of the enemy, and accordingly when the Laecdaemonians at last came, and no one dared to announce their approach, 'Amyclae perished through silence' hence arose the proverb, *Amyclis ipsis tacitur mor* (Paus iii 2, Strab p 364, Serv *ad Aen* v 564). After its destruction by the Laecdaemonians Amyclae became a village, and was only memorable by the festival of the Hyacinthus (see *Dict of Ant* s v) celebrated at the place annually, and by the temple and colossal statue of Apollo, who was hence called *Amyclaeus*—2 (*Amyclanus*), an ancient town of Latium, E of Terracina, on the Sinus Amyclanus, was, according to tradition, an Achaean colony from Laconia. In the time of Augustus the town had disappeared, the inhabitants were said to have deserted it on account of its being infested by serpents (Plin iii 9), but when Virgil (*Aen* v 564) speaks of *tactae Amyclae*, he probably transfers to this town the epithet belonging to the Amyclae in Laconia [No 1] (cf Sil viii 528, *Peruigil Ven* 92). Near Amyclae was the Spelunca (*Sperlonga*), or natural grotto, a favourite retreat of the emperor Tiberius.

Amŷclae [**AMICLAE**]

Amyclides, a name of Hyacinthus, as the son of Amyclas.

Amŷeus (*Ἀμυλος*), son of Poseidon and Bithynus, king of the Bebryces, was celebrated for his skill in boxing, and used to challenge strangers to box with him. When the Argonauts came to his dominions, Pollux accepted the

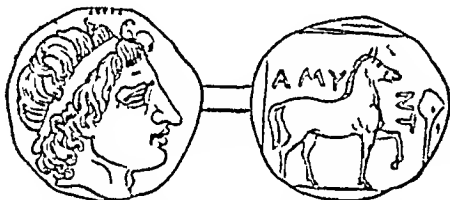
challenge and killed him (Apollod 1 9, Ap Rh 11) On the *Ficoroni Cista* he is represented as bound to a tree by Polydectes. On his grave grew the 'laurns insana,' a branch of which caused strife (Plin xvi § 239)

Amýdon (Ἀμυδών), a town in Macedonia on the river Axios (II 11 849, Juv 11 69)

Amymônê (Ἀμυμώνη), one of the daughters of Danaus and Elephantis. When Danaus arrived in Argos, the country was suffering from a drought, and Danaus sent out Amymone to fetch water. She was attacked by a satyr, but was rescued from his violence by Poseidon, who appropriated her to himself, and then showed her the wells at Lerna. According to another account he bade her draw his trident from the rock, from which a threefold spring gushed forth, which was called after her the well and river of Amymone. Her son by Poseidon was called Nauplius (Apollod 1 1, Hyg Fab 169, Paus 11 37, Strab p 363, Eur *Phoen* 183)

Amynander (Ἀμύνανδρος), king of the Athinanes in Epirus, an ally of the Romans in their war with Philip of Macedonia, about B.C. 193, but an ally of Antiochus B.C. 189 (Pol xvi 27, xxi 8, Liv xxxii 30, xxxiv 14, xxxv 47, xxxvii 1)

Amynias (Ἀμύντας) 1 I King of Macedonia, reigned from about B.C. 540 to 500, and was succeeded by his son Alexander I. He acknowledged himself to Megabyzus a vassal of Persia. He was in alliance with the Peisistratids, and offered Hippias a refuge (Hdt 111 139, Thuc 11 100, Paus 11 40)—2 II King of Macedonia, son of Philip, the brother of



Amynias II, King of Macedonia, B.C. 333-330
Obv. head of king rev. horse

Perdiccas II., at first, like his father, prince of upper Macedonia (Thuc 11 95), obtained the throne of Macedonia B.C. 393 by the murder of the usurper Pausanias. Soon after his accession he was driven from Macedonia by the Illyrians, but was restored to his kingdom by the Thessalians. On his return he was engaged in war with the Olynthians, in which he was assisted by the Spartans, and by their aid Olynthus was reduced in 379. Amynias united himself also with Jason of Pherae, and carefully cultivated the friendship of Athens. Amynias died B.C. 370, and left by his wife Eurydice three sons, Alexander, Perdiccas, and the famous Philip (Diod 11 89 f, xv 19, 60, Xen *Hell* 1 2)—3 Grandson of Amynias II., was excluded by Philip from the succession on the death of his father Perdiccas III. in B.C. 360. He was put to death in the first year of the reign of Alexander the Great, 336, for a plot against the king's life (Just 11 6, Curt 11 9, 17)—4 A Macedonian officer in Alexander's army, son of Andromenes. He and his brothers were accused of being privy to the conspiracy of Philotas in 330, but were acquitted. Some little time after he was killed at the siege of a village (Arr 11 p 72 f)—5 A Macedonian traitor, son of Antiochus, took refuge at the court of Darius, and became one of the commanders of the Greek mercenaries. He was present at the

battle of Issus (B.C. 333), and afterwards fled to Phoenicia, and having gathered ships went to Egypt, got possession of Pelusium, and was killed in battle against Mazaces, the Persian governor of Memphis (Arr 1 24 f, Curt 11 11, 11 7, Plut *Alex*, Diod xvii 48)—6 A king of Galatia, supported Antony, and fought on his side against Augustus at the battle of Actium (B.C. 31). He fell in an expedition against the town of Homonada or Homona (Strab p 567)—7 A Greek writer of a work entitled *Stathmî* (Σταθμοί), probably an account of the different halting places of Alexander the Great in his Asiatic expedition (Athen 11 p 67 &c)

Amyntor (Ἀμύντωρ), son of Ormenus of Eleon in Thessaly, where Autolycus broke into his house, and father of PHOENIX, whom he cursed on account of unlawful intercourse with his mistress. According to Apollodorus he was a king of Oimenum, and was slain by Heracles, to whom he refused a passage through his dominions, and the hand of his daughter ASTYDAMIA (II 11 434, x 226, Apollod 11 7, 11 13). According to Ovid (*Met* vii 364) he was king of the Dolopes.

Amyrtaeus (Ἀμυρταῖος), an Egyptian, assumed the title of king, and joined Inarus the Libyan in the revolt against the Persians in B.C. 460. They at first defeated the Persians [ACHAEMENES], but were subsequently totally defeated, 455. Amyrtaeus escaped, and maintained himself as king in the marshy districts of Lower Egypt, till about 414, when the Egyptians expelled the Persians, and Amyrtaeus reigned 6 years (Hdt 11 140, 11 15, Thuc 1 110, Diod vi 74)

Amýrus (Ἀμυρος), a river in Thessaly, with a town of the same name upon it, flowing into the lake Boebris; the country around was called the 'Ἀμυρικὸν πεδίον' (Strab 442, Polyb 1 99)

Amýthāon (Ἀμυθάων), son of Cretheus and Tyro, father of Bias and of the seer Melampus, who is hence called *Amýthāōnîus* (Verg *Georg* 11 550). He dwelt at Pylus in Messenia, and is mentioned among those to whom the restoration of the Olympian games was ascribed (Paus v 8, Od xi 268)

Anābon (Ἀνάβων), a district of the Persian province of Aria, S of Aria Proper, containing 1 town, which still exist, Phra (*Ferrah*), Bis (*Beest* or *Bost*), Gam (*Ghoic*), Nu (*Neh*)

Anabūrā (Ἀνάβουρα), a town of Pisidia. It stood NW of Antiocheia and SW of the river Lalandus. Its name seems to have been changed to Neapolis between the times of Strabo and Pliny, or, rather, it was deserted when Neapolis was built near it (Strab p 570, Liv xxxviii 15, Ramsay)

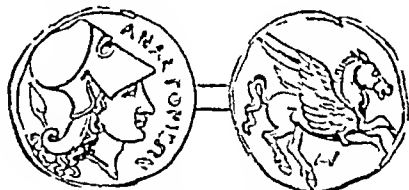
Anāces (Ἀνάκες) [ANAK, No 2]

Anacharsis (Ἀνάχαρσις), a Scythian of princely rank, left his native country to travel in pursuit of knowledge, and came to Athens, about B.C. 694. He became acquainted with Solon, and by his talents and acute observations, and his simplicity of life, he excited general admiration. The fame of his wisdom was such, that he was even reckoned by some among the seven sages. He was killed by his brother Saulius on his return to his native country according to Herodotus, because he was introducing the Greek worship of Cybele, according to Diogenes Laertius, by accident (Hdt 11 76, Diog Laert 1 101, Plut *Sol* 6, *Conviv Sept Sap*, Lucian, *Scythia*, *Anacharsis*, Athen pp 159, 428, 437, 613) Cicero

(*Tusc Disp* v 32) quotes from one of his letters. Those which are ascribed to him are spurious (ed Hercher, 1878, *Epistologr Graec*).

Anacrëon (Ἀνακρέων), a celebrated lyric poet, born at Teos, an Ionian city in Asia Minor. He removed from his native city, with the great body of its inhabitants, to Abdera, in Thrace, when Teos was taken by the Persians (about B.C. 540), but lived chiefly at Samos, under the patronage of Polycrates, in whose praise he wrote many songs. After the death of Polycrates (522), he went to Athens at the invitation of the tyrant Hipparchus, where he became acquainted with Simonides and other poets. He died at the age of 85, choked, as was said, by a grape stone (Plin. vii 5, Val. Max. ix 12, 8), probably about 478. The place of his death is uncertain. The Athenians set up his statue in the Acropolis, as the type of age still constant to the pleasures of youth (Paus. i 25). The universal tradition of antiquity represents Anacreon as a consummate voluptuary, and his poems prove the truth of the tradition. He sings of love and wine with hearty good will, and we see in him the luxury of the Ionian inflamed by the fervour of the poet. The tale that he loved Sappho is very improbable (Hdt. iii 121, Plat. *Charm* p. 157, Hipparch. p. 228, Athen. p. 429, 599, 600, Strab. p. 638). Of his poems only a few genuine fragments have come down to us, and these seem to show him as a poet light and graceful, but without force and passion. He probably followed the Lesbian poets as regards metre and style, but wrote in the Ionic dialect. The collection of love songs and drinking songs which bear his name are of various authorship and dates.—*Editions* by Fischer, Lips. 1793, Bergk, Lips. 1878, Rose, 1876, Weise, Lips. 1878.

Anactorium (Ἀνακτόριον, Ἀνακτόριος), a town in Aetnaia, built by the Cornuthians,



Obv. head of Athena with legend Ἀνακτόριον. rev. Pegasus.

upon a promontory of the same name (near *La Madonna*) at the entrance of the Ambracian gulf. Its inhabitants were removed by Augustus after the battle of Actium (B.C. 31) to Nicopolis.

Anadyōmēnē [ἈΝΑΔΙΟΜΗΝΗ]

Anagnia (Anagninus, *Anagni*), an ancient town of Latium, the chief town of the Hernici, and subsequently both a municipium (having first received the *civitas sine suffragio* as a punishment for disaffection) and a Roman colony (Liv. ix 48, Diod. xv 80, Plin. iii 63). It lay in a very beautiful and fertile country on a hill, at the foot of which the *Via Laviniana* and *Via Praenestina* united (*Comptum Anagninum*). In the neighbourhood Cicero had an estate, *Anagninum* (Cic. *pro Dom.* 30).

Anagyros (Ἀναγυρός, οὐντος Ἀναγυράσιος, Ἀναγυροντόθεν, nr *Vari Ru*), a demus of Attica, belonging to the tribe Eretheis, S. of Athens, near the promontory Zoster (Strab. p. 398, Paus. i 31).

Anaitica (Ἀναϊτική), a district of Armenia, in which the goddess Anaitis was worshipped, also called Aethisene.

Anaitis (Ἀναϊτίς), an Asiatic divinity, whose name is also written *Anaea*, *Anetis*, *Tanais*, or *Nanaca*. Her worship prevailed in Armenia, Cappadocia, Assyria, Persia, &c., and seems to have been a part of the worship, so common among the Asiatics, of the creative powers of nature, both male and female. The Greek writers sometimes identify Anaitis with Artemis, and sometimes with Aphrodite (Strab. pp. 512, 559, 738, 738, Plut. *Isis* 27, Lucull. 24, Paus. iii 16, Ann. Marc. xviii 3, Clem. Alex. p. 43).

Anamari or **-res**, a Gallic people in the plain of the Po, in whose land the Romans founded Placentia (Polyb. ii 32). Possibly, however, we should here read the name as *Ananes* instead of making this people distinct from the following.

Anānes, a Gallic people, W. of the Trebia, between the Po and the Apennines (Polyb. ii 17).

Ananius (Ἀνάσιος), a Greek iambic poet, contemporary with Hipponax, about B.C. 540 (Fragments in Bergk, *Poetæ Lyrici*, ii 1878).

Anāphē (Ἀνάφη, Ἀναφαιός, *Anaphi*, *Nanfi*), a small island in the S. of the Aegean sea, E. of Thera, with a temple of Apollo Aegletes, who was hence called *Anaphēus* (Strab. p. 481, Or. *Met.* vi 461).

Anaphlystus (Ἀνάφλυστος, Ἀναφλύσιο, *Anaphiso*), an Attic demus of the tribe Antiochus on the SW. coast of Attica, opposite the island Eleussa, called after Anaphlystus, son of Poseidon (Hdt. ii 29, Strab. p. 898).

Anapius [ἈΝΑΠΙΟΥΣ]

Anāpus (Ἀνάπος) 1. A river in Aetnaia, flowing into the Achelous (Thuc. ii 82).—2. (*Anapo*), a river in Sicily, flowing into the sea S. of Syracuse through the marshes of Lysimelia (Thuc. vi 96, Theocr. i 68, Or. *Met.* v 416).

Anartes or **-ti**, a people of Dacia, N. of the Thraei (Ctes. *B. G.* vi 25).

Anas (Ἀνας, *Gadiana*), one of the chief rivers of Spain, rises in Celtiberia in the mountains near Laminium, forms the boundary between Lusitania and Bactica, and flows into the ocean by two mouths (now only one) (Strab. p. 139, Plin. iii 1).

Anatolius 1. Bishop of Laodicea, A.D. 270, an Alexandrian by birth, was the author of several mathematical and arithmetical works, of which some fragments have been preserved.—2. An eminent jurist, was a native of Berytus and afterwards P. P. (*praefectus praetorio*) of Illyrium. He died A.D. 361. A work on agriculture, often cited in the Geoponica, and a treatise concerning *Sympathics and Antipathics*, are assigned by many to this Anatolius. The latter work, however, was probably written by Anatolius the philosopher, who was the master of Iamblichus, and to whom Porphyry addressed *Homeric Questions*.—3. Professor of law at Berytus, is mentioned by Justinian among those who were employed in compiling the Digest. He wrote notes on the Digest, and a very concise commentary on Justinian's Code. Both of these works are cited in the Basilica. He perished A.D. 557, in an earthquake at Constantinople, whither he had removed from Berytus.

Anaurus (Ἀναυρός), a river of Thessaly flowing into the Pagasæan gulf, in which Jason lost a sandal (Ap. Rh. i 8, Athen. p. 72).

Anaxarète ('Αναξαρετή), a maiden of Cyprus, remained unmoved by the love of Iphus, who at last, in despair, hanged himself at her door. She looked with indifference at the funeral of the youth, but Venus changed her into a stone statue, which was preserved in the temple of Venus Prospiciens ('Αφροδίτη προπύουσα) at Salamis in Cyprus. Ant. Libanius tells us the same story of a Greek Arsmoe beloved by a Phoenician youth. It may be connected with the approach of the Greek colonists to the worship of Astarte (Ov. *Met.* xiv 698, Ant. Lib. 69).

Anaxibia ('Αναξίβια), daughter of Pleisthenes, sister of Agamemnon, wife of Strophius, and mother of Pylades.

Anaxibius ('Αναξίβιος), the Spartan admiral stationed at Byzantium on the return of the Cyprian Greeks from Asia, B.C. 400. In 389 he succeeded Dercyllidus in the command in the Aegean, but fell in a battle against Iphicrates, near Antandrus in 388 (Xen. *An.* i 1, vi 1, *Hell.* iv 8).

Anaxidamus ('Αναξίδαμος), king of Sparta, son of Zenaidammis, lived to the end of the second Messenian war, B.C. 665 (Paus. iii 7).

Anaxillaus ('Αναξίλαος) or **Anaxilas** ('Αναξίλαος). 1. Tyrant of Rhegium, of Messenian origin, took possession of Zancle in Sicily about B.C. 494, peopled it with fresh inhabitants, and changed its name into Messene. He died in 476 (Hdt. vi 22, vii 165, Thuc. vi 4).—2. Of Byzantium, surrendered Byzantium to the Athenians in B.C. 408.—3. An Athenian comic poet of the middle comedy, contemporary with Plato and Demosthenes. We have a few fragments and the titles of 19 of his comedies (Menell.).—4. A physician and Pythagorean philosopher, born at Larissa, was banished by Augustus from Italy, B.C. 28, on the charge of magic (H. N. c. 138).

Anaximander ('Αναξίμανδρος), of Miletus, was born B.C. 610, and died 547 in his 63th year. He was one of the earliest philosophers of the Ionian school, and the immediate successor of Thales, its first founder. He first used the word ἀρχή to denote the origin of things, or rather the material out of which they were formed: he held that this ἀρχή was the infinite (τὸ ἄπειρον), everlasting, and divine, though not attributing to it a spiritual or intelligent nature; and that it was the substance into which all things were resolved on their dissolution. He was a careful observer of nature, and was distinguished by his astronomical, mathematical, and geographical knowledge. He is said to have introduced the use of the gnomon into Greece.

Anaximenes ('Αναξίμενης). 1. Of Miletus, the third in the series of Ionian philosophers, flourished about B.C. 544, but as he was the teacher of Anaxagoras, B.C. 480, he must have lived to a great age. He considered air to be the first cause of all things, the primary form, as it were, of matter, into which the other elements of the universe were resolvable.—2. Of Lampisacus, accompanied Alexander the Great to Asia (B.C. 334), and wrote a history of Philip of Macedonia, a history of Alexander the Great, and a history of Greece in 12 books, from the earliest mythical ages down to the death of Ippamondas. Of these a few fragments remain. He also enjoyed great reputation as a rhetorician, and is the author of a scientific treatise on rhetoric, the Πηγορικὴ πρὸς Ἀλέξανδρον, usually printed in the works of Aristotle. He was an enemy of Theophrastus,

and published under his name a work calumniating Sparta, Athens, and Thebes, which produced great exasperation against Theophrastus (Paus vi 13, 3, Diod xi 76, 89)

Anazarbus or -a (Ἀναζαρβός or ἡ Ἀναζαρβὺς, Anazarbēnus in *Sarbar* or *Naversa*, Ru), a considerable city of Cilicia Campestris, on the left bank of the river Pyramus, at the foot of a mountain of the same name. Augustus conferred upon it the name of Caesarea (ad Anazarbum), and, on the division of Cilicia into the two provinces of Prima and Secunda, it was made the capital of the latter. It was almost destroyed by earthquakes in the reigns of Justinian and Justin.

Ancaeus (Ἀγκαῖος) 1 Son of the Arcadian Lyeurgus and Creophile or Eurynome, and father of Agapenor. He was one of the Argonauts, and took part in the Calydonian hunt, in which he was killed by the boar (Ap Rh i 161, Paus viii 4, O^x Met viii 391).—2 Son of Poseidon and Astypalaea or Alta, king of the Leleges in Samos, husband of Samia, and father of Perilaus, Enodos, Samos, Alitheres, and Parthenope. His story shows points of resemblance to that of the son of Lyeurgus, for he also is represented as one of the Argonauts but they differ in that the son of Lyeurgus is celebrated for strength, the son of Poseidon is noted for skilful seamanship; he became the helmsman of the ship Argo after the death of Triphlus (Ap Rh i 188, ii 867-900). A well known proverb is said to have originated with this Ancaeus. He had been told by a seer that he would not live to taste the wine of his vineyard, and when he was afterwards on the point of drinking a cup of wine, the growth of his own vineyard, he laughed at the seer, who, however, answered, πολλά μετὰ πλεῖν ὕλικος καὶ χεῖλος ἀκροῦ, 'There is a many a slip between the cup and the lip'. At the same instant Ancaeus was informed that a wild boar was near. He put down his cup, went out against the animal, and was killed by it (Ap Rh i c, Tzetzes and Lycophr 488).

Ancalites, a people of Britain (Caes B G i 21). They are placed by some writers at Henley on Thames, on the Oxfordshire bank.

Q. Ancharius, tribune of the plebs, b c 59, took an active part in opposing the agrarian law of Caesar. He was praetor in 56, and succeeded L. Piso in the province of Macedonia (Cic pro Sest 53, 113, in Pis 36, 89, ad Fam xiii 40).

Anchesmus (Ἀγχεσμός), a hill not far from Athens, with a temple of Zeus, who was hence called *Anchesmus*.

Anchiale and -lus (Ἀγχιδάλη) 1 (*Akhiali*), a town in Thrace on the Black Sea, on the borders of Moesia (Strab p 329, O^x Trist i 9, 36).—2 Also *Anchialos*, an ancient city of Cilicia, W of the Cydnus near the coast said to have been built by Sardanapalus (Strab p 672, Athen p 529, Arrian, ii 5).

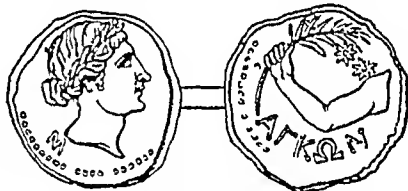
Anchises (Ἀγχίσις), son of Capys and Themis, the daughter of Ilius, king of Dardanus on Mount Ida. As descended by the royal line from Zeus, he is called ἀναξ ἀνδρῶν (see II v 263, xx 216-240). In beauty he equalled the immortal gods, and was beloved by Aphrodite, by whom he became the father of Aeneas, who is hence called *Anchisiades* (Hymn ad Ven 47 seq, Hes Theog 1008). The goddess warned him never to betray the real mother of the child, but as on one occasion he boasted of his intercourse with the goddess, he was struck by a flash of lightning, which according to

some traditions killed, but according to others only blinded or lamed him. Virgil in his *Aeneid* makes Anchises survive the capture of Troy, and Aeneas carries his father on his shoulders from the burning city. He further relates that Anchises died soon after the first arrival of Aeneas in Sicily, and was buried on mount Etna. This tradition seems to have been believed in Sicily, for Anchises had a sanctuary at Eggesta, and the funeral games celebrated in Sicily in his honour continued down to a late period. There is, however, the greatest difference of traditions as to his burial place: it was in Ida, and honoured by herdsmen (Eustath ad II xii 98), in Pallene (Schol ad II vi 459), in Arcadia, where Aeneas was supposed to have settled for a while on his way to Sicily, having landed on the Laconian coast (Paus viii 12, 8), in Epirus (Procop Gothi iv 22), in Sicily (Verg Aen v 760, Hyg Fab 260), in Latium (see Serv ad Aen i 570, iii 711). This variation is accounted for by the variety of legends about the wanderings of Aeneas [see that article].

Anchisia (Ἀγχισία), a mountain in Arcadia, NW of Mantinea, where Anchises is said to have been buried [see above].

Ancon (Λευκοσύνων Ἀγκών), a harbour and town at the mouth of the river Iris in Pontus.

Ancona or **Ancon** (Ἀγκών, Anconitinus *Ancona*), a town in Picenum on the Adriatic sea, lying in a bend of the coast between two promontories, and hence called *Ancon* or an 'elbow'. It was built by the Syracusans, who



Coin of Ancona in Italy.
Obv. head of Aphrodite. rev. bent arm holding a palm branch.

settled there about b c 392, discontented with the rule of the elder Dionysius, and under the Romans, who made it a colony, it became one of the most important seaports of the Adriatic. It possessed an excellent harbour, completed by Trajan, and it carried on an active trade with the opposite coast of Illyricum. The town was celebrated for its temple of Venus and its purple dye: the surrounding country produced good wine and wheat (Strab p 241, Plin ii § 111, Caes B G i 11, Tac Ann iii 9, Juv iv 40, Catull 36, 13). The coin shows Aphrodite as tutelary deity.

Ancorarius Mons, a mountain in Mauretania Caesariensis, S of Caesarea, abounding in citron trees, the wood of which was used by the Romans for furniture (Plin xiii § 95).

Ancōre [NICAEA]

Ancus Marcius, fourth legendary king of Rome, reigned 24 years, b c 640-616, and is said to have been the son of Numa's daughter. Like Numa he embodies the priestly or pontifical institutions of the regal period, but especially has assigned to him those religious ceremonies which belonged to war. He conquered the Latins, took many Latin towns, transported the inhabitants to Rome, and gave them the Aventine to dwell on: these conquered Latins formed the original Plebs. He also founded a colony at Ostia, at the mouth of the Tiber, built a fortress on the Janiculum as a protection

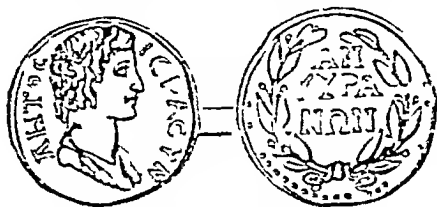
against Etruria, and un'ed it with the city by a bridge across the Tiber, dug the ditch or the Quirites, which was a defence for the open ground between the Caelian and the Palatine, and built a prison. He was succeeded by Tarruntius Priscus. (Liv. i. 52, Dionys. iii. 36, Cic. *de Rep.* ii. 18)

Ancyra (Ἀγκύρα) Ἀγκύρα os, Ancyrinus) (Angora or Inquri), a city of Galatia in Asia Minor, in 39° 56' N lat. It was an important junction of roads both pre-Roman and Roman, especially the roads from Byzantium and Ciliccon to Taurum and Arminio beyond the Halys, and the roads southwards to Cilicia and westwards to Sardis. In the time of Augustus, when Galatia became a Roman province Ancyra was the capital. It was originally the chief city of a Gallic tribe named the Tectosages, who came from the S of France. Under the Roman empire it had the name of Sebaste which in Greek is equivalent to Augusta. In Latin Hence the inhabitants of the district of which it was metropolis were called Σεβαστηιοὶ Τεκτοσάγες, and Ancyra was called Σεβαστή Τεκτοσάγας, to distinguish it from two other Sebastes of Galatia, Taurum and Pessinus. When Augustus recorded the chief events of his life on

Anderitum (Anteritum), a town of the Gabali in Aquitania (Caes. B. G. vii. 75)

Andes 1 See ANDECANI—2 A pagus or township near Mantua, the birthplace of Virgil. Whether it was the name of a single vicus, or village, is not certain, but an old tradition (Dante, *Purg.* xiii. 83) identifies it with *Pistola* on the Mincio, about 3 miles below Mantua. Whether this is correct or not it cannot have been many miles from Mantua, and it is hard to account for the 'xxx milia' in Probus unless he meant to say 30 miles from Cremona.

Andocides (Ἀνδοκίδης) 1 Son of Leogoras, who fought against the Persistratidae (Andoc. *de Myst.* § 106). He was one of the envoys for the truce with Sparta, B.C. 445, and held command with Glaucan at Corcyra B.C. 435 (Andoc. *de Pace*, § 6, Thuc. i. 51)—2 Grandson of the preceding, son of another Leogoras, was the second in date of the Ten Attic Orators. He was born about B.C. 440 (cf. Andoc. *de Red.* § 7, [Lys.] in *Andoc.* § 46). In 415 he was implicated in the charge of mutilating the Hermæ (he does not seem to have been connected with the other charge of profaning the mysteries), and being denounced by Diocleides along with his father and other relations and supposed accomplices (42 in all) was imprisoned. To save these persons he revealed what he knew viz that certain persons previously named by Tencros, and four others, were guilty. He and his relations thus escaped, but as he was regarded as implicated in the impiety the promise of indemnity did not save him from ἀτιμία, which involved his banishment. The truth seems to have been that he admitted belonging to the club at which the mutilation had been proposed, and by the members of which it was carried out, but he himself was ill at the time (so he stated in the speech 15 years afterwards), and took no part in the act. In his exile he traded in timber and supplied the fleet at Samos with oars. Hence when he attempted to live at Athens in 411 he was denounced for supplying the democrats at Samos and driven from Athens. He then despatched corn from Cyprus to Athens, which facilitated his return to Athens in the following year, and it was at this time that he delivered the speech still extant, *On his Return*, in which he petitioned for permission to reside at Athens, but in vain. He was thus driven into exile a third time and went to reside at Elis. In 403 he again returned to Athens upon the overthrow of the tyranny of the Thirty by Thrasybulus, and the proclamation of the general amnesty. He was now allowed to remain quietly at Athens for the next 4 years, but in 399 his enemies accused him of having profaned the mysteries. He defended himself in the oration still extant, *On the Mysteries*, and was acquitted. In 391 he was sent as ambassador to Sparta to conclude a peace, which on his return in 390 he defended unsuccessfully in the extant speech *On the Peace with Lacedaemon*. He seems to have died soon afterwards, perhaps in exile. Besides the three orations already mentioned there is a fourth against Alcibiades, said to have been delivered in 415, which is spurious. Andocides was not a trained rhetorician, and his speeches have not art or grace of style, and are lacking in skill of arrangement, on the other hand, he is unaffected and natural, and has passages of forcible and telling narrative (e.g. *de Myst.* § 43 f, 48 f). It is to his credit that his advice to accept the peace with Lacedaemon was sound statesmanship, though rejected by his country-



Coin of Ancyra in Phrygia
O'r., head of the Senate etc. within were the ΝΕΥΡΑΝΟΝ

bronze tablets at Rome, the citizens of Ancyra had a copy made, which was cut on marble blocks and placed at Ancyra in a temple dedicated to Augustus and Rome. This inscription is called the *Monumentum* (or *Marmor*) *Ancyranum* (Mommien, 1865, C. I. L. i). It has erroneously been supposed that there was another Ancyra in Phrygia, for which Strab. pp. 567, 576, and Ptol. v. 2, 22 have been cited, but the fact is that both these writers sometimes (though not consistently) extend Phrygia so as to include part of Galatia.

Andania (Ἀνδάνια Ἀνδανεύς, Ἀνδάνιος), a town in Messenia, between Megalopolis and Messene, the capital of the kings of the race of the Leleges, abandoned by its inhabitants in the second Messenian war, and from that time a mere village. Pausanias found only ruins. Oechalia is identified by Strabo with Andania, but by Pausanias with Cynasium, one mile distant, where mysteries were celebrated (Sec. OECHALIA, Paus. iv. 33, 6, Strab. pp. 339, 350, Liv. xxxvi. 31).

Andegavi, **Andegavi**, **Andes**, a Gallic people N of the Loire, with a town of the same name, also called Inlomagus, now Angers (Caes. B. G. ii. 35, Tac. *Ann.* vi. 40).

Andeira (α Ἀνδείρα Ἀνδείριος), a city of Mysia, celebrated for its temple of Cybele, sur-named Ἀνδείριος (Plin. v. § 126).

Andematunum [LIGONES]

Anderida, a Roman station in South Britain on the site of Pevensey in Sussex. The district *Anderida* (which is said to be named from a Celtic word *andēd*, meaning uninhabited or 'forest' land) formed a wide tract of the Weald of Kent and Sussex, extending into Hampshire.

men—*Editions Oratores Attici*, Bekker 1823, Baiter 1850 C Müller 1868, text by Teubner, 1871

Andraemon (Ἀνδραίμων) 1 Husband of Gorge, daughter of Oeneus king of Calydon, in Aetolia, whom he succeeded, and father of Thors, who is hence called *Andraemonides* (*Il* ii 638, *Od* xiv 499, Paus i 38, 5)—2 Son of Oxyllus, and husband of Dryope, who was mother of Amphissus by Apollo (*Or Met* ix 368, *Ant Lib* 32)

Andrisus (Ἀνδρίσκος), a man of low origin, who pretended to be a natural son of Perseus, king of Macedonia, was seized by Demetrius, king of Syria, and sent to Rome. He escaped from Rome, assumed the name of Philip, and obtained possession of Macedonia, B.C. 149. He defeated the praetor Juventus, but was conquered by Cneius Metellus, and taken to Rome to adorn the triumph of the latter, 148 (*Voll Pat* i 11, *Flor* ii 14, *Amm Mare* vii 11, 31, *Liv Ep* 49, 50, 52)

Androcles (Ἀνδρόκλῆς), an Athenian demagogue. He was an enemy of Alcibiades, and it was chiefly owing to his exertions that Alcibiades was banished. After this event, Androcles was for a time at the head of the democratical party, but in B.C. 411 he was put to death by the oligarchical government of the Four Hundred (*Thuc* vii 65, *Aristoph Vesp* 1187, *Plut Alc* 19, *Andoc de Myst* 27)

Androclus, the slave of a Roman consular, was sentenced to be exposed to the wild beasts in the circus, but a lion which was let loose upon him, instead of springing upon his victim, exhibited signs of recognition, and began licking him. Upon inquiry it appeared that Androclus had been compelled by the severity of his master, while in Africa, to run away from him. Having one day taken refuge in a cave from the heat of the sun, a lion entered, apparently in great pain, and seeing him, went up to him and held out his paw. Androclus found that a large thorn had pierced it, which he drew out, and the lion was soon able to use his paw again. They lived together for some time in the cave, the lion entering for his benefactor. But at last, tired of this savage life, Androclus left the cave, was apprehended by some soldiers, brought to Rome, and condemned to the wild beasts. He was pardoned, and presented with the lion, which he used to lead about the city (*Gell* i 14, *Sen de Benef* ii 19, *Aelian V H* vii 48)

Andrōgēos (Ἀνδρόγεως), son of Minos and Pasiphae, or Crete, conquered all his opponents in the games of the Panathenaea at Athens. This extraordinary good luck, however, became the cause of his destruction, though the mode of his death is related differently. According to some accounts Aegaeus, fearing his strength, sent him to fight against the Marathonian bull, who killed him, according to others, he was assassinated by his defeated rivals on his road to Thebes, whither he was going to take part in a solemn contest (*Apollod* iii 1, 2, 15, 7, *Paus* i 27, 9). Propertius (ii. 1. 61) speaks of his being recalled to life by Aesculapius. A third account related that he was assassinated by Aegaeus himself (*Diod* i. 60). Minos made war on the Athenians in consequence of the death of his son, and imposed upon them the tribute of seven youths and seven maidens from which they were delivered by Theseus. At Phalerum there was an altar called 'the Altar of the Hero,' which Pausanias (i. 1) states to be really the altar of Androgeos. In the *As of the Cerameus* for the son of Minos,

he is known as Eurycles (Hesych. s.v. ἐπ' Εὐρυκύην ἀγῶνι of Hes. *fr* 106)

Andrōmachē (Ἀνδρομάχη), a daughter of Ection, king of the Cilician Thebes, and one of the noblest female characters in the *Iliad*. Her father and her 7 brothers were slain by Achilles at the taking of Thebes, and her mother, who had purchased her freedom by a large ransom, was killed by Artemis (*Il* vi 411 ff). She was married to Hector, by whom she had a son Scamandrius (Aetianax), and for whom she entertained the most tender love (*cf Il* xii 460, xiv 725). On the taking of Troy her son was hurled from the wall of the city, and she herself fell to the share of Neoptolemus (Pyrrhus), the son of Achilles, who took her to Epirus, and to whom she bore 3 sons, Molossus, Pielus, and Pergamus. She afterwards married Helenus, a brother of Hector who ruled over Chaonia, a part of Epirus, and to whom she bore Cestinus (*Verg Aen* iii 295, *Paus* i 11, *Pind Nem* ii 82, vii 50). In Euripides, *Androm*, she lives until the death of Neoptolemus in Phthia. After the death of Helenus, she followed her son Pergamus to Asia, where an heroism was erected to her.

Andrōmachus (Ἀνδρόμαχος) 1. Ruler of Tauromenium in Sicily about B.C. 344, and father of the historian Timaeus (*Plut Tim* 10, *Diod* xiv 7, 68)—2. Of Crete, physician to the emperor Nero, A.D. 54–68, was the first person on whom the title of *Archater* was conferred, and was celebrated as the inventor of a famous compound medicine and antidote called *Theriacal Andromach*, which retains its place in some foreign Pharmacopoeias to the present day. Andromachus has left the directions for making this mixture in a Greek elegiac poem, consisting of 174 lines, edited by Tiddicus, Tiguri, 1607, and Leincker, Norimb 1754, Kuhn, 1826.

Andrōmēda (Ἀνδρομεδῆ), daughter of the Aethiopian king Cepheus and Cassiopea. [The story belongs also to Phoenicia and is localised at Joppa see Strab pp 43, 759, *Paus* iv 35, 9, *Plin* i § 59]. Her mother boasted that the beauty of her daughter surpassed that of the Nereids, who prevailed on Poseidon to visit the country by an inundation and a sea-monster. The oracle of Ammon promised deliverance if Andromeda was given up to the monster, and Cepheus, obliged to yield to



Andromeda and Perseus (from a Terra cotta)

the wishes of his people, chained Andromeda to a rock. Here she was found and saved by Perseus, who slew the monster and obtained her as his wife. Andromeda had previously been promised to Phineus, and this gave rise to the famous fight of Phineus and Perseus at the wedding, in which the former and all his associates were slain (*Or Met* i 1 seq). After

her death, she was placed among the stars (Apollod ii 4, Hyg *Fab* 64, *Poet Ast* ii 10, *Arat Phaen* 198, *Or Met* iv 662)

Andronicus (Ἀνδρόνικος) 1 **Cyrrhestes**, so called from his native place, Cyrrha, probably lived about B.C. 100, and built the octagonal tower at Athens, called 'the tower of the winds' (Vitruvius i 6, 4, cf. *Dict of Ant* s.v. *Horologium*)—2 **Livius Andronicus**, the earliest Roman poet, was a Greek, probably a native of Tarentum. He was brought to Rome B.C. 275 and became the slave of M. Livius Salinator, by whom he was manumitted, and from whom he received the Roman name Livius. He obtained at Rome a perfect knowledge of the Latin language. He was employed by M. Livius to teach his sons (and perhaps other children), and for the benefit of his pupils translated the *Odyssey* into Saturnian verse (*Cic Brut* 18, 71, *Gell* xviii 9), of which some fragments remain (Wordsworth, *Fr*). He also translated tragedies and a few comedies from the Greek, using in them some of the Greek metres, especially the trochaic. His first play was acted B.C. 240, and he himself was one of the actors (*Liv* vii 2). In B.C. 207 he was appointed by the Pontifex to write a poem on the victory at Sena (*Liv* xxvii 37). He cannot be called an original poet, but he gave the first impulse to Latin literature. From Horace (*Ep* ii 1 69) we learn that his poems, probably the translation of the *Odyssey* in particular, long remained a school-book (Fragments in Duntzer, 1835, Ribbeck, *Scen Rom* 1871, Wordsworth)—3 **Of Rhodes**, a Peripatetic philosopher at Rome, about B.C. 58. He published a new edition of the works of Aristotle and Theophrastus, which formerly belonged to the library of Apellicon, and which were brought to Rome by Sulla with the rest of Apellicon's library in B.C. 84. Tyrannio commenced this task, but apparently did not do much towards it (*Strab* 665, *Gell* ii 5, *ARISTOTELES*). The arrangement which Andronicus made of Aristotle's writings seems to be the one which forms the basis of our present editions. He wrote many commentaries upon the works of Aristotle, but none is extant, for the paraphrase of the *Nicomachean Ethics* ascribed to him was not his work.

Andrōpōlis (Ἀνδρῶν πόλις *Chabur*), a city of Lower Egypt, on the W. bank of the Canopic branch of the Nile, was the capital of the Nomos Andropolites, and, under the Romans, the station of a legion.

Andros (Ἄνδρος *Ἀνδρῖος Andro*), the most northerly and one of the largest islands of the Cyclades, SE. of Euboea, 21 miles long and 8 broad, early attained importance, and colonised Acanthus and Stagira about B.C. 654 (*Thuc* iv 84, 88). It was taken by the Persians in their invasion of Greece, was afterwards subject to the Athenians, at a later time to the Macedonians, and at length to Attalus III., king of Pergamus, on whose death (B.C. 133) it passed with the rest of his dominions to the Romans (*Hdt* viii 111, 121, *Liv* xxxi 45). It was celebrated for its wine, whence the whole island was regarded as sacred to Dionysus (*Dict Ant* s.v. *Theoxenia*). Its chief town, also called Andros, contained a celebrated temple of Dionysus, and a harbour of the name of Gaureleon, and a fort Gaurion.

Andrōtion (Ἀνδρότιων) 1 An Athenian orator, and a contemporary of Demosthenes, against whom the latter delivered an oration, which is still extant—2 The author of an

Atthis, or a work on the history of Attica (*Paus* vi 7, 2, x 8, 1).

Anemōrēā, afterwards **Anemōlēā** (Ἀνεμώρεια, Ἀνεμώλεια), a town on a hill on the borders of Phocis and Delphi (*Il* ii 521, *Strab* p. 428).

Anemūrium (Ἀνεμούριον *Anamur*), a town and promontory at the S. point of Cilicia, opposite to Cyprus.

Angerōna or **Angerōniā**, a Roman goddess respecting whom we have different statements, some representing her as the goddess of silence, others as the goddess of anguish and fear—that is, the goddess who not only produces this state of mind, but also relieves men from it. Her statue stood in the temple of Voluptas, with her mouth bound and sealed up. Hence an ancient surmise that she was a protectress of Rome, keeping in silence a secret name of the city (*Plin* iii § 65). A modern theory is that she was a goddess of the new year, her festival falling at the winter solstice (*C. I. L.* i p. 409), and in this view her name is derived *ab angendo*, i.e. from the turning back of the sun. If so we can only suppose the attitude of silence to denote that none can reveal what the new year will bring. Her festival, called *Angeronalia*, *Divalia*, or *feriae divae Angeronae*, was on Dec. 21 (*Macrobius* i 10, 7, *Varr. L. L.* vi 23, *Plin* i c., *Kal. Praenest*).

Angites (Ἀγγίτης *Anghista*), a river in Macedonia, flowing into the Strymon (*Hdt* vii 113).

Angitia or **Anguitia**, a goddess worshipped by the Marsians and Marrubians, who lived about the shores of the lake Fucinus. Originally an Italian deity, she was later made a sister of Medea, or identified with Medea herself (*Verg. Aen.* vii 759, *Serv. ad loc.*, *Sil. Ital.* viii 500, *Plin* vii 15, xvi 10, *Gell* xvi 11).

Angli or **Anglii**, a German people of the race of the Suevi, on the left bank of the Elbe, afterwards passed over with the Saxons into Britain, which was called after them England [*Saxones*] (*Tac. Germ.* 40, *Ptol.* ii 11).

Angrivarii, a German people dwelling on both sides of the Visurgis (*Weser*), separated from the Cherusci by an agger or mound of earth (*Tac. Ann.* ii 19). They were generally on friendly terms with the Romans, but rebelled in A.D. 16, and were subdued. Towards the end of the first century they extended their territories southwards, and, in conjunction with the Chamavi, took possession of part of the territory of the Bructeri, S. and E. of the Lippe, the Angaria or Eugern of the middle ages (*Tac. Germ.* 34).

Anicētus, a freedman of Nero, and formerly his tutor, was employed by the emperor in the execution of many of his crimes; he was afterwards banished to Sardinia, where he died.

Anicius Gallus [*GALLUS*].

Anigrus (Ἀνίγρος *Mavio Potamo*), a small river in the Triphylia of Elis, the *Minyeius* (Μινυῖος) of Homer (*Il* xi 721), rises in M. Lapithas, and flows into the Ionian sea near Samicum, its waters are sulphurous, and have a disagreeable smell, and its fish are not eatable. This, according to the legend, was caused by the wounded Centaurs bathing in it to wash out the poison from the arrows of Heracles (*Strab.* pp. 344–347, *Paus.* v 5, *Or. Met.* x 281). Near Samicum was a cave sacred to the Nymphs *Anagrides* (Ἀνιγρίδες or Ἀνιγριδές), where persons with cutaneous diseases were cured by the waters of the river.

Anio, anciently **Anien** (hence Gen. *Anicnis Teverone* or *l'Aniene*), in Greek Ἀνίων and

'*Avins*, a river, the most celebrated of the tributaries of the Tiber rises in the mountains of the Hernici near Treba (*Trevi*), flows first NW and then SW through narrow mountain valleys, receives the brook Digentia (*Licenza*) above Tibur, forms at Tibur beautiful waterfalls (hence *praeceps Anio*, Hor *Od* 1 7, 13, cf Strab p 288, Stat *Silv* 1 3 73), and flows, forming the boundary between Latium and the land of the Sabines, into the Tiber, 3 miles above Rome, where the town of Antemnae stood. The water of the Anio was conveyed to Rome by two aqueducts, the *Anio vetus* and *Anio novus* (See *Diet of Ant* s v *Aqueductus*).

Anius ('*Avios*'), son of Apollo (according to others, of Zarex, who afterwards married his mother), and priest of Apollo at Delos. His mother was Rhoio (=pomegranate), daughter of Staphylus (=grapes), and granddaughter of Dionysus. Staphylus, seeing his daughter with child, placed her in a chest and set her adrift. She came to land, as variously stated, in Delos or Euboea, and bore her son Anius. By Dryope he had three daughters, Oeno, Spermo, and Elais, to whom Dionysus gave the power of producing at will any quantity of wine, corn, and oil—whence they were called *Oenotropae*. With these necessaries, being taken to Troy by Palamedes (or by Menelaus), they are said to have supplied the Greeks during the first 9 years of the Trojan war. According to Ovid they were changed into doves to escape from Agamemnon. Roman legends make them and their father entertain Aeneas at Delos. Anius represents the connexion which was imagined between Apollo and Dionysus, and the names of his kindred point the same way (Tzet *ad Lyc* 380, Diod 1 62, Verg *Aen* 11 80, Ov *Met* 111 632, Dionys 1 59).

Anna, Anna Perenna. Anna was daughter of Belus and sister of Dido. After the death of the latter, she fled from Carthage to Italy, where she was kindly received by Aeneas. Here she excited the jealousy of Lavinia, and being warned in a dream by Dido, she fled and threw herself into the river Numicus. Henceforth she was worshipped as the nymph of that river under the name of ANNA PERENNA. [In a mime of Laberius the names are *Anna Perenna*, and in a satire of M. Varro *Anna ac Perenna* Gell 111 28.] There are various other stories respecting the origin of her worship. Ovid relates that she was considered by some as Luna, by others as Themis, by others as Io, daughter of Inachus, by others as the Anna of Bovillae, who supplied the plebs with food when they seceded to the Mons Sacer. Her festival was celebrated on the 15th of March, when plebeian men and women met in couples and feasted and drank, either under extemporised booths or in the open. According to Martial, there had once been a maiden sacrifice. A special place was at the first milestone on the Via Flaminia. The identification of this goddess with Anna, the sister of Dido, is undoubtedly of late origin. Some have regarded her merely as the goddess of flowing waters, others, in view of her legendary reference to Luna, and Io, and Themis, the mother of the Hours, treat her, with greater probability, as the goddess of the year, worshipped in the spring. But the opinion of Usener deserves consideration—that she represents the union of two goddesses (*Anna ac Perenna*), one the goddess of the year in its course, the other of the completed year, and the story of the wooing of Minerva through Anna by Mars is regarded as

a corruption of the myth of Mars and Nerio (Ov *Fast* 111 528–693, Mart 11 64, 16, Macrobi *Sat* 1 12, 6, C I L 1 p 822).

Anna Comnēna, daughter of Alexis I. Comnenus (reigned A.D. 1081–1118), wrote the life of her father Alexis in 15 books, which is one of the most valuable histories of the Byzantine literature — *Editions*. By Possinus, Paris, 1651, Schopen, Bonn, 1839, Reifferscheid, 1878.

Annālis, a cognomen of the Villa gens, first acquired by L. Villius, tribune of the plebs, in B.C. 179, because he introduced a law fixing the year (*annus*) at which it was lawful for a person to be a candidate for the public offices.

M. Anneius, legate of M. Cicero during his government of Cilicia, B.C. 51 (Cic *Fam* 111 55, 57, v 4).

T. Annianus, a Roman poet, lived in the time of Trajan and Hadrian, and wrote Fescennine verses, and also a poem (*Faliscum*) about country life at Falerii (Gell 11 7, Auson *Id* 13).

Anniciēris ('*Avvikepis*'). There were two Cyrenaean philosophers of this name. 1. **A** the elder, ransomed Plato for 20 minae when he was sold as a slave by Dionysius about B.C. 388 (Diog Laert 11 86). — 2. **A** the younger, pupil of Antipater, and contemporary of Hegesias, about B.C. 320–260. He limited the doctrine of pleasure as the only principle so far that he allowed the wise to make sacrifices for friendship, gratitude, and patriotism.

Anniius Cimbri [Cimbri].

Anniius Milo [Milo].

Anser, a poet of the Augustan age, a friend of the triumvir M. Antonius (Cic *Phil* 111 5, 11). As a writer of light and wanton verse he is called *procaez* by Ovid (*Trist* 11 435). There does not seem much ground for the theory of Servius, Donatus, &c., that he is alluded to as *anser* in Verg *Ec* 11 36, and that he was a detractor of Virgil's fame, or for supposing that the line of Propert 11 82, 83, refers to him.

Ansbarii or **Ampsivarii**, a German people, originally dwelt S of the Bructeri, between the sources of the Ems and the Weser, driven out of their country by the Chani in the reign of Nero (A.D. 59), they asked the Romans for permission to settle in the Roman territory between the Rhine and the Yssel, but when their request was refused they wandered into the interior of the country to the Cherusci, and were at length extirpated, according to Tacitus. We find their name, however, among the Franks in the time of Julian (Tac *Ann* 111 55, 56, Amm Marc 11 10).

Antaeōpōlis ('*Ανταῖοπολις* nr *Gau el-Ke bir*), a city of Upper Egypt (the Thebaïs), on the E side of the Nile, but at some distance from the river, was one of the chief seats of the worship of Osiris (Ptol 11 5, 71, Plin 11 49).

Antaeus (*Avraios*), son of Poseidon and Go, a mighty giant and wrestler in Libya. The strangers who came to his country were compelled to wrestle with him, the conquered were slain, and out of their skulls he built a house to Poseidon. He was vanquished by Heracles. According to some accounts he was invincible as long as he remained in contact with his mother earth, therefore Heracles lifted him and strangled him in the air. This seems to be a later addition, for in works of art the older examples show the ordinary wrestling (Antaeus vanquished by being thrown), the lifting, only in later monuments. The tomb of Antaeus (*Antaei collis*), which formed a moderate hill in the shape of a man stretched out at full length,

was snowed near the town of Tingis in Mauretania (Pind *Isthm* iii 70, Plat *Theaet* 169, Apollod ii 5, 11, Hyg *Fab* 31, Ov *Ibis*, 393, Luc *Phars* iv 590, Juv iii 89, Strab p 829)

Antagoras (Ἀνταγόρας), of Rhodes, flourished about B C 270, a friend of Antigonus Gonatas, and a contemporary of Aratus. He wrote an epic poem entitled *Thebais*, and also epigrams, of which specimens are still extant (*Anth Pal*)

Antalcidas (Ἀνταλκίδας), a Spartan, son of Leon, is chiefly known by the treaty concluded with Persia in B C 387, usually called the peace of Antalcidas, since it was the fruit of his diplomacy. According to this treaty all the Greek cities in Asia Minor, together with Clazomenae and Cyprus, were to belong to the Persian king, the Athenians were allowed to retain only Lemnos, Imbros, and Scyros, and all the other Greek cities were to be independent.

Antander (Ἀνταδρος), brother of Agathocles, king of Syracuse, wrote the life of his brother.

Antandrus (Ἀντανδρος Ἀντάνδριος *Antandro*), a city of Great Mysia, on the Adriatic Gulf, at the foot of Mount Ida, an Aeolian colony. Virgil represents Aeneas as touching here after leaving Troy (*Aen* iii 106, Strab p 606, Thuc viii 108, Hdt v 26, vi 42)

Antaradus (Ἀντράδος *Tortosa*), a town on the N border of Phoenicia, opposite the island of Aradus.

Antea or **Antia** (Ἀντεία), daughter of the Lycian king Iobates, wife of Proetus of Argos. She is also called Stheneboea. Respecting her love for Bellerophon, see BELLEROPHONTES.

Antemnae (Antennas, atis), an ancient Sabine town at the junction of the Anio and the Tiber, destroyed by the Romans in the earliest times (Varr *L L* v 28, Verg *Aen* vii 631, Liv i 10, Dionys ii 32, Strab p 230)

Antenor (Ἀντήνωρ) 1 A Trojan, husband of Theano, was one of the wisest among the elders at Troy, and a companion of Priam, he received Menelaus and Ulysses into his house when they came to Troy as ambassadors, and advised his fellow citizens to restore Helen to Menelaus (Il iii 148, 262, vii 347, cf Plat *Symp* 221 c). In post-Homeric story he is a traitor to his country who concerted a plan of delivering the city, and even the palladium, into the hands of the Greeks. Hence on the capture of Troy he was spared by the Greeks (Diod Sic p 5, Dict Cret v 1, 4, 8, Serv *ad Aen* i 246, 651, ii 15, Tzet *Lyc* 339, Paus v 27). His history after this event is related differently. Some writers relate that he founded a new kingdom at Troy, according to others, he embarked with Menelaus and Helen, was carried to Libya, and settled at Cyrene, while a third account states that he went with the Peneti to Thrace, and thence to the western coast of the Adriatic, where the foundation of Patavium and several towns is ascribed to him (Pind *Pyth* v 83, Strab pp 212, 543, 552, Liv i 1, Serv *ad Aen* i 1, ix 264)—2 Son of Euphranor, an Athenian sculptor, made the first bronze statues of Harmodius and Aristogiton, which the Athenians set up in the Ceramicus, B C 509. These statues were carried off to Susa by Xerxes, and their place was supplied by others made either by Callias or by Praxiteles. After the conquest of Persia, Alexander the Great sent the statues back to Athens, where they were again set up in the Ceramicus.

Anteros [Eros]

Antevorta, also called **Porrima** or **Prorsa**, and **Postvorta**, are described either as the two sisters or as companions of the Roman goddess

Carmentis, but originally they were only two attributes of the one goddess Carmentis, the former describing her knowledge of the future, and the latter that of the past, analogous to the two headed Janus (Ov *Fast* i 633, Gell xvi 16, Macrob *Sat* i 7, INDIGITAMENTA)

Anthedon (Ἀνθηδών Ἀνθηδώνιος *Lukisi*?), a town of Boeotia with a harbour, on the coast of the Euboean sea, at the foot of M Messapius, said to have derived its name from a nymph Anthedon, or from Anthedon, son of Glaucus, who was here changed into a god (Ov *Met* vii 232, xiii 905). The inhabitants lived chiefly by fishing (Strab pp 460, 404, 445, Paus ix 22, Il ii 508)

Anthemius, emperor of the West, A D 467–472, was killed on the capture of Rome by Ricimer, who made Olybrius emperor.

Anthemius (Ἀνθεμιός, οὐντος Ἀνθεμοΐσιος), a Macedonian town in Chalcidice (Hdt v 94, Thuc ii 99)

Anthemusia or **Anthemus** (Ἀνθεμουσία), a city of Mesopotamia, SW of Edessa, and a little E of the Euphrates. The surrounding district was called by the same name, but was generally included under that of OSRHOENE.

Anthene (Ἀνθήνη), a place in Cynuria, in the Peloponnese (Thuc v 41, Paus iii 38)

Anthylla (Ἀνθυλλα), a considerable city of Lower Egypt, near the mouth of the Canopic branch of the Nile, below Naucratis, the revenues of which, under the Persians, were assigned to the wife of the satrap of Egypt, to provide her with shoes (Hdt ii 97, Athen p 38)

Antias, Q. Valerius, a Roman annalist, wrote, about B C 90, a history of Rome from the earliest times in more than 70 books (Gell vi 9, 17). He is mentioned by Dionysius among the well-known annalists (i 7, ii 18), but not by Cicero. Livy mentions him more than any other (35 times), and apparently without misgiving in the first decade (cg vii 36, ix 27, 37, 43), but having later the means of comparing him with more trustworthy authorities, such as Polybius, he stigmatises him as the most mendacious of the annalists (xxvi 49, xxx 19, xxxiii 10, xxxviii 23, xxxix 43, cf Gell lc, Oros v 16). He seems to have been reckless in his invention of precise numbers, obviously exaggerated, and of circumstantial details—Fragments by Krause 1833, Roth 1852, Wordsworth 1874

Anticlea (Ἀντίκλεια), daughter of Autolycus, wife of Laertes, and mother of Odysseus, died of grief at the long absence of her son (*Od* xi 85, 152, xv 356), or, according to Hyginus (*Fab* 243), put an end to herself. A story is mentioned by Plutarch (*Q Gr* 43) and Hyginus (*Fab* 201) that before marrying Laertes she lived on intimate terms with Sisyphus, whence Ulysses is called a son of Sisyphus (Soph *Aj* 190, Eur *Iph Aul* 524, *Cycl* 104, Ov *Met* xiii 31)

Anticlide (Ἀντίκλειδης), of Athens, lived after the time of Alexander the Great, and was the author of several works, the most important of which was entitled *Nosti* (Νόστοι), containing an account of the return of the Greeks from their mythical expeditions (Plut *Alex* 46, Athen pp 157, 384, 446)

Anticyra, more anciently **Anticirra** (Ἀντίκυρα, or Ἀντίκυρα Ἀντικυρεΐς, Ἀντικυραΐος) 1 (*Aspra Spitia*), a town in Phocis, with a harbour, on a peninsula on the W side of the Sinus Anticyranus, a bay of the Crissaeon Gulf, called in ancient times Cyparissus. It continued to be a place of importance under the Romans (Strab p 418, Paus x. 3, 36, Gell xvii 13, Liv xxii 18)—2 A town in Thessaly,

on the Spercheus, not far from its mouth (Hdt vii 198, Strab pp 418, 428, 484)—Both towns were celebrated for their hellebore, the chief remedy in antiquity for madness (and, according to Pliny, for epilepsy) It is not to be supposed from Horace *A P* 300 that there was a third place of the name he means that even three, if they existed, would be too few (Hor *Sat* ii 3, 83, 166, Ov *Pont* iv 3, 53, Pers i 16, Juv viii 97, Plut *de Coh Ira*, 13, Plin xvi § 47)

Antigēnes (Ἀντιγένης), a general of Alexander the Great, on whose death he obtained the satrapy of Susiana, and espoused the side of Eumenes On the defeat of the latter in B.C. 316, Antigēnes fell into the hands of his enemy Antigonos, and was burnt alive by him (Plut *Alex* 80, *Eum* 13, Diod xiv 14)

Antigēnidas (Ἀντιγένης), a Theban, a celebrated flute player, and a poet, lived in the time of Alexander the Great

Antigōnē (Ἀντιγόνη), daughter of Oedipus by his mother Jocaste, and sister of Ismeno, and of Eteocles and Polyneices In the tragic story of Oedipus Antigone appears as a noble maiden, with a truly heroic attachment to her father and brothers When Oedipus had blinded himself, and was obliged to quit Thebes, he was accompanied by Antigone, who remained with him till he died in Colonus, and then returned to Thebes After her two brothers had killed each other in battle, and Creon, the king of Thebes, would not allow Polyneices to be buried, Antigone alone defied the tyrant, and buried the body of her brother Creon thereupon ordered her to be shut up in a subterranean cave, where she killed herself Haemon, the son of Creon, who was in love with her, killed himself by her side This is the story of Sophocles In a lost *Antigone* of Euripides Creon is induced (by the intercession of Dionysus) to give her in marriage to Haemon, and she bears a son named Maeon In Hyginus (*Fab* 72) Antigone is delivered by Creon to Haemon to be put to death, but he marries her and lives with her in concealment in a shepherd's hut, where she bears a son When this son is grown up he is recognised in Thebes by Creon as having the mark borne by all the dragon race Hence he discovers that Antigone still lives, and rejects the intercession of Heracles Haemon kills Antigone and then himself The intercession of Heracles seems to be the subject of a vase painting belonging to the fourth century B.C. (see Baumeister) Some have thought that Hyginus is giving the story of Euripides' play, but it does not seem to agree with the slight notices which we possess of that play, and probably reproduces the plot of a later drama It should be observed that the stories followed by the tragedians seem to be of late, probably Attic, origin Homer does not mention Antigone (though he names 'Maeon son of Haemon' in *Il* ii 394) Pindar speaks of burial given to all seven Argive armies (*Ol* vi 15, *Nem* ix 24, cf Paus ix 18, 3) without exception The first notice of burial refused is in Aesch *Th* 1017

Antigōnē and -ia (Ἀντιγόνη, Ἀντιγόνια) 1 (*Tepeleni*), a town in Epirus (Illyricum), at the junction of a tributary with the Aous, and near a narrow pass of the Acroceraunian mountains (Liv xxvii 5, xliii 23)—2 A Macedonian town in Chalcidice—3 See MANTINEA—4 A town on the Orontes in Syria, founded by Antigonus as the capital of his empire B.C. 306, but most of its inhabitants were transferred by Seleucus to ANTIOCHIA, which was built in its

neighbourhood (Strab p 750, Diod xv 47, Dio Cass xl 29, Liban *Antioch* p 349)—5 A town in Bithynia, afterwards Nicæa—6 A town in the Troad [ALYANDRIA, No 2]

Antigōnos (Ἀντιγόνος) 1 King of ASIA, surnamed the One-eyed (Lucian, *Macrobi* 11, Pol v 67), son of Philip of Elimiota, and father of Demetrius Poliorcetes by Stratonice He was one of the generals of Alexander the Great, and in the division of the empire after the death of the latter (B.C. 323), he received the provinces of the Greater Phrygia, Lycia, and Pamphylia (Curt v 25, 2) On the death of the regent Antipater in 319, he aspired to the sovereignty of Asia In 316 he defeated Eumenes and put him to death, after a struggle of nearly 3 years (Nep *Eum*, Plut *Eum*, Diod xiv 43, EUMENIS) From 315 to 311 he carried on war, with varying success, against Seleucus, Ptolemy, Cassander, and Lysimachus By the peace made in 311, Antigonus was allowed to have the government of all Asia, but peace did not last more than a year After the defeat of Ptolemy's fleet in 306, Antigonus assumed the title of king, and his example was followed by Ptolemy, Lysimachus, and Seleucus In the same year Antigonus, hoping to crush Ptolemy, invaded Egypt, but was compelled to retreat His son Demetrius Poliorcetes carried on the war with success against Cassander in Greece, but he was compelled to return to Asia to the assistance of his father, against whom Cassander, Seleucus, Ptolemy, and Lysimachus had formed a fresh confederacy Antigonus and Demetrius were defeated by Lysimachus at the decisive battle of Ipsus in Phrygia, in 301 Antigonus fell in the battle in the 81st year of his age (Diod xv 46-86, Plut *Demetr* 15-30, Just x 2-4)—2 Gonatas, son of Demetrius Poliorcetes, and grandson of the preceding He



Coin of Antigonus Gonatas ob B.C. 239
Obv. head of Poseidon rev. Apollo with bow seated on a prow. Probably refers to a naval success at Cos (Some have called it a coin of the 1st Antigonus referring to his victory at Cyprus B.C. 306)

assumed the title of king of Macedonia after his father's death in Asia, in B.C. 283, but he did not obtain possession of the throne till 277 He defeated an army of the Gauls (part of the reserves left by Brennus) B.C. 276 (Just xxi 2, cf Diog Laert ii 140) He was driven out of his kingdom by Pyrrhus of Epirus in 273, but recovered it in the following year he was again expelled by Alexander, the son of Pyrrhus, and again recovered his dominions After a long war with Athens he besieged and took the city, and placed a Macedonian garrison in it, B.C. 263 He died in 239 He was succeeded by Demetrius II His surname Gonatas is usually derived from Gonnos or Gonni in Thessaly, but some think that the name means having an iron plate protecting the knee (Plut *Demetr* 51, *Pyrrh* 26, Just xxiv 1, xxv 1-3, Polyb xxii 43 f, Lucian, *Macrobi* 11)—3 Deson (so called because he was always about to give but never did), nephew of the preceding,

son of Demetrius of Cyrene, and grandson of Demetrius Poliorcetes. On the death of Demetrius II in B.C. 229, he was left guardian of his son Philip, but he married the widow of Demetrius and became king of Macedonia himself. Aratus, by an unfortunate policy, called in the assistance of Antigonus against Sparta, and put him in possession of the Acrocorinthus. Antigonus defeated Cleomenes at Sellasia in 221 and took Sparta. On his return to Macedonia, he defeated the Illyrians, and died a few days afterwards 220 (Polyb. ii 151, Just. xxviii 3, Plut. *17c* *Cleom.*).—4 King of Judaea, son of Aristobulus II, was placed on the throne by the Parthians in B.C. 40, but was taken prisoner by Sosius the lieutenant of Antony, and was put to death by the latter in 17 (Dio Cass. xlix 22, Jos. B. J. i 13).—5 Of Carystus, lived at Alexandria about B.C. 250, and wrote a work still extant entitled *His'oriae Mirabiles* which is only of value from its preserving extracts from other and better works.—*I. Antiochus*. By J. Beckmann, Lips. 1791, by Westermann in his *Paradoxeographi*, Brun. 1839, Keller, 1877.

Antilibanus (Ἀντιλίβανος) *Jebel es Sherih* or *Antil Libani*, a mountain on the confine of Palestine, Phoenicia, and Syria parallel to Libanus (*Libani*), which it exceeds in height. Its highest summit is N. Hermon (also *Jebel es Sherih*) (Strab. p. 751, Ptol. v 16).

Antiochus (Ἀντίοχος) son of Nestor and Anaxibia or Euridice (*Od.* iii 472), accompanied his father to Troy and distinguished himself by his bravery. He was a favourite of Zeus and of Achilles (*Il.* xviii 16 xxiii 607). He was slain before Troy by Memnon the Lethian, according to Pindar he had come to help his father who was hard pressed by Memnon and saved him at the cost of his own life (*Ol.* iii 111 i 154, Pind. *Pan.* vi 28, cf. *Non. Leont.* i 14) and was buried by the side of his friends Achilles and Patroclus (*Od.* xxi 72), and with them received honours of sacrifice in after times (Strab. p. 696). The grief of his father and of the whole army at his death is mentioned in Soph. *Phil.* 424, Hor. *Od.* ii 9, 13. Q. Silius in 516.

Antimachus (Ἀντίμαχος) 1 A Trojan persuaded his countrymen not to surrender Helen to the Greeks. He had three sons, two of whom were put to death by Menelaus (*Il.* xi 125 128).—2 Of Caria or Colophon, a Greek epic and elegiac poet, was probably a native of Chares, but was called a Colophonian because Chares belonged to Colophon (*Chares poeta* *Ox. Trist.* i 61). He flourished towards the end of the Peloponnesian war. His chief work was an epic poem of great length called *Tlebas* (Θυβας). Antimachus was one of the forerunners of the poets of the Alexandrine school, who wrote more for the learned than for the public at large. Though he seems to have been little regarded by writers near to his time, the Alexandrine grammarians added to him the second place among the epic poets, and the emperor Hadrian preferred his works even to those of Homer (Dio Cass. lix 4). He also wrote a celebrated elegiac poem called *Lygia*—which was the name of his wife or mistress—as well as other works. There was likewise a tradition that he made a recension of the text of the Homeric poems, from which also he seems to have borrowed.—*Fragmenta* by Schellenberg, 1766, Bergl., 1866.

Antiochopolis (Ἀντιόχου πόλις or Ἀντιόχεια *Jnsench, Ru.*) a splendid city, built by Hadrian, in memory of his favourite Antiochus, on the L.

bank of the Nile, upon the site of the ancient Bessa, in Middle Egypt (Heptanomis). It was the capital of the Nomos Antiochites, and had an oracle of the goddess Bessa (Ptol. iv 5, 61, Paus. viii 9, Dio Cass. lix 11).

Antinōus (Ἀντίνοος) 1 Son of Euphrosyne of Ithaca, and one of the suitors of Penelope, was slain by Ulysses.—2 A youth of extraordinary beauty, born at Claudionopolis in Bithynia, was the favourite of the emperor Hadrian, and his companion in his journeys. He was drowned in the Nile, A.D. 122. This, as seems probable, was an act of suicide from melancholy, though some regarded it as caused by a superstition that the sacrifice of his life would avert evil from the emperor. The grief of the emperor knew no bounds. He enrolled Antinōus amongst the gods, caused a temple to be erected to him at Mantinea, and founded the city of ANTINOÖPOLIS in honour of him. Festivals in his honour were celebrated in Bithynia and at Athens, Argos, and Mantinea. A large number of works



Antiochus (from a bust in the Villa Albani)

of art of all kinds were executed in his honour, and many of them are still extant (Dio Cass. lix 11, Sponh. *Had.* 11, Paus. viii 9 4).

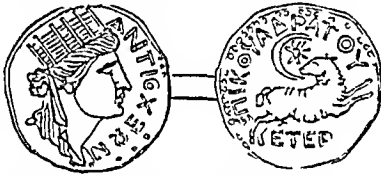
Antiochia and -ia (Ἀντιόχεια *Ἀντιόχεις* and *ὁχείος*, fem. *Ἀντιόχης* and *ὁχέισσα*, Antiochians), the name of several cities of Asia, 16 of which are said to have been built by Seleucus I. Nicator, and named in honour of his father Antiochus. 1 A Epidaphnes, or ad Daphnem, or ad Orontem (Ἀντιόχεια ὁρὸντι *Antakia*, *Pu.*), the capital of the Greek kingdom of Syria, and long the chief city of Asia and perhaps of the world, stood on the left bank of the Orontes, about 20 miles (geog.) from the sea, in a beautiful valley, about 10 miles long and 5 or 6 broad, enclosed by the ranges of Amanus on the NW and Casius on the SE. It was built by Seleucus Nicator, about B.C. 300, and peopled chiefly from the neighbouring city of ANTIOCHIA. It flourished so rapidly as soon to need enlargement, and other additions were again made to it by Seleucus II. Callinicus (about B.C. 210), and Antiochus IV. Epiphanes (about B.C. 170). Hence it obtained the name of Tetrapolis (τετραπόλις, i.e. *4 cities*). It had a considerable commerce, the Orontes being navigable up to the city, and the high road between Asia and Europe passing through it. Under the Romans

it was metropolis of the province and the residence of the proconsuls of Syria, it was favoured and visited by emperors, and was made



Genius of Antioch

accolonia with the Jus Italicum by Antoninus Pius. Though far inferior to Alexandria as a seat of learning, yet it derived some distinction in this respect from the teaching of Libanius and other sophists, and its eminence in art is attested by the beautiful gems and medals still found among its ruins. The annexed figure, representing the *Genius of Antioch*, was the work of Eutychides of Sicyon, a pupil of Lysippus. It represents Antioch as a female figure, seated on the rock Silpius and crowned with towers, with ears of corn in her hand, and with the river Orontes at her feet. This figure appears constantly on the later coins of Antioch—Antioch was de-



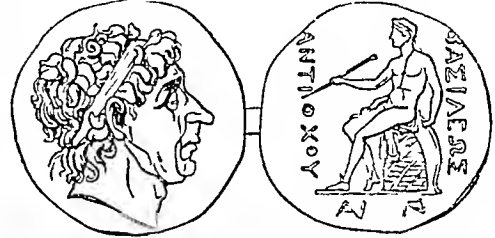
Coin of Antioch

Obv. head of city rev. ram running to right, above crescent and star and magistrate's name date 10 = B C 60

stroyed by the Persian king Chosroes (A.D. 540), but rebuilt by Justinian, who gave it the name of Thēūpolis (Θεοῦπόλις). The ancient walls, which still surround the insignificant modern town, are probably those built by Justinian. The name of Antiochia was also given to the surrounding district, i.e. the NW part of Syria, which bordered upon Cilicia (Strab. pp. 749-751, Tac. Hist. ii. 80, Procop. B. P. ii. 8, Liban. p. 321)—2 A ad Maeandrum ('Α πρὸς Μαίανδρον) nr Yenisehr, Ru) a city of Caria, on the Maeander, built by Antiochus I Soter on the site of the old city of Pythopolis (Strab. p. 630)—3 A Pisidiaei ad Pisidiam ('Α Πισιδίαι or πρὸς Πισιδίαν), a considerable city on the borders of Phrygia Paroreios and Pisidia, built by colonists from Magnesia, declared a free city by the Romans after their victory over Antiochus the Great (B.C. 189) made a colony under Augustus, and called Caesarea. It was celebrated for the worship and the great temple of Men Ascaenus (the Phrygian Moon god), which the Romans suppressed. Its remains are still considerable, denoting a strong fortress of the Hellenistic type. It is thought that a semicircular rock cutting marks the Phrygian temple (Strab. p. 577)—4 A Margiāna ('Α Μαργιανή Meru Shah Jehan?), a city in the Persian province of Margiana, on the river Margus, founded by Alexander, and at first called Alexandria, de-

stroyed by the barbarians, rebuilt by Antiochus I Soter, and called Antiochia. It was beautifully situated, and was surrounded by a wall 70 stadia (about 8 miles) in circuit. Among the less important cities of the name were (5) A ad Taurum in Commagene, thus according to some is the modern *Marash*, which others with greater probability make the site of GERMANICIA, (6) A ad Cragum, and (7) A ad Pyramum, in Cilicia. The following Antiochs are better known by other names: A ad Saram [ADANA], A Characenes [CHARAX], A Callirhoe [EDESSA], A ad Hippum [GADARA], A Mygdoniae [NISIBIS], in Cilicia [TARSUS], in Caria or Lydia [TRALLES].

Antiochus ('Αντίοχος) I *Kings of Syria*
1 Soter (reigned B.C. 280-261), was the son of Seleucus Nicator, the founder of the Syrian

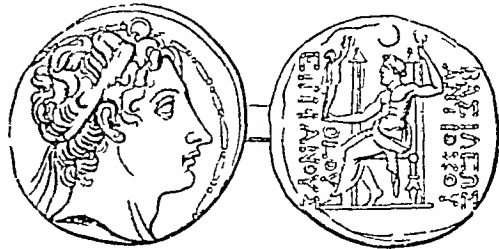


Coin of Antiochus I Soter King of Syria, B.C. 280-261
Rev. Apollo seated on the Omphalos, a bow in his left hand and an arrow in his right

kingdom of the Seleucidae. He married his stepmother Stratonice, whom his father surrendered to him on the representation of the physician that it would restore him to health. He succeeded his father B.C. 280. He gained his surname from successful contest against the Gauls, but eventually fell in battle against them B.C. 261 (Just. xvii. 2, Plat. Demetr. 38, 39, Appian, Syr. 59-65)—2 Theos (B.C. 261-246), son and successor of No. 1. The Milesians gave him the surname of *Theos*, because he delivered them from their tyrant, Timarchus. He carried on war with Ptolemy Philadelphus, king of Egypt, which was brought to a close by his putting away his wife Laodice, and marrying Berenice, the daughter of Ptolemy. After the death of Ptolemy, he recalled Laodice, but, in revenge for the insult she had received, she caused Antiochus and Berenice to be murdered. During the reign of Antiochus, Arsaces founded the Parthian empire (250) and Theodotus established an independent kingdom at Bactria. He was succeeded by his son Seleucus Callinicus. His younger son Antiochus Hierax also assumed the crown, and carried on war some years with his brother [SELEUCUS II] (Just. xxvii. 1, Val. Max. iv. 14, Athen. p. 45)—3 The Great (B.C. 223-187), second son of Seleucus Callinicus, succeeded to the throne on the death of his brother Seleucus Ceraunus, when he was only in his 16th year. After defeating (220) Molon, satrap of Media, and his brother Alexander, satrap of Persis, who had attempted to make themselves independent, he carried on war against Ptolemy Philopator, king of Egypt, in order to obtain Coele Syria, Phoenicia, and Palestine, but was obliged to cede these provinces to Ptolemy, in consequence of his defeat at the battle of Raphia near Gaza, in 217 (Polyb. v. 82, Just. xxi. 1). He next marched against Achæus, who had revolted in Asia Minor, and whom he put to death, when he fell into his hands in 214 [ACHÆUS]. Shortly after this he was engaged for 7 years (212-205) in an attempt to regain

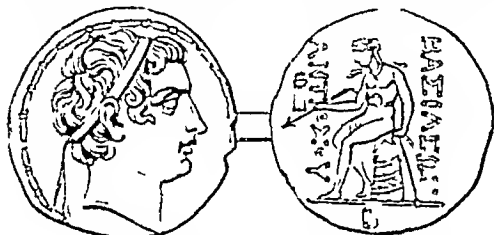
the E provinces of Asia, which had revolted during the reign of Antiochus II, but though he met with great success, he found it hopeless to effect the subjugation of the Parthian and Bactrian kingdoms, and accordingly concluded a peace with them (Polyb x 27). In 205 he renewed his war against Egypt with more success, and in 198 conquered Palestine and Coele Syria, which he afterwards gave as a dowry with his daughter Cleopatra upon her marriage with Ptolemy Epiphanes. In 196 he crossed over into Europe, and took possession of the Thracian Chersonese. This brought him into contact with the Romans, who commanded him to restore the Chersonese to the Macedonian king, but he refused to comply with their demand, in which resolution he was strengthened by Hannibal, who arrived at his court in 195. Hannibal urged him to invade Italy without loss of time, but Antiochus did not follow his advice, and it was not till 192 that he crossed over into Greece, at the request of the Aetolian League, of which he was named general (Polyb xxiii 32, xx 1, Liv xxxiv 60, xxxv 45). In 191 he was defeated by the Romans at Thermopylae, and compelled to return to Asia. His fleet was also vanquished in two engagements. In 190 he was again defeated

Epiphanes ("the madman") in parody of *Epiphanes* (Polyb xvi 10)—5 Eupator (B.C. 164-162), son and successor of Epiphanes, was nine years old at his father's death, and reigned under the guardianship of Lysias. He was de-throned and put to death by Demetrius Soter,



Coin of Antiochus IV Epiphanes King of Syria B.C. 175-164
Rev. Zeus holding Victory

the son of Seleucus Philopator, who had hitherto lived at Rome as a hostage (Polyb xxi 12, Just xxxiv 8)—6 Theos or Dionysus Epiphanes, son of Alexander Balas. He was brought forward as a claimant to the crown in 144, against Demetrius Nicator by Tryphon, but he was murdered by the latter, who ascended the throne himself in 142 (Just



Coin of Antiochus III the Great King of Syria B.C. 223-187
(Rev. as above)

by the Romans under L. Scipio, at Mount Sipylus, near Magnesia, and compelled to sue for peace, which was granted in 188, on condition of his ceding all his domains E of Mount Taurus, paying 15,000 Euboeic talents within 12 years, giving up his elephants and ships of war, and surrendering the Roman enemies, but he allowed Hannibal to escape. In order to raise the money to pay the Romans, he attacked a wealthy temple in Elymais, but was killed by the people of the place (187). He was succeeded by his son Seleucus Philopator (Liv xxxv 25-44, Polyb xvi 9-20, Just xxv 2, Diod xix 18)—4 Epiphanes (B.C. 175-164), son of Antiochus III, was given as a hostage to the Romans in 188, and was released from captivity in 175 through his brother Seleucus Philopator, whom he succeeded in the same year. He carried on war against Egypt from 171 to 168 with great success, in order to obtain Coele Syria and Palestine, which had been given as a dowry with his sister, and he was preparing to lay siege to Alexandria in 168, when the Romans compelled him to retire. He endeavoured to root out the Jewish religion and to introduce the worship of the Greek divinities, but this attempt led to a rising of the Jewish people, under Mattathias and his heroic sons the Maccabees, which Antiochus was unable to put down. He died, B.C. 168, in the course of an unsuccessful campaign, at Tabae in Persia in a state of raving madness, which the Jews and Greeks equally attributed to his sacrilegious crimes (Liv xli-xlv, Polyb xxi-xxv, Just xxi 8, Joseph *Ant. ju* 5). His subjects gave him the name of



Coin of Antiochus VI Theos or Dionysus King of Syria
B.C. 144-142

Obv. Antiochus with diadem and the rayed crown which passed from Ptolemy Euergetes to the Seleucidae rev. the Dioscuri whom some interpret as symbolising the divided power of Antiochus and Tryphon, part of whose name appears as ΤΡΩ

xxv 1)—7 Sidetes (B.C. 187-128), so called from Side in Pamphylia, where he was brought up, younger son of Demetrius Soter, de-throned Tryphon. He married Cleopatra, wife of his elder brother Demetrius Nicator, who was a prisoner with the Parthians. He carried on war against the Parthians, at first with success, but was afterwards defeated and slain in battle in 128 (Just xxxviii 10, Athen 449, 540)—8 Grypus, or Hook-nosed (B.C. 125-96), second son of Demetrius Nicator and Cleopatra. He was placed upon the throne in 125 by his mother Cleopatra, who put to death his eldest brother Seleucus, because she wished to have the power in her own hands. He poisoned his mother in 120, and subsequently carried on war for some years with his half brother A. IX. Cyzicenus. At length, in 112, the two brothers agreed to share the kingdom between them, A. Cyzicenus having Coele Syria and Phoenicia, and A. Grypus the remainder of the provinces. Grypus was assassinated in 96 (Just xxxix 1-3, Liv *Ep* 60, Athen p. 540)—9 Cyzicenus, from Cyzicus, where he was brought up, son of A. VII. Sidetes and Cleopatra, reigned over Coele Syria and Phoenicia from 112 to 96, but fell in battle in 95 against Seleucus Epiphanes, son of A. VIII. Grypus (Appian, *Syr* 69)—10 Eusebes, son of A. IX. Cyzicenus, defeated Seleucus Epiphanes, who had slain his father in battle, and maintained the throne against the brothers of Seleucus. He succeeded his father

Antiochus IX in 95. (Appian, *Syr* 69, Diod xxxiv. 38)—11 Epiphanes, son of A VIII Grypus and brother of Seleucus Epiphanes, carried on war against A X Ensebes, but was defeated by the latter, and drowned in the river Orontes (Appian, *lc*, Diod *lc*)—12 Dionysus, brother of No 11, held the crown for a short time, but fell in battle against Aretas, king of the Arabians. The Syrians, worn out with the civil broils of the Seleucidae, offered the kingdom to Tigranes, king of Armenia, who united Syria to his own dominions in 83, and held it till his defeat by the Romans in 69 (Joseph *Ant* xiii 15)—13 Asiaticus, son of A X Eusebes and Selene (or Cleopatra) daughter of Ptolemy Physcon, became king of Syria on the defeat of Tigranes by Lucullus in 69, but he was deprived of it in 65 by Pompey, who reduced Syria to a Roman province. In this year the Seleucidae ceased to reign (Appian, *Syr* 49, 70, Cic *Verr* iv 27, 61 ff)

II *Kings of Commagene*

1 Son of Mithridates I Callinicus, the step son of Antiochus Epiphanes (above, No 11). Made an alliance with the Romans, about B C 64. He assisted Pompey with troops in 49, had friendly communications with Cicero, then proconsul of Cilicia, was attacked by Antony in 38. He was succeeded by Mithridates II about 81 (Dio Cass xxxv 2, xlix 20, Appian, *Mithr* 106, Cic *Fam* v 1, 2, Cass *B C* in 5)—2 Succeeded Mithridates II, and was put to death at Rome by Augustus in 29 (Dio Cass li 48)—3 Succeeded No 2, and died in A D 17. Upon his death, Commagene became a Roman province, and remained so till A D 38 (Tac *Ann* ii 42, 56)—4 Surnamed EPIPHANES MAGNUS son of Antiochus III received his paternal dominion from Caligula in A D 38. He was subsequently deposed by Caligula, but regained his kingdom on the accession of Claudius in 41. He was a faithful ally of the Romans, and assisted them in their wars against the Parthians under Nero, and against the Jews under Vespasian. At length in 72, he was accused of conspiring with the Parthians against the Romans, was deprived of his kingdom, and retired to Lacedaemon, where he passed the remainder of his life. His sons Epiphanes and Callinicus lived at Rome (Dio Cass lix 8, lx 8, Joseph *Ant* xix 9, *B J* v 11, vii 7, Tac *Ann* vii 7)

III *Literary*

1 Of Aegae in Cilicia, a sophist, or, as he himself pretended to be, a Cynic philosopher. He flourished about A D 200, during the reign of Severus and Caracalla. During the war of Caracalla against the Parthians, he deserted to the Parthians together with Tridates. He was one of the most distinguished rhetoricians of his time, and also acquired some reputation as a writer.—2 Of Ascalon, the founder of the fifth Academy, was a friend of Lucullus and the teacher of Cicero during his studies at Athens (B C 79), but he had a school at Alexandria also, as well as in Syria, where he seems to have ended his life (B C 68). His principal teacher was Philo, who succeeded Plato, Arcesilas, and Carneades, as the founder of the fourth Academy. He is, however, better known as the adversary than the disciple of Philo, and Cicero mentions a treatise called *Sosus*, written by him against his master, in which he refutes the scepticism of the Academics (*Acad* iv 4, 11). He was in his own philosophy an

Eclectic, seeking a middle course between Zeno, Aristotle, and Plato. He made truth rest upon authority whenever he could find points agreed upon by these philosophers, and laboured to show that they differed in expression rather than in essentials (Cic *Acad* ii 18, 13, &c., *de Fin* v 25, *Tusc* v 8)—3 Of Syracuse, a Greek historian, lived about B C 423, and wrote a history of Sicily in 9 books from the mythical Sicilian king Cocalus to his own date, to which it is not improbable that Thucydides was to some extent indebted in the beginning of book vi. He wrote also a history of the Greek colonies in Italy (Diod xii 71, Dionys. i 12, a few fragments in C Muller's *Frag Hist Graec*)

Antiópē (Ἀντιόπη) 1 Daughter of Nycteus and Polyxo, or of the river god Asopus in Boeotia, became by Zeus the mother of Amphion and Zethus. Dionysus threw her into a state of madness on account of the vengeance which her sons had taken on Dirce [Ἀμφίον]. In this condition she wandered through Greece, until Phoebus, the grandson of Sisyphus, cured and married her.—2 An Amazon, sister of Hippolyte, wife of Theseus, and mother of Hippolytus [THESEUS]

Antipater (Ἀντίπατρος) 1 The Macedonian, an officer greatly trusted by Philip and Alexander the Great, was left by the latter regent in Macedonia when he crossed over into Asia in B C 334. In this office he quelled the Thracians on one hand, and on the other suppressed the Spartan rising by a victory at Megalopolis (B C 330). In consequence of dissensions between Olympias and Antipater, the latter was summoned to Asia in 324 and Craterus appointed to the regency of Macedonia, but the death of Alexander in the following year prevented these arrangements from taking effect. Antipater now obtained Macedonia again, and in conjunction with Craterus, who was associated with him in the government, carried on war against the Greeks, who endeavoured to establish their independence. This war, usually called the Lamian war, from Lamia, where Antipater was besieged in 323, was terminated by Antipater's victory over the confederates at Crannon in 322. This was followed by the submission of Athens and the death of DEMOSTHENES. In 321 Antipater crossed over into Asia in order to oppose Perdiccas, but the murder of PERDICCAS in Egypt put an end to this war, and left Antipater supreme regent. Antipater died in 319, after appointing Polyperchon regent, and his own son CASSANDER to a subordinate position (Diod xvii, xviii, Just xiii 4-6)—2 Grandson of the preceding, and second son of Cassander and Thessalonica. After the death of his elder brother Philip IV (B C 295), great dissensions ensued between Antipater and his younger brother Alexander, for the kingdom of Macedonia. Antipater, beholding that Alexander was favoured by his mother, put her to death. The younger brother upon this applied for aid at once to Pyrrhus of Epirus and Demetrius Poliorcetes. The remaining history is related differently but so much is certain, that both Antipater and Alexander were subsequently put to death—Alexander by Demetrius and Antipater by Lysimachus (Just xvi 1, 2, Plut *Demetr*), and that Demetrius became king of Macedonia.—3 Father of Herod the Great, son of a noble Idumean of the same name, espoused the cause of Hyrcanus against his brother Aristobulus. He ingratiated himself with the Romans, and

in B C 47 was appointed by Caesar procurator of Judaea, which appointment he held till his death in 43, when he was carried off by poison which Malchus, whose life he had twice saved, bribed the cup bearer of Hyrcanus to administer to him (*Jos Ant* xiv 9, *B J* i 10)—4 Eldest son of Herod the Great by his first wife, Doris, brought about the death of his two half brothers, Alexander and Aristobulus, in B C 6, but was himself condemned as guilty of a conspiracy against his father's life, and was executed five days before Herod's death (*Jos Ant* xvii 1, *B J* i 28)—5 Of Tarsus, a Stoic philosopher, the successor of Diogenes in the chair at Athens, and the teacher of Panaetius, about B C 144 (*Cic Off* iii 12, 50, *Div* i 3, 6)—6 Of Tyre, a Stoic philosopher, died shortly before B C 45, and wrote a work on Duties (*de Officiis*) (*Cic Off* ii 24)—7 Of Cyrene, a pupil and follower of Aristippus (*Diog Laert* ii 96, *Cic Tusc* v 38, 112)—8 Of Sidon, the author of several epigrams in the Greek Anthology, flourished about B C 108–100, and lived to a great age—9 Of Thessalonica, the author of several epigrams in the Greek Anthology, lived in the latter part of the reign of Augustus

Antipater, L Caelius, a Roman jurist and historian, and a contemporary of C Gracchus (B C 123), and L Crassus, the orator, wrote *Annales*, which were epitomised by Brutus, and which contained a valuable account of the second Punic war. He seems to have been honest and trustworthy, but too prone to rhetorical ornament (*Cic Div* i 24, 49, *ad Att* xiii 8, *Liv* xxi 46, xxii 27)

Antipatria (Ἀντιπάτρια *Berat*?), a town in Ilyricum on the borders of Macedonia, on the left bank of the Apsus (*Liv* xxi 27)

Antiphānes (Ἀντιφάνης) 1 A comic poet, next to Alovix the most important, of the middle Attic comedy, born about B C 404, and died 330. He wrote 365, or at the least 260 plays (titles of 150 remain), which were distinguished by elegance of language. Probably many were recited, but not produced on the stage (Fragments in Meineke)—2 Of Berga in Thrace, a Greek writer on marvellous and incredible things (*Strab* pp 47, 102, 104, *Polyb* xxxiii 12)—3 An epigrammatic poet, several of whose epigrams are still extant in the Greek Anthology, lived about the reign of Augustus

Antiphātes (Ἀντιφάτης), king of the mythical Laestrygonians in Sicily, represented as giants and cannibals. They destroyed 11 of the ships of Ulysses, who escaped with only one vessel (*Od* x 80, *Ov Met* v 233, *Juv* xiv 20)

Antiphellus (Ἀντιφελλος *Antiphilo*), a town on the coast of Lycia, between Patara and Aperlae, originally the port of PHELLUS (*Strab* p 660)

Antiphēmus (Ἀντίφημος), the Rhodian, founder of Gola, in Sicily, B C 690

Antiphilus (Ἀντίφιλος) 1 Of Byzantium, an epigrammatic poet, author of several excellent epigrams in the Greek Anthology, was a contemporary of the emperor Nero—2 Of Egypt, a distinguished painter, the rival of Apelles, painted for Philip and Alexander the Great (*Quint* xii 10, *Phn* xxv § 114, 138)

Antiphon (Ἀντιφῶν) 1 The most ancient of the 10 orators in the Alexandrine canon, was a son of Sophilus the Sophist, and born at Rhamnus in Attica, in B C 480. He belonged to the oligarchical party at Athens, and took an active part in the establishment of the government of the Four Hundred (B C 411), after the

overthrow of which he was brought to trial, condemned, and put to death. The oratorical powers of Antiphon are highly praised by the ancients. He introduced great improvements in public speaking, and was the first who laid down theoretical laws for practical eloquence, he opened a school in which he taught rhetoric, and the historian Thucydides is said to have been one of his pupils. The orations which he composed were written for others, and the only time that he spoke in public himself was when he was accused and condemned to death. This speech, which was considered in antiquity a masterpiece of eloquence, is now lost (*Thuc* viii 68, *Cic Brut* 12). We still possess 15 orations of Antiphon, 3 of which were written by him for others, and the remaining 12 as specimens for his school, or exercises on fictitious cases of trials for homicide. They are printed in the collections of the Attic orators, and separately, edited by Baier and Sauppe, Zurich, 1838, C Muller, 1868—2 A tragic poet, whom many writers confound with the Attic orator, lived at Syracuse, at the court of the elder Dionysius, by whom he was put to death (*Arist Rhet* ii 6)—3 Of Athens, a sophist and an epic poet, wrote a work on the interpretation of dreams, referred to by Cicero and others. He is the same person as Antiphon an opponent of Socrates (*Xen Mem* i 6)

Antiphus (Ἀντίφος) 1 Son of Priam and Hecuba, slain by Agamemnon (*Il* iv 489, xi 101)—2 Son of Thessalus, and one of the Greek heroes at Troy (*Il* ii 676)

Antipolis (Ἀντίπολις *Antibes*, pronounced by the inhabitants *Antiboul*), a town in Gallia Narbonensis on the coast, in the territory of the Deciates, a few miles W of Nicea, was founded by Massilia, and received *Jus Latinum* after B C 46, the *muria*, or salt pickle made of fish, prepared at this town, was very celebrated (*Strab* pp 180, 184, *Tac Hist* ii 15, *Mart* xiii 103)

Antirrhium (Ἀντίρριον *Castello di Romania*), a promontory on the borders of Aetolia and Locris, opposite Rhium (*Castello di Morea*) in Achaia, with which it formed the narrow entrance of the Corinthian gulf, the straits are sometimes called the *Little Dardanelles*

Antissa (Ἀντίσσα *Antissaia* *Kalas Limneonas*), a town in Lesbos with a harbour, on the W coast between Methymna and the promontory Sigrium, was originally on a small island opposite Lesbos, which was afterwards united with Lesbos (*Phn* ii § 204, *Ov Met* v 287). It joined Mitylene in the revolt (*Thuc* iii 18, 28). It was destroyed by the Romans, B C 168, and its inhabitants removed to Methymna, because they had assisted Antiochus (*Strab* p 618, *Liv* xli 31)

Antisthenes (Ἀντισθένης) 1 An Athenian, founder of the sect of the Cynic philosophers. His mother was a Thracian. In his youth he fought at Tanagra (B C 426), and was a disciple first of Gorgias, and then of Socrates, whom he never quitted, and at whose death he was present. He died at Athens, at the age of 70. Among his pupils were Cteates of Thebes and Diogenes of Sinope. He taught in the Cynosarges, a gymnasium for the use of Athenians born of foreign mothers, whence probably his followers were called Cynics (*κυνικοί*), though others derive their name from their dog-like neglect of all forms and usages of society. His writings have perished, except two declamations, named *Ajax* and *Ulysses*, about the arms of Achilles, the genuineness of which is

disputed. He was an enemy to all speculation, and thus was opposed to Plato, whom he attacked furiously in one of his dialogues in especial he denied ideas, and asserted that the individual alone existed. He paid little regard to art, learning, and scientific research. His philosophical system was confined almost entirely to ethics, and he taught that virtue is the sole thing necessary, and virtue consisted in complete independence of surroundings, in avoiding evil and having no needs. Hence it amounted to apathy. The later Cynics, such as Diogenes, sank to a lower depth both of ignorance and disregard of conventional morality. He showed his contempt of all the luxuries and outward comforts of life by his mean clothing and hard fare. From his school the Stoics subsequently sprang. In one of his works entitled *Physicus*, he contended for the Unity of the Deity (Cic. *de Nat. Deor.* i 13, 32). Fragments edited by Winckelmann, 1842.—2 A Greek historian of Rhodes about B.C. 200 (Polyb. vii 14). Ed. by C. Müller in *Frag. Hist. Græc.*—3 A Spartan admiral mentioned in B.C. 412 and 399 (Thuc. viii 39, Xen. *Hell.* iii 2, 6).

Antistius, P., tribune of the plebs, B.C. 83, a distinguished orator, supported the party of Sulla, and was put to death by order of young Marcius in 82. His daughter Antistia was married to Pompeius Magnus (Cic. *Brut.* 63, 226, *pro Rosc. Am.* 32, 90, Vell. Pat. ii 26, Appian, *B.C.* i 88). Others of this name are mentioned by Livy at various dates, of whose history no thing important is preserved.

Antistius Labeo [LABEO]

Antistius Vetus [VETUS]

Antitaurus (*Αντίταυρος* *Ali-Dagh*), a chain of mountains, which strikes off N.E. from the main chain of the Taurus on the S. border of Cappadocia, in the centre of which district it turns to the E. and runs parallel to the Taurus as far as the Euphrates. Its average height exceeds that of the Taurus, and one of its summits, Mount Argæus, near Mazaca, is the loftiest mountain of Asia Minor.

Antium (Antias *Torre* or *Porto d'Anzo*), a very ancient town of Latium on a rocky promontory running out some distance into the Tyrrhenian sea. It was founded by Tyrrhenians and Pelasgians, and in earlier and even later times was noted for its piracy. Although united by Tarquinius Superbus to the Latin League, it generally sided with the Volscians against Rome (Liv. ii 33, 63, 65, Dionys. i 49, vi 92, ix 58). It was taken by the Romans in B.C. 467, and was made a Latin colony (Liv. i 1, Dionys. ix 59), but it revolted, was taken a second time by the Romans in B.C. 338, was deprived of all its ships—the beaks of which (*rostra*) served to ornament the platform of the speakers in the Roman forum—was forbidden to have any ships in future, and was made a Roman colony (Liv. vii 27, viii 12–14). But it gradually recovered its former importance, was allowed in course of time again to be used as a seaport, and in the latter times of the republic and under the empire, became a favourite residence of many of the Roman nobles and emperors. The emperor Nero was born here, and in the remains of his palace the celebrated Apollo Belvedere was found (Strab. p. 232, Cic. *Att.* i 1, 7, 11, Suet. *Aug.* 58, *Ner.* 6, Tac. *Ann.* vi 27, xi 23). Antium possessed a celebrated temple of Fortune (*O Diva, gratum uae regis Antium* Hor. *Od.* i 35), of Aesculapius, and at the port of Ceno, a little to the

E. of Antium, a temple of Neptune, on which account the place is now called *Nettuno*.

Antius Restio [RESTIO]

Antônia 1 *Major* elder daughter of M. Antonius and Octavia, wife of L. Domitius Ahenobarbus, and mother of Cn. Domitius, the father of the emperor Nero. Tacitus calls this Antonia the younger daughter (Tac. *Ann.* i 44, vii 64, Suet. *Ner.* 5, Plut. *Ant.* 87, cf. Dio Cass. li 15).—2 *Minor*, younger sister of the preceding, wife of Drusus, the brother of the emperor Tiberius, and mother of Germanicus, the father of the emperor Caligula, of Livia or Livilla, and of the emperor Claudius. She died A.D. 38, soon after the accession of her grandson Caligula. She was celebrated for her beauty and virtue (Plut. *Ant.* 87, Tac. *Ann.* xi 3, Val. Max. iv 3, 3).—3 Daughter of the emperor Claudius, married first to Pompeius Magnus, and afterwards to Faustus Sulla. Nero wished to marry her after the death of his wife Poppæa, A.D. 66, and on her refusal he caused her to be put to death on a charge of treason (Suet. *Claud.* 27, *Ner.* 35, Tac. *Ann.* xii 2, xiii 23, xv 53, Dio Cass. lx 5).

Antônia Turris, a castle on a rock at the NW. corner of the Temple at Jerusalem, which commanded both the temple and the city. It was at first called Baris. Herod the Great changed its name in honour of M. Antonius. It contained the residence of the Procurator Judaëae.

Antônini Itinerãria. There are two lists of stations on Roman roads and their distances bearing this name. The most probable account of them is that they are based on work done in the time of Antoninus Caracalla (A.D. 211–217) and that additions were made at various times to this groundwork. The recension which we now have belongs to the early part of the 4th century, for on the one hand it contains the town Diocletianopolis, on the other, distances are not reckoned from Constantinople.—*Editions* by Tobler, St. Gall, 1863, Parthey, 1848.

Antônîpôlis (*Ἀντωνιωνόλις* *ἱρῆς, Ἰνῆς*), a city of Mesopotamia, between Edessa and Dara, *aft* Maximianopolis, and *aft* Constantia.

Antoninus, M. Aurelius [M. AURELIUS]

Antônînus Pius, Roman emperor, A.D. 138–161. His name in the early part of his life, at full length, was *Titus Aurelius Fulvius Boionus Arrius Antoninus*. These names probably imply inheritance from various relations. His father and grandfather, both of consular rank, both bore the names Aurelius Fulvius, his mother was an Arria, and he reckoned a Boionus also among his maternal ancestors. His paternal ancestors came from Nemausus (*Nîsmes*) in Gaul, but Antoninus himself was born near Lanuvium, September 19th, A.D. 86. From an early age he gave promise of his future worth. In 120 he was consul, and subsequently proconsul of the province of Asia. On his return to Rome he lived on terms of the greatest intimacy with Hadrian, who adopted him on February 25th, 138. Henceforward he bore the name of *T. Aelius Hadrianus Antoninus Caesar*, and on the death of Hadrian, July 2nd, 138, he ascended the throne. The senate conferred upon him the title of *Pius*, or the *dutifully affectionate*, because he persuaded them to grant to his father Hadrian the apotheosis and the other honours usually paid to deceased emperors, which they had at first refused to bestow upon Hadrian. The reign of Antoninus is almost a blank in history—a blank caused by the suspension for a time of war, violence,

and crime. He was one of the best princes that ever mounted a throne, and all his thoughts and energies were dedicated to the happiness of his people. No attempt was made to achieve new conquests, and various insurrections among the Germans, Dacians, Jews, Moors, Egyptians, and Britons, were easily quelled by his legates. The 'wall of Antonine' between the Clyde and the Forth was raised by the præfect Lollius Urbicus at this time. In all the relations of private life the character of Antoninus was without reproach. He was faithful to his wife Faustina, notwithstanding her profligate life, and after her death loaded her memory with honours. He died at Lorum, March 7th, 161, in his 75th year. He was succeeded by M



Antoninus Pius Roman Emperor A.D. 138-161
(The legend on the obverse in full is Antoninus Augustus Pius Pater Patriae Tribunitia Potestas Consul III)

Aurelius, whom he had adopted, when he himself was adopted by Hadrian, and to whom he gave his daughter FAUSTINA in marriage (Life in *Scriptores Hist. August.*, usually attributed to Capitolinus, but by some assigned to Spartianus).

Antoninus Liberālis, a Greek grammarian, probably lived in the reign of the Antonines, about A.D. 147, and wrote a work on *Metamorphoses* (*Μεταμορφώσεων συναγωγή*), in 41 chapters, which is extant, derived from ancient sources, and valuable for tracing variations of mythology—*Editions* by Verheyk, Lugd. Bat. 1774, by Koch, Lips. 1892, by Westermann, in his *Paradoxographi*, Brunsv. 1839.

Antoninus 1 M, the orator, born B.C. 143, quaestor in 118, praetor in 104, when he fought against the pirates in Cilicia, consul in 99, and censor in 97. He belonged to Sulla's party, and was put to death by Marius and Cinna when they entered Rome in 87. His head was cut off and placed on the Rostra. Cicero mentions him and L. Crassus as the most distinguished orators of their age, and he is introduced as one of the speakers in Cicero's *De Oratore*—**2 M**, surnamed **CRETICUS**, elder son of the orator, and father of the triumvir, was praetor in 75, and received the command of the fleet and all the coasts of the Mediterranean, in order to clear the sea of pirates, but he did not succeed in his object, and used his power to plunder the provinces. He died shortly afterwards in Crete, and was called *Creticus* in derision (Plut. *Ant.* 1, *Diod.* xi. 1)—**3 C**, younger son of the orator, and uncle of the triumvir, was expelled the senate in 70 for extortion, but afterwards was the colleague of Cicero in the praetorship (65) and consulship (63). He was one of Catiline's conspirators, but deserted the latter on Cicero's promising him the province of Macedonia. He had to lead an army against Catiline, but unwilling to fight against his former friend, he gave the command on the day of battle to his legate, M. Petreius. At the conclusion of the war Antony went into his province, which he plundered shamefully, and

on his return to Rome in 59 was accused both of taking part in Catiline's conspiracy and of extortion in his province. He was defended by Cicero, but was condemned, and retired to the island of Cephallenia. He was subsequently recalled, probably by Caesar, and was in Rome at the beginning of 44 (*Cic. Clu.* 42, *Cat.* in 6, *Caes.* 31, *Placc.* 98, *Dio Cass.* xxxvii. 40, xxxviii. 10). He was surnamed *Hybrida*, possibly as being *semiferus* (Plin. viii. 213)—**4 M**, the **TRIVMVR**, was son of No. 2 and Julia, the sister of L. Julius Caesar, consul in 64, and was born about 83. His father died while he was still young, and he was brought up by Cornelius Lentulus, who married his mother Julia, and who was put to death by Cicero in 63 as one of Catiline's conspirators, whence he became a personal enemy of Cicero. Antony indulged in his earliest youth in every kind of dissipation, and his affairs soon became deeply involved. In 58 he went to Syria, where he served with distinction under A. Gabinius. He took part in the campaigns against Aristobolus in Palestine (57, 56), and in the restoration of Ptolemy Anuletos to Egypt in 55. In 54 he went to Caesar in Gaul, and by the influence of the latter was elected quaestor. As quaestor (52) he returned to Gaul, and served under Caesar for the next two years (52, 51). He returned to Rome in 50, and became one of the most active partisans of Caesar. He was tribune of the plebs in 49, and in January fled to Caesar's camp in Cisalpine Gaul (with another tribune, Q. Cassius Longinus), after putting a veto upon the decree of the senate which deprived Caesar of his command. He accompanied Caesar in his victorious march into Italy, and was left by Caesar in the command of Italy, while the latter carried on the war in Spain. In 48 Antony brought the troops left in Italy to join Caesar in Epirus, after several delays, for which he was rebuked, and was present at the battle of Pharsalia, where he commanded the left wing, and in 47 he was again left in the command of Italy during Caesar's absence in Africa. In 44 he was consul with Caesar, when he offered him the kingly diadem at the festival of the Lupercalia. After Caesar's murder on the 15th of March, Antony endeavoured to succeed to his power. He therefore used every means to appear as his representative, as surviving consul he pronounced the speech over Caesar's body and read his will to the people, and he also obtained the papers and private property of Caesar. But he found a new and unexpected rival in young Octavianus, the adopted son and great-nephew of the dictator, who came from Apollonia to Rome, assumed the name of Caesar, and at first joined the senate in order to crush Antony. Towards the end of the year Antony proceeded to Cisalpine Gaul, which had been previously granted him by the senate, but Dec. Brutus refused to surrender the province to Antony and threw himself into Mutina, where he was besieged by Antony. The senate approved of the conduct of Brutus, declared Antony a public enemy, and entrusted the conduct of the war against him to Octavianus. Antony was defeated at the battle of Mutina, in April 43, and was obliged to cross the Alps. Both the consuls, however, had fallen, and the senate now began to show their jealousy of Octavianus. Meantime Antony was joined by Lepidus with a powerful army. Octavianus became reconciled to Antony, and it was agreed that the government of the state should be vested in Antony, Octavianus, and

Lepidus, under the title of *Triumviri Reipublicae Constituendae*, for the next 5 years. The mutual enemies of each were proscribed, and in the numerous executions that followed, Cicero, who had attacked Antony in the most unmeasured manner in his *Philippic Orations*, fell a victim to Antony. In 42 Antony and Octavianus crushed the republican party by the battle of Philippi, in which Brutus and Cassius fell. Antony then went to Asia, which he had received as his share of the Roman world. In Cilicia he met with Cleopatra, and followed her to Egypt, a captive to her charms. In 41 Fulvia, the wife of Antony, and his brother L. Antonius, made war upon Octavianus in Italy. Antony prepared to support his relatives, but the war was brought to a close at the beginning of 40, before Antony could reach Italy. The opportune death of Fulvia facilitated the reconciliation of Antony and Octavianus, which was cemented by Antony marrying Octavia, the sister of Octavianus. Antony remained in Italy till 39, when the triumvirs concluded a peace

gaged in war against Octavianus at the instigation of Fulvia, his brother's wife. He was unable to resist Octavianus, and threw himself into the town of Perusia, which he was obliged to surrender in the following year. Hence the war is usually called that of Perusia. His life was spared, and he was afterwards appointed by Octavianus to the command of Iberia. His character is painted by Cicero in dark colours, perhaps with some exaggeration (Cic. *Phil.* iii. 12, v. 7, 11, vi. 8, Appian, *B. C.* v. 19-49) — 7 M., called by the Greek writers *Antyllus* — which is probably only a corrupt form of Antonillus (young Antonius) — elder son of the triumvir by Fulvia, was executed by order of Octavianus, after the death of his father in 40 (Suet. *Aug.* 68, Plut. *Ant.* 81) — 8 Julius, younger son of the triumvir by Fulvia, was brought up by his stepmother Octavia at Rome, and received great marks of favour from Augustus. Horace notices him as a poet (*Od.* iv. 2). He was consul in B.C. 10, but was put to death in 2, in consequence of his adulterous inter-

course with Julia, the daughter of Augustus (Dio Cass. liv. 36, l. 10, Tac. *Ann.* i. 44, Vell. Pat. ii. 100).

Antónius Felix [FELIX]

Antónius Musa [MUSA]

Antónius Primus [PRIMUS]

Antron (Ἀντρον *Fano*), a town in Phthiotis in Thessaly, at the entrance of the Sinus Maliacus (*Il.* ii. 697, Strab. p. 485).

Antunnacum (*Andernach*), a town of the Ubi on the Rhine (Amm. Mar. xiii. 2).

Anùbis (Ἄνουβις), an Egyptian divinity (the Egyptian *Anpu*), the ruler of the dead. He watched over the rites of embalming, and conducted the dead in their course to the western realm of shades. In the Osiris myths he is subordinato to Osiris, and is represented as his



Anubis (Wilkinson's *Egyptians*)

M Antonius and Cleopatra.
Obv. head of Antonius—legend Ἀντωνιος Αυτοκρατορ τριτων τριων ανδρων
(=third time triumvir) rev. head of Cleopatra—legend Βασίλισσα κλεο
πατρα θεα νευτερα

with Sext Pompey, and he afterwards went to his provinces in the East. In this year and the following Ventidius, the lieutenant of Antony, defeated the Parthians. In 37 Antony crossed over to Italy, when the triumvirate was renewed for 5 years. He then returned to the East, and shortly afterwards sent Octavia back to her brother, and surrendered himself entirely to the charms of Cleopatra. In 36 he invaded Parthia, but he lost a great number of his troops, and was obliged to retreat. He was more successful in his invasion of Armenia in 34, for he obtained possession of Artavasdes, the Armenian king, and carried him to Alexandria. Antony now laid aside entirely the character of a Roman citizen, and assumed the pomp and ceremony of an Eastern despot. His conduct, and the unbounded influence which Cleopatra had acquired over him, alienated many of his friends and supporters, and Octavianus thought that the time had now come for crushing his rival. The contest was decided by the memorable sea-fight off Actium, September 2nd, 31, in which Antony's fleet was completely defeated. Antony, accompanied by Cleopatra, fled to Alexandria, where he put an end to his own life in the following year (30), when Octavianus appeared before the city (See Plut. *Ant.*, index to Cicero, Appian *B. C.* iii. iv, Dio Cass. xlv. ff.) — 5 C., brother of the triumvir, was praetor in Macedonia in 44, fell into the hands of M. Brutus in 43, by whom he was put to death in 42, to revenge the murder of Cicero (Plut. *Brut.* 28, Dio Cass. xlvii. 23) — 6 L., youngest brother of the triumvir, was consul in 41, when he triumphed for success over some Alpino tribes, and in the following winter en-

acted the dead in their course to the western realm of shades. In the Osiris myths he is subordinato to Osiris, and is represented as his son by Nephthys, and he is supposed, together with Horus, or Thoth, to weigh the actions of the dead in their judgment before Osiris, besides acting as their guide. Hence of course followed his identification with Hermes (*Hermanubis*). He was figured with the head of a jackal, because that animal, as haunting the graves, seemed the incarnation of the dead. The Romans imagined him with a dog's head (Plut. *de Is.*, Verg. *Aen.* viii. 698, Ov. *Met.* iv. 690, Prop. iii. 9. 41, Juv. xv. 8, Dionys. i. 18, 87, Strab. p. 805). His worship, with that of Isis and Serapis, was introduced both at Rome and in Greece, under the emperors

Anxur [TARRACINA]

Anxūrus, an Italian divinity, who was worshipped in a grove near Anxur (Tarracina) together with Feroma. He was regarded as a youthful Jupiter, and Feroma as Juno. On coins his name appears as ANXUR or ANXUR.

Anysis (Ἀνυσίς), according to Herodotus in 197, an ancient blind king of Egypt, in whose reign Egypt was invaded by the Ethiopians under their king Sabaco. He is supposed to come from a city Anysis, and to take refuge from the invaders in the marshes for 50 years, during which he increased his island by making malefactors add earth to it by way of penalty. It is clear that Herodotus has misinterpreted his information, whether it was about the city or the man. He makes Anysis succeed Asylis (= Assekaf or Shepsekaf), who reigned in the fourth dynasty, about B.C. 3600, nearly 3000 years before Sabaco.

Anytē (Ἀντή), of Tegea, the authoress of several epigrams in the Greek Anthology, flourished about B.C. 700.—*J. Diction* Kinkel, 1877.

Anytus (Ἄνυτος), a wealthy Athenian, son of Anthemion, the most influential and formidable of the accusers of Socrates, B.C. 399 (hence Socrates is called *Anytēus*, *Hor. Sat.* II. 4. 3). He was a leading man of the democratical party, and had taken an active part, along with Thrasylbulus, in the overthrow of the 30 Tyrants. The Athenians, having repented of their condemnation of Socrates, sent Anytus into banishment to Heraclea in Pontus (*Sen. Hell.* II. 3. 42).

Aōn (Ἄων), son of Poseidon, and an ancient Boeotian hero, from whom the Aones, an ancient race in Boeotia, were believed to have derived their name (*Strab.* pp. 401, 412, *Paus.* I. 5). Aōnia was the name of the part of Boeotia, near Phloeis, in which were Mount Helicon and the fountain Aonippe (*Aoniae aquae*, *Ov. Fast.* III. 456). The Muses are also called *Aonides*, since they frequented Helicon and the fountain of Aonippe (*Ov. Met.* I. 339).

Aōnides [AON]

Aornus 1 A rock, a stronghold in the country between Cabul and the Indus, captured with difficulty by Alexander. It was said to rise to a height of more than 7,000 feet (*Arrian, An.* IV. 28, *Curt.* VII. 11, *Strab.* p. 684).—2 A lake in Thesprotia in Epirus, where there was a *yeuon manteion*, or oracle of the dead, visited by Orpheus (*Paus.* I. 30, 6). It is not clear whether this is another name for Lake Acherusia, or, rather, for the spot on its banks where the oracle stood, or whether it is a neighbouring lake (*cf. Hdt.* I. 92, 7, *Diod.* II. 22, *Acineta*).

Aorsi (Ἀορσῆς) or Adorsi, a powerful people of Asiatic Scythia, who appear to have had their original settlements on the N.E. of the Caspian, but are chiefly found between the Palus Maeotis (*Sea of Azof*) and the Caspian, to the S.E. of the river Tanais (*Don*), whence they spread far into European Sarmatia. They carried on a considerable traffic in Babylonian merchandise, which they fetched on camels out of Media and Armenia (*Strab.* pp. 492, 506, *Tac. Ann.* VII. 15).

Aōus or Aōas (Ἀῶος or Αἶας *Viossa*, *Viossa*, or *Vorussa*), the principal river of the Greek part of Illyria, rises in M. Lacomia, the N. part of Pindus, and flows into the Ionian sea near Apollonia.

Apāmēa or -ia (Ἀπάμεια *Ἀπαμειός*, *Apamēus*, *Enus*, *ensis*), the name of several Asiatic cities, some of which were founded by Seleucus I. Nicator, and named in honour of his wife

Apama 1 A ad Orontem (*Famieh*), the capital of the Syrian province Apamene, and, under the Romans, of Syria Secunda, was built by Seleucus Nicator on the site of the older city of PLILA, in a very strong position on the river Orontes or Axius, the citadel being on the left (W) bank of the river, and the city on the right. It was surrounded by rich pastures, in which Seleucus kept a splendid stud of horses and 500 elephants (*Strab.* p. 752). As Famieh it was occupied by Tancer in the Crusades.—2 In Osroëne in Mesopotamia (*Balasir*), a town built by Seleucus Nicator on the E. bank of the Euphrates, opposite to ZIUGUR, with which it was connected by a bridge, commanded by a castle, called Seleucia.—3 A Cibōtus or ad Maeandrum (Ἄ ἡ Κιβωτός, or ππος Μαλαῶδρον), a great city of Phrygia, on the Maeander, close above its confluence with the Marsyas. It was built on a site easy of access, yet defensible, by Antiochus I. Soter, who named it in honour of his mother Apama, and peopled it with the inhabitants of the neighbouring Celacnae. It became one of the greatest cities of Asia west of the Euphrates, and under the Romans it was the seat of a Conventus Iuridicus. Standing at a junction of several Roman roads, it had a great commerce, until the change of roads under the Byzantine system, after the end of the 11th century A.D., caused it to decline in prosperity. The great routes from Constantinople and Nicomedia did not pass through Apamea, and the older Roman routes had lost their importance. The surrounding country, watered by the Maeander and its tributaries, was called Apamēna Regio.—4 A Myrlēon, in Bithynia (*MYRLEA*).—5 A town built by Antiochus Soter, in the district of Assyria called Sittacene, at the junction of the Tigris with the Royal Canal which connected the Tigris with the Euphrates, and at the N. extremity of the island called Mesene, which was formed by this canal and the two rivers.—6 A Mesenes (Κόρνα), in Babylon, at the S. point of the same island of Mesene, and at the junction of the Tigris and Euphrates.—7 A Rhagiana (Ἄ ἡ πὸς Ῥαγαῖς), a Greek city in the district of Choarene in Parthia (formerly in Media), S. of the Caspian Gates.

Apelles (Ἀπελλῆς), one of the most celebrated of Grecian painters, son of Pythias, was born, most probably, at Colophon in Ionia. He studied first at Ephesus under Ephorus, then at Sicyon under Pamphilus. Thence he went to Pella and became the court painter to Philip and Alexander from B.C. 336 onwards. When Alexander set out for Asia Apelles returned to Ephesus, and lived both there and at Rhodes, the home of Protogenes, his greatest contemporary. Being driven by a storm to Alexandria, after the assumption of the regal title by Ptolemy (B.C. 306), whose favour he had not gained while he was with Alexander, his rivals laid a plot to ruin him, which he defeated by an ingenious use of his skill in drawing. We are not told when or where he died. Throughout his life Apelles laboured to improve himself, especially in drawing, which he never spent a day without practising. Hence the proverb *Nulla dies sine linea*. This and other sayings attributed to him, whether genuine or not, indicate his fame as an authority. A list of his works is given by Pliny. They are for the most part single figures, or groups of a very few figures. Of his portraits the most celebrated was that of Alexander wielding a thunderbolt, painted for the temple of Artemis at Ephesus, but the most admired of all his pictures was the

'Venus Anadyomene' (ἡ ἀναδυομένη Ἀφροδίτη), or Aphrodite rising out of the sea, painted for a temple at Cos, and placed in the temple of Caesar at Rome by Augustus, who remitted a tribute of 100 talents to the Coans as equivalent value. There can be no doubt that Apelles stands at the head of painters of the Hellenistic period. His work was chiefly portraiture—it was said that Alexander would sit to no other painter—and therefore it is possible that earlier painters such as Polygnotus or Zeuxis may have surpassed him in composition, but Apelles was probably the greatest Greek painter in technique, and brought colouring to a perfection unequalled in Greek art (Plin xxxv 79–100, *Dict Ant* s v *Pictura*).

Apellicon (Ἀπελλικόν), of Teos, a Peripatetic philosopher and great collector of books. His valuable library at Athens, containing the autographs of Aristotle's works (which Apellicon is said to have discovered hidden in a cellar, Strab. p. 609, Plut. *Sull.* 26), was carried to Rome by Sulla (B.C. 83). Apellicon had died just before.

Apenninus Mons (ὁ Ἀπέννινος and τὸ Ἀπέννινος ὄρος, probably from the Celtic *Pen* 'a height'), the *Apennines*, a chain of mountains which runs throughout Italy from N to S, and forms the backbone of the peninsula. It is a continuation of the Maritime Alps [ALPS], begins near Genua and ends at the Sicilian sea, and throughout its whole course sends off numerous branches in all directions. It rises to its greatest height in the country of the Sabines, where one of its points (now *Monte Corno*, or *Gran Sasso d'Italia*) is 9521 feet above the sea, and further S, at the boundaries of Samnium, Apulia, and Lucania, it divides into two main branches, one of which runs E through Apulia and Calabria, and terminates at the Salentine promontory, and the other W through Brutium, terminating apparently at Rhegium and the straits of Messina, but in reality continued throughout Sicily. The greater part of the Apennines is composed of limestone, abounding in numerous caverns and recesses, which in ancient as well as in more recent times were the resort of numerous robbers. The highest points of the mountains are covered with snow, even during most of the summer (*nivali vertice se attollens Apenninus*, Verg. *Aen.* xii 703). For a general description see Polyb. ii 16, iii 110, Strab. pp. 128, 211, for the storms of the Apennines, Liv. xxi 58.

M. Aper, a Roman orator and a native of Gaul, rose by his eloquence to the rank of quaestor, tribune, and praetor, successively. He is one of the speakers in the *Dialogue de Oratoribus* attributed to Tacitus.

Aper, Arrius, praetorian prefect, and son in law of the emperor Numerian, whom he was said to have murdered; he was himself put to death by Diocletian on his accession in A.D. 284.

Aperantia, a town and district of Aetolia near the Aechelous, inhabited by the Aperanti (Polyb. xxi 8, Liv. xxxiii 8).

Aperlae (Ἀπερλαί on a coin the inscrip. is Ἀπερλαειτῶν), a town in Lycia a few miles west of Simena. It formed with three others, Simena, Apollonia and Isinda, a single δήμος or district with a common βουλή (Waddington, 1292, 1296). In later times it was the seat of a bishopric including the above towns. The inscriptions show the true spelling in Plin. v 100.

Aperopia, a small island off the prom. Buthrotum in Argolis (Paus. ii 34, 9, Plin. iv 56).

Apesas (Ἀπέσας *Puka?*), a mountain on the

borders of Phlasya and Argolis, with a temple of Zeus, who was hence called *Apesantius*, and to whom Perseus here first sacrificed.

Aphaca (ἡ Ἀφακα *Afta?*), a town of Coele Syria, between Heliopolis and Byblus, celebrated for the worship of Aphrodite. Aphacitis.

Aphareus (Ἀφαρεύς) 1 Son of the Messenian king Pericles, and founder of the town of Arene in Messenia, which he called after his wife Lycus, son of Pandion, took refuge there and initiated Aphareus in the mysteries (Paus. iii 1, iv 2, 4). He was buried at Sparta (Paus. iii 11, 11, Theoc. xii 141). His two sons Idas and Lynceus, the *Apharetidae* (*Apharcia proles*, O. Met. viii 804), are celebrated for their fight with the Dioscuri, which is described by Pindar (*Nem.* x 113).—2 An Athenian orator and tragic poet, flourished B.C. 369–342. After the death of his father, his mother married the orator Isocrates, who adopted Aphareus as his son. He wrote 85 or 37 tragedies, and gained 4 prizes (Plut. *Vit.* X *Or.* 839).

Aphetae (Ἀφεται and Ἀφεται Ἀφεταιός), a seaport and promontory of Thessaly, at the entrance of the Sinus Malaeus, from which the ship Argo is said to have sailed (Hdt. vii 193, 196, viii 1, Strab. p. 496, Ap. Rh. i 591).

Aphidas (Ἀφιδας), son of Arcas, obtained from his father Tegea and the surrounding territory. He had a son, Aleus.

Aphidna (Ἀφιδνα and Ἀφιδναί *Ἀφιδναίος*), an Attic demus not far from Decelea, originally belonged to the tribe Acontis, afterwards to Leontis, and last to Hadrianus. It was one of the 12 towns and districts into which Celerus is said to have divided Attica, in it Theseus concealed Helen, but her brothers Castor and Pollux took the place and rescued their sister (Hdt. ix 78, Plut. *Thes.* 32, Paus. i 17, 6).

Aphrodisias (Ἀφροδισίας *Ἀφροδισιεύς* Aphrodisiensis), the name of several places famous for the worship of Aphrodite. 1 A Cariae (*Gheira*, Ru.), on the site of an old town of the Leleges, named Ninon under the Romans a *civitas foederata et libera*, with immunity from taxation, and independence of local government secured by ancient treaty. It was the chief town of Caria under Diocletian (Strab. p. 576, Plin. v 109, The *Ann.* iii 62, *C. I. G.* 2737, *C. I. L.* iii 449).—2 Veneris Oppidum, a town on the coast of Cilicia, opposite to Cyprus (Liv. xxxiii 20).—3 A town, harbour, and island, on the coast of Cyrenaica in N. Africa.—4 See GADES.

Aphroditē (Ἀφροδίτη), the Greek goddess of beauty and love, and of fruitful increase, whether of animal or vegetable life, worshipped by the Romans as Venus. In the Iliad (though apparently in the later portions only) she is called the daughter of Zeus and Dione; another myth represented her as sprung from the foam of the sea [see URANUS]. She was wedded to Hephaestus. For the myths of her relations to others, and of her children, see ANRS, DIONYSUS, HERMES, POSIDON, EROS, ANCHISES, ADONIS, CINTAS, BUTES. In the Homeric poems she took the side of the Trojans, interfering to protect Paris and Aeneas, and to save from defilement the body of Hector (*Il.* iii 380, v 311, xviii 185) [See also under PARIS and VENUS].

Eastern Origin.—The myths of Aphrodite as presented in Greek literature result from a mixture of Greek and Oriental (chiefly Semitic) mythology. Many Eastern nations worshipped a deity who was at once the goddess of fruitfulness and generation and also of the moon or of the star Venus. Such was the Babylonish

Belit (the feminine of Baal), who appears in Herodotus i 196, 199 as Mylitta, the Assyrian Ishtar (who was also to the Chaldeans the star Venus), the Phoenician Astarte or Ashtoreth, and the Syrian Atargates. This goddess, under her various names, was in each case the supreme deity of the female sex, whence probably it arose that she was regarded as the giver of all fruitful increase. But a leading idea in her worship was that (perhaps as being, so to speak, Queen of Heaven) she was the goddess of the



Ashtoreth or the Moon Goddess (Assyrian Cylinder Layard)

moon (see Hdt i 105, Strab p 307, Lucian, *de Dea Syr* 4, 32, Herodian, i 6, 10), for which reason some prefer to derive her worship as the goddess of fruitfulness from the idea that the moon was connected with menstruation, and, moreover, was supposed to control the dew which gave fertility to plants. The latter idea is traced in the story of the dew sent by Aphrodite to her altar at Eryx (Ael N A i 50, cf Tac Hist i 3, *Periag Ven* i 15). This worship of natural increase was degraded in the East to rites such as those of Mylitta described by Herodotus, a degradation which pervaded generally the worship of Astarte, and was transferred to some Greek temples, such as those at Corinth and Eryx. The animals and plants sacred in the worship of the Oriental, as of the Greek, deity were symbolical of fertility—the ram, the goat, the deer, the partridge, the purple mussel and various fish, the myrtle and cyprus. Again, perhaps alike from the influence of the moon upon the sea, and also from the dependence of mariners upon the stars, arose the connexion of the Eastern deity with the sea, and the fact that the goddess Dereeto (Atargates), worshipped at Hieropolis (Bambyce), at Ascalon, and at other places in Syria, was represented as a goddess of fish, may be explained as due either to this connexion with the sea or to the idea that fish represented abundance and fruitfulness. Another very noticeable characteristic is the descent of this deity into the underworld of the dead, an idea which may be connected with the waning of the moon, but more probably with the death of vegetation in winter. In the celebrated myth of Ishtar there are many points of resemblance to the story of Persephone. Lastly, it should be observed that Astarte was an armed goddess, in Phoenicia, at Babylon, and at Carthage sometimes represented with a spear and a bow. Whether we are to regard this idea as suggested by the moonbeams, or, more simply, as showing the power of the nature goddess to punish those who neglect her, the same is traceable in the Greek Aphrodite.

Origin in Greece—The above are the characteristics which the Greeks seem to have borrowed from Eastern religions and engrafted

on their own. In the Homeric age Aphrodite was accepted as a genuine Greek deity, yet traces of Eastern origin remained in the names *Κύπρις*, *Πάφλα*, *Κυθέρεια* in the *Iliad*, and *Κυπρογενής* in Hesiod. It is clear that under these names lies the truth that the Phoenicians established this worship, or a part of it, in the islands of Cyprus and Cythra, where they planted trading stations, especially for the trade in the purple mussel, and that it spread thence to Greece, as it also passed from Carthage to Eryx in Sicily. [It has, however, been observed that all the passages in the *Iliad* and *Odyssey*, where Aphrodite is represented either as a daughter of Zeus and Dione, or as named from Cyprus and Cythra, belong to the latest portions of those poems, and hence it is deduced that the oldest Homeric poems know nothing of the origin of the deity.] In Greek myths the connexion of the goddess with the moon, as a recognised attribute, disappears, because the Greeks already connected with the moon the names Hecate, Selene, and Artemis, and also because it was not her main characteristic, yet it survives in the terms *Ὀδυσσία* (see below), 'regina siderum,' and in the star Venus, it has, moreover, been pointed out that the Greek name Artemis has, possibly from this confusion, been given to the goddess of generation whom the old, non-Semitic, Babylonians worshipped as *Nanai*. If, however, the connexion with the moon has almost vanished, the main attribute of power over all fruitfulness and offspring, whether of the animal or of the vegetable world, belongs to Aphrodite through all Greek literature, and to Venus in Roman writers. It is only necessary to cite, among many passages, Hom *Il* v 480, *Hymn ad Aphr* 3, 69, Hes *Th* 200, Eur *Hipp* 477, Lucret i 1, Hor *Od* i 4, *Periag Ven*



Aphrodite and Eros (Causel Museum Romanum vol 1 tav 40)

Hence Aphrodite was attended by the *Horae* (Paus v 15, 3), hence she was the goddess of gardens (cf Strab p 343), called *ἑρδκήνηρος*, worshipped in the 'gardens' at Athens, where stood the noted statue by Aleamenes (Paus i. 19, 2, Pha xxxvi 16), and in the marsh or *ἐρ*

καλὰ μοῖς, as suggesting rich growth of vegetation (Athen p 572), hence also the animals sacred to Aphrodite were usually, as in the East above noticed, those which were regarded as specially prolific—the ram, the goat, the rabbit, the hare, the deer, the partridge, the sparrow similarly the myrtle, the cyprus, and the pomegranate are stated by Pliny to produce fertility (xii 107, 160, xiv 14, xviii 102) [For the degradation—increased, no doubt, if not originated, by Eastern influence—of this form of worship to a patronage of Hetaerae and the services of the *ἱερδουλοὶ* (*Veneici*) in certain temples, see Strab. pp 272, 378, 745, Cic *Div in Caec* 17, 55]



Aphrodite issuing from the sea, and received by Eros. (from a silver relief Ga. etc. Arch 1874)

Her connexion with the sea is traced in Hes Th 188 in the story of her birth from the mutilation of Uranus (Hesiod making her drift to Cyprus eastward from Cythera instead of westward from Syria), so also in Plat *Crat* 406 c It is also preserved in the epithets *ἀναδυομένη*, *ἀφρογενής*, *θαλασσία*, *ποντία*, *πελαγία*, *εὐπλοία*, *γαλήνηα* in the special regard paid by mariners, and in the choice of the dolphin as sacred to her Aphrodite, like her Eastern counterpart, is in some degree connected with the underworld the traces of this appear in the statue at Delphi to an *Ἀφροδῆ ἐπιτυμβία* (Plut *Q R* 29), in the grave of Aphrodite Ariadne at Naxos and at Amathus [*ΑῤΙΑΔΗ*], and in the myth of Adonis It is preferable to see in this the death of vegetation in winter rather than the phases of the moon Lastly, for the armed Aphrodite who can revenge breaches of the laws of natural production (cf Hom *II* iii 413) we have the epithet *ἔγχειος* (Hesych), *ἐνόπλιος* (*C I G* 1444), and the armed statues at Cythera, Corinth, Epidauros, and Sparta (Paus ii 5, 1, iii 27, 4, iii 15, 8, iii 23, 1)

All the above characteristics seem to be borrowed from the East, though the theory cannot be positively rejected that many of them at least may have grown up in Greece itself as the genuine attributes of a goddess of natural powers, therefore called *γενετυλλίς* and *κουροτρόφος* At any rate it must be recognised that we can trace an earlier Greek goddess to whom such characteristics as were Oriental were transferred because she was through some likeness identified with the deity of Oriental religions In the Aphrodite daughter of Zeus and Dione, as she appears to us in Homer and Sappho, we see a deity who was mainly a Greek conception There was assuredly always a deity of love and birth for the Greeks, a power ruling over mortals and immortals alike, and therefore 'the oldest of the Fates' (Paus i 19, 2) The original of the daughter of Zeus and Dione (= Juno) may, as some think, have been Hebe, who remains as the goddess of Youth, while her chief powers have passed to Aphrodite Again, in the stories of the marriage of Hephaestus with Aphrodite, and also with Charis—a legend probably starting from Lemnos—may lurk the truth that Aphrodite, as

goddess of love and beauty, has taken the place of a Greek deity Charis

It remains to notice the distinction in Greek literature and art between *Ἀφροδίτῃ Οὐρανία* and *Ἀφροδίτῃ Πάνδημος* There can be little doubt that the familiar distinction in philosophers was a later conception Originally *Ἀφροδίτῃ Οὐρανία* was the Queen of the Heavens, equivalent to that Eastern goddess who ruled the moon and stars,

who guided the mariners, and who ruled the sea She is represented in Greek art seated on a flying swan (also on a globe, or standing on a tortoise), sometimes with a star spangled sky as background A stele found at Kertsch is dedicated to 'Aphrodite Ourania, who rules the Bosphorus' On the other hand, *Ἀφροδίτῃ Πάνδημος* (who is represented riding on a goat) was no less recognised as an honoured deity in the state cult, nor was her worship committed to priestesses of low repute, she is called *σεμνή*, and her priestess in one inscription is specially stated to be a married woman and not a courtesan The probability is that she represents the original goddess of love worshipped in Greece, and that the statement of Pausanias that she was so called when the demes of Attica were united, should be accepted It was a later idea of philosophers and moralists to give to *οὐρανία* the sense of ennobling, and to *πάνδημος* of debasing, love, and again to make the former the



Aphrodite of Melos (Venus of Milo Louvre in Paris)



Aphrodite of Chidrus (Munich)



Aphrodite (Venus de' Medici Florence)

patroness of the lawfully married, the latter of courtesans (see Plat *Symp* 180, 181, Paus ii 25, 2, ix 16, 2, Theocrit *Epig* 13) In art the nude statues are the later development, the weaker types of ordinary feminine beauty being later than the stronger, the more archaic statues were fully clothed, the earliest of all

probably ending in a quadrangular base, such as that at Delos, which Pausanias (ix 40) calls the work of Daedalus. Of the numerous nude statues of Aphrodite, three of the most famous are here given. The first is an original statue found at Melos (*Milo*), and now in the Louvre at Paris, called the Venus of Milo. The second is a copy of the Aphrodite of Cnidus by Praxiteles, now at Munich. The third (Venus de' Medici) is evidently an imitation of the Cnidian Aphrodite: it was ascribed to Cleomenes until Michaelis showed that the inscription with that name is a very late addition. For the Roman goddess of love see VENUS.

Aphroditópolis (Ἀφροδίτης πόλις), the name of several cities in Egypt. 1 In Lower Egypt (1) In the Nomos Leontopoitēs, in the Delta, between Arthribis and Leontopolis (Strab p 802), (2) (*Chybin-el-Koum*) in the Nomos Prosopites, in the Delta, on a navigable branch of the Nile, between Naucratis and Sais, probably the same as Atarbechis, which is an Egyptian name of the same meaning as the Greek Aphroditopolis (Strab p 802).—2 In Middle Egypt, or Heptanomis, (*Atfyh*) a considerable city on the E bank of the Nile, the chief city of the Nomos Aphroditopolites (Strab p 809).—3 In Upper Egypt, or the Thebais (1) Veneris Oppidum (*Tachita*), a little way from the W bank of the Nile, the chief city of the Nomos Aphroditopolis (Strab p 813, Plin v 61). (2) In the Nomos Hermouthutes (*Deir*, NW of Esneh), on the W bank of the Nile (Plin v 60, Strab p 817).

Aphthōnūs (Ἀφθώνιος), of Antioch, a Greek rhetorician, lived at the end of the 3rd century AD and wrote the introduction to the study of rhetoric, entitled *Progymnasmata* (προγυμνάσματα). It was constructed on the basis of the *Progymnasmata* of Hermogenes, and became so popular that it was used as the common school book in this branch of education for several centuries.—In Walz's *Rhetores Graeci*, vol 1, Spengel's *Rhet Graec* vol II 1853 Aphthōnūs also wrote some Aesopic fables, which are extant.

Aphytis (Ἀφύτις *Athyto*), a town in the peninsula Pallene in Macedonia, with a celebrated temple and oracle of Jupiter Ammon (Hdt vii 123, Thuc i 64, Strab p 330, Paus iii 18).

Apia (Ἀπία, sc γῆ), the *Apian land*, an ancient name of Peloponnesus, especially Argolis, said to have been so called from Apis, a mythical king of Argos. The name is probably from the root *ap* (whence *aqua*), and corresponds with the Slavonic *Morea* from *more* = *mare*. If originally applied to the Western plain of Argolis, 'Waterland' would be appropriate, and, as its application extended, the significance was lost (cf APULIA) [PELOPONNESUS, APIS].

Apicata, wife of Sejanus, was divorced by him, AD 23, and put an end to her own life on the execution of Sejanus in 31 (Tac Ann iv 3, 11, Dio Cass lvi 11).

Apicius, the name of three notorious gluttons.—1 The first lived in the time of Sulla, and is said to have procured the condemnation of Rutilius Rufus, B C 92.—2 The second and most renowned, *M Gabius Apicius*, flourished under Tiberius. After squandering upwards of £800,000 upon his stomach he found that little more than 80,000 remained, upon which, despairing of being able to satisfy the cravings of hunger from such a pittance, he forthwith hanged himself. But he was not forgotten. Sundry cakes (*Apicia*) and sauces long kept

alive his memory, and his name passed into a proverb in all matters connected with the pleasures of the table (Tac Ann iv 1, Dio Cass lvi 19, Athen p 7, Plin viii 209, ix 66, xix 137, Juv iv 23, Sen de Vit Beat 11, 4).—3 A contemporary of Trajan, sent to this emperor, when he was in Parthia, fresh oysters, preserved by a skilful process of his own (Athen p 7).—The treatise we now possess, bearing the title *CAELII APICII de Opsonis et Condimentis sive de Re Culmaria, Libri decem*, is a sort of Cook and Confectioner's Manual, containing a multitude of receipts for cookery. It was probably compiled in the 3rd century AD by some Caecilius who entitled it *Apicius* to indicate its subject, and should perhaps correctly be called *Caecili Apicius*.—Edit Schuch Heidelberg 1874.

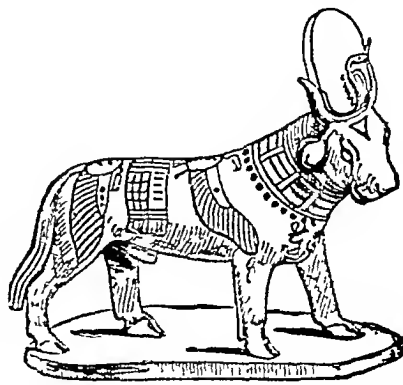
Apidānus (Ἀριδανός, Ion Ἡριδανός), a river in Thessaly, which flows into the Enipeus near Pharsalus.

Apiolae, a town of Latium, destroyed by Tarquinius Priscus (Liv i 85, Diony iii 49).

Apion (Ἀπίων), a Greek grammarian, and a native of Oasis in Egypt, studied at Alexandria, and taught rhetoric at Rome in the reigns of Tiberius and Claudius. In the reign of Caligula he left Rome, and in AD 38 he was sent by the inhabitants of Alexandria at the head of an embassy to Caligula to bring forward complaints against the Jews residing in their city. Apion was the author of many works, all of which are now lost. Of these the most celebrated were upon the Homeric poems. The extant glosses bearing his name are not genuine, but those which he did write were used by Apollonius the Sophist in his Homeric Lexicon. He also wrote a work on Egypt in 5 books, and a work against the Jews, to which Josephus replied in his treatise *Against Apion*.

Apion, Ptolemaeus [PTOLEMAEUS APION].

Āpis (Ἄπης) 1 The Bull of Memphis, worshipped as a god among the Egyptians. This Apis was regarded as the incarnation of the supreme god Ptah, the god of the sun, and identified with Osiris, whence Apis is called by Greek writers an incarnation of Osiris (Strab p 807, Diod i 85, Plin Is 20, 29). The Egyptians held the new Apis to be born from a cow upon whom a spark from heaven fell at the death of the original Apis [see SERAPIS]. The symbol of



Apis (W. Wilkinson's *Egyptians*)

Apis was a bull with the sun disk between its horns, the regular Egyptian symbol for the sun. The worship was maintained of the living incarnate Apis (as well as of the dead Osiris Apis, or Serapis) and the great temple for his honour was at Memphis. He was called Epaphus by the Greeks and regarded as the

son of Isis (Hdt ii 153) There were certain signs by which he was recognised to be the god. It was requisite that he should be quite black, have a white square mark on the forehead, on his back a figure similar to that of an eagle, have two kinds of hair in his tail, and on his tongue a knot in the shape of a heetle. When all these signs were discovered, the animal was consecrated with great pomp, and was conveyed to Memphis. His birthday, which was celebrated every year, was his most solemn festival, it was a day of rejoicing for all Egypt (Hdt iii 28, Aelian, *H A* vi 11). The god was allowed to live only a certain number of years (Athen p 168). If he had not died before the expiration of that period, he was killed and buried in a sacred well, the place of which was unknown except to the initiated. But if he died a natural death, he was buried publicly and solemnly, and as his birth filled all Egypt with joy and festivities, so his death threw the whole country into grief and mourning (Plin viii 184, Plut *Is* 56). This account of his being put to death is not borne out by the monumental representations of the Serapeum. Pliny (*l.c.*) tells the story that the refusal to take food from the hand of Germanicus was an omen of death.—2 Son of Phoroneus and Teledice or Laodice, succeeded his father in the kingdom of Argos and the Peloponnesus generally, which was called Apia after him. He ruled tyrannically and was slain by Thelxion and Telchun. From an confusion with the Egyptian Apis, he is further stated to have migrated to Egypt, founded Memphis, and to have been deified as Serapis (Apollod ii 1, 1, Euseb *Chron* 271).—3 Son of Telchun of Sicyon, also credited with giving the name Apia to Peloponnesus (Paus i 5, 7).—4 Son of the Arcadian Jason, slain by Aetolus (Paus v 1, 6).—5 Son of Apollo, endowed with the arts of healing and prophecy, born at Naxos, freed Argos from monsters. He also was said to have been the origin of the name Apia (Aesch *Suppl* 262). No doubt the converse was the truth and the name of the land was accounted for by the various local traditions.

Apis (Ἄπης), a city of Egypt, on the coast of the Mediterranean, on the border of the country towards Libya, about 10 stadia W of Piræum, celebrated for the worship of the god Apis.

Apobathmī (Ἀποβαθμοί), a place in Aigolis on the sea not far from Tyrea, where Danaus is said to have landed (Paus ii 38, 4).

Apodōti and **Apodeōtai** (Ἀποδῶτοι and Ἀποδῶται), a people in the SE of Aetolia, between the Euenus and Hylaethus.

Apollināris, **Sidōnīus** [Σιδωνίους].

Apollinis Pr (Ἀπόλλωνος ἄκροι *C Zibech* or *C Farnia*), a promontory of Zeugitana in N Africa, forming the W point of the Gulf of Carthage = the *Pulchri Promont* Liv xxix 27.

Apollo (Ἀπόλλων), one of the great divinities of Greece. In literature he is the son of Zeus and Leto, born with his twin sister Artemis in Delos under Mount Cynthus, whither his mother had fled from the jealous anger of Hera. The three deities Zeus, Apollo and Athena were regarded as embodying in a special degree the divine powers, so that the solemn appeal in oath or prayer is *Zeū te πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων* (*Il* ii §71, &c). In Homer, however, we find Apollo only as the god of prophecy and as the god who sends plagues. The manifold attributes which will be described were the result partly of develop-

ment, but still more of the sweeping together of various local traditions and forms of worship into the religion of this deity, who became then representative. It is probably right to find the origin of most of these attributes in the nature-worship of the god of Light, and though in Homer the sun was a separate deity [*HELIOS*], Apollo becomes afterwards identified with the sun itself as well as with ideas belonging generally to light. The physical conception, however, was gradually lost (though revived sometimes in art), and Apollo's special provinces are prophecy, music, poetry and the preservation of the state from maladies. It is very doubtful if we should refer the epithets *Λύκειος*, &c to this original idea of light, but there is little doubt that the names *φῶιβος* and *χρυσόκομος* have this meaning. Hence Apollo is (1) *the god of the year and its months*, with epithets *Ὠρομέδων*, *ὥριος*, *νεομήνιος*, *ἐβδομαγέτης* (cf Hdt vi 57, Aesch *Th* 781) the new and full moon, the 7th and 20th of each month were sacred to him [cf *Dict Ant* s v *Daphne phoria*]. He is the god who brings back sunshine and light in spring according to Hes *Op* 526 the sun went to Ethiopia in winter (cf Hdt ii 24). This return was celebrated at Delphi in the Theophania on the 7th of the month Bysios which began the Apollinean year (see *Dict Ant* s v *Theophania*). It is now the general theory, and is very likely correct that the victory of Apollo over dragons and serpents at Delphi and Delos (*Hymn ad Ap* 122, 178, Eur *I T* 1250) symbolises the driving away of winter and darkness by the return of spring and light. In this view the dragon is darkness, the arrow which slew it is the ray of the sun (cf Eur *H F* 1090). It is possible also that the slaying of the giants Tityus and the Alodæ may refer to the same battle against winter. It may be observed, however, that these legends may also signify the prevalence of a new Greek religion over an older local worship. Apollo seems to have been once the rival of Asclepius, to whom the serpent was sacred, and to have prevailed over him [*ASCLEPIUS*]. It is not improbable that at Delphi, at Delos, at Phlegæe and elsewhere, there was an old serpent-worship, possibly a relic of tribes to whom the serpent was a totem, which the Apollinean worship overthrew, and this would explain the expiation which Apollo had to make for the slaughter of the Python. Such an explanation would not exclude the probability that the dragon or serpent was regarded in the worship of Apollo as the symbol of darkness and winter, and that the armed dances at the Ephesian Ortygia and at Delos, like those of the Salii at Rome, represent an attempt of savage superstition to frighten away the powers of darkness (cf Strab p 640, *Dict Ant* s v *Salii*). (2) As god of the sun and of the warmer part of the year Apollo was honoured partly, though not solely, in the character of a god of harvest in certain festivals belonging to the summer and early autumn (*Dict Ant* s v *Carnea*, *Delia*, *Hyacinthia*, *Pyanepsia*, *Thargelia*) hence also comes the epithet *σιτάλκας* (Paus x 15, 2). (3) *The god who sends plagues* (*Il* i 42, Paus ix 36, 3), and, by a common sequence, he was also the god of healing who averted plagues (Eur *Alc* 220). This connexion with sickness and death is no doubt owing to the observation that the heat of the sun favoured the spread of plagues, and that the sunstroke sometimes killed directly for his healing character, besides

the belief that the god who brought sickness could also remove it, his identification with the worship of Asclepius is also answerable. Here belong the epithets *ὄλιος*, *λοιμῖος*, *ταϊώνιος*, *ἀκεῖσιος*, *παίων*, *ἀλεξικάκος* (which was said to refer to his staying the plague of Athens, Paus 1 3, 4), *ἐπικούριος*, *ὀρίφερ* Apollo's arrows slay men, as those of Artemis slay women (see the story of NIOBE) (4) *The god of oracles* The prophetic power of Apollo is by some supposed to express the idea that his light penetrated all darkness if it belongs to him as sun god it might better be regarded as a characteristic of the all seeing sun *ὅς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει*. It is possible, however, that he became the deity of more oracular temples than any other god merely because he was eventually regarded as the vicegerent and mouthpiece of Zeus (cf Aesch *Eum* 19, *Il* 1 72) and thus absorbed many local oracles. The oracle of Zeus at Dodona was an earlier Greek oracle than that of Apollo at Delphi, of which the notice in *Il* 1 403 belongs to a late portion of the *Iliad*. It is said that Zeus and Apollo shared the oracle of Branchidae, which may account for his name Didymaeus there (Steph s v *Διδυμα*), or it may only express his twinning with Artemis. It is probable that Apollo occupied an oracular seat at Delphi once sacred to other deities in succession to a nature deity such as earth (*Eum* 1), to Poseidon, whence the symbol of the dolphin and the names *δελφίνιος*, *δελφείος βωμός*, and probably to Dionysus (*Hymn ad Apoll* 319, *Dict Ant* s v *Oiaculum*, where also an account of the numerous oracles of Apollo in Greece and Asia Minor will be found). From oracular temples he has many surnames, such as Clarius, Lycius, Ismenius, Patareus. (5) *The founder of States and the leader of colonies* This attribute is commonly derived from the fact that navigation began in spring and that colonies started then, led by the god of spring. It is better to assign a twofold reason. That Apollo's oracle sanctioned the enterprise of the colonists, and also that in most cases Apollo was the representative Hellenic god whose worship they carried with them. These functions are expressed in the epithets *πατρώος*, *ἀρχηγέτης*, &c (see Thuc 1 3), in that of *αἰγιεύς*, because he presided over the city, in traditions of States founded by his sons and grandsons, such as Ion, Dorus, Chaeron, &c (see also Paus 1 42, 2, Callim *Hymn ad Apoll* 55) (6) *The god of expiation and purification* *σώτηρ*, *καθάρσιος*, *λατρόμαντις*. This appears especially in the atoning rites at Delphi, and in the atonement at the Thargelia (see *Dict Ant* s v), and is dwelt upon in the *Eumenides*. This attribute may belong to him equally as the god of healing, as the god of oracles, and as the god of light. (7) Apollo as the god of prophecy and oracular wisdom (*Od* viii 488) was recognised also as the leader of the Muses, as the god of music and poetry (*Il* 1 603, Pind *Nem* v 23, Paus v 18 4, x. 19 4) (8) *The ideal of manly youth and beauty* (*Od* viii 86, Hes *Th* 347), hence a patron of athletes with the epithet *δρομαῖος*. (9) Some have connected with the preceding the attribute of *ἀγρεύς*, *ἀγρεύτης*, &c, which he had as god of hunting (Soph *O C* 1091, Paus 1 41 3), but it is more probable that this, as in the case of Artemis, arose from the fact that in various ancient local religions certain animals were sacred to him. On the whole it is most probable that in the consecration of the wolf to

Apollo, and in his names *λύκειος*, *λυκηγενής* we have, not the misinterpretation of a name meaning light, but the relic of an ancient totemistic religion in which a tribe whose totem was the wolf and whose animal worship was transferred to Apollo, at first imagined as the wolf god and receiving special sacrifice of the sacred animal of the tribe, and then regarded as the wolf-slayer (*Λυκοκτόνος*, Soph *El* 6, cf Paus 1 14, 7, Xen *Anab* 1 2, 9). To this the story of the victory of the wolf (i.e. a wolf tribe) over the bull at Argos [DANAUS], and the figure of a wolf on Aigive coins (Paus 1 19, 3) seem to point, and to this belongs the name of the Lyceum at Athens. The shepherd, of whom in some districts he was a patron (cf his service to Laomedon and Admetus), may have been glad to suppose him the slayer of the wolf rather than its protector. It is remarkable that Mars, between whom and Apollo a connexion has been traced, has the same sacred animal—



Apollo Sauroctonos

Other attributes It is probably best to account in the same way for the story of the Telemusians that Apollo took the form of a dog, and also for the better known stories of Apollo *Smuntheus* (i.e. the mouse god), worshipped in several places under this title (Strab pp 486, 604, Ael *H A* xiii 5, cf *Il* 1 39), and represented by Scopas with a mouse at his foot. Some have supposed this to mean that as harvest god he destroyed the mice to save the crops; it is more likely that the mouse was the sacred animal, and that the idea of its destruction by Apollo came later when the animal worship was transferred to him. The dolphin may have been sacred to him for a similar reason, or from an association of Poseidon with Delphi mentioned above. Other reasons suggested are, that the dolphin symbolised his claim to spring, when navigation began, or that it was merely a misinterpretation of the local name Delphi. [For the laurel see DAPHNE]—*Worship of Apollo at Rome* This was introduced under Tarquinius Superbus, when the Sibylline books were brought to Rome (Dionys 1 62, *Dict Ant* s v *Libri Sibyllini*). Hence he is called Cumaeus. Apollo a temple was built to him B.C. 430 (Liv 1 25), the Ludi Apollinares (*Dict Ant*) were celebrated from 212 B.C. onwards, and the worship of Apollo, the giver of victory at Actium, was especially favoured by Augustus, who was even said to be the son of Apollo (Suet *Aug* 94). As a Greek divinity he was honoured by the *Lectisternium* (*Dict Ant* s v). Apollo is in the more matured periods of Greek art generally represented as a handsome beardless youth. As god of music with the lyre he is always clothed, and wears the long tunic (*χίτων ὀρθοστάδιος*), as in the Vatican statue of Apollo Citharoedus (p 90), a copy of the statue by Scopas placed by Augustus in the Palatine

temple As the archer god, slayer of the dragon, he is represented naked



Apollo Citharoedus (in the Vatican)

highly idealised by Praxiteles, as in the 'Sauroctonos' (p 89), a type which in later works approaches more nearly a feminine character. The so called 'Belvedere' Apollo is a beautiful marble copy of an original in bronze, from a comparison with a small bronze copy now at St Petersburg, it is seen that the left hand held the aegis, the right was empty. It is now generally thought that the original was made after the Gallic repulse from Delphi in c 278, and that Apollo is here the indignant war like god repelling

the barbarians from his temple. The attributes of Apollo in art are the dolphin, the



The Belvedere Apollo (in the Vatican)

griffin [supposed to be derived from his connexion with Hyperborean lands], the wolf (Paus i 14), and the mouse (as Apollo Smintheus), the laurel crown, the bow, the lyre, and the tripod. A favourite subject with vase painters is the carrying off of the tripod by Heracles and its restoration to Apollo (Paus i 18, Heracles).

Apollōkrates ('Απολλοκράτης), elder son of Dionysius the Younger, was left by his father in command of the citadel of Syracuse, but was compelled by famine to surrender it to Dion, about B.C. 354 (Plut. *Dionys* 37, Strab p 259).

Apollōdōrus ('Απολλόδωρος)—1 Of Amphipolis, one of the generals of Alexander the Great, was intrusted in B.C. 331, together with Menes, with the administration of Babylon and of all the satrapies as far as Cilicia (Curt v 1, Diod vii 54).—2 Tyrant of Cassandrea (formerly Potidaea) in the peninsula of Pallone, obtained the supreme power in B.C. 379, and exercised it with the utmost cruelty. He was conquered and put to death by Antigonus Gonatas (Polyb vi 7, Polyæn vi 7, Paus iv 5, 1).—3 Of Carystus, a comic poet, probably lived B.C. 300–260, and was one of the most distinguished of the poets of the new Attic Comedy. It was from him that Terence took his *Heccyra* and

Phormio—4 Of Gela in Sicily, a comic poet and a contemporary of Menander, lived B.C. 340–290. He is frequently confounded with Apollodorus of Carystus. The fragments of both are edited by Meineke.—5 A Grammarian of Athens, son of Asclepiades, and pupil of Aristarchus and Parnetius, flourished about B.C. 140. He wrote a great number of works, which have perished, among them the *Chronica*, a history of the world from the fall of Troy to his own time, and a geographical treatise—both in trimeter iambs. His surviving work is the *Bibliotheca*, which consists of three books and is of considerable value. It contains a well arranged account of the mythology and the heroic age of Greece—it begins with the origin of the gods, and goes down to the time of Theseus, when the work suddenly breaks off.—*Editions* By Heyne, Göttingen, 1803, 2d ed., by Clavier, Paris, 1805, with a French translation, by Westermann in the *Mythographi*, Brunswick, 1843, by Hercher, 1874. Its genuineness is, however, doubted by some writers (see Hercher, and C. Robert, Berlin, 1878).—6 Of Pergamus, a Greek rhetorician, taught rhetoric at Apollonia in his advanced age, and had as a pupil the young Octavius, afterwards the emperor Augustus (Strab p 625, Suet. *Aug* 89).—7 A painter of Athens, flourished about B.C. 408, with whom commenced a new period in the history of the art. He made a great advance in colouring, and invented aerial perspective, the treatment of different planes, and the right management of chiaroscuro (Plin. *xxxv* 69 see further *Dict. Ant.* ii 409). Hence he was the founder of the art of landscape painting.—8 An architect of Damascus, lived under Trajan and Hadrian, by the latter of whom he was put to death. He built the forum and the column of Trajan.

Apollōnia ('Απολλωνία 'Απολλωνιάτης) 1 (*Pollina* or *Pollona*), an important town in Illyria or new Epirus, not far from the mouth of the Aous, and 60 stadia from the sea. It was founded by the Corinthians and Coreyaneans, and was equally celebrated as a place of commerce and of learning, many distinguished Romans, among others the young Octavius, afterwards the emperor Augustus, pursued their studies here. Persons travelling from Italy to Greece and the E., usually landed either at Apollonia or Dyrrhaeum, and the Via Egnatia, the great high road to the East, commenced at Apollonia or, according to others, at Dyrrhaeum (Thuc i 26, Strab pp 316, 322, Paus i 21, 12) [ΕΓΝΑΤΙΑ VIA].—2 (*Polina*), a town in Macedonia, on the Via Egnatia, between Thessalonica and Amphipolis, and S of the lake of Bolbe (Plin. i 38, Athen p 334).—3 (*Sicubohi*), a town in Thrace on the Black Sea, with two harbours, a colony of Milesians, afterwards called Sozopolis, whence its modern name, it had a celebrated temple of Apollo, from which Lucullus carried away a colossus of this god, and erected it on the Capitol at Rome (Hdt. i 90, Strab pp 319, 541).—4 A castle or fortified town of the Locri Ozolae, near Nannactus.—5 A town in Sicily, on the N Coast. It lay near Haluntium, a little way inland, and seems to have been a Sikel town whose name was changed when the neighbouring Greek colonists brought in the worship of Apollo. It is probably the modern *Pollina* (Cic. *Verr.* iii 43, i 33, Diod. *xiv* 72).—6 (*Abullonte*), a town in Bithynia on the lake Apolloniatis, through which the river Rhyndacus flows (Strab p 575).—7 A town on the borders of Mysia and Lydia,

in the Caius valley, between Pergamus and Sardis (Strab p 625)—8 A town in Palestine, between Caesarea and Joppa.—9 A town in Assyria, in the district of Apolloniatis, through which the Delas or Duras (*Diala*) flows—10 (*Marza Susa*), a town in Cyrenaica and the harbour of Cyrene, one of the 5 towns of the Pentapolis in Libya it was the birthplace of Eratosthenes—11 A Lyean town on an island, probably the island Dolichiste

Apollōnis (*Palamut*), a city in Lydia, between Pergamus and Sardis It was one of the 12 cities of Asia which were destroyed by an earthquake in the reign of Tiberius (1 D 17) (Strab p 625, The *Ann* 11 47) Its original name was Doidya it was a colony of Macedonian soldiers under the Seleucids about 260 B.C., and was refounded by Attalus II, who named it Apollonius after his mother, about 159 B.C.

Apollōnius (Ἀπολλώνιος) 1 Of Alabanda in Caria, a rhetorician, taught rhetoric at Rhodes, about B.C. 120 He was a very distinguished teacher of rhetoric, and used to ridicule and despise philosophy Scaevola was present at his lectures (Cic *de Orat* 1 17, 75) He was surnamed ὁ Μαλακός, and must be distinguished from the following—2 Of Alabanda, surnamed Molo, likewise a rhetorician, taught rhetoric at Rhodes, and also distinguished himself as a pleader in the courts of justice (Strab p 655) In B.C. 81, when Sulla was dictator, Apollonius came to Rome as ambassador of the Rhodians, on which occasion Cicero heard him, Cicero also received instruction from Apollonius at Rhodes a few years later (Cic *Brut* 89-91), and later still Caesar (Suet *Jul* 4)—3 Son of Archebulus, a grammarian of Alexandria, in the first century of the Christian aera, and a pupil of Didymus He wrote a *Homeric Lexicon*, based on glossaries of Apion, which is still extant, and though much interpolated, is a work of great value—*Editions* By Villosion, Paris, 1778, by H. Tollius, Lugd Bat 1788, and by Bekker, Berlin, 1833—4 Surnamed Dysecolus, 'the ill tempered,' a grammarian at Alexandria, in the reigns of Hadrian and Antoninus Pius (1 D 117-161), taught at Rome as well as Alexandria He and his son Hieronymus are called by Priscian the greatest of all grammarians Apollonius was the first who reduced grammar to anything like a system Of his numerous works only 4 are extant 1 *Περὶ συντάξεως τοῦ λόγου μετὰν*, 'de Constructione Oratoris,' or 'de Ordinatione sive Constructione Dictionum,' in 1 book, edited by Fr Sylburg, Frankf 1590, by I Bekker, Berlin, 1817, and by A Buttmann, 1878 2 *Περὶ ἀντωνυμιᾶν*, 'de Pronominibus,' edited by I Bekker, Berlin, 1814 3 *Περὶ συνδεσμῶν*, 'de Conjunctionibus,' and 4 *Περὶ ἐπιρρημάτων*, 'de Adverbis,' printed in Bekker's *Ancient* 11 p 477, &c Among the works ascribed to Apollonius by Suidas there is one *περὶ κατεφυσσμένης ἱστορίας*, on fictitious or forged histories this has been erroneously supposed to be the same as the extant work *ἱστορίαι θαυμασταί*, which purports to be written by an Apollonius (published by Westermann, *Paradoxographi*, Brunswick, 1839, and Keller, 1877), but it is now admitted that the latter work was written by an Apollonius who is otherwise unknown—5 Pergaeus, from Peiga in Pamphylia, one of the greatest mathematicians of antiquity, commonly called the 'Great Geometer,' was educated at Alexandria under the successors of Euclid, and flourished about B.C. 250-220 His most important work was a treatise on Conic Sections in 8 books, of which

the first 4, with the commentary of Eutocius, are extant in Greek, and all but the eighth in Arabic We have also introductory lemmata to all the 8, by Pappus Edited by Halley, 'Apoll Peig Conic lib viii, &c,' Oxon 1710 fol The eighth book is a conjectural restoration founded on the introductory lemmata of Pappus—6 Rhodius, a poet and grammarian, son of Sillens or Illous and Rhode, born at Alexandria (according to Athen p 283, and Achan, N A 11 23, he was a citizen of Nauclatis), wrote in the reigns of Ptolemy Philopator and Ptolemy Epiphanes B.C. 222-181 In his youth he was instructed by Callimachus, but they afterwards became bitter enemies Their tastes were entirely different, for Apollonius admired and imitated the simplicity of the ancient epic poets, and disliked and despised the artificial and learned poetry of Callimachus When Apollonius read at Alexandria his poem on the Argonautic expedition (*Argonautica*), it did not meet with the approbation of the audience he attributed its failure to the intrigues of Callimachus, and revenged himself by writing a bitter epigram on Callimachus which is still extant (*Anth Graec* 11 275) Callimachus in return attacked Apollonius in his *Ibis*, which was imitated by Ovid in a poem of the same name Apollonius now left Alexandria and went to Rhodes, where he taught rhetoric with so much success that the Rhodians honoured him with then franchise hence he was called the 'Rhodian' He afterwards returned to Alexandria, where he read a revised edition of his *Argonautica* with great applause He succeeded Eratosthenes as chief librarian at Alexandria, in the reign of Ptolemy Epiphanes, about B.C. 194, and appears to have held this office till his death The *Argonautica*, which consists of 4 books, and is still extant, gives a straightforward and simple description of the adventures of the Argonauts it is a close imitation of the Homeric language and style, but exhibits marks of art and labour as of one who is a student only of the heroic age, and thus forms a contrast with the natural genius and flow of the Homeric poems Still, although not an exception to the rule that the Alexandrian poetry was derivative and antiquarian, rather than original, Apollonius Rhodius has left us the best of the Alexandrian epics, presenting detached passages of vivid and telling description, which must rank high as poetry, when they are taken out of their somewhat dull and cold setting Among the Romans the work was much read, and P. Terentius Varro Atacinus acquired great reputation by his translation of it The *Argonautica* of Valerius Flaccus is only a free imitation of it—*Editions* By Brunck, Argentorat 1780, by G. Schaefer, Lips 1810-18, by Wellauer, Lips 1828, Merkel, 1854 Apollonius wrote several other works which are now lost—7 **Tyanensis** or **Tyanæus**, i.e. of Tyana in Cappadocia, a Pythagorean philosopher, was born about 4 years before the Christian aera At a period when there was a general belief in magical powers, it would appear that Apollonius obtained great influence by pretending to them, and we may believe that his *Life* by Philostratus gives a just idea of his character and reputation, however inconsistent in its facts, and absurd in its marvels Apollonius, according to Philostratus, was of noble ancestry, and studied first under Euthydemus, of Tarsus, but, being disgusted at the luxury of the inhabitants, he retired to the temple of Asclepius

at Aegae in Cilicia, guided, as was said, by some inspiration. Here he dwelt from the age of 16 to 20, regarded as having especial favour from the god, and, after a general study of Greek philosophy, adopting that of Pythagoras and living the ascetic life of a strict Pythagorean. He subsequently travelled throughout the East, visiting Nineveh, Babylon, and India. On his return to Asia Minor, we first hear of his pretensions to miraculous power, founded, as it would seem, on the possession of some divine knowledge derived from the East. From Ionia he crossed over into Greece, and from thence to Rome, where he arrived just after an edict against magicians had been issued by Nero. He accordingly remained only a short time at Rome, and next went to Spain and Africa, at Alexandria he was of assistance to Vespasian, who was preparing to seize the empire. The last journey of Apollonius was to Ethiopia, whence he returned to settle in the Ionian cities. On the accession of Domitian, Apollonius was accused of exciting an insurrection against the tyrant; he voluntarily surrendered himself and appeared at Rome before the emperor, but as his destruction seemed impending, he was smuggled out of Rome, or, as his admirers averred, escaped by the exertion of his supernatural powers. The last years of his life were spent at Ephesus, where he is said to have proclaimed the death of the tyrant Domitian at the instant it took place. It may be noted that Dio Cassius emphatically avows his belief in this story (lvi *ad fin.*), though earlier in the same book (lvi 18) he calls him an impostor, but does not seem to be aware that he is there speaking of the same Apollonius. Many of the wonders which Philostratus relates in connexion with Apollonius curiously coincide with the Christian miracles. The proclamation of the birth of Apollonius to his mother by Proteus, and the incarnation of Proteus himself, the choros of swans which sang for joy on the occasion, the rising out of the dead, raising the dead, and healing the sick, the sudden disappearances and reappearances of Apollonius, his adventures in the cave of Trophonius, and the sacred voice which called him at his death, to which may be added his claim as a teacher having authority to reform the world—cannot fail to suggest the parallel passages in the Gospel history. We know, too, that Apollonius was one among many rivals set up by the Delcetics to our Saviour, an attempt renewed by the English freethinkers Blount and Lord Herbert. Still, it remains a doubtful question whether Philostratus was deliberately fabricating a parallel to please Julia Domna, who shared the eclecticism apparent in Alexander Severus when he placed busts of Christ and of Apollonius, of Orpheus and of Abraham in his Lararium, and who wished for some rival to set up against the exclusive Christian religion—whether in short he was, as Godel says, consciously opposing a Pythagorean Messiah to the Christian Messiah, or was merely (as seems more likely) a credulous romancer, weaving into his narrative besides what he derived from the earlier biographies of Apollonius by Maximus and Damis, stories also from Greek mythology and from the Gospels. For an estimate of the character of Apollonius we have no guide in the cursory allusions of Apuleius and Lucian, of whom the former seems to consider him as a magician, the latter as a teacher of imposture to Alexander. But we have some striking testimony to his personal virtue, and even to the purity of some of his tenets, in

Christian writers—in Eusebius (iii 5, iv 12), in Origen, who had the biography of Moeragenes before him (*contr. Cel.* vi 41), and in Sidonius Apollinarius (*Ep.* viii 3). These passages have been recently discussed by Professor Dyer (*Gods of Greece*), and in a dissertation by Professor Gildersleeve. We are led to the conclusion that Apollonius was probably one of those enthusiasts of high aim and real virtue whose elation to divine power and inspiration was not wholly a conscious imposture, but was possibly in greater part a self-deception. His tenets were that the soul must be liberated from the fetters of the sensual body by purity of life and true worship of the highest god, by prayer and contemplation but not by sacrifices; that life must be purified by asceticism and devoted to the good of the world, and that the highest proficiency in such virtues would have supernatural powers such as were ascribed alike to Pythagoras and to Apollonius himself.—8 Of Tyre, a Stoic philosopher, who lived in the reign of Ptolemy Auletes, wrote a history of the Stoic philosophy from the time of Zeno (Strab. 777).—9 Apollonius and Tauriscus of Tralles (about 150 B.C.), were two brothers, and the sculptors of the group which is commonly known as the Farnese bull representing the punishment of Dirce by Zethus and Amphion (Dirce). It was taken from Rhodes to Rome by Asinius Pollio, and afterwards placed in the baths of Caracalla, where it was dug up in the sixteenth century, and deposited in the Farnese palace. It is now at Naples. These sculptors belong to the Hellenistic Asiatic schools. Their work is great in its rendering of anatomy, but departs from the repose of sculpture and prefers passion and emotion. Their style has many points of likeness to that of Alexander as seen in his Laocoon.—10 Apollonius, a sculptor of Athens in the 1st century B.C. His work is the famous Heracles torso in the Vatican, belonging to what is now called the 'Attic Renaissance'.

Apollōphānes (Ἀπολλοφάνης), a poet of the old Attic Comedy, of whose comedies a few fragments are extant, lived about B.C. 400.

Apōnus or Apōni Fons (*Abano*), warm medicinal springs, near Patavium hence called *Aquae Patavinæ*, were much frequented by the sick (Plin. ii. 227, xxvi 61, Mart. vi 12, Lucan, vi 193, Claud. *Id.* 6).

Appia or Apia (Ἀπρία, Ἀρία), a city of Phrygia Pacatiana.

Appia Via, the most celebrated of the Roman roads (*regia viarum*, Stat. *Silv.* ii 2, 12), was commenced by Ap. Claudius Cæcilius, when censor, B.C. 312 and was the great line of communication between Rome and southern Italy. It issued from the *Porta Capena*, and passing through *Ardea*, *Tres Taburnæ*, *Appi Forum*, *Tarracina*, *Fundî*, *Formiæ*, *Minturnæ*, *Sinuessa*, and *Casilinum*, terminated at *Capua* (131 Roman miles) but was eventually extended through *Calatia* and *Caudium* to *Beneventum* and finally thence through *Venusia*, *Tarentum* and *Uria* to *Brundisium*. The total distance by this route from Rome to Brundisium was 363 miles. A variation of the route from Beneventum by *Canusium* and *Barium* to Brundisium was first regularly constructed and generally adopted under Trajan, with the name of *Via Trajana*, often called *Via Appia*. It was a route, however, sometimes used in earlier times (e.g. by Horace), instead of the regular road to Brundisium. In Horace's time also travellers used the canal through the Pontine

marshes from Forum Appii, but a road also ran by the side of the canal (cf Strab p 233) The road from Capua by Neceia to Rhegium, originally Via Popilia, is also sometimes called Via Appia

Appianus (Ἀππιανός), the Roman historian, was born at Alexandria, and lived at Rome during the reigns of Trajan, Hadrian, and Antoninus Pius He wrote in Greek a Roman history (Ῥωμαϊκὰ, or Ῥωμαϊκὴ ἱστορία), in 24 books, arranged not synchronistically, but ethnographically—that is, he did not relate the history of the Roman empire in chronological order, but he gave a separate account of the affairs of each country, till it was finally incorporated in the Roman empire The subjects of the different books were 1 The kingly period 2 Italy 3 The Samnites 4 The Gauls or Celts 5 Sicily and the other islands 6 Spain 7 Hannibal's wars 8 Libya, Carthage, and Numidia 9 Macedonia 10 Greece and the Greek states in Asia Minor 11 Syria and Parthia 12 The war with Mithridates 13–21 The civil wars in 9 books, from those of Marius and Sulla to the battle of Actium 22 Ἐκατονταετία, comprised the history of a hundred years, from the battle of Actium to the beginning of Vespasian's reign 23 The wars with Illyria 24 Those with Arabia We possess only 11 of these complete, namely, the 6th, 7th, 8th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, and 23rd there are fragments of several of the others The Parthian history, which has come down to us as part of the 11th book, is not a work of Appian, but merely a compilation from Plutarch's Lives of Antony and Crassus Appian's work is a compilation His style is clear and simple, but he possesses few merits as an historian, and he frequently makes blunders Thus, for instance, he places Saguntum on the N of the Iberus; and states that it takes only half a day to sail from Spain to Britain Nevertheless he is an indispensable authority for the period of the civil wars, and in other portions has preserved for us records of writers whose works have perished—*Editions*: Schweighäuser, 1785; Bekker, 1852; Mendelssohn, 1878

Appias, a nymph of the Appian well, which was situated near the temple of Venus Genetrix in the forum of Julius Caesar It was surrounded by statues of nymphs, called *Appiades* (Ov A 4 i 82, 3, Plin xxxi 33)

Appii Forum [FORUM APPII]

Appuleius [APULIUS]

Appuleius Saturninus [SATURNINUS]

Apriēs (Ἀπρίης, Ἀπρίας), a king of Egypt, the Pharaoh Hophra of Scripture, succeeded his father Psammetichus II and reigned B.C. 589–570 He increased the number of Greek mercenaries to 30,000, which roused the jealousy of the Egyptian soldiers, who mutinied on the occasion of an unsuccessful attempt against Cyrene They chose Amasis, the king's brother in law, as their leader, and defeated Apriēs and his mercenaries Amasis allowed him to reign six years jointly with himself, and then put him to death (Hdt ii 151)

Aprōnius 1 Q, one of the worst instruments of Verres in oppressing the Sicilians—2 L, served under Drusus (A.D. 14) and Germanicus (15) in Germany In 20 he was proconsul of Africa, and praetor of Lower Germany, where he lost his life in a war against the Frisii Apronius had two daughters one of whom was married to Plautius Silvanus, the other to Lentulus Gaetulicus, consul in 26

Apsilae (Ἀψίλαι), a Seythian people in Colchis, N of the river Phasis

Apōines (Ἀψίνης), of Gadara in Phoenicia, a Greek sophist and rhetorician, taught rhetoric at Athens about A.D. 285 Two of his works are extant Περὶ τῶν μερῶν τοῦ πολιτικοῦ λόγου τεχνη, which is much interpolated and Περὶ τῶν ἐσχηματισμένων προβλημάτων, both of which are printed in Walz, *Rhetor Graec*

Apsus (*Crevasta*), a river in Illyria (Nova Epirns), flowing into the Ionian sea (Strab p 316, Caes B C iii 18, &c, Appian, B C ii 56)

Apsyrtus [ΑΨΥΡΤΟΣ]

Apta Julia (Ἀπτ), chief town of the Vnl gentes in Gallia Narbonensis, and a Roman colony

Apīēra (Ἀπτέρα Ἀπτεράϊος *Palaeohelastion* on the G of Suda), a town on the W coast of Crete, 80 stadia from Cydonia (Strab p 479)

Apuāni, a Ligurian people on the Maera, were subdued by the Romans after a long resistance and transplanted to Samnium, B.C. 180 (Liv xxxix 2, 20, 32, xl 1, 38, 41)

Apūleius, of Madaura in Africa, was born about A.D. 114, of respectable parents He received the first rudiments of education at Carthage, and afterwards studied the Platonic philosophy at Athens He next travelled extensively, visiting Italy, Greece, and Asia, becoming imbibed in most mysteries, and gathering information on magic and necromancy At length he returned home, and spent about two years at Rome, but soon afterwards undertook a new journey to Alexandria On his way thither he was taken ill at the town of Oea, and was hospitably received into the house of a young man, Siennius Pontianus, whose mother, a very rich widow of the name of Pudentilla, he married Her relatives, being indignant that so much wealth should pass out of the family, accused Apuleius of gaining the affections of Pudentilla by charms and magic spells The cause was heard at Sabrata before Claudius Maximus, proconsul of Africa, A.D. 179, and the defence (*Apologia*) spoken by Apuleius is still extant Of his subsequent career we know little, except that he lectured on rhetoric at Carthage, and declaimed in public with great applause The most important of the extant works of Apuleius are 1 *Metamorphoseon seu de Asino Aureo Libri XI* This celebrated romance is imitated from the Λούκιος ἡ ὄνος of Lucian, but has much that is the fruit of Apuleius' own imagination or researches, notably the tale of Cupid and Psyche, and the stories of bandits, magicians, jugglers and priests It is a satire in the guise of a fantastical autobiography of a supposed Lucius who is transformed by an enchantress, with whom he is in love, into an ass, in which shape he has opportunities for observing the follies of men, until he is restored to his natural form by the priests of Isis It seems to have been intended as a satire upon the hypocrisy and debauchery of certain orders of priests, the frauds of juggling pretenders to supernatural powers, and the general profligacy of public morals A vein of mysticism, however, runs through the work, and there are some who discover a more recondite meaning, and especially bishop Warburton, in his *Divine Legation of Moses*, who has at great length endeavoured to prove, that the *Golden Ass* was written with the view of recommending the Pagan religion in opposition to Christianity, and especially of inculcating the importance of initiation into

the purer mysteries. The well-known and beautiful episode of Cupid and Psyche is introduced in the 4th, 5th, and 6th books. This, whatever opinion we may form of the principal narrative, is evidently an allegory, and is generally understood to shadow forth the progress of the soul to perfection. II. *Floridorum Libri* IV. An Anthology, containing select extracts from various orations and dissertations, collected probably by some admirer. III. *De Deo Socratis Liber* IV. *De Dogmate Platonis Libri tres*. The first book contains some account of the *speculative doctrines* of Plato, the second of his *morals*, the third of his *logic*. V. *De Mundo Liber*. A translation of the work *περὶ κόσμου*, at one time ascribed to Aristotle. VI. *Apologia sive de Magia Liber*. The oration described above, delivered before Clandius Maximus. The style of Apuleius is stilted and pretentious, and his writings are stated by Macrobius to have been of small account. His novel, however, is amusing, and in spite of its licentious tone, must be valued as instructive in several features of the period to which it belongs, as well as for the beauty of the allegory of Cupid and Psyche.—*Editions*. By Hildebrand, 1842, Oudendorp, 1823, *ed princeps*, Rome, 1469, *Metamorph* by Eyssenhardt, 1869, O. Jahn, 1856, cf. Friedländer, *Sittengesch* vol. 1.

Apulia or **Appulia** (Ἀπουλία Apūlius or Appūlius, Ἀ-οὐδοί) The 'waterland' [root *ap*, *aqua*, see *APIA*]. It is probable that the name first belonged, as Strabo says, to the plain just north of M. Garganus, which is extremely well watered. As the name was extended the meaning was lost, and Horace writes 'Siticulosae Apulie,' and 'Daunus pruper aquae' (*Epod* 3, 16, *Od* in 30, 11), in reference to the plains of Northern Apulia, and in summer it included, in its widest signification, the whole of the SE of Italy from the river Frento to the promontory Iapygium, and was bounded on the N by the Frentani, on the E by the Adriatic, on the S by the Tarentine gulf, and on the W by Samnium and Lucania, thus including the modern provinces of *Bari*, *Otranto* and *Capitanata*, in the former kingdom of Naples. Apulia in its narrower sense was the country E of Samnium on both sides of the Aufidus, the Daunian and Peucetia of the Greeks the whole of the SE part was called Calabria by the Romans. The Greeks gave the name of Daunian to the N part of the country from the Frento to the Aufidus, of Peucetia to the country from the Aufidus to Tarentum and Brundisium, and of Iapygia or Messapia to the whole of the remaining S part though they sometimes included under Iapygia all Apulia in its widest meaning (Strab pp 277, 283, 285, Ptol in 1, 15, 72). The NW of Apulia is a plain, but the S part is traversed by the E branch of the Apennines, and has only a small tract of land on the coast on each side of the mountains. The country was very fertile, especially in the neighbourhood of Tarentum, and afforded excellent pasturage, but the plain of Northern Apulia, rich in winter, became dry in summer, and the flocks were then driven to the upland valleys of Samnium and the *Abruzzi*. The population was of a mixed nature in legend they are said to have settled in the country under the guidance of Iapyx, Daunus, and Peucetius, three sons of an Illyrian king, Leucaon. But the Iapygian or Messapian race seems to have more affinity to Greeks than to the Italian stock. It may be conjectured that this part of Italy was peopled by Pelasgian tribes

from Epirus and Greece. The Apulians joined the Samnites against the Romans, and became subject to the latter on the conquest of the Samnites.

Aquae, the name given by the Romans to many medicinal springs and bathing places (Plin xxxi 1-61) — (1) **AURELIAE** or **COLONIA AURELIA AQUENSIS** (*Baden-Baden*) (2) **APOLLINARES**, in Etruria between Sabate and Tarquinii = 'Phoebe's vada' (Mart vi 42, 7) (3) **Bormonis**, applied to springs at *Bourbonne l'Archambault* in *Altier*, and also to those at *Bourbonne* in *Haute Marne*. Bormonia was a Celtic deity of medicinal springs. (4) **CLITELIAE**, mineral springs in Samnium near the ancient town of *Clitella*, which perished in early times, and E of Reate. There was a celebrated lake in its neighbourhood with a floating island, which was regarded as the umbilicus or centre of Italy. Vespasian died at this place (Dionys l. 15, Macrobi Sat i 7, Sen N Q in 25, Strab p 228, Suet Vesp 24). (5) **GRATIANAE**, *Aix* in Savoy on the *Lac de Bourget*. (6) **MATTIACAE** or **FONTES MATTIACI** (*Wiesbaden*), in the land of the Mattiaci in Germany. (7) **NISINCI**, *Bourbon l'Ancien* in *Saône et Loire*. (8) **PASSERI**, in Etruria between Volturnus and Forum Cassi (Mart vi 42) now *Bacucco*, 5 miles N of *Tiberbo*. (9) **PATAVINAE** [*APONI FONS*] (10) **SEXTIANAE** (*Aix*), a Roman colony in Gallia Narbonensis, founded by Sextus Calvinus, B.C. 122, its mineral waters were long celebrated, but were thought to have lost much of their efficacy in the time of Augustus. Near this place Marius defeated the Teutons, B.C. 102 (Strab pp 178, 180). It is 18 miles N of Marseilles. (11) **SOLIS** (*Bath*) in Britain called 'Ōrda ðeppa' in Ptol in 3, 28. (12) **STATIELLAE** (*Aquai*), a town of the Statielli in Liguria, celebrated for its warm baths (Strab p 217, Plin xxxi 4). (13) **TARBELLAE**, on the *Aturus* (*Idoux*), now *Dacs*. (14) **TICRI** in Etruria, 8 miles N of *Civita Vecchia* now *Bagni di Ferrara*.

Aquae, in Africa 1 (*Mena*, Ru), in the interior of Mauretania Caesariensis — 2 **CALIDAE** (*Gurbo* or *Hammam l'Enf*), on the gulf of Carthage — 3 **RECLAE** (*Hammam Truzza*), in the N part of Byzacena — 4 **TACAPITANAE** (*Hammam-el-Khabs*), at the S extremity of Byzacena, close to the large city of Tacape (*Khabs*).

Aquila 1 Of Pontus, translated the Old Testament into Greek, in the reign of Hadrian, probably about A.D. 180. Only a few fragments remain, which have been published in the editions of the Hexapla of Origen — 2 **Julius Aquila**, a Roman jurist quoted in the Digest, lived under or shortly before the reign of Septimius Severus, A.D. 193-198 — 3 **L. Pontius Aquila**, a friend of Cicero and one of Caesar's murderers, was killed at the battle of Mutina B.C. 43 (Appian, B.C. ii 138, Dio Cass xlii 33, 40, Cic Phil xi 6, xii 12, Fam x 33) — 4 **Aquila Romanus**, a rhetorician, who probably lived in the third century after Christ, wrote a small work entitled *De Figuris Sententiarum et Elocutionis*, which is usually printed with *Ruthinus Lupus*. — *Editions*. By Rahnen. Lugd Bat 1768, reprinted with additional notes by Frotcher, Lips. 1881.

Aquilāria (*Alhowareah*), a town on the coast of Zengitana in Africa, on the W side of *Hermæum Pr* (*C Bon*), the E extremity of the Gulf of Carthage. It was a good landing place in summer (Caes B.C. ii 28).

Aquileia (*Aquileiensis Aquileia* or *Aglar*), a town in Gallia Transpadana at the very top

of the Adriatic, between the rivers Sontius and Natiso, about 60 stadia from the sea. It was founded by the Romans in B.C. 182 as a bulwark against the N barbarians, and is said to have derived its name from the favourable omen of an eagle (*aquila*) appearing to the colonists (Liv. xl 34, xliii 17, Vell. Pat. i 15). As it was the key of Italy on the NE, it was made one of the strongest fortresses of the Romans (Amm. Marc. xxi 12). From its position it became also a most flourishing place of commerce: the Via Aemilia was confined to this town, and from it all the roads to Rhaetia, Noricum, Pannonia, Istria, and Dalmatia branched off. Under Diocletian it was the chief city of Venetia and Histria. Ausonius (*Ord. Nob. Urb.* 6) reckons it as ninth of the cities of the Roman Empire in the 4th century, and in Italy inferior only to Rome, Milan, and Capua. It was taken and completely destroyed by Attila in A.D. 452; its inhabitants escaped to the Lagoons, where Venice was afterwards built.

Aquila Severa, Julia, a vestal virgin, whom Elagabalus married, after divorcing Paulina (Dio Cass. lxxix. 9).

Aquilius or Aquilius 1 M', consul B.C. 129, finished the war against Aristonicus, son of Eumenes of Pergamus. He laid down the road in the province of Asia from Ephesus to Apamea. On his return to Rome he was accused of maladministration in his province, but was acquitted by bribing the judges (Just. xxxv 4, Vell. Pat. ii 4). — 2 M', consul B.C. 101, conquered the slaves in Sicily, who had revolted under Athenion. In 93 he was accused of maladministration in Sicily, but was acquitted. In 88 he went into Asia as one of the consular legates in the Mithridatic war: he was defeated and handed over by the inhabitants of Mytilene to Mithridates, who put him to death by pouring molten gold down his throat (Appian, *Mithrid.* vii 19, 21, Vell. Pat. ii 18, Cic. *pro Leg. Man.* 5, Athen. p. 213).

Aquilius Gallus [GALLUS]

Aquilōnia (Aquilōnis), a town of Samnium, E. of Bovianum, destroyed by the Romans in the Samnite wars (Liv. x 38-43).

Aquinum (Aquinas *Aquino*), a town of the Volscians, E. of the river Melpis, in a fertile country, a Roman municipium and afterwards a colony, the birth place of Juvenal, celebrated for its purple dye (Strab. p. 237, Tac. *Hist.* i 88, ii 63, Hor. *Ep.* i 10, 27, Juv. iii 319, Cic. *Phil.* ii 41, 106).

Aquitānia 1 The country of the Aquitani, extended from the Garumna (*Garonne*) to the Pyrenees, and from the ocean to Gallia Narbonensis, it was first conquered by Caesar's legates, and again upon a revolt of the inhabitants in the time of Augustus (Caes. *B. G.* i 1, viii 46, Appian, *B. C.* i 92, Dio Cass. xlviii 49, Suet. *Aug.* 21). — 2 The Roman province of Aquitania, formed in the reign of Augustus, was of much wider extent, and was bounded on the N. by the Ligeris (*Loire*), on the W. by the ocean, on the S. by the Pyrenees, and on the E. by the Mons Cevenna, which separated it from Gallia Narbonensis (Strab. p. 177, Plin. iv 108). — The *Aquitani* were one of the three races which inhabited Gaul, they were of Iberian or Spanish origin, and differed from the Gauls and Belgians in language, customs, and physical peculiarity (Dio Cass. *lc.*, Strab. *lc.*).

Ara Ubiorum, in the *Civitas Ubiorum* (= *Cologne*) was a sanctuary for the surrounding province, not merely for the Ubii, since one

of the Cherusci is mentioned as priest (Tac. *Ann.* i 37, 39, 45, 57, see COLONIA AGRIPPINA).

Arabia (ἡ Ἀραβία *ʾAraḇ, pl. ʾAraḇes, ʾAraḇoi*, Arabs, *Arābiūs, pl. Arābēs, Arābi* *Arabia*), a country at the SW extremity of Asia, forming a large peninsula, of a sort of hatchet shape, bounded on the W. by the ARABICUS SINUS (*Red Sea*), on the S. and SE. by the ERYTHRAEUM MARE (*Gulf of Bab el-Mandeb and Indian Ocean*) and on the NE. by the PERSICUS SINUS (*Persian Gulf*). On the N. or land side its boundaries were somewhat indefinite, but it seems to have included the whole of the desert country between Egypt and Syria, on the one side, and the banks of the Euphrates on the other, and it was often considered to extend even further on both sides, so as to include, on the E., the S. part of Mesopotamia along the left bank of the Euphrates, and, on the W., the part of Palestine E. of the Jordan, and the part of Egypt between the Red Sea and the E. margin of the Nile valley, which, even as a part of Egypt, was called Arabiae Nomos. In the stricter sense of the name, which confines it to the peninsula itself, Arabia may be considered as bounded on the N. by a line from the head of the Red Sea (at *Suez*) to the mouth of the Tigris (*Shat-el-Arab*) which just about coincides with the parallel of 30° N. lat. It was divided into 3 parts: (1) **Arabia Petraea** (ἡ πετραία *ʾAraḇia* NW part of *El-Hejaz*), including the triangular piece of land between the two heads of the Red Sea (the peninsula of M. Sinai) and the country immediately to the N. and NE., and called from its capital Petra, while the literal signification of the name 'Rocky Arabia' agrees also with the nature of the country, (2) **Arabia Deserta** (*El-Jebel*), including the great Syrian Desert and a portion of the interior of the Arabian peninsula, (3) **Arabia Felix** (*El-Nejed, El-Hejaz, El-Yemen, El-Hadramaut, Oman and El-Hejer*), consisted of the whole country not included in the other two divisions, the ignorance of the ancients respecting the interior of the peninsula leading them to accept the name Arabia Felix, although much of it consists of a sandy desert of steppes and table land, interspersed with Oases (*Wadis*), and fringed with mountains, between which and the sea, especially on the W. coast, lies a belt of low land (called *Tehamah*), intersected by numerous mountain torrents, which irrigate the strips of land on their banks, and produce that fertility with which the ancients credited the whole peninsula (Strab. p. 767, Diod. ii 48, Mela, iii 8, Plin. vi 142 f). [The name *Felix* or *ευδαίμων*, or in Plin. v 65 *beata*, is said to have arisen from the Semitic word *Jaman* meaning 'right side' — *z e* 'south' — being misinterpreted to mean 'lucky']. The width of the *Tehamah* is, in some places on the W. coast, as much as from one to two days' journey, but on the other side it is very narrow, except at the E. end of the peninsula (about *Muscat* in Oman) where for a small space its width is again a day's journey. — The inhabitants of Arabia were of the Semitic race. The NW district (Arabia Petraea) was inhabited by the various tribes which constantly appear in Jewish history: the Amalekites, Midianites, Edomites, Moabites, Ammonites &c. The Greeks and Romans called the inhabitants by the name of NUBATHAEI, whose capital was Petra (Jos. *Ant.* xiv 1, 4, Ptol. v 17). The people of Arabia Deserta were called Arabes Scenitae (Σκηνῖται), from their dwelling in

tents, and Arabes Nomades (*Nouâdes*), from their mode of life, which was that of wandering herdsmen, who supported themselves partly by their cattle, and to a great extent also by the plunder of caravans, as their unchanged descendants, the *Bedouins*, still do. The people of the *Tchamah* were (and are) of the same race, but their position led them at an early period to cultivate both agriculture and commerce, and to build considerable cities. The chief tribes were known by the following names, beginning S of the Nabathæi on the W coast the Thamydēni and Minaei (in the S part of *Hejaz*) in the neighbourhood of Macoraba (*Mecca*), the Sabæi and Homeritæi in the SW part of the peninsula (*Yemen*), on the SE coast, the Chatramolitæi and Adramitæi (in *El Hadramaut*, a country very little known, even to the present day), on the E and NE coast the Omanitæi and Dara-chēni (in *Oman*, and *El-Asha* or *El-Hejer*) — From the earliest known period a considerable traffic was carried on by the people in the N (especially the Nabathæi) by means of caravans, and by those on the S and E coast by sea, in the productions of their own country (chiefly gums, spices, and precious stones), and in those of India and Arabia. Besides this peaceful intercourse with the neighbouring countries, they seem to have made military expeditions at an early period for there can be no doubt that the Hyksos or Shepherd kings, who for some time ruled over Lower Egypt, were Arabians. On the other hand, they have successfully resisted all attempts to subjugate them. The alleged conquests of some of the Assyrian kings could only have affected small portions of the country on the N. Of the Persian empire we are expressly told that they were independent. Alexander the Great died too soon even to attempt his contemplated scheme of circumnavigating the peninsula and subduing the inhabitants. The Greek kings of Syria made unsuccessful attacks upon the Nabathæi. Under Augustus, Aelius Gallus, assisted by the Nabathæi, made an expedition into Arabia Felix, but was compelled to retreat into Egypt to save his army from famine and the climate. Under Trajan, Arabia Petraea was conquered by A. Cornelius Palma (i. n. 107), and the country of the Nabathæi became a Roman province, to which in 295 Auranitis, Btanea, and Trachonitis were added (Dio Cass. lxxvii 14, *Amm. Marc.* iv 8). In the 3rd century there were two divisions of this province, the northern called Arabia with the chief city Bosra, the southern called Palaestina Tertia or Palaestina Syltaria, of which Petra was the capital. Some partial and temporary footing was gained on the SW coast by the Ethiopians, and both in this direction and from the N Christianity was early introduced into the country where it spread to a great extent, and continued to exist side by side with the old religion (which was Sabæism, or the worship of heavenly bodies), and with some admixture of Judaism, until the total revolution produced by the rise of Mohammedanism in 622.

Arābicus Sinus (δ' *Ἀραβικός κόλπος* *Red Sea*), a long narrow gulf between Africa and Arabia connected on the S with the *Indian Ocean* by the Angustine Dine (*Straits of Bab el Mandeb*), and on the N divided into two heads by the peninsula of Arabia Petraea (*Penins. of Sinai*), the E of which was called Sinus Aelantes or Aelanticus (*Gulf of Akaba*), and the W Sinus Heroopolites or Heroopoli-

cus (*Gulf of Suez*), which must in Strabo's time have extended 40 miles north of its present limit, and included *Lake Timsah*. The upper part of the sea was known at a very early period, but it was not explored in its whole extent till the maritime expeditions of the Ptolemies. Respecting its other name see *ΕΥΘΥΡΑΕΥ ΜΑΡΕ*.

Arābis (*Ἀραβίς*, also *Ἀράβιος*, *Ἀρβίς*, *Ἀραβίς*, and *Ἀράβιος* *Poorally or Agbor*), a river of Gedrosia, filling into the Indian Ocean 1000 stadia (100 geog. miles) W of the mouth of the Indus, and dividing the Oritæi on its W from the Arabitæi or Arbies on its E, who had a city named Arbis on its E bank (Strab. p. 720, Ptol. vi 19).

Arabisca (*Alanquer*), a town of the Lusitanæi on the right bank of the Tagus.

Arachnaeum (*Ἀραχναῖος*), a mountain forming the boundary between Argolis and Corinthia (Paus. ii 25, 10).

Arachnē, a Lydian maiden, daughter of Idmon of Colophon, a famous dyer in purple. Arachnē excelled in the art of weaving, and, proud of her talent, ventured to challenge Athene to compete with her. The work of Athene showed the Olympian gods in all their dignity. Arachnē produced a piece of cloth in which the amours of the gods were woven, and as Athene was indignant at the taunt, and jealous of the faultless work, she tore it to pieces. Arachnē in despair hanged herself; the goddess loosened the rope and saved her life, but the rope was changed into a cobweb and Arachnē herself into a spider (*αράχνη*), the animal most odious to Athene (Or. *Met.* vi 1 seq., Verg. *Georg.* ii 246). The myth seems to represent the rivalry between the Lydian and Greek arts of weaving. Nonnus (*Dion.* xviii 215) makes her an Assyrian.

Arāchōsiā (*Ἀραχωσία* *Ἀραχωσί* or *Ἄραι* SE part of Afghanistan and NE part of Beloochistan), one of the extreme E provinces of the Persian (and afterwards of the Partian) empire, bounded on the E by the Indus, on the N by the Paropamisadae, on the W by Drangiana, and on the S by Gedrosia. It was a fertile country, watered by the river Arachotus (*Ἀράχτος*), some distance from which stood a city of the same name, Arachotus, which was said to have been built by Semiramis and which was the capital of the province until the foundation of ALEXANDRIA. The shortest road from Persia to India passed through Arachosia (Strab. p. 723, Arrian, *An.* vi 17).

Arāchōtus [*ARACHOSIA*]

Arachthus or **Arētho** (*Ἀραχθεός* or *Ἀρεθός* *Arta*), a river of Epirus, rises in M. Lacmon or the Tymphaean mountains, and flows into the Ambracian gulf, S of Ambracia. It is deep and difficult to cross, and navigable up to Ambracia (Strab. pp. 325, 327).

Aracynthus (*Ἀράκυνθος* *Zigos*), a mountain on the SW coast of Aetolia near Plenron, sometimes placed in Acarnania (Strab. pp. 450, 460). Virgil and Propertius, however, place it between Attica and Boeotia, and hence mention it in connexion with Amphion the Boeotian hero. (Propert. iii 13, 41, *Actaco* [i. e. Attico] *Aracyntho*, Verg. *Ecl.* ii 24).

Arādus (*Ἀραδός*, *Ἀράδιος*, *Arādus* in O. T. *Arvad* *Ruad*), an island off the coast of Phoenicia, at the distance of 20 stadia (2 geog. miles), with a city which occupied the whole surface of the island, 7 stadia in circumference, which was said to have been founded by exiles from Sidon, and which was a very flourishing

place under its own kings, under the Seleucidae, and under the Romans. It possessed a harbour on the mainland, called ANTARADUS (Strab p 753).

Arae Philaenorum [ΦΙΛΑΕΝΟΡΟΝ ΑΡΑΕ]—

Araethyræa (Ἀραιθυρέα), daughter of Aras, an autochthon who was believed to have built Arantea, the most ancient town in Phlhasia. After her death, her brother Aoris called the country of Phlhasia Araethyreia, in honour of his sister (Paus ii. 12, 5, Hom. *Il* ii 571, Strab p 382).

Arāphēn (Ἀραφήν, Ἀραφήνιος, Ἀραφήνοθεν *Rafina*), an Attic demus belonging to the tribe Aegaeis, on the E of Attica, N of the river Erasinus, not far from its mouth.

Arar or **Arāris** (Saône), a river of Gaul, rises in the Vosges, receives the Dubis (*Doubs*) from the E, after which it becomes navigable, and flows with a quiet stream into the Rhone at Lugdunum (*Lyon*). In the time of Ammianus (A.D. 370) it was also called *Sauconna*, and in the middle ages *Sangona*, whence its modern name *Saône* (Amm. Marc. xv 11).

Ararōs (Ἀραρώς), an Athenian poet of the Middle Comedy, son of Aristophanes, flourished B.C. 375 (Fragments in Meineke).

Aras [ARAE THYREA].

Araspes (Ἀράσπης), a Mede, and a friend of the elder Cyrus, is one of the characters in Xenophon's *Cyropaedia*. He contends with Cyrus that love has no power over him, but shortly afterwards refutes himself by falling in love with Panthea, whom Cyrus had committed to his charge (Xen. *Cyr* v 1, vi 1, 36, ABRAIDATAS).

Arātus (Ἀράτος). 1 The celebrated general of the Achaeans, son of Clinias, was born at Sicyon, B.C. 271. On the murder of his father by ABANTIDAS, Aratus, who was then a child, was conveyed to Argos, where he was brought up. When he had reached the age of 20 he gained possession of his native city, B.C. 251, deprived the usurper Nicocles of his power, and united Sicyon to the Achaean League, which gained in consequence a great accession of power [ACHAEI]. In 245 he was elected general of the League, which office he frequently held in subsequent years. Through his influence a great number of the Greek cities joined the League, but he excelled more in negotiation than in war, and in his war with the Aetolians and Spartans he was often defeated. Indeed, it must be admitted that he showed positive cowardice in battle strangely contrasted with the boldness of his plans and policy. In 234, through the patriotism of Lydiadas, tyrant of Megalopolis, that city was joined to the Achaean League, but it must be observed, as detracting from the well deserved fame of Aratus, that his jealousy of Lydiadas often interfered with the interests of the League. Thus he opposed the scheme of Lydiadas for union with Argos in 229, but when he himself became general he effected it. The death of Lydiadas also at Laodicea (226) and the consequent defeat by the Spartans were due to the want of courage which Aratus showed in the battle. A still greater calamity was his rejection of the proposal of Cleomenes to bring Sparta into the League, and his resolution to seek the friendship of Antigonus, and to surrender Acrocorinthus to a Macedonian garrison—certainly the greatest mistake of his life. To strengthen himself against Aetolia and Sparta he cultivated the friendship of Antigonus Doson, and of his successor Philip, but as Philip was evidently

anxious to make himself master of all Greece, dissensions arose between him and Aratus, and the latter was eventually poisoned in 213 by the king's order. Divine honours were paid to him by his countrymen, and an annual festival (Ἀράτεια see *Diet of Antig*) established. Aratus wrote *Commentaries*, being a history of his own times down to B.C. 220, which are commended by Polybius (ii 40). Aratus unquestionably deserves the credit of the development and early successes of the League, and his extraordinary personal ascendancy, even after reverses, with the citizens of the League is a strong testimony to his political ability, but he ruined the chances of the Achaean League to become a lasting and independent bulwark of Greece when he rejected the union with Sparta and gave the key of the position to Macedonia (Plut. *Arat* and *Agis*, Polyb. ii, iv, vii, viii).—2 Of Soli, afterwards Pompeiopolis, in Cilicia, or (according to one authority) of Tarsus, flourished B.C. 270, and spent all the latter part of his life at the court of Antigonus Gonatas, king of Macedonia. He wrote two astronomical poems, entitled *Phaenomena* (Φαινόμενα), consisting of 732 verses, and *Diosemeia* (Διοσημεία), of 422. The design of the *Phaenomena* is to give an introduction to the knowledge of the constellations, with the rules for their risings and settings. The *Diosemeia* consists of prognostics of the weather from astronomical phaenomena, with an account of its effects upon animals. It appears to be an imitation of Hesiod, and to have been imitated by Virgil in some parts of the *Georgics*. The style of these two poems is distinguished by elegance and accuracy, but it wants originality and poetic elevation. That they became very popular both in the Grecian and the Roman world (*cum sole et luna semper Aratus erit*, Ov. *Am* i 15, 16) is proved by the number of commentaries and Latin translations. Parts of three poetical Latin translations are preserved: one written by Cicero when very young, one by Caesar Germanicus, the grandson of Augustus, and one by Festus Avenius—*Editions*. By Voss, Heidelb. 1824, with a German poetical version, by Buttmann, Berol. 1826, and by Bekker, Berol. 1828.

Arauris (*Herault*), erroneously Rauraris in Strabo, a river in Gallia Narbonensis, rises in M. Cevenna, and flows into the Mediterranean (Strab p 182, Mel ii 5).

Arausio (*Orange*), a town of the Cavari or Cavares, and a Roman colony, in Gallia Narbonensis, on the road from Arelate to Vienna. It still contains remains of an amphitheatre, circus, aqueduct, triumphal arch, &c. (Strab p 185, Mel ii 5, Plin iii 36).

Araxes (Ἀράξης), the name of several rivers.—1 In Armenia Major (*Erashh* or *Aras*), rises in M. Aba or Abus (nr *Erzeroum*), from the opposite side of which the Euphrates flows, and, after a great bend SE and then NE, joins the Cyrus (*Kour*), which flows down from the Caucasus, and falls with it into the Caspian by two mouths, in about 39° 20' N. Lat. The lower part, past ARTAXATA, flows through a plain, which was called τὸ Ἀραξηνὸν πεδίον (Strab p 531, Ptol. i 13). Herodotus, i 202, iv 40, is clearly speaking of this Araxes, which, he says, runs eastward from the country of the Matheri into the Caspian, but he seems to be misinformed about the position of the Massagetae and to place them and other tribes too far west, or the Araxes and Caspian too far east. The upper branch or affluent of the

Araxes is called Phasis (Xen *Anab* iv 6, 4) [PHASIS] The Araxes was proverbial for the force of its current, and hence Virgil (*Aen* vii 728) says *pontem indignatus Araxes*, with special reference to the failure of Alexander to throw a bridge over it (Arr *An* vii 10, 3)—2 In Mesopotamia [CHABORAS]—3 In Persis (*Bend-Emir*), the river on which Persepolis stood, rises in the mountains E of the head of the Persian Gulf, and flows SE into a salt lake (*Bakhtegan*) not far below Persepolis—4 The PENEUS, in Thessaly, was called Araxes (*Ἀράξω*) from the violence of its torrent (Strab i c)

Araxus (*Ἀράξω* C Papal), a promontory of Achaia near the confines of Elis

Arbaces (*Ἀρβάκης*), the founder of the Median empire, according to Ctesias (Diod ii 33), is said to have taken Nineveh in conjunction with Belesis, the Babylonian, and to have destroyed the Assyrian empire under the reign of Sardanapalus Ctesias assigns 28 years to the reign of Arbaces, apparently about B C 870, and makes his dynasty consist of eight kings Thus account differs from that of Herodotus, who makes DEIOCES the first king of Media, and assigns only four kings to his dynasty There seems to be in Ctesias (who is frequently confused by the inscriptions) a confused allusion to the overthrow of Sardanapalus by the Babylonians in alliance with CYAXARES (Kastarib), king of Media at a much later date [CYAXARES]

Arbēla (τὰ Ἀρβηλα *Erville*), a city of Adiabene in Assyria, between the rivers Lycus and Caprus (the greater and lesser Zab), celebrated as the head quarters of Darius Codomannus, before the last battle in which he was overthrown by Alexander (B C 331), which is hence frequently called the battle of Arbela, though it was really fought near GAUGAMELA, about 25 miles W of Arbela The district about Arbela was called Arbelitis (*Ἀρβηλίτις*) (Strab p 737, Diod xii 53, Arr *An* iii 8, Curt iv 9, Amm Marc xviii 6)

Arbis [ARABIS]

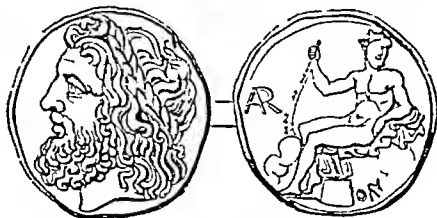
Arbucāla or Arbocāla (*Alberca*?), the chief town of the VACCAEI in Hispania Tarraconensis, north of the Tagus, in the modern province of Salamanca, taken by Hannibal after a long resistance (Liv xvi 5)

Arbuscūla, a celebrated female actor in pantomimes in the time of Cicero (Cic *Att* iv 15, Hor *Sat* i 10, 76)

Arca or -ae (*Ἀρκη*, or *αι* *Tell Aika*), a very ancient city in the N of Phoenicia, not far from the sea coast, at the foot of M Lebanon a colony under the Romans, named Arca Caesarea or Caesarea Libani the birthplace of the emperor Alexander Severus, and famous for a temple of Astarte (Ptol v 15, Macrob *Sat* i 21, Vit *Alex Sev*)

Arcādia (*Ἀρκάδια* *Arkās*, pl *Ἀρκάδες*), a country in the middle of Peloponnesus, was bounded on the E by Argolis, on the N by Achaia, on the W by Elis, and on the S by Messenia and Laconia Next to Laconia it was the largest country in the Peloponnesus its greatest length was about 50 miles, its breadth from 35 to 41 miles (Strab pp 385-387) It was surrounded on all sides by mountains which likewise traversed it in every direction, and it may be regarded as the Switzerland of Greece Its principal mountains were Cyllene and Erymanthus in the N, Artemisus in the E, and Parthenius, Maenalus, and Lycaeus in the S and SW The Alpheus, the greatest river of Peloponnesus, rises in Arcadia, and flows through a considerable part of the country,

receiving numerous affluents The N and E parts of the country were barren and unproductive, the W and S were more fertile, with numerous valleys where corn was grown The Arcadians, said to be descended from the eponymous hero ARCAS, regarded themselves as the most ancient people in Greece the Greek writers call them indigenous (*αὐτόχθονες*) and Pelasgians, and Pelasgus is the name given to their earliest king (Paus viii 1) They were said to have 'lived before the moon' (*πρὸ σέληνοι*), which is probably a corruption of a statement that they were in the Peloponnese before the Syllani or Hellenes Their claim to antiquity is just, since in the security of their mountains they withstood the Dorian conquest In consequence of the physical peculiarity of the country, they were chiefly employed in hunting and the tending of cattle, whence their worship of Pan, who was especially the god of Arcadia, and of Artemis They were a people simple in their habits and moderate in their desires they were passionately fond of music, and cultivated it with great success (*soli cantare periti Arcades*, Verg *Ecl* v 39), which circumstance was supposed to soften the natural roughness of their character The Arcadians, thanks to their rugged country, experienced fewer changes than any other people in Greece Like the other Greek peoples, they were originally governed by kings, but are said to have abolished monarchy towards the close of the second Messenian war, and to have stoned to death their last king, Aristocrates, because he betrayed his allies the Messenians The different towns then became independent republics, of which the most important were ΜΑΝΤΙΝΕΑ, ΤΕΓΕΑ, ΟΡΧΟΜΕΝΟΣ, ΠΣΟΦΙΗΣ, and ΠΗΛΕΟΣ, which lie in the secluded valleys of the north and east, protected by their mountains, to the west the valleys of the Alpheus and Ladon are more accessible, and here, accordingly, were cantons of hamlets rather than independent cities in the upper valley of the Alpheus, the Maenalians, and Eutresians, lower down, the Parrhasians, Cynurians, and Heracans, in the valley of the Ladon the Azanes The bond of union from early times was religious Pan arcadian festivals were held to Zeus at M Lycaeus, to Athena Alea at Tegea, and to Artemis Hymnia at Orchomenus (Paus vii 2, 5, 53) Like the Swiss, the Arcadians frequently served as mercenaries, and in the Peloponnesian war they were found in the armies of both the Lacedaemonians and Athenians The Lacedaemonians made many attempts to obtain possession of parts of Arcadia, but these attempts were finally frustrated by the battle of Leuctra (B C 371), and in order to resist all future aggressions on the part of Sparta, the

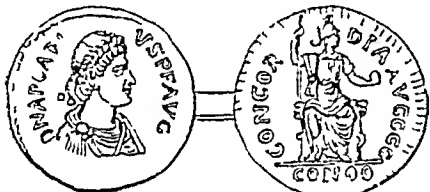


Coin of Arcadia
Obv head of Zeus rev Pan seated on a rock holding a knotted shepherd's staff

Arcadians, upon the advice of Epaminondas, and led by Lycomedes, built the city of MEGALOPOLIS, and instituted a general assembly of

the whole nation, called the *Myri* (*Μυρία*, *Dict of Antiq* s v) This Arcadian League did not last long Mantinea and Tegea were at enmity already before the death of Epaminondas, and though the assembly of the Ten Thousand existed in the time of Demosthenes we have no trace of an Arcadian League after the end of the fourth cent B C The Arcadian cities subsequently joined the Achaean League, and finally became subject to the Romans

Arcadius, emperor of the East (A D 395–408), elder son of Theodosius I, was born in Spain, A D 383 On the death of Theodosius he became emperor of the East, while the West was given to his younger brother Honorius Arcadius possessed neither physical nor intellectual vigour, and was entirely governed by unworthy favourites At first he was ruled by Rufinus, the praefect of the East, and on the murder of the latter, soon after the accession of Arcadius, the government fell into the hands of the eunuch Eutropius Eutropius was put to death in 399, and his power now devolved upon Gannas, the Goth, but upon his revolt and death in 401 Arcadius became entirely dependent upon his wife Eudoxia, and it was through her influence that St Chrysostom was exiled in



Arcadius Roman Emperor A D 395–408
Obv. Domitianus Noster Arcadius Pater Patriae Augustus
rev. Concordia The letters Con signify the mint of Constantinople and ob the purity of the metal (72 soldi to one pound of gold)

401 Arcadius died on May 1, 408, leaving the empire to his son Theodosius II, who was a minor (Sozom vii, Socr *Hist Eccl* vi, Cedren i, Claudian)

ARCĀNUM. [ARPNYV]

Arcas (*Ἀρκας*), king and eponymous hero of the Arcadians, son of Zeus and Callisto, grand son of Lycaon and father of Aphidas, Elatus, and Azan He taught his subjects the arts of baking and weaving Arcas was the boy whose flesh his grandfather Lycaon placed before Zeus to try his divine character Zeus upset the table (*τράπεζα*) which bore the dish, and destroyed the house of Lycaon by lightning, but restored Arcas to life When Arcas had grown up, he built on the site of his father's house the town of Trapezus Arcas in hunting followed his mother Callisto, who had the form of a she bear, into the temple of Zeus Lycaeus, a profanation which by Arcadian law would have caused their death, but Zeus changed them into stars as Arctophylax and the Great Bear The legends show traces of primitive totemism, and of human sacrifices (Hys *Astr* 2, Paus viii 4, Ov *Met* ii 496, *Fast* ii 183)

Arcēsilaus or **Arcēsilas** (*Ἀρκεσίλαος*, *Ἀρκεσίλας*), a Greek philosopher (about B C 315–240), son of Seuthes or Scythes, was born at Pitane in Aeolis He studied at first in his native town under Autolycus, a mathematician, and afterwards went to Athens, where he became the disciple first of Theophrastus and next of Polemo and of Crantor He succeeded Crates about B C in the chair of the Academy, and became the founder of the second or middle (*μεσην*) Academy He is said to have died in

his 76th year from a fit of drunkenness (Diog Laert ii 30) His philosophy was of a sceptical character, though it did not go so far as that of the followers of Pyrrhon He did not doubt the existence of truth in itself, only our capacities for obtaining it by the senses or by reason, and he combated most strongly the dogmatism of the Stoics, as regards Zeno's doctrine of the *καταληπτική φαντασία* (or impression producing conviction), holding that no impressions provided a testimony of their truth hence the necessity of suspended judgment (*ἐποχή*), though action according to our reason was not precluded (Cic *de Orat* iii 18, 67, *Acad* ii 24, 77)

Arcēsilaus (*Ἀρκεσίλαος*) 1 Son of Lycus and Theobule, leader of the Boeotians in the Trojan war, slain by Hector—2 The name of four kings of Cyrene [BATTUS and BATTIADAE]

Arcēsias (*Ἀρκείσιος*), son of Zeus and Eurydia, father of Laertes, and grandfather of Ulysses Hence both Laertes and Ulysses are called *Arcesiades* (*Ἀρκείσιάδης*) (Od xvi 118, O1 *Met* xiii 144) According to Eustathius (*ad Hom* 1961), his mother was a she bear, Cephalus having been told by an oracle that he should have a son by the first female being whom he met on his way home The story doubtless arose from his name

Archaeōpōlis (*Ἀρχαιοπόλις*), the later capital of Colchis, near the river Phasis

Archagathus, a Greek physician, the first who made medicine a profession at Rome He came from the Peloponnese, and settled at Rome B C 219, where a shop was bought for him, and he received the *Jus Quiritium* His practice was mainly surgical (Plin xxix 12)

Archandropōlis (*Ἀρχάνδρου πόλις*), a city of Lower Egypt, on the Nile, between Canopus and Cercasorus

Archēdēmus (*Ἀρχεδημος* Dor *Ἀρχεδαμος*)

1 A popular leader at Athens, took the first step against the generals who had gained the battle of Arginusae, B C 406 The comic poets called him 'blear eyed' (*γλάμων*), and said that he was a foreigner, and had obtained the franchise by fraud (Xen *Hell* vii 1, *Mem* ii 9, Arist *Ran* 419, 588, *Lys c Alc* § 25)—2 An Aetolian (called Archidamus by Livy), commanded the Aetolian troops which assisted the Romans in their war with Philip (B C 199–197) He afterwards took an active part against the Romans, and eventually joined Perseus, whom he accompanied in his flight after his defeat in 168—3 Of Tarsus, a Stoic philosopher, mentioned by Cicero, Seneca, and other ancient writers

Archēdīcus (*Ἀρχέδικος*), an Athenian comic poet of the New Comedy, supported Antipater and the Macedonian party

Archēgētes (*Ἀρχηγέτης*), a surname of Apollo

Archēlāis (*Ἀρχελαΐς*) 1 In Cappadocia (*Ἀλκισαί*), on the Cappadox, a tributary of the Halys, a city founded by Archelaus, the last king of Cappadocia, and made a Roman colony by the emperor Claudius—2 A town of Palestine, near Jericho, founded by Archelaus, the son of Herod the Great

Archēlāus (*Ἀρχελαος*) 1 Son of Herod the Great, was appointed by his father as his successor, and received from Augustus Judaea, Samaria, and Idumaea, with the title of ethnarch In consequence of his tyrannical government, the Jews accused him before Augustus in the 13th year of his reign (A D 7) Augustus banished him to Vienna in Gaul, where he died—

2 King of MACEDONIA (B C 413-399), an illegitimate son of PERDICEAS II, obtained the throne by the murder of his half brother. He improved the internal condition of his kingdom, and was a warm patron of art and literature. His palace was adorned with magnificent paintings by Zeuxis, and Euripides, Agathon, and other men of eminence, were among his guests. According to some accounts Archelaus was accidentally slain in a hunting party by his favourite, Craterus, but according to other accounts he was murdered by Craterus (Diod. xv 37, Aristot. *Pol.* v 10).—3 A general of MITHRIDATES. In B C 87 he was sent into Greece by Mithridates with a large fleet and army, at first he met with considerable success, held most of northern Greece, and took Peiræus. After sustaining a siege, he withdrew to Boeotia, where he was twice defeated by Sulla in 86, near Chaerouen and Orchomenos. Thereupon he was commissioned by Mithridates to sue for peace, which he obtained, but subsequently being suspected of treachery by the king, he deserted to the Romans just before the commencement of the second Mithridatic war, B C 81 (Pint. *Sull.* 11-24, Appian, *Mithr.* 17-64, Vell. Pat. ii 25).—4 Son of the preceding, was raised by Pompey, in B C 68, to the dignity of priest of the goddess (Enyo or Bellona) at Comana in Pontus or Cappadocia. In 56 or 55 Archelaus became king in Egypt by marrying Berenice, the daughter of Ptolemy Auletes, who, after the expulsion of her father, had obtained the sovereignty of Egypt. Archelaus, however, was king of Egypt only for 6 months, for Gabinius marched with an army into Egypt in order to restore Ptolemy Auletes, and in the battle which ensued Archelaus perished (*Bell. Alex.* 66, Strab. pp 558, 796, Dio Cass. xxxiv 58, Cic. *pro Rab. Post.* 8).—5 Son of No 4, and his successor in the office of high priest of Comana, was deprived of his dignity by Julius Caesar in 47 (Cic. *Fam.* xv 4, *Bell. Alex.* 66).—6 Son of No 5, received from Antony, in B C 36, the kingdom of Cappadocia—a favour which he owed to the charms of his mother Glaphyra. After the battle of Actium Octavianus not only left Archelaus in the possession of his kingdom, but subsequently added to it a part of Cilicia and Lesser Armenia. But having incurred the enmity of Tiberius by the attention which he had paid to C. Caesar, he was summoned to Rome soon after the accession of Tiberius and accused of treason. His life was spared, but he was obliged to remain at Rome, where he died soon after, A D 17. Cappadocia was then made a Roman province (Strab. pp 540, 796, Dio Cass. li 3, Tac. *Ann.* ii 42, Suet. *Tib.* 37, Gal. 1).—7 A philosopher, probably born at Athens, though others make him a native of Miletus, flourished about B C 450. The philosophical system of Archelaus is remarkable as forming a point of transition from the older to the newer form of philosophy in Greece. As a pupil of Anaxagoras he belonged to the Ionian school, but he added to the physical system of his teacher some attempts at moral speculation. Against the statement that Socrates was taught by him (Diog. Laert. ii 19) it must be noted that Plato and Xenophon say nothing about it.—8 A Greek poet, in Egypt, lived under the Ptolemies, and wrote epigrams, some of which are still extant in the Greek Anthology.—9 A sculptor of Priene, son of Apollonius, made the marble bas-relief representing the Apotheosis of Homer, which formerly belonged to the Colonna family at Rome, and is now in the

British Museum. This work, which probably belongs to the early part of the reign of Tiberius, is noticed as a mixture of styles. The upper part is composed more in the painter's manner than the sculptor's (as is sometimes found in the Alexandrian school), the lower part revives the older style of Greek votive tablets.

Archēmōrus (Ἀρχεμωρος), or OPHELTES, son of the Nemean king Lycurgus and Eurymedea. When the Seven heroes on their expedition against Thebes stopped at Nemea to obtain water, Hypsipyle, the nurse of the child Opheltes, while showing the way to the Seven, left the child alone. In the meantime, the child was killed by a serpent. The Seven gave him burial, but as Amphiarus saw in this accident an omen boding destruction to himself and his companions, they called the child Archemorus, that is, 'Forerunner of Death,' and instituted the Nemean games in honour of him. His death is frequently represented in works of art (Pind. *Nem.* viii 51, x 28, Paus. ii 15, viii 48, Apollod. ii 6, Stat. *Theb.* iv 624).

Archestrātus (Ἀρχεστρατος), of Gela or Syracuse, about B C 350, wrote a poem on the Art of Cookery, which was imitated or translated by Ennius in his *Carmina Hedypathetica* or *Hedypathica* (from ἡδυπάθεια).—Fragments by Ribbeck, Berlin, 1877.

Archias (Ἀρχίας) 1 An Heraclid of Corinth, left his country in consequence of the death of ACTÆON, and founded Syracuse, B C 784, by command of the Delphic oracle (Thuc. vi 3, Paus. i 7, 2, Strab. pp 262, 269).—2 A Licinianus Archias, a Greek poet, born at Antioch in Syria, about B C 120, very early obtained celebrity by his verses. In 102 he came to Rome, and was received in the most friendly way by many of the Roman nobles, especially by the Luculli, from whom he afterwards obtained the gentile name of Licinius. After a short stay at Rome he accompanied L. Lucullus, the elder, to Sicily, and followed him, in the banishment to which he was sentenced for his management of the slave war in that island, to Heraclea in Lucania, in which town Archias was enrolled as a citizen, and as this town was a state united with Rome by a *foedus*, he subsequently obtained the Roman franchise in accordance with the Lex Plautia Papiria passed in B C 89. At a later time he accompanied L. Lucullus the younger to the Mithridatic war. Soon after his return, a charge was brought against him in 61 of assuming the citizenship illegally, and the trial came on before Q. Cicero, who was praetor this year. He was defended by his friend M. Cicero in the extant speech *Pro Archia*, in which the orator, after briefly discussing the legal points of the case, rests the defence of his client upon his surpassing merits as a poet, which entitled him to the Roman citizenship. We may presume that Archias was acquitted, though we have no formal statement of the fact. Archias wrote a poem on the Cimbric war in honour of Marius, another on the Mithridatic war in honour of Lucullus, and at the time of his trial was engaged on a poem in honour of Cicero's consulship. No fragments of these works are extant, and it is doubtful whether the epigrams preserved under the name of Archias in the Greek Anthology were really written by him (Cic. *pro Arch.* ad Att. i 16, Quintil. i 7, 19).

Archidāmus (Ἀρχίδαμος), the name of 5 kings of Sparta. 1 Son of Anaxidamus, contemporary with the Tegeatan war, which fol-

lowed soon after the second Messenian, B C 668 (Pans iii 7, 6)—2 Son of Zeuxidamus, succeeded his grandfather Leotyichides, and reigned B C 469–427. During his reign, B C 464, Sparta was made a heap of ruins by a tremendous earthquake, and for the next 10 years he was engaged in war against the revolted Helots and Messenians. Towards the end of his reign the Peloponnesian war broke out; he recommended his countrymen not rashly to embark in the war, and he appears to have taken a more correct view of the real strength of Athens than any other Spartan. After the war had been declared (B C 431) he invaded Attica, and held the supreme command of the Peloponnesian forces till his death in 429 (Hdt vi 71, Thuc i–iii, Diod xi 63, Pans iii 7)—3 Grandson of No 2, and son of Agesilaus II, reigned B C 361–338. During the lifetime of his father he took an active part in resisting the Thebans and the various other enemies of Sparta, and in 367 he defeated the Arcadians and Argives in the ‘Tearless Battle,’ so called because he had won it without losing a man. In 362 he defended Sparta against Epaminondas. In the third Sacred war (B C 356–346) he assisted the Phocians. In 338 he went to Italy to aid the Tarentines against the Lucanians, and there fell in battle (Xen *Hell* i 4, vii 1–5, Diod xv, xvi, Strab p 280)—4 Grandson of No 3, and son of Endamidas I, was king in B C 296, when he was defeated by Demetrius Poliorcetes (Plut *Demetr* 35)—5 Son of Endamidas II, and the brother of Agis IV. On the murder of Agis, in B C 240, Archidamus fled from Sparta, but afterwards obtained the throne by means of Aratus. He was, however, slain almost immediately after his return to Sparta. He was the last king of the Eurypontid race (Plut *Cleom* 1, 5, Polyb v 37, viii 1).

Archigēnes (Ἀρχιγένης), an eminent Greek physician, born at Apamea in Syria, practised at Rome in the time of Trajan, A.D. 98–117. He published a treatise on the pulse, on which Galen wrote a Commentary. It seems to be founded on preconceived theory rather than practical observation. He was the most eminent physician of the sect of the Eclectics, and is mentioned by Juvenal as well as by other writers. Only a few fragments of his works remain (Juv vi 236, xiii 98, xiv 252).

Archilochus (Ἀρχιλόχος), of Paros, was one of the earliest Ionian lyric poets, and the first Greek poet who composed Iambic verses according to fixed rules. He lived about B C 720–676. He was descended from a noble family, who held the priesthood in Paros. His grandfather was Tellis, his father Telesicles, and his mother a slave named Enipo. In the flower of his age (between B C 710 and 700), Archilochus went from Paros to Thasos with a colony, of which one account makes him the leader. The motive for this emigration can only be conjectured. It was most probably the result of a political change, to which cause was added, in the case of Archilochus, a sense of personal wrong. He had been a suitor to Neobule, one of the daughters of Lycambes, who first promised and afterwards refused to give his daughter to the poet. Enraged at this treatment, Archilochus attacked the whole family in an iambic poem, accusing Lycambes of perjury, and his daughters of the most abandoned lives. The verses were recited at the festival of Demeter, and produced such an effect that the daughters of Lycambes are said to have hanged themselves through shame (Hor *Epod* 6, 13). The bitterness which

he expresses in his poems towards his native island seems to have arisen in part also from the low estimation in which he was held, as being the son of a slave. Neither was he more happy at Thasos. He draws the most melancholy picture of his adopted country, which he at length quitted in disgust. While at Thasos, he incurred the disgrace of losing his shield in an engagement with the Thracians of the opposite continent, but, instead of being ashamed of the disaster, he recorded it in his verse not, however, because he felt himself to be a coward, but because he felt that his courage had been proved beyond dispute, and he wished to express a cynical disapprobation of staying to be killed when there was nothing to be gained by it. The feeling of Horace (if his case is real and not a mere copy of Archilochus) was different, since he never professed to be a warrior by nature. At length he returned to Paros, and in a war between the Parians and the people of Naxos, he fell by the hand of a Naxian named Calondas or Corax. The force and originality of Archilochus is vindicated by the Greek critics, who gave him a place in poetry beside Homer, Pindar, and Sophocles—perhaps as heading a fourth branch of poetry (Longin viii 3, Vell Pat i 5, Diog Laert ix 1, Cic *Orat* 1, 4). He shared with his contemporaries, Thaletas and Terpander, in the honour of establishing lyric poetry throughout Greece. The invention of the elegy is ascribed to him, as well as to Callinus, but it was on his satiric Iambic poetry that his fame was founded. His Iambics expressed the strongest feelings in the most unmeasured language. The licence of Ionian democracy and the bitterness of a disappointed man were united with the highest degree of poetical power to give them force and point. The emotion accounted most conspicuous in his verses was ‘rage’—‘Archilochum proprio rabies armavit iambo’ (Hor *Ar Poet* 79).—The fragments of Archilochus are collected in Bergk’s *Poet Lyrici Graeci* 1867, and by Luebel, *Archilochi Reliquiae*, Lips 1812, 8vo.



Archilochus

Archimēdes (Ἀρχιμήδης), of Syracuse, the most famous of ancient mathematicians, was born B C 287. He was a friend, and according to Plutarch a kinsman, of Hiero, though his actual condition in life does not seem to have been elevated. In the early part of his life he travelled into Egypt, where he studied under Conon the Samian, a mathematician and astronomer. After visiting other countries, he returned to Syracuse (Diod v 37). Here he constructed for Hiero various engines of war, which, many years afterwards, were so far effectual in the defence of Syracuse against Marcellus as to convert the siege into a blockade, and delay the taking of the city for a considerable time (Plut *Marcell* 14–18, Polyb viii 5, Liv xxiv 34). The accounts of the performances of these engines are evidently exaggerated, and the story of the burning of the Roman ships by the reflected rays of the sun, though very current in later times, is probably a fiction; it is not recorded by Plutarch, Polybius, or Livy, the earliest writers who mention it are Galen (*de Temp* iii 2) and Lucian (*Hipp* 2, 2). It is described more par-

ticularly by Tzetzes (*Chil* ii 103 f) He superintended the building of a ship of extraordinary size for Hiero, of which a description is given in Athenaeus (p 206 D), where he is also said to have moved it to the sea by the help of a screw He invented a machine called, from its form Coclea, and now known as the water screw of Archimedes, for pumping the water out of the hold of this vessel (*Vitr* x 11, *Dict Ant* s v *Coclea*) Another celebrated proof of his genius was the construction of a *sphere*—a kind of orrery, representing the movements of the heavenly bodies (*Cic N D* ii 35, 88, *Tusc* i 25, 63, *Or Fast* ii 277, Claudian, *Ep* 21) When Syracuse was taken (n c 212), Archimedes was killed by the Roman soldiers, being at the time intent upon a mathematical problem (*Lav* xxv 31, *Plut Marc* 19, *Val Max* viii 7, *Cic de Fin* i 19, 50) Upon his tomb was placed the figure of a sphere inscribed in a cylinder When Cicero was quaestor in Sicily (75) he found this tomb near one of the gates of the city, almost hid amongst briars, and forgotten by the Syracusans (*Cic Tusc* v 23, 64) The intellect of Archimedes was of the very highest order He possessed, in a degree never exceeded, unless by Newton, the inventive genius which discovers new provinces of inquiry, and finds new points of view for old and familiar objects, the clearness of conception which is essential to the resolution of complex phenomena into their constituent elements, and the power and habit of intense and persevering thought, without which other intellectual gifts are comparatively fruitless The following works of Archimedes have come down to us 1 *On Equiponderants and Centres of Gravity* 2 *The Quadrature of the Parabola* 3 *On the Sphere and Cylinder* 4 *On Dimension of the Circle* 5 *On Spirals* 6 *On Conoids and Spheroids* 7 *The Arenarius* (δ ψαμμίτης), in which he calculates the sphere of the stars, and shows that it is possible to note a number greater than that of the grains of sand which would fill it (64 figures in our notation is his estimate) His real point is to maintain that the power of notation is not limited, as his contemporaries thought It is remarkable that he in some degree anticipated the invention of logarithms 8 *On Floating Bodies* 9 *Lemma*—Editions Of his works, by Torelli, Oxon 1792, of the *Spirals*, by C Scheilling, Lubeck, 1865, of the *Dimension of the Circle*, by H Menge, Coblenz, 1874 There is a French translation of his works, with notes, by F Peyrard, Paris, 1808, and an English translation of the *Arenarius* by G Anderson, London, 1784

Archinus (Ἀρχίνος), one of the leading Athenians, who, with Thrasybulus and Anytus, overthrew the government of the Thirty, b c 403 (*Dem c Tim* p 742, *Aeschin c Ctesiph* 61)

Archippus (Ἀρχίππος), an Athenian poet of the Old Comedy, about b c 415 In his play Ἰχθύς, he seems to have followed Magnes (as Aristophanes does in the *Birds*) in introducing animals, for he has a chorus of fishes—Fragm in Meineke

Archytas (Ἀρχύτας) 1 Of Amphilussa a Greek epic poet, flourished about b c 300 (*Athen* p 82)—2 Of Tarentum, a distinguished philosopher, mathematician, general, and statesman, probably lived about b c 400, and on wards, so that he was contemporary with Plato, whose life he is said to have saved by his influence with the tyrant Dionysius (*Tzetz Chil* x 359, xi 362, cf *Plut Dion* 18) He was 7

times the general of his city, and he commanded in several campaigns, in all of which he was victorious Whether we are to believe that he was drowned while upon a voyage in the Adriatic, depends on the interpretation of *Hor Od* i 28 It is generally supposed that, if the drowned body is not that of Archytas, his tomb was on the shore near the spot where the body lay, but we have no positive record of his death or the place of his burial Our chief authority for the little known of his life is *Diog Laert* viii 79–83, cf *Cic de Sen* 12, 39, *Tusc* iv 36, 78, *de Rep* i 38, *Val Max* i 1 As a philosopher, he belonged to the Pythagorean school, and through his genius and reputation raised the sect to something of its former influence in Magna Graecia, from which it finally declined as regards science soon after his death, and the Pythagorean mysteries alone maintained their position Like the Pythagoreans in general, he paid much attention to mathematics To his theoretical science he added the skill of a practical mechanic, and constructed various machines and automata, among which his wooden flying dove in particular was the wonder of antiquity He also applied mathematics with success to musical science, and even to metaphysical philosophy His influence as a philosopher was so great, that Plato was undoubtedly indebted to him for some of his views, and Aristotle is thought by some writers to have borrowed the idea of his categories, as well as some of his ethical principles, from Archytas When Horace calls him *mensorem aenae* he implies, rightly or wrongly, that Archytas had pursued the calculations of Archimedes in the ψαμμίτης

Arconnesus (Ἀρκόννησος Ἀρκονήσιος) 1 An island off the coast of Ionia, near Lebedus, also called *Aspis* (*Strab* p 643)—2 (*Orak Ada*), an island off the coast of Caria, opposite Halicarnassus, of which it formed the harbour (*Strab* p 656, *Arrian*, i 23)

Arctinus (Ἀρκτίνος), of Miletus, the most distinguished among the cyclic poets, probably lived about b c 776 Two epic poems were attributed to him 1 *The Aethiopis*, which was a kind of continuation of Homer's *Iliad* its chief heroes were Memnon, king of the Ethiopians, and Achilles, who slew him, in vengeance for the slaughter of Antilochus It narrates also the combat between the Greeks and Amazons, and the death of Penthesilea, and concludes with the death of Achilles, his funeral rites, and the contest for his arms 2 *The Sack of Ithoe* (Ἰθίων περὶς), which contained a description of the destruction of Troy, and the subsequent events until the departure of the Greeks, with which the story of the 2nd Aeneid mainly agrees The substance of these two epics of Arctinus are preserved by Proclus *Fragments* in G Kinkel, *Epic Graec Fr* 1877, Kockly, *Corp Ep Graec*

Arctophylax [ARCTOS]

Arctos (Ἀρκτος), 'the Bear,' two constellations near the N Pole 1 THE GREAT BEAR (Ἀρκτος μεγάλη *Ursa Major*), also called the *Waggon* (ἐμάξα *plaustrum*) The ancient Italian name of this constellation was *Septem Triones*, that is, the *Seven Ploughing Oxen*, also *Septentrio*, and with the epithet *Major* to distinguish it from the *Septentrio Minor*, or *Lesser Bear* hence Virgil (*Aen* iii 356) speaks of *geminusque Triones* The Great Bear was also called *Helice* (εἰλήη) from its sweeping round in a curve—2 THE LESSER or LITTLE

BEAR (*Ἀρκτος μικρά* *Ursa Minor*), likewise called the *Waggon*, was first added to the Greek catalogues by Thales, by whom it was probably imported from the East. It was also called *Phoenix* (*Φοινίκη*), from the circumstance that it was selected by the Phoenicians as the guide by which they shaped their course at sea, the Greek mariners with less judgment employing the Great Bear for the purpose, and *Cynosura* (*κυνόσουρα*), *dog's tail*, from the resemblance of the constellation to the upturned curl of a dog's tail. The constellation before the Great Bear was called *Bootes* (*Βοώτης*), *Arctophylax* (*Ἀρκτοφύλαξ*), or *Arcturus* (*Ἀρκτούρος* from *ὄρος*, *guard*), the two latter names suppose the constellation to represent a man upon the watch, and denote simply the position of the figure in reference to the Great Bear, while *Bootes*, which is found in Homer, refers to the *Waggon*, the imaginary figure of *Bootes* being fancied to occupy the place of the driver of the team. At a later time *Arctophylax* became the general name of the constellation, and the word *Arcturus* was confined to the chief star in it. All these constellations are connected in mythology with the Arcadian nymph *Callisto*, the daughter of *Lycaon*, metamorphosed by *Zeus* upon the earth into a she-bear [See *ARCAS*]. In the poets the epithets of these stars have constant reference to the family and country of *Callisto*: thus we find them called *Lycaonis Arctos*, *Maenalia Arctos* and *Maenalia Ursa* (from *M. Maenalia* in Arcadia), *Erymanthus Ursa* (from *M. Erymanthus* in Arcadia), *Parrhasides scellae* (from the Arcadian town *Parrhasia*). Though most traditions identified *Bootes* with *Ares*, others pronounced him to be *Icarus* or his daughter *Erigone*. Hence the Septentriones are called *Boves Icaru*. (See *Dict of Antiq* s. v. *Astronomia*).

Arđalus, son of *Hephaestus*, built at *Troezen* a temple to the *Muses*, where they were called locally *Ἀρδαλαί*, said also to have invented the flute (Paus. n 81, 4, Plut. *de Mus* 5).

Arctūrus [*Arctos*]

Arđea (*Aideas*, -itis *Arđea*) 1 The chief town of the *Rutuli* in *Latium*, a little to the left of the river *Numicus*, 3 miles from the sea, was situated on a rock surrounded by marshes, in an unhealthy district (Strab. p. 231, Mart. n 80). It was one of the most ancient places in Italy, and was said to have been the capital of *Turnus* (Verg. *Aen.* vii 410, Plin. ii 56). It was one of the 30 cities of the *Latin League*, and was besieged by *Tarquinius Superbus* (Dionys. iv 64, v 61, Liv. i 57). It was conquered and colonised by the Romans, B.C. 442, from which time its importance declined (Liv. iv 11, Diod. vi 34, cf. Liv. v 44, xxvii 9, Verg. *Aen.* vii 413, Strab. p. 291, Juv. vi 105). In its neighbourhood was the *Latin Aphrodisium* or temple of *Venus*, under the superintendence of *Arđeates*—2 (*Arđchán*?), an important town in *Persis*, SW of *Persepolis*.

Arđuenna Silva, the *Arđennes*, a vast forest, in the NW of Gaul, extended from the Rhine and the *Trovis* to the *Nervi* and *Remi*, and N as far as the *Scheldt*; there are still considerable remains of this forest, though the greater part of it has disappeared (Caes. *B. G.* v 3, vi 29, 33). There was a Celtic goddess of this name, whose attributes seem to have been akin to those of *Artemis* (*C. I. L.* vi 46).

Arđys (*Ἀρδύς*), son of *Gyges*, king of *Lydia*, reigned B.C. 678–629. He took *Priene* and made war against *Miletus* (Hdt. i 15, Paus. iv 24).

Arđea or **Arđtīās** (*Ἀρεΐα* or *Ἀρηΐας* ἱήσος, i.e. the island of *Ares* *Kerasunt Ida*), also called *Chaleeritis*, an island off the coast of *Pontus*, close to *Pharnacaea*, celebrated in the legend of the *Argonauts* (Ap. Rhod. ii 384, Mel. ii 7).

Arđthōus (*Ἀρηθόος*), king of *Arne* in *Boeotia*, and husband of *Philomedusa*, is called in the *Iliad* (ii 8) *Λορυνήτης*, because he fought with a club: he fell by the hand of the *Arcadian* *Lycengus* (II. vi 132, Paus. viii 11, 3).

Arelāte, **Arelas**, or **Arelītum** (*Arelatensis Arles*), a town in *Gallia Narbonensis* at the head of the delta of the *Rhone* on the left bank, and a Roman colony founded by the soldiers of the sixth legion, *Colonia Arelate Sextanorum*. It is first mentioned by *Caesar*, and under the emperors it became one of the most flourishing towns on this side of the Alps. *Constantine the Great* built an extensive suburb on the right bank, which he connected with the city by a bridge. The Roman remains at *Arles* attest the greatness of the ancient city: there are still to be seen an obelisk of granite, and the ruins of an aqueduct, theatre, amphitheatre, palace of *Constantine*, and a large Roman cemetery (Strab. p. 181, Mel. ii 5, Plin. iii 36, Caes. *B. G.* i 36, ii 5, Auson. *Urb. Nob.* 8).

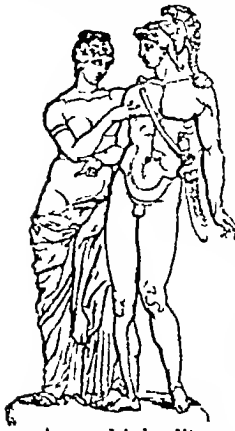
Aremōrica [*ARMORICA*]

Arenacum (*Arnhem* or *Acit*?), a town of the *Batavi* in *Gallia Belgica* (Tac. *Hist.* v 20).

Arēōpāgus [*ἈΡΕΩΠΑΓΕ*]

Ares (*Ἄρης*), the Greek god of war, represented as the son of *Zeus* and *Hera* (II. v 890, Hes. *Th.* 922). Another tradition makes his birth a parallel to that of *Athene*: he is born from *Hera* alone, to whom a flower had been given by *Flora* (Ov. *Fast.* v 229). But while *Athene* represents wisdom in war, *Ares* is described in *Homer*, who makes *Eris* his sister, as rejoicing in tumult and bloodshed, and a sickle partisan (*αλλοπρόσαλλος*, II. v 889). He helps the *Trojans* though he had promised aid to the *Greeks* (II. v 832, vi 412). His character is not congenial to the Greek mind, certainly not to the spirit of *Homer*, and for that reason, and probably also because in spite of the parentage given him he is still to some degree felt to be a foreign *Thracian* god, we find him represented in undignified positions in the *Iliad*, and often overcome by the more truly Greek deities. He is ignominiously driven from the field by *Athene* and *Diomedes* (II. v 776), again overcome by *Athene* (II. xvi 405), prevented by her from avenging his son *Aesaclypius* (II. vi 125), his son *Cyrenus* (Hes. *Sc.* 455) he was imprisoned for thirteen months by the *Aloidae* (II. v 385), and made a laughing stock to the gods (Ov. viii 266), when the partner of his disgrace was *Aphrodite*, herself in many aspects a deity of alien origin. He fights offensively on foot, but sometimes in a chariot (II. v 356, vi 119, Hes. *Sc.* 109, 191, Pind. *Pyth.* iv 87). *Quintus Smyrnaeus* names his four horses *Aithon*, *Phlogos*, *Konabos*, *Phobos*, in *Homer* he has two, and *Demos* and *Phobos* are his sons, not his horses. As god of battles he has the epithet or surname *Ἐννάλιος* in *Homer* (II. ii 512, viii 518). The name was probably used as a battle cry (cf. Xen. *Anab.* i 8, 18), and in later writers given to a separate deity [*ΕΝΝΑΛΙΟΣ*]. The love of *Ares* for *Aphrodite* is noticed in the *Iliad*, and in various traditions *Eros* and *Anteros*, *Demos* and *Phobos*, and *Priapus* are their children. According to the *Theban* story he was the hus-

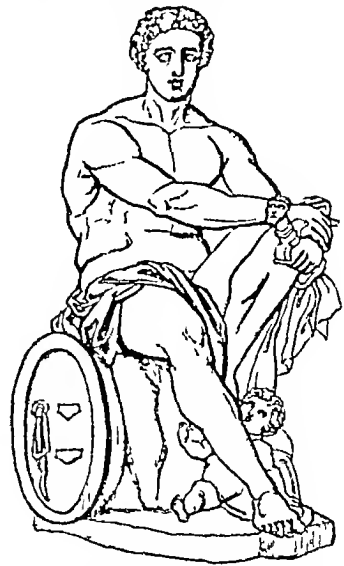
band of Aphrodite, and father by her of Harmonia (Hes *Th* 937). In Homer Thrace is the home of Ares (*Il* viii 301, *Od* viii 361, cf *Hdt* v 7, *Soph Ant* 970, *O R* 196), but the most ancient seat of his worship in Greece appears to have been Thebes (Aesch *Th* 135),



Ares and Aphrodite
(Osterley Denkmäler)

whence in the *Iliad* the walls of Thebes are called *τειχος Ἀρείου* (ii 107), and he was the father of the dragon which Cadmus slew at the well of Ares (Paus i 10, 5, *CADMUS*). At Athens his templo was on the western slope of Areiopagus and contained statues of Aphrodite, of Ares (by Alcamenes), of Athene, and Euryo (Paus i 8, 5). The Athenian story makes him marry the daughter of Erechtheus, and become the father of Alcippe, as slayer of Hahrrhothus, who assailed Alcippe, he was tried before the council of gods in the Areiopagus (*HALIMNETHUS, Diet Ant s v Areiopagus*). It is clear that this story points to a period when his worship was introduced as that of a separate deity [For the Amazons, daughters of Ares, and their attack on Athens, see *AMAZONS*]. As regards the origin of Ares, some, from a theory that a war god is not a primitive idea, suppose him to have been a storm god or a light god, others with greater truth regard him as one of the *χθονιοί θεοί*, working from the depths of the earth to produce on the one hand increase, on the other death and destruction whence he became the god of war. It may be replied that it is difficult to conceive a primitive time to which war was not familiar, and it is vain to inquire what deity was appealed to by primitive warring tribes. There must have been different deities in different local religions whose worship was appropriated by Ares. The worship of *Ἀρης ἀφροειδς* at Tyre and of *Ἀρης γυναικοδόμος* (Paus viii 44, 6, 48, 3) very likely points to an old nature worship of a god of increase, as may also be suggested by his union with Aphrodite on the other hand when we find *Ἀρης ἑπταίος* honoured with *Ἀθήνη ἑπταία* at Olympia, and Ares receiving sacrifices of dogs at Therapnae, the inference is that he replaced for purposes of war a local animal worship (Paus iii 20, 1, 14, 9, v 15, 4). But that Ares mainly represents a worship of a god of the netherworld in various parts of Greece is highly probable. As regards the earliest site of this worship there is every probability that the idea of Ares which predominated in Greece was derived from Thrace, as is implied by Homer and Herodotus, and was adopted by Thebes and other states as a modification of their own worship. There may be fewer Thracian than Theban legends about Ares, but we know more about Thebes than Thrace. The Theban story seems to express the struggle between an ancient serpent worship with which Ares had become identified, perhaps through Thracian influence and a new civilisation, probably at the time when the worship of Dionysus began to prevail. In older art Ares is represented as a fully armed, bearded warrior in the 6th century from

Pheidias onwards the type is that of a handsome beardless youth, naked or nearly so,



Ares (Ludovisi Statue in Rome)

with a spear and sometimes a helmet the bearded type reappears later.

Arestor (*Ἀρεστωρ*), father of Argus, the guardian of Io, who is therefore called *Arestorides*.

Areteus (*Ἀρεταῖος*), the Cappadocian, one of the most celebrated of the ancient Greek physicians, probably lived in the reign of Vespasian. He wrote in Ionic Greek a general treatise on diseases in 8 books, which is still extant. He is noticeable for accuracy of diagnosis, and for a departure from the method of Hippocrates when he considered that the symptoms required it, in which he is supported by modern experience.—The best edition is by C. G. Kühn, Lips 1828.

Arētas (*Ἀρετας*), the name of several kings of Arabia Petraea. 1 A contemporary of Pompey, invaded Judaea in B.C. 65, in order to place Hyrcanus on the throne, but was driven back by the Romans, who espoused the cause of Aristobulus. His dominions were subsequently invaded by Scurus, the lieutenant of Pompey (Dio Cass. lxxvii 15, *Plut Pomp* 39, *Joseph Ant* xiv 1).—2 The father in law of Herod Antipas, invaded Judaea, because Herod had dismissed the daughter of Arētas in consequence of his connexion with Herodias (*Jos Ant* xviii). This Arētas seems to have been the prince who had possession of Damascus at the time of the conversion of the Apostle Paul, *AD* 31.

Arētē (*Ἀρήνη*). 1 Wife of Alcmon, king of the Phaeacians, received Ulysses with hospitality, and induced her people not to give up Medea to the emissaries of Aeetes (*Od* vi 307, vii 66 ff, *Ap Rh* ii 1010, *Apollod* i 9, 25).—2 Daughter of the elder Dionysius and Aristomache, wife of Thearides, and after his death of her uncle Dion. After Dion had fled from Syracuse, Arete was compelled by her brother to marry Timocrates, one of his friends, but she was again received by Dion as his wife when he had obtained possession of Syracuse and expelled the younger Dionysius. After the assassination of Dion in 357, she was drowned by his enemies (*Plut Dion*, *Ael T H* xii 47, where Arete and Aristomache are

confused)—3 Daughter of Aristippus, the founder of the Cyrenaic school of philosophy, was instructed by him in the principles of his system, which she transmitted to her son the younger Aristippus (Diog Laert ii 72)

Arēthūsa (*Ἀρεθούσα*), one of the Nereids, and the nymph of the famous fountain of Arethusa in the island of Ortygia near Syracuse. For details, see **ALPHEUS** Virgil (*Eclog* ii 1, v 1) reckons her among the Sicilian nymphs, and as the divinity who inspired pastoral poetry. The head of Arēthusa with her hair confined in a net and surrounded by fishes, occurs in the coins of Syracuse—There were several other fountains in Greece which bore the name of Arēthusa, of which the most important was one in Ithaca, now *Lebado*, and another in



Arēthusa. Coin of Syracuse of the reign of Gelon whose Olympio victory is shown on the reverse

Euboea near Chalcis (Strab p 58, Eur *Iph Aul* 170)

Arēthūsa (*Ἀρεθούσα* *Ar Restun*), a town and fortress on the Orontes, in Syria (Strab p 753, Appian, *Syr* 57) For its history and government see **ENI** 51

Arētias [**AREIA**]

Arētium [**ARRITIUM**]

Areus (*Ἀρεός*), two kings of Sparta 1 Succeeded his grandfather, Cleomenes II (since his father Aerotatus had died before him), and reigned B.C. 309–265. He made several unsuccessful attempts to deliver Greece from the dominion of Antigonos Gonatas, and at length fell in battle against the Macedonians in 265, and was succeeded by his son Aerotatus (Justin xxiv 1, Plut *Pyrh* 26–29, Paus iii 6, Diod xv 29)—2 Grandson of No 1, reigned as a child for 3 years under the guardianship of his uncle Leonidas II, who succeeded him about B.C. 256 (Plut *Agr* 3)

Arēvācae or **Arēvāci**, the most powerful tribe of the Celtiberians in Spain, near the sources of the Tagus derived their name from the river Areia (*Arlanzo*), a tributary of the Durus (*Duero*) (Strab p 162, Polyb xxv 2, Appian *Hisp*, 45, Plin iii 19, 27)

Argaeus (*Ἀργαίος*) 1 King of Macedonia, son and successor of Perdiccas I, the founder of the dynasty—2 A pretender to the Macedonian crown, dethroned Perdiccas II and reigned 2 years (Diod xii 92, xii 2)

Argaeus Mons (*Ἀργαίος Ἐπίδησις*), a lofty, snow-capped mountain nearly in the centre of Cappadocia, an offset of the Anti Taurus. At its foot stood the celebrated city of Mazaca or Caesarea (Strab p 538)

Arganthōnīus (*Ἀργανθώνιος*), king of Tartessus in Spain, in the 6th century B.C., is said to have reigned 80 years, and to have lived 120 (Hdt i 163, Strab p 151, Lucian, *Macrob* 10, Cic *de Sen* 19, Plin vii 154, who cites Anacreon as making him live 150 years)

Arganthōnīus or **Arganthus Mons** (*τὸ Ἀργανθώνιον ὄρος* *Katırlı*), a mountain in Bithynia, running out into the Propontis, forming the Prom. Posidimon (*C Bouz*), and separating the bays of Cios and Astacus (Strab p 564)

Argennum or **Arginum** (*Ἀργέννον*, *Ἀργίνον* *C Blanco*), a promontory on the Ionian coast, opposite to Chios (Thuc viii 34)

Argentarius Mons 1 *Monte Argentaro*, a promontory of Etruria, where it is said there are traces of ancient silver mines—2 Part of M. Orospeña in southern Spain, the source of the river Baetis (Strab p 148)

Argentēus, a small river in Gallia Narbonensis, which flows into the Mediterranean near Forum Julii (Cic *Fam* v 34, Plin iii 35)

Argentorātum or **-tus** (*Strasbourg*), an important town on the Rhine in Gallia Belgica, the headquarters of the 8th legion, and a Roman municipium. In its neighbourhood Julian gained a brilliant victory over the Alemanni, A.D. 357. It was subsequently called *Strateburgum* and *Stratsburgum* in the *Notitia* and Ravenna Geog. (Amm. Marc vi 11, vii 12, Zosim iii 3)

Arges [**CYCLOPES**]

Argia (*Ἀργεία*), daughter of Adrastus and Amphithea, and wife of Polynices (Apollod i 9, Diod i 65)

Argia (*Ἀργεία*) [**ARGOS**]

Argiletum, a district in Rome, which extended from the S of the Quirinal to the Capitoline and the Forum. It was chiefly inhabited by mechanics and booksellers. The origin of the name is uncertain: the most obvious derivation is from *argilla*, 'potter's clay,' but the more common explanation in antiquity was *Argiletum*, 'death of Argus,' from a hero Argus who was buried there (Varro, *L.L.* iv 32, Cic *Att* vi 32, Verg *Aen* viii 345, Mart i 4)

Argilus (*Ἀργίλος* *Ἀργίλιος*), a town in Bithynia, the E part of Mygdonia in Macedonia, between Amphipolis and Bismiceus, a colony of Andros (Thuc i 103, i 6)

Arginūsae (*Ἀργινούσαι* or *Ἀργινούσσαί*), 8 small islands off the coast of Aeolis, opposite Mytilene in Lesbos, celebrated for the naval victory of the Athenians over the Lacedaemonians under Callicratidas, B.C. 406 (Strab p 617, Xen *Hell* i 6)

Argiphontes (*Ἀργειφόντης*), 'the slayer of Argus,' a surname of HERMES

Argippaei (*Ἀργιππᾶι*), a Scythian tribe in Sarmatia Asiatica, who appear, from the description of them by Herodotus (iv 23), to have been of the Calmaek or Mongolian race

Argissa [**ARGURA**]

Argithēa, the chief town of Athamania in Epirus

Argiva, a surname of HEIA or JUNO

Argivi [**ARGOS**]

Argo [**ARGONAUTAE**]

Argōlis [**ARGOS**]

Argonautae (*Ἀργοναῦται*), the Argonauts, 'the sailors of the Argo,' were the heroes who sailed to Aea (afterwards called Colchis) for the purpose of fetching the golden fleece. The story of the Argonauts is variously related by the ancient writers, but the common tale ran as follows. In Ioleus in Thessaly reigned Pelias, who had deprived his half brother Aeson of the

sovereignty In order to get rid of Jason the son of Aeson, PELIAS persuaded Jason to fetch the golden fleece, which was suspended on an oak tree in the grove of Ares in Colchis, and was guarded day and night by a dragon Jason willingly undertook the enterprise, and commanded Argus, the son of Phrixus, to build a ship with 50 oars, which was called *Argo* (*Ἀργώ*) after the name of the builder Jason was accompanied by all the great heroes of the age, and their number is said to have been 50-60 (Pindar names only 11.) Among these were Heracles, Castor and Pollux, Zetes and Calais, the sons of Boreas, the singer Orpheus, the seer Mopsus, Philammon, Tydeus, Theseus, Amphiarus, Peleus, Nestor, Admetus, &c According to Hdt iv 179, Jason made a preliminary voyage round the Peloponnesus, wishing to get to Delphi by the Corinthian gulf, and was driven from Malea to Libya, where the *Argo* went ashore at Lake Tritonis and was helped off by a Triton Their start from Iolcus for the real expedition is marked by the name *Aphetae* (Strab p 486, Hdt vii 193) After leaving Iolcus they first landed at Lemnos

and Phineus now advised them, before sailing through the Symplegades, to mark the flight of a dove, and to judge from its fate what they themselves would have to do When they approached the Symplegades, they sent out a dove, which in its rapid flight between the rocks lost only the end of its tail The Argonauts now, with the assistance of Hera, followed the example of the dove, sailed quickly between the rocks, and succeeded in passing without injury to their ship, with the exception of some ornaments at the stern Henceforth the Symplegades stood immovable in the sea On then arrival at the Mariandyni, the Argonauts were kindly received by their king, Lycus The seer Idmon and the helmsman Tiphis died here, and the place of the latter was supplied by Ancaeus They now sailed along the coast until they arrived at the mouth of the river Phasis The Colchian king Aetes promised to give up the golden fleece, if Jason alone would yoke to a plough two fire-breathing oxen with brazen feet, and sow the teeth of the dragon which had not been used by Cadmus at Thebes, and which he had received from Athene



Athene superintending the Building of the *Argo* (from a terra-cotta panel in British Museum)

where they united themselves with the women of the island, who had just before murdered their fathers and husbands From Lemnos they sailed to the Doliones at Cyzicus, where king Cyzicus received them hospitably They left the country during the night, and being thrown back on the coast by a contrary wind, they were taken for Pelasgians, the enemies of the Doliones, and a struggle ensued, in which Cyzicus was slain, but he was recognised by the Argonauts, who buried him and mourned over his fate They next landed in Mysia, where they left behind Heracles and Polyphemus, who had gone into the country in search of Hylas, whom a nymph had carried off while he was fetching water for his companions In the country of the Bebryces, king Amycus challenged the Argonauts to fight with him, and when Pollux had conquered him, the Argonauts afterwards slew many of the Bebryces, and sailed to Salmydessus in Thrace, where the seer Phineus was tormented by the Harpies When the Argonauts consulted him about their voyage he promised his advice on condition of their delivering him from the Harpies This was done by Zetes and Calais two sons of Boreas,

The love of Medea furnished Jason with means to resist fire and steel, on condition of his taking her as his wife, and she taught him how he was to kill the warriors that were to spring up from the teeth of the dragon While Jason was engaged upon his task, Aetes formed plans for burning the ship *Argo* and for killing all the Greek heroes But Medea's magic powers sent to sleep the dragon who guarded the golden fleece, and after Jason had taken possession of the treasure, he and his Argonauts, together with Medea and her young brother Absyrtus, em-

barked by night and sailed away Aetes pursued them, but before he overtook them, Medea murdered her brother, cut him into pieces, and threw his limbs overboard, that her father might be detained in his pursuit by collecting the limbs of his child Aetes at last returned home, but sent out a great number of Colchians, threatening them with the punishment intended for Medea if they returned without her While the Colchians were dispersed in all directions, the Argonauts had already reached the mouth of the river Eridanus But Zeus, angry at the murder of Absyrtus, raised a storm which cast the ship from its course When driven on the Absyrtian islands, the ship began to speak, and declared that the anger of Zeus would not cease unless they sailed towards Ausonia and were purified by Circe They now sailed along the coasts of the Ligurians and Celts, and through the sea of Sardinia, and continuing their course along the coast of Tyrrhena, they arrived in the island of Aea, where Circe purified them When they were passing by the Sirens, Orpheus sang to prevent the Argonauts being allured by them Butes, however, swam to them, but Aphrodite carried

him to Lihbaeum. Thetis and the Nereids conducted them through Seylla and Charybdis and between the whirling rocks (*πέρραι πλάγκται*) and sailing by the Thracian island with its oxen of Helios, they came to the Phaeacian island of Coreira where they were received by Alcinous. In the meantime some of the Colchians, not being able to discover the Argonauts, had settled at the foot of the Ceramian mountains, others occupied the Absartian islands near the coast of Illyricum, and a third band overtook the Argonauts in the island of the Phaeacians. But as their hopes of recovering Medea were deceived by Arcté the queen of Alcinous they settled in the island and the Argonauts continued their voyage. During the night they were overtaken by a storm, but Apollo sent brilliant flashes of lightning, which enabled them to discover a neighbouring island, which they called Anippe. According to one account, in the Pondo Orpheus the stranding of the ship in the Syrtes and its receding like Triton's comes in here on the return voyage. Here they erected an altar to Apollo, and solemn rites were instituted which continued to be observed down to very late times. Their attempt to land in Crete was prevented by Minos, who guarded the island but was killed by the artifices of Medea. From Crete they sailed to Acama, and from thence between Euboea and Laconia to Iolcus. Respecting the events subsequent to the arrival in Iolcus, see also *Minotaur*, *Pelias* (*Apoll. Rh. I. 171*), *Ulysses* (*Apoll. Rh. I. 171*), *Ulysses* (*Apoll. Rh. I. 171*). Strabo notices the local traditions in his account of each place at which the Argos is supposed to have touched. It is clear that the story was already a subject for poets at any rate in the later Homeric age, for the Argos is *πᾶσι μελῶσα* in *Od. xi. 70*, Jason is her captain, and she passes through rocks like the Symplegides. In the Iliad there are traces of a local tradition about Jason at Lemnos (*Il. vi. 467, xxi. 10*), but no apparent trace of the Argos or of Jason's voyage. The story of the Argonauts is by many writers considered as a sun myth expressing either sunrise and sunset or a drawing of clouds by the sun in various directions at various times of the year. No doubt the idea of the golden fleece in a land may have been in some degree suggested by the sun's rays, but the main drift of the myth is to express the idea of the earliest sea voyage. In different places there were local traditions of the earliest seafarers, and these have become a more or less connected story attached to the name of Jason, who, with his band of heroes, sets out on a search as such some modern writers have compared to the search after the Holy Grail. It is natural that the mythical king of the Eastern land should appear as the child of the sun. In ancient art the most famous representations (which have perished) were the sculptures of Laocoon (*Plin. xxxiv. 79*) the paintings of Minos in the temple of the Dioscuri at Athens (*Paus. i. 18*) those of Cydon (*Plin. xxv. 130*), and those on the portico of Neptune (*Strab. vi. 153*, *Mart. ii. 14*). The Argonauts in Bithynia are shown on the Picorum Cista. One of the most remarkable of the vase paintings on this subject is at Munich, showing Jason at the moment of taking the fleece from the custody of the dragon.

Argos (*τὸ Ἀργος, eos*), is said by Strabo (*p. 872*) to have signified a plain in the language of the Macedonians and Thessalians, and it

may therefore contain the same root as the Latin word *ager*. In Homer we find mention of the Pelasgic Argos (*Il. ii. 681*), that is, a town or district of Thessaly, and of the Achaean Argos (*Il. ix. 141, Od. iii. 251*), by which he means sometimes the whole Peloponnesus, sometimes Agamemnon's kingdom of Argos of which Mycenae was the capital, and sometimes the town of Argos. As Argos in Homeric times was the most important part of the Peloponnesus, and sometimes stood for the whole of it, so the *Ἀργεῖοι* often occur in Homer as a name of the whole body of the Greeks, in which sense the Roman poets also use *Argivi*. 1 **Argos**, a district of Peloponnesus, called *Argolis* (*ἡ Ἀργολίς*) by Herodotus (*i. 82*), but more frequently by other Greek writers either *Ἄργος*, *Ἀργία* (*ἡ Ἀργεία*), or *Ἀργολίς* (*ἡ Ἀργολικὴ*). Under the Romans Argolis became the usual name of the country, while the word *Argos* or *Argi* was confined to the town. Argolis under the Romans signified the country bounded on the N. by the Corinthian territory on the W. by Arcadia on the S. by Laconia, and included towards the E. the whole Acte or peninsula between the Saronic and Argolic gulfs, but during the time of Grecian independence Argolis or Argos did not include the territories of Epidaurus, &c., on the E. and S.E. coasts of the Acte but only the country lying round the Argolic gulf, bounded on the W. by the Arcadian mountains, and separated on the N. by a range of mountains from Corinth, Cleonae and Phlius. Argolis, as understood by the Romans, was for the most part a mountainous and unproductive country, the whole eastern part of a dry and thirsty soil, with few streams, the *ποταμίστιος Ἀργος* of *Il. ix. 171*. The only extensive plain adapted for agriculture was in the neighbourhood of the city of Argos, this was the *καλοὶ Ἀργος* (*Soph. O. C. 378*), and being well watered was surnamed as *Ἀργος ἰσσοφόροι* (*Il. ii. 257*, *Strab. p. 858*). Its rivers were, however, small and often dry in summer, the most important is the Inachus. The country was divided into the districts of Argia or Argos proper, *Γίργαρις*, *Τροϊζινα*, and *Μυρωναίς*. The original inhabitants of the country were according to mythology, the Cynurii, but the main part of the population consisted of Pelasgi and Achaei, to whom Dorians were added after the conquest of Peloponnesus by the Dorians. The fame of the cities of Argolis and their prosperity in early days, were greatly due to the favourable position of the country for maritime intercourse in the more timid period of navigators, when the peculiar facility which vessels had for sailing through a chain of sheltering islands SE to Crete, Cyprus and Egypt, E. to Ephesus or Miletus, and N. by Euboea to Thessaly, &c., gave the settlements at Mycenae, Tiryns, or Argos a start in the commerce before the 6th century B.C. — 2 **Argos**, or **Argi**, -orum, in the Latin writers, now *Argo*, the capital of Argolis, and, next to Sparta, the most important town in Peloponnesus, situated in a level plain a little to the W. of the Inachus. It had an ancient Pelasgic citadel, called Larissa, and another built subsequently on another height (*δύας ἀρξες ἔχοντες Ἀργί*, *Plin. xxxiv. 25*). It possessed numerous temples, and was particularly celebrated for the worship of Hera, whose great temple, *Heracum*, lay between Argos and Mycenae. The remains of the Cyclopean walls of Argos are still to be seen. It is the natural centre of the plain, and probably

existed as early as any other Argolic city, though not at first the most powerful. The city is said to have been built by INACHUS or his son PHORONEUS, or grandson ARGUS. The descendants of Inachus, who may be regarded as the Pelasgian kings, reigned over the country for 9 generations, but were at length deprived of the sovereignty by DANAEUS, who is said to have come from Egypt. This story, like the similarity of Io and Isis, points to an early connexion with Egypt, though how early is a doubtful question [See AEGYPTUS]. The descendants of Danaus were in their time obliged to submit to the Achaean race of the Pelopidae. Under the rule of the Pelopidae Mycenae became the capital of the kingdom, and Argos was a dependent state. Thus Mycenae was the royal residence of Atreus and of his son Agamemnon, but under Orestes Argos was preferred. Upon the conquest of Peloponnesus by the Dorians, Argos fell to the share of Temenus, whose descendants ruled over the country, but the great bulk of the population continued to be Achaean, and the existence of a fourth tribe at Argos (the Hyrnethian) probably points to the inclusion of a part of the old inhabitants in the citizenship. With the Dorian conquest the supremacy of Mycenae in Argolis ceased, and Argos thenceforth became the leading city. All these events belong to mythology, and Argos first appears in history



Argos in Peloponnesus
Obr. head of Hera rec. dolphins and hound

about B.C. 750, as the chief state of Peloponnesus, under its ruler PHIDON. The successors of Temenus appear as Cissus, Medon, Thestius, Merops, Aristodanidas, Eratus, Phidon (Paus. ii. 19). After the time of Phidon its power declined, being greatly weakened by its wars with Sparta. The two states long contended for the district of Cynuria, which lay between Argolis and Laconia, and which the Spartans at length obtained by the victory of their 300 champions, about B.C. 550. In B.C. 524 Cleomenes, the Spartan king, defeated the Argives with such loss near Tiryns, that Sparta was left without a rival in Peloponnesus. In the north also, after B.C. 600, the power of Pericles of Corinth and Cleisthenes of Sicyon, exceeded that of Argos, nor did she regain her hegemony. In consequence of its weakness and of its jealousy of Sparta, Argos took no part in the Persian war. In order to strengthen itself, Argos attacked the neighbouring towns of Tiryns, Mycenae, &c., destroyed them, and transplanted their inhabitants to Argos. The introduction of so many new citizens was followed by the abolition of royalty and of Doric institutions, and by the establishment of a democracy, which continued to be the form of government till later times, when the city fell under the power of tyrants. In the Peloponnesian war Argos sided with Athens against Sparta. In B.C. 243 it joined the Achaean League, and on the conquest of the latter by the Romans, 146, it became a part of the Roman

province of Achaia. At an early time Argos was distinguished by its cultivation of music and poetry [SACADAS, TELESILLA], but at the time of the intellectual greatness of Athens, literature and science seem to have been entirely neglected at Argos. It produced some great sculptors, of whom AGELEAS and POLYCLETUS are the most celebrated. It must not be forgotten that Argolis, in its extended sense, was especially a land of great religious festivals: the *Nemica* at Cleonae, that of Apollo Lycaeus at Argos, the *Heiaca* at the temple of Hera, near Mycenae, those of Asclepius at Epidaurus, the *Cithonia* of Demeter at Hermione [See *Dict. Ant.* s.v.v.].

Argos Amphilocheicum (*Ἀργὸς τὸ Ἀμφιλοχικόν*), the chief town of Amphilochia in Acarnania, situated on the Ambracian gulf, and founded by the Argive AMPHILOCHUS (Thuc. ii. 68, Strab. p. 325).

Argos Hippium [ARPI]

Argos Portus (*Porto Ierraro*), a town and harbour in the island of Iliia (*Elba*).

Argira (*Ἀργύρα*), a town in Pelasgiotis in Thessaly, called Argissa by Homer (*Il.* ii. 738).

Argus (*Ἄργος*). 1 Son of Zeus and Niobe, 3rd king of Argos, from whom Argos derived its name (Apollod. ii. 1, Paus. ii. 16).—2 Sur-named *Panoptes*, 'the all seeing,' because he had a hundred eyes, son of Agenor, Arestor, Inachus, or Argus. Hera appointed him guardian of the cow into which Io had been metamorphosed, but Hermes, at the command of Zeus, put Argus to death, either by stoning him, or by cutting off his head after sending him to sleep by the sweet notes of his flute. Hera transplanted his eyes to the tail of the peacock, her favourite bird (Apollod. ii. 1, Ov. *Met.* i. 264, Aesch. *Pr.* 569, Mosch. ii. 58). Many have seen in the story a reference to the starry 'eyes' of the sky.—3 The builder of the Argo, son of Phrixus, Arestor, or Polybus, was sent by Aectes, his grandfather, after the death of Phrixus, to take possession of his inheritance in Greece. On his voyage thither he suffered shipwreck, was found by Jason in the island of Aetna, and carried back to Colchis (Ap. Rb. ii. 1095, Apollod. ii. 9).

Argyra (*Ἀργύρα*), a town in Achaia near Patrae, with a fountain of the same name.

Argyripa [ARPI]

Aria (*Ἀρία*, *Ἀρία*, *Ἀρείος*, *Ἀριος*, the E part of Khorassan, and the W end NW part of Afghanistan), the most important of the E provinces of the ancient Persian Empire, was bounded on the E by the Paropamisadae, on the N by Margiana and Hyrcania, on the W by Partlana, and on the S by the great desert of Carmania. It was a vast plain, bordered on the N and E by mountains, and on the W and S by sandy deserts, and, though forming a part of the great sandy tableland, now called the Desert of Iran, it contained several very fertile oases, especially in its N part, along the base of the Sariphi (*Kohistan* and *Hazarah*) mountains, which was watered by the river Arius or -as (*Hermod*), on which stood the later capital Alexandria (*Herat*). The river is lost in the sand. The lower course of the great river ETYVANDRUS (*Helmand*) also belonged to Aria, and the lake into which it falls was called **Aria Lacus** (*Zurrah*). From Aria was derived the name under which all the E provinces were included [ARIANA].

Aria Lacus [ARIA]

Ariabignes (*Ἀριαβίγνης*), son of Darius Hystaspis, one of the commanders of the fleet of

Xerxes, fell in the battle of Salamis, B C 480 (Hdt vi 97, viii 89)

Ariadne (*Ἀριάδνη*), daughter of Minos and Pasiphae or Cieta, fell in love with Theseus, when he was sent by his father to convey the tribute of the Athenians to Minotaurus, and gave him the clue of thread by means of which he found his way out of the Labyrinth, and which she herself had received from Hephaestus. Theseus in return promised to marry her, and she accordingly left Crete with him, but on their arrival in the island of Dia (Naxos), she was killed by Artemis. This is the Homeric account (*Od* xi 322), but the more common tradition, to mitigate the perfidy of Theseus, related that Theseus left Ariadne in Naxos alive, either because he was forced by Dionysus to leave her, or because he was ashamed to bring a foreign wife to Athens, or because he was carried away by a storm (Plut *Thes* 20, Diod i 61, Paus i 20). Dionysus found her at Naxos, made her his wife, and placed among the stars the crown which he gave her at their marriage (*On Met* viii 181, *Fast* iii 459, *Hyg Ast* 2, 5). There is no doubt that we have in Ariadne the story of various local nature goddesses in the islands of Crete, Naxos and Delos, nearly akin to and in some aspects identified with Aphrodite, whence the story of the wooden statue of Aphrodite by Daedalus left at Delos by Ariadne (Paus ix 40, 3, Callim *Hymn Del* 308) thus was honoured with a Cretan labyrinth dance (Plut *lc*). In Cyprus also there was the tomb of Ariadne in the grove sacred to Ariadne-Aphrodite. The twofold aspect in Naxos of Ariadne the mourner, deserted by Theseus, and Ariadne the joyful bride of Dionysus, presents the idea of the earth abandoned by its flowers and fruits in winter, and renewing its gaiety in spring. The same was probably the meaning of the *σύμμεκτις τῇ Διονύσῳ καὶ ὁ γάμος* in Aristot *Ἀθην πολίτ* ch 3. Similarly in Italy, Ariadne becomes Libera the bride of Liber.

Ariaeus (*Ἀριαῖος*), or **Aridaeus** (*Ἀριδαῖος*), the friend of Cyrus, commanded the left wing of the army at the battle of Cunaxa, B C 401 (Xen *An* i 8, Diod xiv 22). After the death of Cyrus he first joined the Greeks, but afterwards obtained the pardon of Artaxerxes by abandoning them and aiding Tissaphernes to destroy the Greek generals (Xen *An* ii, Plut *Artax* 18). We hear afterwards of his being employed to put Tissaphernes to death, and again of his revolting from Artaxerxes in 395 (Polyaen viii 16, Diod xiv 80, Xen *Hell* ii 1, 27).

Ariamnes (*Ἀριάμνης*), the name of two kings of Cappadocia, one the father of Ariarathes I, and the other the son and successor of Ariarathes II.

Ariana (*Ἀριανή* Iran), derived from **ARIA**, from the specific sense of which it must be carefully distinguished, was the general name of the E provinces of the ancient Persian Empire, and included the portion of Asia bounded on the W by an imaginary line drawn from the Caspian to the mouth of the Persian Gulf, on the S by the Indian Ocean, on the E by the Indus, and on the N by the great chain of mountains called by the general name of the Indian Caucasus, embracing the provinces of Parthia, Aria, the Paropamisadae, Atachosia, Drangiana, Gedrosia, and Carmania (*Ekhoras san, Afghanistan, Beloochistan, and Kirman*). But the name was often extended to the country as far W as the margin of the Tigris-

valley, so as to include Media and Persia, and also to the provinces N of the Indian Caucasus, namely Bactria and Sogdiana (*Bokhara*). The knowledge of the ancients respecting the greater part of this region was confined to what was picked up in the expeditions of Alexander and the wars of the Greek kings of Syria, and what was learned from merchant caravans (Strab pp 688, 696, 720 ff., Plin vi 93).

Ariarathes (*Ἀριαράθης*), the name of several kings of Cappadocia—1 Son of Ariamnes I, assisted Ochus in the recovery of Egypt, B C 350. Ariarathes was defeated by Perdiccas, and crucified, 322. Eumenes then obtained possession of Cappadocia (Diod xviii 16, xxxi 3, Plut *Eum* 3)—2 Son of Holophernes, and nephew of Ariarathes I, recovered Cappadocia after the death of Eumenes, B C 315. He was succeeded by Ariamnes II (Diod xxxi 28)—3 Son of Ariamnes II, and grandson of No 2, married Stratonice, daughter of Antiochus II, king of Syria—4 Son of No 3, reigned B C 220-162. He married Antiochus, the daughter of Antiochus III, king of Syria, and assisted Antiochus in his war against the Romans. After the defeat of Antiochus, Ariarathes sued for peace in 188, which he obtained on favourable terms. In 183-179, he assisted Eumenes in his war against Pharnaces (Liv xxxvii 31, xxxviii 38, Polyb xxii 24, xxxi 12-14)—5 Son of No 4, reigned B C 163-130. He was surnamed Philopator, and was distinguished by the excellence of his character and his cultivation of philosophy and the liberal arts, having been educated at Rome (Liv xli 19). He assisted the Romans in their war against Aristonicus of Pergamus, and fell in this war, 130 (Justin xxvii 1, Polyb xxvii 20, xxxii 12)—6 Son of No 5, reigned B C 130-96. He married Laodice, sister of Mithridates VI, king of Pontus, and was put to death by Mithridates by means of Gordius. On his death the kingdom was seized by Nicomedes, king of Bithynia, who married Laodice, the widow of the late king. But Nicomedes was soon expelled by Mithridates, who placed upon the throne (Justin xxxvii 1, xxxviii 1)—7 Son of No 6. He was, however, also murdered by Mithridates, in a short time, who now took possession of his kingdom. The Cappadocians rebelled against Mithridates, and placed upon the throne—8 Second son of No 6, but he was speedily driven out of the kingdom by Mithridates, and shortly afterwards died. Both Mithridates and Nicomedes attempted to give a king to the Cappadocians, but the Romans allowed the people to choose whom they pleased, and their choice fell upon Ariobarzanes (Justin, *lc*, Strab p 540)—9 Son of Ariobarzanes II went to Rome to seek Caesar's support B C 45, got the throne after Philippi, and reigned B C 42-36. He was deposed and put to death by Antony, who appointed Archelaus as his successor (Appian, *B C* v 7, Dio Cass xlix 32, Cic *Fam* xv 2, *Att* xiii 2).

Ariaspae or **Agriaspae** (*Ἀριάσπαι, Ἀγριάσπαι*), a people in the S part of the Persian province of Drangiana, on the very borders of Gedrosia, with a capital city, Ariaspæ (*Ἀριάσπη*). In return for the services which they rendered to the army of Cyrus the Great, when he marched through the desert of Carmania, they were honoured with the name of *Εὐεργεταί*, and were allowed by the Persians to retain their independence, which was confirmed to them by Alexander as the reward of similar services to himself (Arian, iii 27, 37, Curt vii 3).

Arícia (Ariciāns *Ariccia* or *Riccia*), an ancient town of Latium at the foot of the Alban Mount, on the Appian Way, 16 miles from Rome. It was a member of the Latin confederacy, was subdued by the Romans, with the other Latin towns, in B.C. 338, and received the Roman franchise (Liv. viii. 14). In its neighbourhood was the celebrated grove and temple of Diana Aricina, on the borders of the Lacus Nemorensis (*Nemi*) [See *Diana*, and *Dict. Ant.* s. v. *Rez Nemorensis*].

Aricōnium (Weston), in Herefordshire, between Blestun (*Monmouth*) and Glevum (*Gloucester*), on the road leading from Silchester to Caerleon.

Aridacus [ARIELS ARRIHIELS]

Arri [ARIA]

Arimaspi (*Ἀριμασπῶν*), a people in the N. of Scythia, of whom a fabulous account is given by Herodotus (iv. 27). The germ of the fable is perhaps to be recognised in the fact that the Ural Mountains abound in gold.

Arimāzes (*Ἀριμᾶζης*) or **Arimōazes** (*Ἀριμῶζης*), a chief in Sogdiana, whose fortress was taken by Alexander in B.C. 328. In it Alexander found Roxana (the daughter of the Bactrian chief, Oxartēs), whom he made his wife. Curtius states that Alexander crucified Arimazes, but this is not mentioned by Arrian or Polyænus (Arrian, iv. 19, Curt. vi. 11, Polyæn. iii. 3).

Arīmi (*Ἀριμί*) and **Arīmā** (*ἡ Ἀριμα ἡ ὄρη*), the names of a mythical people, district, and range of mountains in Asia Minor, which the old Greek poets made the scene of the punishment of the monster Typhoeus. Virgil (*Œt.* iv. 716) has misunderstood the *ἑλ' Ἀπλοῦς* of Homer (*Il.* vi. 783), and made Typhoeus lie beneath Inarime, an island off the coast of Italy—namely, Pithecusa or Ischia.

Arīmīnum (*Arminensis Rīmīni*), a town in Umbria on the coast at the mouth of the little river Ariminus (*Marocchia*). It was originally inhabited by Umbrians and Pelasgians, was afterwards in the possession of the Senones, and was colonised by the Romans in B.C. 268, as one of the 12 most recent Latin colonies which had *commercium*, but not *civitas* (Cic. *pro Cæc.* 35, 102). It obtained the full franchise in 184, and is mentioned by Appian (*B. C.* iv. 3) as a flourishing city in 43 B.C. Augustus established a military colony there. It became in later times subject to the Exarch of Ravenna. After leaving Cisalpine Gaul, it was the first town which a person arrived at in the N.E. of Italia proper. It was connected by the Via Flaminia with Rome, and by the Via Aemilia with Placentia (Strab. p. 217).

Ariobarzānes (*Ἀριοβαρζάνης*). **I Kings of Satraps of Pontus**.—1 Betrayed by his son Mithridates to the Persian king, about B.C. 100 (Xen. *Cyr.* viii. 8, Ar. *Pol.* i. 8).—2 Son of Mithridates I., reigned B.C. 93–337. He revolted from Artaxerxes in 362, and may be regarded as the founder of the kingdom of Pontus (Diod. xvi. 90).—3 Son of Mithridates III., reigned 266–240, and was succeeded by Mithridates IV.—**II Kings of Cappadocia**.—1 Surnamed *Philoromæus*, reigned B.C. 93–63, and was elected king by the Cappadocians, under the direction of the Romans. He was several times expelled from his kingdom by Mithridates, was restored by Sulla in 92, expelled in 90, and fled to Rome, restored by Aquilius in 89, expelled the next year, but received his throne in 84 from Sulla, was expelled again by Mithridates in 66, and finally

restored by Pompey in 63 (App. *Mithr.* 16, 57, 60, *Plut. Sull.* 22, Justin. xxxviii. 2).—2 Surnamed *Philopator*, succeeded his father in 63. The time of his death is not known, but it must have been before 51, in which year his son was reigning (Cic. *I am.* v. 2, *de Prov. Cons.* 4).—3 Surnamed *Eurebes* and *Philoromæus*, son of No. 2, whom he succeeded about 61. He assisted Pompey against Cæsar in 48 but was nevertheless pardoned by Cæsar, who even enlarged his territories. He was slain in 42 by Cassius, because he was plotting against him in Asia (Cic. *I am.* v. 17, xv. 2, Diod. xli. 45, Dio *Cæs.* xliii. 83, *Cæs. B. C.* vi. 1).

Arion (*Ἀρίων*). 1 Of Methymna in Lesbos, an ancient Greek bard and a celebrated plover on the cithara. He lived about B.C. 625, and spent a great part of his life at the court of Periander, tyrant of Corinth. His great work was to develop the dithyramb or choral hymn to Dionysus. He first employed a trained chorus of 50 singers, with distinct parts for singing and action, ranged in a circle around the altar, and therefore called the *cyclic chorus*, where the Doric choruses had been drawn up in a rectangular form. This was an important step towards the growth of Greek tragedy (see *Dict. Ant.* s. v. *Tragedia*). Of his life scarcely anything is related beyond the beautiful story of his escape from the sailors with whom he sailed from Sicily to Corinth. On one occasion, thus runs the story, Arion went to Sicily to take part in some musical contest. He won the prize, and laden with presents, he embarked in a Corinthian ship to return to his friend Periander. The rude sailors coveted his treasures, and meditated his murder. After trying in vain to save his life he at length obtained permission once more to play on the cithara. In festive attire he placed himself in the prow of the ship and invoked the gods in inspired strains, and then threw himself into the sea. But many song-loving dolphins had assembled round the vessel and one of them now took the bard on its back and carried him to Tænarus, from whence he returned to Corinth in safety, and related his adventure to Periander. Upon the arrival of the Corinthian vessel Periander inquired of the sailors after Arion, who replied that he had remained behind at Tarentum, but when Arion, at the bidding of Periander, came forward, the sailors owned their guilt, and were punished according to their desert. In the time of Herodotus and Pausanias there existed at Tænarus a brass monument, representing Arion riding on a dolphin. Arion and his cithara (*lyre*) were placed among the stars (Hdt. i. 23, *Athen.* N. d. xi. 45, Cic. *Tusc.* ii. 27, 67, *Or. Fast.* ii. 83). A fragment of a hymn to Poseidon, ascribed to Arion, is contained in Bergk's *Poetæ Lyrici Græci*, p. 566, &c.—2 A fabulous horse, of which Poseidon was the father [POSEIDON].

Arionistus, a German chief, who crossed the Rhine at the request of the Sequani, when they were hard pressed by the Aedui. He subdued the Aedui, but appropriated to himself part of the territory of the Sequani, and threatened to take still more. The Sequani now united with the Aedui in imploring the help of Cæsar, who defeated Arionistus about 50 miles from the Rhine, B.C. 58. Arionistus escaped across the river in a small boat (Cæs. *B. G.* i. 31–53, Dio *Cæs.* xxxviii. 31, *Plut. Cæs.* 18). That his fame lived in Gaul is seen from *The Hist.* iv. 73.

Ariphron. 1 Grandfather of Pericles (Hdt. vi. 131).—2 A lyric poet of Sicily (Athen. p.

702, Lucian, *de Laps* 6) A fragment is printed in Bergh, *Poet Lyr*

Arisbe, a town of the Troad It was a camp of Alexander, and was taken by the Gauls (*II* i 836, Arrian, i 12, Polyb i 111)

Aristaenetus, a rhetorician of Nicaea, friend of Libanius killed in an earthquake at Nicomedia A D 358 (Anm Mare xvii 7) To him is wrongly ascribed a collection of erotic epistles, ed Hercher, 1878

Aristaeus (*Ἀρίσταιος*) of Megalopolis, sometimes called *Aristaenetus*, was frequently strategus or general of the Achaean League from B C 198 to 185 He was the political opponent of Philopocimen, and a friend of the Romans (Polyb xvii 1-13, xxii 7, xxvii 19, Liv xxvii 25)

Aristaeus (*Ἀρίσταιος*), an ancient divinity representing the giver of best gifts, worshipped in many parts of Greece, especially in Thessaly, Boeotia, Arcadia, Ceos, Corcyra, and other islands of the Aegean and Adriatic No doubt Thera was an ancient seat of this worship, and thence it passed to Cyrene When the later Hellenic religion prevailed, Aristaeus was represented as the son of one of the deities, a mortal deified for his virtues His origin is then variously related in local traditions (Hes *Th* 975, Pind *Pyth* ix 45, Diod ii 81 Ap Rh in 500, Verg *Georg* i 14 v 283) He is described either as a son of Uranus and Ge, or, according to a more general tradition, as the son of Apollo and Cyrene His mother Cyrene had been carried off by Apollo from mount Pelion to Libya, where she gave birth to Aristaeus Aristaeus subsequently went to Thebes in Boeotia, but after the unfortunate death of his son Actaeon, he left Thebes and visited almost all the Greek colonies on the coasts of the Mediterranean Finally he went to Thraee, and after dwelling for some time near mount Haemus, where he founded the town of Aristaeon, he disappeared Aristaeus is one of the most beneficent divinities in ancient mythology he was worshipped as the protector of flocks and shepherds, of vine and olive plantations, he taught men to keep bees, and averted from the fields the burning heat of the sun and other causes of destruction

Aristagoras (*Ἀρισταγόρας*), of Miletus, brother in law of Histiaeus, was left by the latter during his stay at the Persian court, in charge of the government of Miletus Having failed in an attempt upon Naxos (B C 501), which he had promised to subdue for the Persians, and fearing the consequences of his failure, he induced the Ionian cities to revolt from Persia He applied for assistance to the Spartans and Athenians the former refused, but the latter sent him 20 ships and some troops In 499 his army captured and burnt Sardis, but was finally chased back to the coast The Athenians now departed, the Persians conquered most of the Ionian cities, and Aristagoras in despair fled to Thraee, where he was slain by the Edonians in 497 (Hdt i 30-51, 97-126, Thuc ii 102)

Aristander (*Ἀρίστανδρος*), the most celebrated soothsayer of Alexander the Great, wrote on prodigies (Arrian, iv 4, Plin xvii 218)

Aristarchus (*Ἀρίσταρχος*) 1 An Athenian, one of the leaders in the revolution of the 'Four Hundred,' B C 411 He was afterwards put to death by the Athenians, not later than 406 (Thuc viii 90, Xen *Hell* i 7, 28)—2 A Lacedaemonian, succeeded Cleander as huroost of Byzantium in 400, and in various ways ill treated

the Cyrean Greeks, who had recently returned from Asia (Xen *An* vii 2-6)—3 Of TEGEA, a tragic poet at Athens, contemporary with Euripides, flourished about B C 454, and wrote 70 tragedies (Nauck, *Fr Poet Trag* 1856)—4 Of SAVOS, an eminent mathematician and astronomer at Alexandria, flourished between B C 280 and 264 He employed himself in the determination of some of the most important elements of astronomy, but none of his works remain, except a treatise on the magnitudes and distances of the sun and moon (*περί μεγεθῶν καὶ ἀποστημάτων ἡλίου καὶ σελήνης*) Edited by Wallis, Oxon 1688, and reprinted in vol iii of his works, by Nizze, 1856—5 Of SAVO-TIMACL, the celebrated grammarian, flourished B C 156 He was educated in the school of Aristophanes of Byzantium, at Alexandria, where he himself founded a grammatical and critical school At an advanced age he left Alexandria, and went to Cyprus, where he is said to have died at the age of 72, of voluntary starvation, because he was suffering from incurable dropsy Aristarchus was the greatest critic of antiquity His labours were chiefly devoted to the Greek poets, but more especially to the Homeric poems, of which he published a recension, which has been the basis of the text from his time to the present day The great object of his critical labours was to restore the genuine text of the Homeric poems, and to clear it of all later interpolations and corruptions He marked those verses which he thought spurious with an obelos, and those which were repeated with an asterisk He adopted the division (already made) of the Iliad and Odyssey into 24 books each He did not confine himself to a recension of the text, but also explained and interpreted the poems he opposed the allegorical interpretation which was then beginning to find favour, and which at a later time became very general His grammatical principles were attacked by many of his contemporaries the most eminent of his opponents was CRATYS of Mallus His criticisms are best preserved in the Venetian Scholia (ed Baehmann, 1885) These Scholia include the *Epitome*, formed from the collection which Didymus and other Aristarcheans made from the writings of their master

Aristæus (*Ἀρίστας*), of Proconnesus, an epic poet of whose life we have only fabulous accounts His date is quite uncertain some place him in the time of Croesus and Cyrus, but other traditions make him earlier than Homer, or a contemporary and teacher of Homer We only know that he was earlier than Herodotus He seems to have been a mystic writer about the Hyperboreans, and was said to be a magician, whose soul could leave and re enter its body according to its pleasure He was connected with the worship of Apollo, which he was said to have introduced at Metapontum He is said to have travelled through the countries N and E of the Euxine, and to have visited the Issedones, Arimaspeae, Cimmerii, Hyperborei, and other mythical nations, and after his return to have written an epic poem in 8 books, called *The Arimaspeia* (*τὰ Ἀριμαρπεία*) This work is frequently mentioned by the ancients, but it is impossible to say who was the real author of it (Hdt iv 13, 36, Strab pp 6, 39, Tzetx ii 724, Paus i 24, 6, v 7, 9, Gell ix 4)

Aristæus or **Aristaeus**, an officer of Ptolemy Philadelphus (B C 285-247), the reputed author of a Greek work giving an account of the manner in which the translation of the Septuagint

was executed, but which is generally admitted by the best critics to be spurious Printed at Oxford, 1692, 8vo

Aristides (*Ἀριστέλης*) 1 An Athenian, son of Lysimachus, surnamed the 'Just,' was of an ancient and noble family He was the political disciple of Cleisthenes, and partly on that account, partly from personal character, opposed from the first to Themistocles Aristides fought as the commander of his tribe at the battle of Marathon, B.C. 490, and next year, 489, he was archon In 483 he suffered ostracism, probably in consequence of the triumph of the maritime and democratic policy of his rival From B.C. 479 he is generally supposed to have been still in exile in 480 at the battle of Salamis, where he did good service by dislodging the enemy, with a band raised and armed by himself, from the islet of Psyttaleia but the words of Herodotus are not precise, and in Arist. *Ἄθ. πολ.* 22 it is said that he was recalled before the battle this agrees with Plutarch (*Arist.* 8) He was appointed general in the following year (479), and commanded the Athenians at the battle of Plataea In 477, when the allies had become disgusted with the conduct of Pausanias and the Spartans, he and his colleague Cimon had the glory of obtaining for Athens the command of the maritime confederacy and to Aristides was by general consent entrusted the task of drawing up its laws and fixing its assessments He sketched out the changes which Ephialtes adopted in developing democracy by the overthrow of the Areopagus (Arist. *Ἄθ. πολ.* 41) This first tribute (*φόρος*) of 460 talents, paid into a common treasury at Delos, bore his name, and was regarded by the allies in after times as marking their Saturnian age This is his last recorded act He died after 471, the year of the ostracism of Themistocles, and very likely in 468 He died so poor that he did not leave enough to pay for his funeral his daughters were portioned by the state, and his son Lysimachus received a grant of land and of money (Plut. *Arist. Nep. Arist.*, *Hdt.* vi. 110, vii. 89, ix. 18-70, *Thuc.* vii. 79)—2 The author of a work entitled *Milesiaca*, which was probably a romance, having Miletus for its scene It was written in prose, and was of a licentious character It was translated into Latin by L. Cornelius Sisenna, a contemporary of Sulla, and it seems to have become popular with the Romans Aristides is reckoned as the inventor of the Greek romance, and the title of his work gave rise to the term *Milesian*, as applied to works of fiction He probably wrote at Miletus in the 1st or 2nd century B.C. (*On Trist.* ii. 413, 443, Plut. *Gloss.* 32) *Fragm.* by C. Müller 1851—3 Of THEBES, a celebrated Greek painter, flourished about B.C. 360-330 The point in which he most excelled was in depicting the feelings, expressions, and passions which may be observed in common life His pictures were so much valued that long after his death Attalus, king of Pergamus, offered 600,000 sesterces for one of them (Plin. *Nat. Hist.* 98, *Dict. Ant. s.v. Pictura*)—4 P. Aelius Aristides, surnamed THEODORUS, a celebrated Greek rhetorician, was born at Adrian in Mysia, in A.D. 117 He studied under Herodes Atticus at Athens, and subsequently travelled through Egypt, Greece, and Italy The fame of his talents and acquirements was so great that monuments were erected to his honour in several towns which he had honoured with his presence Shortly before his return he was attacked by an illness which lasted for 13 years,

but this did not prevent him from prosecuting his studies He subsequently settled at Smyrna, and when this city was nearly destroyed by an earthquake in 178, he used his influence with the emperor M. Aurelius to induce him to assist in rebuilding the town The Smyrnaeans showed their gratitude to Aristides by offering him various honours and distinctions, most of which he refused he accepted only the office of priest of Aesclepius, which he held until his death, about A.D. 180 The works of Aristides which have come down to us, are 55 orations and declamations, and 2 treatises on rhetorical subjects of little value His orations are much superior to those of the rhetoricians of his time, showing power both of thought and expression The best edition of Aristides is by W. Dindorf, Lips. 1829—5 Quintilianus Aristides, the author of a treatise in 8 books on music, probably lived in the 1st century after Christ His work is perhaps the most valuable of all the ancient musical treatises, it is printed in the collection of Meibomius entitled *Antiquae Musicae Auctores Septem*, Amst. 1652

Aristion (*Ἀριστίας*), a philosopher either of the Epicurean or Peripatetic school, made himself tyrant of Athens through the influence of Mithridates He held out against Sulla in B.C. 87, and when the city was taken by storm, he was put to death by Sulla's orders (*Athen.* p. 211)

Aristippus (*Ἀριστίππος*) 1 Son of Antades, and founder of the Cyrenaic school of philosophy, was born at Cyrene, probably about 428 B.C. The fame of Socrates brought him to Athens, and he remained with him until a little before his execution, B.C. 399 He then lived as a teacher, receiving money from his pupils, in various places, first at Aegina, and afterwards at the court of Dionysius, tyrant of Syracuse, but he appears at last to have returned to Cyrene, and there to have spent his old age His philosophy rejected as useless discussions about mathematics and physical science like Protagoras, he held that sensation consisted in motion, and he distinguished two kinds of motion, the rough (*τραχέια*) producing pain, and the smooth (*λεία*) producing pleasure, the absence of motion a neutral state As we are concerned only with our own feelings, not with those of others, we should aim at gaining as much of the pleasurable and as little of the painful or neutral as possible The nature of actions is indifferent, so long as the result produces a balance of pleasure It is thus clear that Aristippus was a Hedonist, but it would be a mistake to suppose that he was himself an advocate of immorality, or even what we should call a mere sensualist, however much his theories tended to that end He held that by nature the pleasant comended with the good, and the unpleasant with the bad, thus being at liberty to condemn the vicious as ignorant of true pleasure, he taught that we should not seek pleasures purchased by greater pain, and that we should attain wisdom or insight to judge rightly of relative values Further he required self-control, saying that there was no shame in indulgences, but it would be disgraceful if at any time he could not give them up He was eminently gifted with *εὐπραγέλεια*, the power of adapting himself to circumstances so as to extract the greatest possible enjoyment from them, while he secured his contentment by limiting his desires This is expressed in the lines of Horace, 'mihi res non me rebus subjungere,' 'omnis Aristippum decuit color et

statu et res, tentantein majora, fere praesentibus aequum' (*Ep* i 1 19, i 17 23) In his striving for φρόνησις and freedom of mind he witnesses to the teaching of Socrates, though in his philosophy of life he is as far as possible from the ethics of Socrates and from the Socratic view of real existence Among the members of his school (some of whom, as might be expected, pushed their founder's view of pleasure to an extreme without his safeguards) were Antipater, Anniceris, Theodorus and Hegesias His daughter Arcte carried on his teaching, and imparted it to her son Aristippus the younger, thence called δ μητροδιδάκτος (*Xen Mem* ii 1, *Plut Dion*, 19, *Diog Laert* ii 8, 56, *Cic Acad* ii 42, 131, *Fin* i 7, 23, *Tusc* ii 6, 15) —2 Two tyrants of Argos, in the time of Antigonus Gonatas See ARISTOMACHUS, Nos 3 and 4

Aristo, T, a distinguished Roman jurist, lived under the emperor Trajan, and was a friend of the Younger Pliny His works are occasionally mentioned in the Digest, but there is no direct extract from any of them in that compilation He wrote notes on the *Libri Posteriorum* of Labeo, on Cassius, whose pupil he had been, and on Sabinus

Aristo [ARISTON]

Aristobulus (Ἀριστόβουλος), princes of Judaea 1 Eldest son of Joannes Hyrcanus, assumed the title of king of Judaea, on the death of his father in B C 107 He put to death his brother Antigonus, in order to secure his power, but died in the following year, 106 (*Jos Ant* xiii 11, *B J* i 2) —2 Younger son of Alexander Jannaeus and Alexandra After the death of his mother in B C 70, there was a civil war for some years between Aristobulus and his brother Hyrcanus, for the possession of the crown At length, in B C 68, Aristobulus was deprived of the sovereignty by Pompey and carried away as a prisoner to Rome In 57, he escaped from his confinement at Rome, with his son Antigonus, and, returning to Judaea, renewed the war, but he was taken prisoner, and sent back to Rome by Gabinius In 49, he was released by Julius Caesar, who sent him into Judaea, but he was poisoned on the way by some of Pompey's party (*Jos Ant* xiii 16, xiv 1, *B J* i 6, *Dio Cass* xxxvii 15, xli 18) —3 Grandson of No 2, son of Alexander and brother of Herod's wife Mariamne He was made high-priest by Herod, when he was only 17 years old, but was afterwards drowned at Jericho, by order of Herod, B C 35 (*Jos Ant* xv 2) —4 Son of Herod the Great by Mariamne, was put to death in B C 6, with his brother Alexander, by order of their father, whose suspicions had been excited against them by their brother ANTIPATER (*Jos Ant* xvi 1) —5 Surnamed 'the Younger,' son of Aristobulus and Berenice, and grandson of Herod the Great He was educated at Rome with his two brothers, Agrippa I and Herod the future king of Chalcis He died, as he had lived, in a private station (*Jos Ant* xviii 5) —6 Son of Herod king of Chalcis, grandson of No 4, and great grandson of Herod the Great In A D 55, Nero made him king of Armenia Minor, and in 61 added to his dominions some portion of the Greater Armenia which had been given to Tigranes He joined the Romans in the war against Antiochus, king of Commagene, in 78 (*Jos Ant* xx 8, *Tac Ann* xiii 7, xiv 26)

Aristobulus 1 Of Cassandrea, served under Alexander the Great in Asia, and wrote a history of Alexander, which was one of the chief

sources used by Arrian in the composition of his work —2 An Alexandrine Jew, and a Peripatetic philosopher, lived B C 170, under Ptolemy VI Philometor

Aristocles (Ἀριστοκλῆς) 1 Of Rhodes, a Greek grammarian and rhetorician, a contemporary of Strabo —2 Of Pergamum, a sophist and rhetorician, and a pupil of Herodes Atticus, lived under Trajan and Hadrian —3 Of Messene, a Peripatetic philosopher, probably lived about the beginning of the 8th century after Christ He wrote a work on philosophy, some fragments of which are preserved by Eusebius —4 Sculptors There were at least two sculptors of this name 1 Aristocles of Sicyon, brother of Canachus, who is said to have founded a school of sculpture at Sicyon, with an hereditary reputation for 7 generations, five of which are named Aristocles, Synnoon, Ptochelus, Sostiatus, and Pantias This Aristocles probably lived about B C 520, in the later archaic period —2 Aristocles of Athens, who lived at the end of the same period, and of whose work a stele has been preserved It is probable that the Aristocles of Cydonia mentioned by Paus i 25 as a very ancient sculptor is different from both of these and of an earlier date Whether the Aristocles 'son and pupil of Cleotas' (Paus v 24) is the same as No 2 remains uncertain The inscription on the stele seems to mean that the author of it was son of Ariston (cf Paus vi 8, 9)

Aristocrates (Ἀριστοκράτης) 1 Last king of Arcadia, was the leader of the Arcadians in the second Messenian war, when they assisted the Messenians against the Spartans Having been bribed by the Spartans, he betrayed the Messenians, and was in consequence stoned to death by the Arcadians, about B C 668, who now abolished the kingly office (Strab p 362, Paus iv 17, viii 5) —2 An Athenian of wealth and influence, son of Scellias, was one of the Athenian generals at the battle of Arginusae, B C 406, and on his return to Athens was brought to trial and executed (Thuc viii 89, *Xen Hell* i 5-7, *Diod* xiii 101, *Plat Gorg* 472)

Aristodemus (Ἀριστόδημος) 1 A descendant of Heracles, son of Aristomachus, and father of Eurysthenes and Procles According to some traditions Aristodemus was killed at Naupactus by a flash of lightning, just as he was setting out on his expedition into Peloponnesus, but a Lacedaemonian tradition related that Aristodemus himself came to Sparta, was the first king of his race, and died a natural death (Paus ii 18, iii 1, *Hdt* vi 52) —2 A Messenian, one of the chief heroes in the first Messenian war As the Delphic oracle had declared that the preservation of the Messenian state demanded that a maiden of the house of the Aegyptids should be sacrificed, Aristodemus offered his own daughter In order to save her life, her lover declared that she was with child by him, but Aristodemus, enraged at this assertion, murdered his daughter and opened her body to refute the calumny Aristodemus was afterwards elected king in place of Euphaes, who had fallen in battle against the Spartans, though the soothsayers objected that he was guilty of his daughter's blood He continued the war against the Spartans till at length, finding further resistance hopeless, he put an end to his life on the tomb of his daughter, about B C 723 (Paus iv 9-13) —3 Tyrant of Cumae in Campania, at whose court Tarquinius Superbus died, B C 496 (*Liv* ii 21) —4 One of the 800 Spartans at Thermopylae (B C 480),

was not present at the battle in which his comrades fell, either in consequence of sickness, or because he had been sent on an errand from the camp. The Spartans punished him with *Atimia*, or civil degradation. Stung with this treatment he met his death at Plataea in the following year (479), after performing the wildest feats of valour (Hdt vii 229)—5 A tragic actor of Athens in the time of Demosthenes, took a prominent part in the political affairs of his time, and advocated peace with Macedonia. He was employed by the Athenians in their negotiations with Philip, with whom he was a great favourite (Dem *de Cor* p 232, § 21, *FL* p 344, § 12)—6 Of Miletus, a friend and flatterer of Antigonus, king of Asia, who sent him into Greece in B.C. 315, in order to promote his interests there (Diod vi 57-66)—7 There were many literary persons of this name referred to by the ancient grammarians. Two were natives of Nysa in Caria, both grammarians, one a teacher of Pompey, and the other of Strabo. There was also an Aristodemus of Ehs, and another of Thebes, who are quoted as writers.

Aristogiton (*Ἀριστογείτων*) 1 The conspirator against the sons of Pisistratus. See *HARMODIUS*.—2 An Athenian orator and adversary of Demosthenes, Hyperides, and Demarchus. He was often accused by Demosthenes and others, and defended himself in a number of orations which are lost. A speech of Demarchus against Aristogiton is extant, and two which are attributed to Demosthenes, but are probably spurious.

Aristomachē (*Ἀριστομάχη*), daughter of Hipparinus of Syracuse, sister of Dion, and wife of the elder Dionysius, who married her and Doris of Locri on the same day. She afterwards perished with her daughter ARETE.

Aristomachus (*Ἀριστομάχος*) 1 Son of Talans and brother of Adrastus.—2 Son of Cleodemus or Cleodaeus, grandson of Hyllus, great grandson of Heracles, and father of Temenus, Cresphontes, and Aristodemus. He fell in battle when he invaded Peloponnesus, but his three sons were more successful and conquered Peloponnesus (Hdt vi 52, Paus ii 7 § 6, Apollon ii 8).—3 Tyrant of Argos, under the patronage of Antigonus Gonatas, was assassinated and succeeded by Aristippus II (Plut *Arat* 25).—4 Tyrant of Argos, succeeded Aristippus II, he resigned his power upon the death of Demetrius in B.C. 229, and induced Argos to join the Achaean League. He afterwards deserted the Achaeans, and again assumed the tyranny of Argos, but the city having been taken by Antigonus Doson, Aristomachus fell into the hands of the Achaeans, and was by them put to death. It must be recollected in his favour that his preference of the Spartan leader to the Macedonian, whom Aratus called in, was the better policy (Polyb ii 59; Plut *Arat* 25-44).

Aristomēnes (*Ἀριστομένης*) 1 The Messenian, the hero of the second war with Sparta, belongs more to legend than to history. He was a native of Andania, and was sprung from the royal line of Aegyptus. Tired of the yoke of Sparta, he began the war in B.C. 685, thirty-nine years after the end of the first war. Soon after its commencement he so distinguished himself by his valour that he was offered the throne, but refused it, and received the office of supreme commander. After the defeat of the Messenians in the third year of the war, through the treachery of Aristocrates, the Arcadian

leader, Aristomenes retreated to the mountain fortress of Ira, and there maintained the war for eleven years, constantly ravaging the land of Laconia. In one of his incursions, however, the Spartans overpowered him with superior numbers, and carrying him with fifty of his comrades to Sparta, cast them into the pit (*κείδδας*) where condemned criminals were thrown. The rest perished, not so Aristomenes, the favourite of the gods, for legends told how an eagle bore him up on its wings as he fell, and a fox guided him on the third day from the cavern. But having incurred the anger of the Twin Brothers, his country was destined to ruin. The city of Ira, which he had so long successfully defended, fell into the hands of the Spartans, Aristomenes, after performing prodigies of valour, was obliged to leave his country, which was again compelled to submit to the Spartans, B.C. 668. He afterwards settled at Ialysus in Rhodes, where he died. Damagetus, king of Ialysus, had been enjoined by the Delphic oracle 'to marry the daughter of the best of the Greeks,' and he therefore took to wife the daughter of Aristomenes, who accompanied him to Rhodes. The Rhodians honoured Aristomenes as a hero, and from him were descended the illustrious family of the Diagoridae. At Leuctra his apparition was seen aiding the Thebans against the Spartans (Paus iv 14-24, 32, Polyb iv 32).—2 An Acarnanian, who governed Egypt with justice and wisdom during the minority of Ptolemy V Epiphanes, but was put to death by Ptolemy in 192 (Polyb xv 31, *xxiii* 36).—3 A comic poet of Athens, flourished during the Peloponnesian war.

Ariston (*Ἀρίστων*) 1 Of Chios, a Stoic philosopher, and a disciple of Zeno, flourished about B.C. 260. Though he professed himself a Stoic, yet he differed from Zeno in several points. He more nearly approached to the Cynics, he despised all culture, the study of dialectics and physics, and valued ethical discussion alone, holding indifference to worldly goods to be the aim of philosophy.—2 A Peripatetic philosopher of Inlis in the island of Ceos, succeeded Lycon as head of the Peripatetic school, about B.C. 224. He wrote several philosophical works which are lost (Diog Laert i 70, Cic *de Fin* v 5).—3 Of Alexandria, a Peripatetic philosopher and a contemporary of Strabo, wrote a work on the Nile (Strab p 690).

Aristonautae (*Ἀριστοναῦται*), a town in Achaia, the harbour of Pallene.

Aristonēus (*Ἀριστόνικος*) 1 A natural son of Eumenes II of Pergamus. Upon the death of his brother Attalus III B.C. 133, who left his kingdom to the Romans, Aristonēus laid claim to the crown. At first he met with considerable success. He defeated in 131 the consul P. Lucius Crassus, but in 130 he was defeated and taken prisoner by M. Perperna, was carried to Rome by M. Aquilius in 129, and was there put to death (Vell Pat ii 4, Flor ii 20, Strab p 646).—2 An Alexandrine grammarian, a contemporary of Strabo, and the author of several works, most of which related to the Homeric poems (Strab p 38).

Aristonēmus (*Ἀριστάννυμος*), a comic poet and contemporary of Aristophanes and Amipsias.

Aristophānes (*Ἀριστοφάνης*) 1 The celebrated comic poet of Athens, was born about B.C. 444, he belonged to the deme of Cydathenaeon. His father Philippus had possessions in Aegina, and may originally have come from

that island, whence a question arose whether Aristophanes was a genuine Athenian citizen his enemy Cleon brought against him more than one accusation to deprive him of his civic rights (ξενίας γράφα), but without success. He had three sons, Philippus, Araros, and Nicostratus, but of his private history we know nothing. He probably died about B.C. 380. The comedies of Aristophanes are of the highest historical interest, containing as they do an admirable series of caricatures of the leading men of the day, and a contemporary commentary on the evils existing at Athens. Indeed, the caricature is the only feature in modern social life which at all resembles them. Aristophanes wrote because he was a genius and a poet, and it would be a mistake to suppose that he produced plays merely or primarily with a political purpose. At the same time he wrote with a patriotic feeling, and in many points with wisdom, though in many also he was above measure reactionary. He had the strongest affection for Athens, and longed to see her restored to the state in which she was flourishing in the previous generation, and almost in his own childhood, before Pericles became the head of the government, and when the age of Miltiades and Aristides had but just passed away. The first great evil of his own time against which he inveighs, is the Peloponnesian war, which he regards as the work of Pericles. To this fatal war, among a host of evils, he ascribes the influence of demagogues like Cleon at Athens. Another great object of his indignation was the recently adopted system of education which had been introduced by the Sophists, acting on the speculative and inquiring turn given to the Athenian mind by the Ionian and Eleatic philosophers, and the extraordinary intellectual development of the age following the Persian war. The new theories introduced by the Sophists threatened to overthrow the foundations of morality, by making persuasion and not truth the object of man in his intercourse with his fellows, and to substitute a universal scepticism for the religious creed of the people. The worst effects of such a system were seen in Alcibiades, who combined all the elements which Aristophanes most disliked, heading the war party in politics, and protecting the sophistical school in philosophy and also in literature. Of this latter school—the literary and poetical Sophists—Euripides was the chief, whose works are full of that *μεταερωσσία* which contrasts so strongly with the moral dignity of Aeschylus and Sophocles, on account of which Aristophanes introduces him as soaring in the air to write his tragedies. Another feature of the times was the excessive love for litigation at Athens, the consequent importance of the dicasts, and the graceful abuse of their power, all of which enormities, are made by Aristophanes objects of continual attack. But though he saw what were the evils of his time, he had not wisdom to find a remedy for them, except the hopeless and undesirable one of a movement backwards. His first comedy was the *Δαιταλῆς*, or *Banqueters*, which in B.C. 427 gained the second prize. Like the *Clouds*, it objected to the modern tendency of education to produce quibbles of rhetoric. In 428 his *Babylonians* was produced in the name of Callistratus (*Acharn* 635). The title was applied to foreign slaves and the chorus consisted of slaves branded on the forehead with an owl, as the property of Athens. The play was directed

against the arbitrary treatment of her allies by Athens, and as many of them were then present for the spring payment of tribute, the offence was greater, and Callistratus was indicted by Cleon (*Acharn* 377). The following is a list of his extant comedies, with the year in which they were performed. In the first group, those before the Sicilian expedition may be reckoned, which used political satire with no restraint viz in 425, *Acharnians*. Produced in the name of Callistratus. First prize—424. *Ἱππῆς*, *Knights* or *Horsemen*. The first play produced in the name of Aristophanes himself. First prize, second, Cratinus—423 *Clouds*. First prize, Cratinus, second, Amipsias—422 *Wasps*. Second prize—*Clouds* (second edition), failed in obtaining a prize. Some writers place this B.C. 411, and the whole subject is very uncertain—419 *Peace*. Second prize, Eupolis first. In the second group there is less of political satire and less bitterness viz in 414, *Birds*. Second prize, Amipsias, first, Phrynichus, third—411 *Lysistrata*—*Thesmophoriazusae*. During the Oligarchy—408 *First Plutus*—405 *Frogs*. First prize, Phrynichus, second, Plato, third *Death of Sophocles*—392 *Ecclesiazusae*—388 Second edition of the *Plutus*. In the *Ecclesiazusae* and the *Plutus* the personal satire has nearly disappeared, and there is more approach to the Middle Comedy. The *Plutus* may be regarded as the transition, which is also marked by the disappearance of the chorus, connected perhaps with the poverty of the time.—The last two comedies of Aristophanes were the *Acolosicon* and *Cocalus*, produced about B.C. 387 (date of the peace of Antalcidas) by Araros, one of his sons. They seem to have resembled the Middle Comedy, having no chorus or parabasis and more regular plots. Suidas tells us that Aristophanes was the author, in all, of 54 plays. As a poet Aristophanes possessed merits of the highest order. His works contain exquisite snatches of lyric poetry, and some of his choruses, particularly one in the *Knights*, in which the horses are represented as rowing triremes in an expedition against Corinth, are written with a spirit and humour unrivalled in Greek. They were in some points not very dissimilar to English ballads. He was a complete master of the Attic dialect, and in his hands the perfection of that glorious language is wonderfully shown. The burlesque element also is freely admitted, animals of every kind are pressed into his service, frogs chaunt choruses, a dog is tried for stealing a cheese, and an iambic verse is composed of the grunts of a pig—*Editions*. In the *Poetae Scenici* of Dindorf, 1870, Bergh, 1872, Meineke, 1861, Holden, 1868 the *Frogs* and *Wasps* by Rogers, with a verse translation are to be recommended. For the whole the most useful assistance is Bekker's edition with notes *variorum* and Scholia.—2 Of Byzantium, son of Apelles, and one of the most eminent Greek grammarians at Alexandria. He was pupil of Zenodotus and Eratosthenes, and teacher of the celebrated Aristarchus. He was born about 260 B.C., lived in the reigns of Ptolemy II and Ptolemy III., and had the supreme management of the library at Alexandria. Aristophanes was the first who introduced the use of accents in the Greek language. He devoted himself chiefly to the criticism and interpretation of the Greek poets, and more especially of Homer, of whose work he made a new and critical edition

(διδόθαι) The philosophers Plato and Aristotle likewise engaged his attention, and of the former, as of several of the poets, he made new and critical editions. All we possess of his numerous works consists of fragments scattered through the Scholia on the poets, some Arguments to the plays of the tragic poets and of Aristophanes, and a part of his *Λέξεις*, which is printed in Boissonade's edition of Herodian's *Partitiones*, London, 1819, p. 293-289, Nauck, 1848.

Aristophōn (Ἀριστόφων) 1 Of the demus of Azenia in Attica, one of the most distinguished Athenian orators about the close of the Peloponnesian war. The number of laws which he proposed may be inferred from his own statement, as preserved by Aeschines, that he was accused 75 times of having made illegal proposals, but that he had always come off victorious. In B.C. 354 he accused Iphicrates and Timotheus, and in the same year he came forward in the assembly to defend the law of Leptines against Demosthenes. The latter treats him with great respect, and reckons him amongst the eloquent orators (*Dem. Eubul.* § 30, *Athen.* pp. 13, 38). — 2 Of the demus of Colytus, a contemporary of Demosthenes, and an orator of great distinction and influence. It was thus Aristophion whom Aeschines served as a clerk, and in whose service he was trained for his public career [*AESCHINES*]. — 3 A comic poet of the Middle Comedy. — 4 A painter of some distinction, son and pupil of Aglaophon, and brother of Polygnotus.

Aristotēles (Ἀριστοτέλης), the philosopher, was born at Stagira, a town in Chalcidice in Macedonia, B.C. 384. His father, Nicomachus, was physician in ordinary to Amyntas II, king of Macedonia, and the author of several treatises on subjects connected with natural science. His mother, Phaestis (or Phacstias), was descended from a Chalcidian family. The studies and occupation of his father account for the early inclination manifested by Aristotle for the investigation of nature, an inclination which is perceived throughout his whole life. He lost his father before he had attained his 17th year, and he was entrusted to the guardianship of one Proxenus of Atarneus in Mysia, who was settled in Stagira. In 367, he went to Athens to pursue his studies, and there became a pupil of Plato, who had just returned from Sicily, about 365. Plato soon distinguished him above all his other disciples. He named him the 'intellect of his school,' and his house, the house of the 'reader.' Aristotle lived at Athens for 20 years, till 347. During the whole of this period the good understanding which subsisted between teacher and scholar continued, with some trifling exceptions, undisturbed, for the stories of the disrespect and ingratitude of the latter towards the former are nothing but calumnies invented by his enemies. During the last 10 years of his first residence at Athens, Aristotle gave instruction in rhetoric, and distinguished himself by his opposition to Isocrates. It was at this time that he published his first rhetorical writings. Upon the death of Plato (347) Aristotle left Athens, perhaps he was offended by Plato having appointed Spensippus as his successor in the Academy. He first repaired to his friend Hermias at Atarneus, where he married Pythias, the adoptive daughter of the prince. On the death of Hermias, who was killed by the Persians (344), Aristotle fled from Atarneus to Mytilene. Two years afterwards (342) he accepted an invitation from Philip of Macedonia,

to undertake the instruction of his son Alexander, then 13 years of age. Here Aristotle was treated with the most marked respect. His native city, Stagira, which had been destroyed by Philip, was rebuilt at his request, and Philip caused a gymnasium (called Nymphæum) to be built there in a pleasant grove expressly for Aristotle and his pupils. Several of the youths of the Macedonian nobles were educated by Aristotle along with Alexander. Aristotle spent 7 years in Macedonia, but Alexander enjoyed his instruction without interruption for only 4. Still with such a pupil even this short period was sufficient for a teacher like Aristotle to fulfil the highest purposes of education, and to create in his pupil that sense of the noble and great, which distinguishes Alexander from all those conquerors who have only swept like a hurricane through the world. On Alexander's accession to the throne in 335, Aristotle returned to Athens. Here he found his friend Xenocrates president of the Academy. He himself had the Lycæum, a gymnasium sacred to Apollo Lyceus, assigned to him by the state. He soon assembled round him a large number of distinguished scholars, to whom he delivered lectures on philosophy in the shady walks (*περίπατοι*) which surrounded the Lycæum, while walking up and down (*περιπατών*), and not sitting, which was the general practice of the philosophers. From one or other of these circumstances the name *Peripatetic* is derived, which was afterwards given to his school. According to an account preserved by Gellius (x. 5) he gave two different courses of lectures every day. Those which he delivered in the morning (*εὐθιῶς περίπατος*) to a narrower circle of chosen (esoteric) hearers, and which were called *acroamatic* or *acroatic*, embraced subjects connected with the more abstruse philosophy (theology), physics, and dialectics. Those which he delivered in the afternoon (*δελιῶς περίπατος*) and intended for a more promiscuous circle (which accordingly he called *exoteric*), extended to rhetoric, sophistics, and politics. He appears to have taught not so much in the way of conversation, as in regular lectures. His school soon became the most celebrated at Athens, and he continued to preside over it for 18 years (335-323). During this time he also composed the greater part of his works. In these labours he was assisted by the truly kingly liberality of his former pupil, who not only presented him with 800 talents, but also caused large collections of natural curiosities to be made for him, to which posterity is indebted for one of his most excellent works, the *History of Animals*. Meanwhile various causes contributed to throw a cloud over the latter years of the philosopher's life. In the first place, he felt deeply the death of his wife, Pythias, who left behind her a daughter of the same name. He lived subsequently with a friend of his wife's, the slave Herpyllis, who bore him a son, Nicomachus. Another trouble was the breach in his friendship with Alexander, caused by the affair of Callisthenes [*See ALEXANDER, CALLISTHENES*]. The story that Aristotle had a share in poisoning the king is a fabrication of a later age, and moreover it is certain that Alexander died a natural death. After the death of Alexander (323) Aristotle was looked upon with suspicion at Athens as a friend of Macedonia, but as it was not easy to bring any political accusation against him, he was accused of impiety (*ασεβείας*) by the hierophant Eurymedon. He withdrew from Athens

before his trial, and escaped in the beginning of 322 to Chalcis in Euboea, where he died in the course of the same year, in the 63rd year of his age, of a chronic disease of the stomach. His body was transported to his native city, Stagira, and his memory was honoured there, like that of a hero, by yearly festivals. He bequeathed to Theophrastus his well-stored library and the originals of his writings. Implicit reliance cannot be placed on the depreciatory picture of some later writers, that Aristotle was short and of slender make, with small eyes, and a *hep* in his pronunciation, using *L* for *R*, and with a sort of sarcastic expression in his countenance (Dio; Lucr. v. 1, Ael. V.H. in 19, *inth Pal* in 176). At any rate these carping show



ARISTO.

Bust of Aristotle

that there was nothing to allege against the nobility of character which may be inferred from his writings. His exhibited remarkable attention to external appearance, and bestowed much care on his dress and person. He is described as having been of weak health, which, considering the astonishing extent of his studies, shows all the more the energy of his mind. The importance of Aristotle's work can

hardly be over-estimated, though his place as the greatest of ancient philosophers is as not fully recognised till the middle ages. Indeed, it would be difficult to name a writer in any age who to such a degree combined thoroughness and reality with comprehensiveness. For Aristotle dealt scientifically, so far as existing materials could go, with all branches of knowledge. He founded the *science of reasoning*, since called Logic, as opposed to the Dialectic or art of discussion instituted by Socrates and Plato. In theoretical physics he could not supply us with anything that makes for practical knowledge, but he did supply the foundation upon which the greater part of the system of the Schoolmen, and the literature which grew out of it, was based. In mathematics he seems to have quitted the speculative methods of Plato and to have brought us nearer to the real discoveries of Archimedes. In natural history, investigating the whole of zoology, he arrived, as will be seen, at broad classifications entirely his own, but approved by modern science. The same force and clearness of reason, and the same comprehensive grasp of his subjects, mark his works on moral philosophy, on political history, and on literary criticism, and have left their impress in much of modern thought and method where the debt to Aristotle as the originator is often forgotten. A complete list of the works written by Aristotle is unattainable. It is remarkable that while we have two lists handed down, one said to be by the Alexandrian Herimippus (200 A.D.), the other by Ptolemaeus, a Peripatetic of the 2nd century A.D. (preserved by Arabian writers), the former, putting the total at 100 writings, does not mention important works of Aristotle which we now possess. It was probably a list of Aristotelian works at that time in the Alexandrian library. In the collection which we now have many, no doubt, are rightly noted by modern writers as spurious. It does not, however, follow

that they present to us nothing of Aristotle, for, while in several that are rightly attributed to Aristotle there are insertions and alterations by later writers, on the other hand much that Aristotle did not write probably represents the notes of his teaching thrown into shape by his pupils and followers. The works by Aristotle, or bearing his name, may be divided into the following classes, according to the subjects of which they treat. I DIALLECTICS AND LOGIC.—The extant logical writings are comprehended as a whole under the title *Organon* (*Ὀργανον*, i.e. instrument of science). They are occupied with the investigation of the method by which man arrives at knowledge. An insight into the nature and formation of conclusions and of proof by means of conclusions, is the common aim and centre of all the separate 6 works composing the *Organon*. These separate works are, 1 *Κατηγορίαι*, *Praedicamenta*, in which Aristotle treats of the (10) comprehensive generic ideas, under which all the attributes of things may be subordinated as species; that is, in order to get an exhaustive definition of concepts they are made to fall under one or other of these classes or categories, of which the 4 most important determine the substance of anything (*οὐσία* or *τὸ τί ἦν ἐστι*), the quantity (*ποσότης*), the quality (*ποιότης*), the relation (*πρὸς τί*). 2 *Περὶ ἑρμηνείας*, *De Interpretatione*, concerning the expression of thought by means of speech [This is by a later writer]. 3, 4 *Ἀναλυτικά πρότερα* and *ὕστερα*, *Analytica*, each in 2 books, on the theory of conclusions so called from the resolution of the conclusion into its fundamental component parts. 5 *Τοπικά*, *De Locis*, in 8 books, on the general points of view (*τόποι*) from which conclusions may be drawn. 6 *Περὶ σοφιστικῶν ἐλεγχῶν* (the 9th of the *Topica*), concerning the fallacies which only apparently prove something. The term 'logic' was not applied to this science by Aristotle (who called it 'Analytic'), but by the Stoic school. The best edition of the *Organon* is by Waitz, Lip. 1816.—II *ΜΕΤΑΦΥΣΙΚΑ*, or 'the first philosophy', in 14 books (*τῶν μετὰ τὰ φυσικά*), originally distinct treatises, independent of one another, which were put together as one work after Aristotle's death (Books II and XI from ch. 8 are spurious). The title also is of late origin, and was given to the work from its being placed in the collection of Andronicus after (*μετὰ*) the *Physics* (*τα φυσικά*). The subject is the origin and nature of existence, or, more particularly, it treats of (a) the relation of the individual to the universal, (b) form to matter, (c) the moving to the moved. Whereas Plato allows only ideas (the universal) to have real existence, Aristotle denies the separate and independent existence of the Platonic ideas. His view is that the formless substance of matter (*ὕλη*) has merely the capacity for becoming something (*δυνάμει ἔστι*), it attains reality (*ἐνέργεια* or *ἐν-ελεχεια*) when form (*εἶδος*) is communicated to it. From the relations of form and matter arises motion: the moving element is the form, which produces reality, the moved is the potential or material. The highest good being the final object is the ultimate source of movement and life in the world. [Separately edited by Bonitz and Schweigler].—III SCIENCE, including (a) Mathematics, on which we have two treatises not by Aristotle, but probably conveying his teaching: viz *Περὶ ἀτόμων γραμμῶν*, i.e. concerning indivisible lines, and *Μηχανικά προβλήματα*, *Mechanical Problems*, (b) *Physics*, in

which we have—(1) *φυσικὴ ἀκρόασις* (called also by others *περὶ ἀρχῶν*), in 8 books. In these Aristotle develops the general principles of natural science (Cosmology). (2) *Concerning the Heaven* (*περὶ οὐρανοῦ*), in 4 books. (3) *On Production and Destruction* (*περὶ γενέσεως καὶ φθορᾶς, de Generatione et Corruptione*), in 2 books, develop the general laws of production and destruction. (4) *On Meteorology* (*μετεωρολογικά, de Meteoris*), in 4 books. (5) *On the Universe* (*περὶ κόσμου, de Mundo*), a letter to Alexander, treats the subject of the last 2 works in a popular tone and a rhetorical style altogether foreign to Aristotle, and is certainly not his work. The theories of Aristotle about the nature of the world, where he was left to speculation unaided by experience, have a different value from his treatment of natural history. With the problems of creation he was not concerned, because he held matter and form to be eternal. His theories of the spherical earth in the centre, with concentric heavenly spheres around it, and the heaven of the fixed stars as the innermost, are of a purely literary value from their bearing on the *Paradiso* of Dante. (6) *The History of Animals* (*περὶ ζῴων ἱστορίαι*), in 9 books (the 10th being spurious), treats of all the peculiarities of this division of the natural kingdom, according to genera, classes, and species, especially giving all the characteristics of each animal according to its external and internal vital functions, according to the manner of its copulation, its mode of life, and its character. The best edition is by Schneider, Lips 1811. The observations in this work are the triumph of ancient sagacity, and have been confirmed by the results of the most recent investigations. For instance, he divides the animal kingdom into the vertebrate and invertebrate in the former he distinguishes mammals, birds, reptiles and fishes, and recognises that whales are mammals. (7) *On the Parts of Animals* (*περὶ ζῴων μορίων*), in 1 book, in which Aristotle, after describing the phenomena in each species, develops the causes of these phenomena by means of the idea to be formed of the purpose which is manifested in the formation of the animal. (8) *On the Generation of Animals* (*περὶ ζῴων γενέσεως*), in 5 books, treats of the generation of animals and the organs of generation. (9) *De Incessu in malum* (*περὶ ζῴων πορείας*) [*περὶ ζῴων κινήσεως* is spurious]. (10) *Three books on the Soul* (*περὶ ψυχῆς*). Aristotle defines the soul to be that which gives real form to the bodily matter, and therefore movement and life. Man differs from other animals in having spirit (*νοῦς*) besides the animal soul. There are besides smaller treatises connected with this subject, on memory, sleep, dreams, &c. (11) In the 37 sections of *Problems* (*προβλήματα*) we have many remarks that are Aristotle's on various branches of knowledge, but buried in a mass of later additions. The treatises *περὶ φυτῶν*, *περὶ χρωμάτων*, *περὶ ἀκουστικῶν*, *περὶ θαυμασίων ἀκουστικῶν*, and the *φυσιογνωμικά* are spurious. Several anatomical works of Aristotle have been lost. He was the first person who in any especial manner advocated anatomical investigations, and showed the necessity of them for the study of the natural sciences. He frequently refers to investigations of his own on the subject—IV PRACTICAL PHILOSOPHY OR POLITICS—All that falls within the sphere of practical philosophy is comprehended in three principal works—the *Ethics*, the *Politics*, and the *Oeconomies*. (1) *The*

Nicomachean Ethics (*Ἠθικά Νικομάχεια*), in 10 books. Aristotle here begins with the highest and most universal end of life, for the individual as well as for the community in the state. This is happiness (*εὐδαιμονία*), and its conditions are, on the one hand, perfect virtue exhibiting it self in the actor, and, on the other hand, corresponding bodily advantages and favourable external circumstances. Virtue is the readiness to act constantly and consciously according to the laws of the rational nature of man (*ορθὸς λόγος*). The nature of virtue shows itself in its appearing as the medium between two extremes. In accordance with this, the several virtues are characterised. Editions by Grant, 1874, Ramsauer, 1878, Bywater, 1890, Notes by Stewart, 1893, Book 1 by H. Jackson, 1879. —(2) *The Eudemean Ethics* (*Ἠθικά Εὐδήμεια*), in 7 books, of which only books 1, 2, 3, and 4 are preserved, while the remaining books 5, 6, 7, and 8 are a repetition of books 1, 2, 3, and 4 of the *Nicomachean Ethics*. This ethical work is a recension of Aristotle's lectures, edited by Eudæmus. —(3) *Ἠθικά Μέγала*, in 2 books, a sketch compiled from the *Nicomachean* and *Eudemean Ethics*. —(4) *Politics* (*Πολιτικά*) in 8 books. *The Ethics* conduct us to the *Politics*. The connexion between the two works is so close, that in the *Ethics* by the word *ὑπέρτερον* reference is made by Aristotle to the *Politics*, and in the latter by *πρότερον* to the *Ethics*. The *Politics* show how happiness is to be attained for the human community in the state, for the object of the state is not merely the external preservation of life, but 'happy life, as it is attained by means of virtue' (*ἀρετή*, perfect development of the whole man). Hence also *ethics* form the first and most general foundation of political life, because the state cannot attain its highest object if morality does not prevail among its citizens. The house, the family, is the element of the state. Accordingly Aristotle begins with the doctrine of domestic economy, then proceeds to a description of the different forms of government, after which he gives a delineation of the most important Hellenic constitutions, and then investigates which of the constitutions is the best (the ideal of the state)—an aristocracy in which the citizenship is enjoyed only by those whose position and education fit them to direct the state. Hence he desires a state education for the citizens. Manual labour is left to slaves and aliens, for he assumes slavery as a necessary condition. The doctrine concerning education, as most important in this best state, forms the conclusion. Editions by Congreve, 1874, Susemihl, 1879, Newman, Oxford, 1887, *transl.* by Jowett, and by Weirldon. —(5) It was known that Aristotle had written wholly or in part several *πολιτεῖαι*, i. e. particular accounts of the constitutions of various states (more than 100 in number, as was said). Of these it was supposed that only fragments, collected by Neumann and by Rose, survived. But a papyrus was discovered in Egypt and was published in 1891 by the British Museum, containing the greater part of the *Ἀθηναίων πολιτεία*, a treatise of considerable historical value for the elucidation and confirmation of several points in the constitutional history of Athens down to the close of the 5th century B.C. How far, or in what sense, this is to be regarded as a genuine work of Aristotle is still a subject of discussion. There is internal evidence of its having been written before the date of Aristotle's death if not by

himself, at least from notes of his teaching *Editio princeps* by Kenyon, 1891, also by Sandys, 1892—(7) *Oeconomica* (οικονομικά), in 2 books, which are by a later writer—V **WORKS OF ART** To these belong the *Poetics* and *Rhetoric* (1) *The Poetics* (Περὶ ποιητικῆς) Aristotle penetrated deeper than any of the ancients into the essence of the Hellenic art. He is the father of the *aesthetics of poetry*, as he is the completer of Greek rhetoric as a science. He holds that 'Poetry is more serious and more profound than History, because it deals with universal truth, not with that which lies in details'. The greatest part of the treatise contains a theory of Tragedy, under which head he has left us criticisms on particular Greek plays. He defines Tragedy as the imitation of some action of proper magnitude in fitting language, not by narrative, but by action, so as to effect through pity and terror a purgation of the passions (κάθαρσις), *ie* so that the excitable passions are 'worked out' and the mind is left calm though elevated (κάθαρσις being a medical metaphor). He calls Euripides the 'most tragic' of the Tragedians. Epic poetry, as though superseded in value by Tragedy, he treats slightly, and says little of Lyric. [Editions and comments by Christ, 1878, Bernays, 1880, Braunscheid, 1882, Wharton, 1883, Prickard, 1891]—(2) *The Rhetoric* (ῥητορική), in 3 books, but the genuineness of the 3rd is doubtful. Rhetoric, as a science, according to Aristotle, stands side by side with Dialectics. That which makes a scientific treatment of rhetoric possible is the argumentation which awakens conviction. He therefore directs his chief attention to the theory of oratorical argumentation. The second division of the work treats of the production of that favourable disposition in the hearer in consequence of which the orator appears to him to be worthy of credit. The third part treats of oratorical expression and arrangement. Edition by Cope and Sandys, 1877, *transl.* by Welldon. [The 'Ῥητορικὴ πρὸς Ἀλέξανδρον is spurious']—VI **POETRY** Though several epigrams are falsely attributed to him, it is probable that the beautiful *Scolion* beginning 'Ἀρετὰ πολύμοχθε γένει βροτέῳ, in praise of Hermias, is his work. According to a story current in antiquity Aristotle bequeathed his library and MSS to Theophrastus, his successor in the Academy. On the death of Theophrastus, the libraries and MSS both of Aristotle and Theophrastus are said to have come into the hands of his relation and disciple, Neleus of Scepsis. This Neleus sold both libraries to Ptolemy II king of Egypt, for the Alexandrian library, but he retained for himself, as an heirloom, the original MSS of the works of these two philosophers. The descendants of Neleus, who were subjects of the king of Pergamus, knew of no other way of securing them from the search of the Attali, who wished to rival the Ptolemies in forming a large library, than concealing them in a cellar, where for a couple of centuries they were exposed to the ravages of damp and worms. It was not till the beginning of the century before the birth of Christ that a wealthy book-collector, the Athenian Apellicon of Teos, traced out these valuable relics, bought them from the ignorant heirs, and prepared from them a new edition of Aristotle's works. After the capture of Athens, Sulla conveyed Apellicon's library to Rome, *BC* 34. Tyrannion made copies of them, and Andronicus of Rhodes

thence arranged an edition of Aristotle's works [APPELLICON]. From this story an error arose, which has been handed down from the age of Strabo to recent times. It was concluded from this account, that neither Aristotle nor Theophrastus had published their writings, with the exception of some exoteric works, which had no important bearing on their system, and that it was not till 200 years later that they were brought to light by the above-mentioned Apellicon, and published to the philosophical world. That, however, was by no means the case. Aristotle, indeed, did not prepare a complete edition, as we call it, of his writings. Nay, it is certain that death overtook him before he could finish some of his works and put the finishing hand to others. Nevertheless it cannot be denied that the Peripatetics in this interval of 200 years were acquainted with Aristotle's writings. It has, indeed, been surmised that the 146 works catalogued (as stated above) about 200 *BC* were the lost Dialogues of Aristotle's earlier and Platonic style, which would have explained Cicero's description of his language as having 'a golden flow'.—The complete edition of Aristotle's works by Bekker has Scholia and a Latin translation. This does not include the recently discovered treatise on the Constitution of Athens. This edition has been reprinted at Oxford in 11 vols 8vo, and by Teichmütz, 1877. There is a convenient edition in one volume by Weise, 1843, for editions of separate treatises see above.

Aristoxenus (Ἀριστόξενος), of Tarentum, a Peripatetic philosopher and a musician, flourished about *BC* 318. He was a disciple of Aristotle, whom he appears to have rivalled in the variety of his studies. According to Suidas, he produced works to the number of 453 upon music, philosophy, history, in short every department of literature. We know nothing of his philosophical opinions, except that he held the soul to be a *harmony* of the body (Cic. *Tusc.* i 10), a doctrine which had already been discussed by Plato in the *Phaedo*. Of his numerous works the only one extant is his *Elements of Harmony* (ἁρμονικὰ στοιχεῖα), in 3 books, edited by Meibomius, in the *Antiquae Musicae Auctores Septem*, Amst. 1652.

Aristus (Ἀρίστος) 1 Of Salamis in Cyprus, wrote a history of Alexander the Great (Arrian, vii 19, Strab. p. 682)—2 An Academic philosopher, a contemporary and friend of Cicero, and teacher of M. Brutus (Cic. *ad Att.* v 10, Plut. *Brut.* 2).

Arius, river [ARIA]

Ariūsia (ἡ Ἀριουσία χώρα), a district on the N. of Chios, where the best wine in the island was grown (Verg. *Ecl.* v 71, Plin. xiv 73).

Armenē (Ἀρμενίη, or ἡνὶ Ἀρμένιαν), a town on the coast of Paphlagonia, where the 10,000 Greeks, during their retreat, rested 5 days, entertained by the people of Sinope, a little to the W. of which Armenē stood (Xen. *An.* vi 1, 15, Strab. p. 545).

Armēnia (Ἀρμενία, Ἀρμένιος, Armenius, Armenia), a country of Asia, lying between Asia Minor and the Caspian, is a lofty table land, backed by the chain of the Caucasus, watered by the rivers Cyrus and Araxes, containing the sources also of the Tigris and of the Euphrates, the latter of which divides the country into 2 unequal parts, which were called Major and Minor. 1 Armenia Major or Propria (ἡ μεγάλη or ἡ ἰδίως καλουμένη Erzeroum, Kars, Van, and Erivan), was bounded

on the NE and N by the Cyrus (*Kur*), which divided it from Albania and Iberia, on the NW and W by the Moschici mountains (the prolongation of the chain of the Anti-Taurus), and the Euphrates (*Frat*), which divided it from Colchis and Armenia Minor, and on the S and SE by the mountains called Masius, Nipates, and Gordiaei (the prolongation of the Taurus), and the lower course of the ARAXES, which divided it from Mesopotamia, Assyria, and Media on the E the country comes to a point at the confluence of the Cyrus and Araxes. It is intersected by chains of mountains, between which run the two great rivers ARAXES, flowing E into the Caspian, and the Arsianus, or S branch of the Euphrates (*Murad*), flowing W into the main stream (*Frat*) just above M Masius. The E extremity of the chain of mountains which separates the basins of these two rivers, and which is an offshoot of the Anti-Taurus, forms the Ararat of Scripture. In the S of the country is the great lake of Van, Thospitis Palus, enclosed by mountain chains which connect Ararat with the S range of mountains—2 Armenia Minor (*A. μικρά* or *Βακχερεα*), was bounded on the E by the Euphrates, which divided it from Armenia Major, on the N and NW by the mountains Scodises, Parvades, and Anti-Taurus, dividing it from Pontus and Cappadocia, and on the S by the Taurus dividing it from Commagene in Syria, so that it contained the country E and S of the city of Sucas (the ancient Cabira or Sebaste) as far as the Euphrates and the Taurus. The boundaries between Armenia Minor and Cappadocia varied at different times, and indeed the whole country up to the Euphrates is sometimes called Cappadocia, and, on the other hand, the whole of Asia Minor E of the Halys seems at one time to have been included under the name of Armenia. It is described by Justin (xii 2) as the land 'from Cappadocia to the Caspian'. The people of Armenia claimed to be aboriginal. Herodotus connects them with the Phrygians, Strabo, with the Thessalians (Hdt vii 23, Strab p 530). They seem to have belonged to the same stem as the Medes. Their language, though possessing some remarkable peculiarities of its own, was nearly allied to the Indo-Germanic family, and their manners and religious ideas were similar to those of the Medes and Persians, but with a greater tendency to the personification of the powers of nature, as in the goddess Anaitis, whose worship was peculiar to Armenia. They had commercial dealings with Assyria and Phoenicia. The earliest Armenian traditions represent the country as governed by native kings, who had perpetually to maintain their independence against attacks from Assyria. They were said to have been conquered by Semiramis, but again threw off the yoke at the time of the Median and Babylonian revolt. Their relations to the Medes and Persians seem to have varied between successful resistance, unwilling subjection, and friendly alliance. A body of Armenians formed a part of the army which Xerxes led against Greece, and they assisted Darius Codomannus against Alexander, and in this war they lost their king, and became subject to the Macedonian empire (B.C. 323). After another interval of successful revolt (B.C. 317-274), they submitted to the Greek kings of Syria, but when Antiochus the Great was defeated by the Romans (B.C. 190), the country again regained its independence and it was at this

period that it was divided into the two kingdoms of Armenia Major and Minor, under two different dynasties, founded respectively by the nobles who headed the revolt, Artaxias and Zariadras. Ultimately, Armenia Minor was made a Roman province (but for no long time) by Trajan. M. Aurelius reduced it, but did not make it a province, but later two provinces were formed from Armenia Minor, and under Justinian four, the fourth comprising a part of Armenia Major.

Armenius Mons (τὸ Ἀρμενίου ὄρος), a branch of the Anti-Taurus chain in Armenia Minor.

Arminius (the Latinised form of *Hermann*, 'the chief', 'the conqueror'), and chief of the tribe of the Cherusci, who inhabited the country to the north of the Harz mountains, now forming the S of Hanover and Brunswick. He was born in B.C. 18, and in his youth he led the warriors of his tribe as auxiliaries of the Roman legions in Germany, where he learnt the language and military discipline of Rome, and was admitted to the freedom of the city, and enrolled among the equites. In A.D. 9, Arminius, who was now 27 years old, and had succeeded his father as chief of his tribe, persuaded his countrymen to rise against the Romans, who were now masters of this part of Germany, which seemed destined to become, like Gaul, a Roman province. His attempt was crowned with success. Quintilius Varus, who was stationed in the country with three legions, was destroyed with almost all his troops [VARS], and the Romans had to relinquish all their possessions beyond the Rhine. In 14, Arminius had to defend his country against Germanicus. At first he was successful, the Romans were defeated, and Germanicus withdrew towards the Rhine, followed by Arminius. But having been compelled by his uncle, Ingomer, against his own wishes, to attack the Romans in their entrenched camp, his army was routed, and the Romans made good their retreat to the Rhine. It was in the course of this campaign that Thusnelda, the wife of Arminius, fell into the hands of the Romans, and was reserved with the infant boy to whom she soon after gave birth in her captivity, to adorn the triumph of Germanicus at Rome. In 16, Arminius was again called upon to resist Germanicus, in which campaign he rejected with scorn the entreaties of his brother to join the Romans, he was defeated, and his country was probably only saved from subjection by the jealousy of Tiberius, who recalled Germanicus in the following year. At length Arminius aimed at absolute power, and was in consequence put to death by his own relations in the 37th year of his age, A.D. 19 (Tac. Ann. i. 55-63, ii. 9, 16, 45, 83, Strab. p. 293, Suet. Aug. 23, Vell. Pat. ii. 118, Dio Cass. lvi. 18).

Armorica or Aremorica, the name of the NW coast of Gaul from the *Ligeris* (*Loire*) to the *Seguana* (*Seine*), derived from the Celtic *ar*, *aur*, 'upon,' and *mur*, *môr*, 'the sea.' The *Armoricae civitates* are enumerated by Caesar (*B. G.* vii. 75).

Arna (Arnas-âtis *Civittella d'Arno*), a town in Umbria near Perugia.

Arnae (*Ἀρναί*), a town in Chalcidice in Macedonia, S of Aulon and Bromiscus.

Arne (*Ἄρνη*) 1. A town in Boeotia mentioned by Homer (*Il.* ii. 507), supposed by Pausanias to be the same as Chaeronea, but placed by others near Acraephium on the E of the lake Copais—2. A town in the SW of Thessaly, near the modern *Mataranga* (Thuc. ii. 12).

Arnissa (*Ἀρνίσσα* *Ostrova?*), a town in Eordaea in Macedonia

Arnōbius, a native of Africa, lived about A D 300, in the reign of Diocletian. He was at first a teacher of rhetoric at Sicca in Africa, but afterwards embraced Christianity, and to remove all doubts as to the reality of his conversion, he wrote, while yet a catechumen, his celebrated work against the Pagans, in 7 books (*Libri septem adversus Gentes*), which we still possess. It is chiefly valuable for the information which it gives about Greek and Roman customs and ritual.—*Editions*. By Orelli, Lips 1816, by Reifferscheid, Vindob 1875

Arnōn (*Ἀρνών* *Wad-el Mojib*), a considerable river of E Palestine, rising in the Arabian Desert, and flowing W through a rocky valley into the Lacus Asphaltites (*Dead Sea*). The surrounding district was called Arnonas, and in it the Romans had a military station, called Castra Arnonensis

Arnus (*Arno*), the chief river of Etruria, rises in the Apennines, flows by Pisae, and falls into the Tyrrhenian sea. It gave the name to the *Tribus Arnensis*, formed B C 387 (Strab p 222, Liv xii 2, Tac Ann i 79)

Arōa (*Ἀρόα* or *Ἀρόη*), the ancient name of PATRAE

Arōmātā (*τὰ Ἀρώματα*, *Ἀρωμάτων ἄκρον* *Cape Guardafui*), the E most promontory of Africa, at the S extremity of the Arabian Gulf also the surrounding district was called Aromata or Aromatophora Regio, with a town *Ἀρωμάτων ἐμπόριον* so named from the abundance of spices which the district produced

Arpi (*Arpinus* *Arpi*), an inland town in the Danian Apulia, founded, according to tradition, by Diomedes, who called it *Ἀργος Ἰππιον*, from which its later name, *Argyrippa* or *Argyrīpa* and *Arpi* are said to have arisen (*Ille* [Diomedes] *urbem Argyrippam, patriae cognomine gentis*, Verg Aen xi 246). During the time of its independence it was a flourishing commercial town, using Salapia as its harbor. It was friendly to the Romans in the Samnite wars, but revolted to Hannibal after the battle of Cannae, B C 216. It was taken by the Romans in 313, deprived of its independence, and never recovered its former prosperity (Strab p 283, Liv xxii 12, xxiv 46)

Arpinum (*Arpinas*, *ἄῖς* *Arpino*), a town of Latium on the small river Fibrenus (*Fibreno*), originally belonging to the Volscians and afterwards to the Samnites, from whom the Romans wrested it, was a Roman municipium, and received the *jus suffragii*, or right of voting in the Roman comitia, B C 188 (Strab p 220, Liv xxxviii 86). It was the birthplace of Marius and Cicero, the latter of whom was born in his father's villa, situated on a small island formed by the river Fibrenus. Cicero's brother Quintus had an estate S of Arpinum, called *Arcanum* (Sall Jug 67, Cie Legg ii 1, 3, ad Fam xiii 11)

Arretium or **Arētium** (*Arretinus Arczzo*), one of the most important of the twelve cities of Etruria, was situated in the NE of the country at the foot of the Apennines, and possessed a fertile territory near the sources of the Arnus and the Tiber, producing good wine and corn (Liv ix 37, x 37, Strab pp 222, 226). It was a Roman colony and municipium after the 2nd Punic war. It was particularly celebrated for its pottery, which was of red ware. The Cilni, from whom Maccenas was descended, were a noble family of Arretium. The ruins of a city 2 or 3 miles to the SE of Arczzo on a

height called *Poggio di San Cornelio*, or *Castel Secco*, are probably the remains of the ancient Arretium

Arrhapachitis (*Ἀρραπαχίτις*), a district of Assyria, between the rivers Lycus and Chocras

Arrhūbaeus (*Ἀρριβαῖος*), chieftain of the Macedonians of Lynceus, revolted against king Perdiccas in the Peloponnesian war. It was to reduce him that Perdiccas sent for Brasidas (B C 424), and against him took place the unsuccessful joint expedition, in which Perdiccas deserted Brasidas, and Brasidas effected his bold and skilful retreat (Thuc ii 99, iv 79, 83, 124, Strab p 326)

Arrhidaeus (*Ἀρριδαῖος*) or **Aridaeus** (*Ἀριδαῖος*) 1 A half brother of Alexander the Great, son of Philip and a female dancer, Philinna of Larissa, was of imbecile understanding. He was at Babylon at the time of Alexander's death, B C 323, and was elected king under the name of Philip. The young Alexander, the infant son of Roxana, was associated with him in the government. In 322 Arrhidaeus married Eurydice. On their return to Macedonia, Eurydice attempted to obtain the supreme power in opposition to Polysperchon, but Arrhidaeus and Eurydice were made prisoners, and put to death by order of Olympias, 317 (Plut Alex 77, Just xiv 5, Diod xiv 52, Paus vii 7, 5)—2 One of Alexander's generals, obtained the province of the Hellespontine Phrygia, at the division of the provinces which was made in 321, but was deprived of it by Antigonus in 319 (Just xiii 4, Diod xviii 51, 72)

Arria 1 Wife of Caecina Pactus. When her husband was ordered by the emperor Claudius to put an end to his life, A D 42, and hesitated to do so, Arria stabbed herself, handed the dagger to her husband, and said, 'Pactus, it does not pain me' (Plin Ep iii 16, Dio Cass ix 16, Mart i 14)—2 Daughter of the preceding, and wife of Thrasea (Tac Ann xvi 34)

Arriānus (*Ἀρριανός*) 1 Of Nicomedia in Bithynia, born about A D 90, was a pupil and friend of Epictetus, and first attracted attention as a philosopher by publishing at Athens the lectures of his master. In 124 he gained the friendship of Hadrian during his stay in Greece, and received from the emperor the Roman citizenship. From this time he assumed the name of Flavius. In 136 he was appointed praefect of Cappadocia, which was invaded the year after by the Alani or Massagetae, whom he defeated. Under Antoninus Pius, in 146, Arrian was consul, and about 150 he withdrew from public life, and from this time lived in his native town of Nicomedia, as priest of Demeter and Persephone. He died at an advanced age in the reign of M Aurelius. Arrian was one of the most active and best writers of his time. He was a close imitator of Xenophon, both in the subjects of his works and in the style in which they were written. He regarded his relation to Epictetus as similar to that of Xenophon to Socrates, and it was his endeavour to carry out that resemblance. With this view he published (1) the philosophical lectures of his master (*Διατριβαὶ Ἐπικτήτου*) in 8 books, the first four of which are still extant. Edited in Schweighauser's *Epictetae Philosophiae Monumenta*, vol iii, and in Coraes' *Παρεργα Ἑλλην Βιβλιοθ* vol viii (2) An abstract of the practical philosophy of Epictetus (*Ἐγχειρίδιον Ἐπικτήτου*), which is still extant. Thus cele-

brated work maintained its authority for many centuries, both with Christians and Pagans. The best editions are those of Schweighäuser and Coraes, in the collections above referred to. He also published other works relating to Epictetus, which are now lost. His original works are (3) A treatise on the chase (*Κυνήγητικός*), which forms a kind of supplement to Xenophon's work on the same subject, and is printed in most editions of Xenophon's works. (4) The History of the Asiatic expedition of Alexander the Great (*Ἀνάβασις Ἀλεξάνδρου*) in 7 books, the most important of Arrian's works. This great work reminds the reader of Xenophon's *Anabasis*, not only by its title, but also by the ease and clearness of its style. It is also of great value for its historical accuracy, being based upon the most trustworthy histories written by the contemporaries of Alexander, especially those of Ptolemy, the son of Lagos, and of Aristobulus, the son of Aristobulus. (5) On India (*Ἰνδική* or *τὰ Ἰνδικά*), which may be regarded as a continuation of the *Anabasis*, at the end of which it is usually printed. This work is written in the Ionic dialect, probably in imitation of Ctesias of Cnidus, whose work on the same subject Arrian wished to supplant by a more trustworthy and correct account. The best editions of the *Anabasis* are by Sintenis, Berlin, 1867, Abicht, Leipzig, 1876, of the *Indica* by Selmeider, Halle, 1798. (6) A description of a voyage round the coasts of the Euxine (*περίπλους πόντου Εὐξείνου*), which had been made by Arrian himself during his government of Cappadocia. This *Periplus* has come down to us together with a *Periplus* of the Erythraean, and a *Periplus* of the Euxine and the Palus Maeotis, both of which also bear the name of Arrian, but they belong to a later period. The best editions are in Hudson's *Geographi Minores*, vol 1, and in Gail's and Müller's collections of the minor Geographers. (7) A work on Tactics (*λόγος τακτικός* or *τέχνη τακτική*), sometimes ascribed to him, is now generally held to be by Aelian.—2 A Roman jurisconsult, probably lived under Trajan, and is perhaps the same person with the orator Arrianus who corresponded with the younger Pliny. He wrote a treatise *de Interdictis*, of which the second book is quoted in the Digest.

Arribas, Arrýbas, Arymbas, or Tharrytas (*Ἀρρίβας, Ἀρρύβας, Ἀρύμβας, or Θαρρύτας*), a descendant of Achilles, and one of the early kings of the Molossians in Epirus. He is said to have been educated at Athens, and on his return to his native country to have framed for the Molossians a code of laws and established a regular constitution (Paus 11, Plut *Pyrrh* 1).

Q. Arrius 1 Praetor, b c 72, defeated Crixus, the leader of the runaway slaves, but was afterwards conquered by Spartacus. In 71, Arrius was to have succeeded Verres as propraetor in Sicily, but died on his way to Sicily (Cic *Verr* 11 15, iv 20).—2 A son of the preceding, was an unsuccessful candidate for the consulship, b c 59. He was an intimate friend of Cicero (Cic *pro Mil* 17, *ad Att* 11 5, 7).

Arrius Aper [APER].

L. Arruntius 1. Proscribed by the triumvirs in b c 43, but escaped to Sext Pompey in Sicily, and was restored to the state with Pompey. He subsequently commanded the left wing of the fleet of Octavianus at the battle of Actium, 31, and was consul in 22 (App *B C* 11 46, Plut *Ant* 66).—2 Son of the preceding, consul a d 6. Augustus declared in his last

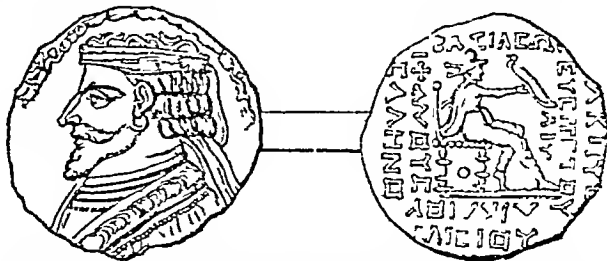
illness, that Arruntius was not unworthy of the empire, and would have boldness enough to seize it, if an opportunity presented. This rendered him an object of suspicion to Tiberius. He was charged in a d 37, as an accomplice in the crimes of Albucilla, and put an end to his own life (Tac *Ann* 1 8, 13, 76, vi 27, 47, Dio Cass *lvi* 27).

Arsa (*Azunga*), a town in Hispania Baetica.

Arsaces (*Ἀρσάκης*), the name of the founder of the Parthian empire, which was also borne by all his successors, who were hence called the *Arsacidae*.—I He was of obscure origin, of Scythian race, according to Strabo from the country of the Oclius. He and his brother Tiridates who had small satrapies in Bactria under Antiochus II, resenting the tyranny of Agathocles, slew him, and driving out the Syrians, established for Arsaces a small Parthian kingdom with the capital Hecatompylus, b c 256 (Arrian *ap* Syncellus 284, Strab p 515, Appian, *Syr* 65). He induced the Parthians to revolt from the Syrian empire of the Seleucidae, and he became the first monarch of the Parthians. This event probably took place about b c 250, in the reign of Antiochus II, but the history of the revolt, as well as of the events which immediately followed, is stated very differently by different historians. Arsaces reigned only two years, and was succeeded by his brother Tiridates.—II = Tiridates, reigned 37 years, b c 248–211, and defeated Seleucus Callinicus, the successor of Antiochus II.—III = Artabānus I, son of the preceding, was attacked by Antiochus III (the Great), who, however, was unable to subdue his country, and at length recognised him as king, about 210 (Polyb v 27, Just x1 5).—IV = Priapatrus, son of the preceding, reigned 15 years and left three sons, Phraates, Mithridates, and Artabānus.—V = Phraates I, subdued the Mards, and though he had many sons, left the kingdom to his brother Mithridates.—VI = Mithridates I, son of Arsaces IV, greatly enlarged the Parthian empire by his conquests. He defeated Demetrius Nicator, king of Syria, and took him prisoner in 138. Mithridates treated Demetrius with respect, and gave him his daughter Rhodogune in marriage. Mithridates died during the captivity of Demetrius, between 138 and 130 (Just x1 6, Strab pp 516, 524, Appian, *Syr* 67).—VII = Phraates II, son of the preceding, carried on war against Antiochus VII Sidetes, whom Phraates defeated and slew in battle, b c 128. Phraates himself was shortly after killed in battle by the Scythians, who had been invited by Antiochus to assist him against Phraates, but who did not arrive till after the fall of the former (Just xxxviii 10, xli 1).—VIII = Artabānus II, youngest brother of Arsaces VI, and youngest son of Arsaces IV, fell in battle against the Thogari or Tochari, apparently after a short reign.—IX = Mithridates II, son of the preceding, prosecuted many wars with success, and added many nations to the Parthian empire, whence he obtained the surname of Great. It was in his reign that the Romans first had any official communication with Parthia. Mithridates sent an ambassador to Sulla, who had come into Asia b c 92, and requested alliance with the Romans (Just xli 2, 4, Plut *Sull* 5).—X = (Mnascires?) Nothing is known of the successor of Arsaces IX. Even his name is uncertain.—XI = Sanatroces, reigned seven years, and died about b c 70.—XII = Phraates III, son of the preceding. He lived at the time of the war between the

Romans and Mithridates of Pontus, by both of whom he was courted. He contracted an alliance with the Romans, but he took no part in the war. At a later period misunderstandings arose between Pompey and Phraates, but Pompey thought it more prudent to avoid a war with the Parthians, although Phraates had invaded Armenia, and Tigranes, the Armenian king, implored Pompey's assistance. Phraates was murdered soon afterwards by his two sons, Mithridates and Orodes (Dio Cass. xxxvi 28, 34, xxxvii 6, xxxix 56, Appian, *Syr* 104, Plut *Pomp* 38-39). —XIII = Mithridates III, son of the preceding, succeeded his father during the Armenian war. On his return from Armenia, Mithridates was expelled from the throne, on account of his cruelty, and was succeeded by his brother Orodes. Mithridates afterwards made war upon his brother, but was taken prisoner and put to death (Dio Cass. xxxix 56, Appian, *Syr* 51, Jos *B J* 18). —XIV = Orodes I, brother of the preceding, was the Parthian king whose general Surenas defeated Crassus and the Romans, B.C. 53 [Crassus]. After the death of Crassus, Orodes gave the command of the army to his son Pacorus, who entered Syria in 51 with a small force, but was driven back by Cassius. In 50 Pacorus again crossed the Euphrates with a much larger army, and advanced as far as Antioch, but was defeated near Antiochia by Cassius. The Parthians now remained quiet for some years. In 40 they crossed the Euphrates again, under the command of Pacorus and Labienus, the son of T. Labienus. They overran Syria and part of Asia Minor, but were defeated in 39 by Ventidius Bassus, one of Antony's legates. Labienus was slain in the fight, and the Parthians retired to their own dominions. In 38, Pacorus again invaded Syria, but was completely defeated and fell in the battle. This defeat was a severe blow to the aged king Orodes, who shortly afterwards surrendered the crown to his son, Phraates, during his lifetime (Dio Cass. xl 28, xlvii 24-41, xlix 12, 23, Just. lvi 4, Appian, *B C* v 65, Plut *Ant* 33, Cic *Att* v 18, *Fam* xv 1). —XV = Phraates IV, commenced his reign by murdering his father, his 80 brothers, and his own son, who was grown up, that there might be none of the royal family whom the Parthians could place upon the throne in his stead. In consequence of his cruelty many of the Parthian nobles fled to Antony (37), who invaded Parthia in 36, but was obliged to retreat after losing a great part of his army (Dio Cass. xlix 23-31, Plut *Ant* 37-51, Strab. p. 523). A few years afterwards the cruelties of Phraates produced a rebellion against him, he was driven out of the country, and Tiridates proclaimed king in his stead. Phraates, however, was soon restored by the Scythians, and Tiridates fled to Augustus, carrying with him the youngest son of Phraates (Hor. *Od.* ii 2, 17, cf. i 26, 5, iii 8, 19). Augustus restored his son to Phraates, on condition of his surrendering the Roman standards and prisoners taken in the war with Crassus and Antony (Dio Cass. li 18, lvi 33, lv 8, Just. lvi 5, Suet. *Aug.* 21, Hor. *Od.* iv 15, 6, *Epist.* i 18). They were given up in 20 their restoration caused universal joy at Rome, and was celebrated not only by the poets, but by festivals and commemorative monuments. Phraates also sent to Augustus

as hostages his four sons, with their wives and children, who were carried to Rome. In A.D. 2, Phraates was poisoned by his wife Thermusa, and her son Phraataces (Jos. *Ant.* xviii 2, 4). —XVI = Phraataces, reigned only a short time, as he was expelled by his subjects on account of his crimes. The Parthian nobles then elected



Coin of Phraataces
This is a good specimen of the Parthian coins. Obv. head of king—
rev. Parthian holding a bow with the legend ΠΑΣΙΕΩΣ ΠΑΣΙΑΕΩΣ
ΑΡΣΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛΕΛΛΗΝΟΣ [ΑΡΤΕ]ΜΙΖΙΟΥ
ΑΙΤ=311

as king Orodes, who was of the family of the Arsacidae. —XVII = Orodes II, also reigned only a short time, as he was killed by the Parthians on account of his cruelty. Upon his death the Parthians applied to the Romans for Vonones, one of the sons of Phraates IV, who was accordingly granted to them (Tac. *Ann.* ii 1-4). —XVIII = Vonones I, son of Phraates IV, was also disliked by his subjects, who therefore invited Artabanus, king of Media, to take possession of the kingdom. Artabanus drove Vonones out of Parthia, who resided first in Armenia, next in Syria, and subsequently in Cilicia. He was put to death in A.D. 19, according to some accounts by order of Tiberius on account of his great wealth (Tac. *Ann.* ii 1-4, 56, 68, Suet. *Tib.* 49). —XIX = Artabanus III, obtained the Parthian kingdom soon after the expulsion of Vonones, about A.D. 16. Artabanus placed Arsaces, one of his sons, over Armenia, and assumed a hostile attitude towards the Romans. His subjects, whom he oppressed, despatched an embassy to Tiberius to beg him to send to Parthia Phraates, one of the sons of Phraates IV. Tiberius willingly complied with the request, but Phraates upon arriving in Syria was carried off by a disease, A.D. 35. As soon as Tiberius heard of his death, he set up Tiridates, another of the Arsacidae, as a claimant to the Parthian throne. Artabanus was obliged to leave his kingdom, and to fly for refuge to the Hyrcanians and Carmanians. Hereupon Vitellius, the governor of Syria, crossed the Euphrates, and placed Tiridates on the throne. Artabanus was, however, recalled next year (36) by his fickle subjects. He was once more expelled by his subjects, and once more restored (Tac. *Ann.* ii 58, vi 31-37, 41-44, Dio Cass. lvi 26, lxx 27, Jos. *Ant.* xviii 5). He died soon after his last restoration, leaving two sons, Bardanes and Gotarzes. —XX = Gotarzes, succeeded his father, Artabanus III, but was defeated by his brother Bardanes, and retired into Hyrcania. —XXI = Bardanes, brother of the preceding, was put to death by his subjects in 47, whereupon Gotarzes again obtained the crown. But as he ruled with cruelty, the Parthians secretly begged the emperor Claudius to send them from Rome Meherdates, grandson of Phraates IV. Claudius complied with their request, and commanded the governor of Syria to assist Meherdates, but the latter was defeated in battle, and taken prisoner by Gotarzes (Tac. *Ann.* xi.

8-10, vii 10-14 The account varies in Jos *Ant* xi 3)—XXII = Vonōnes II, succeeded Gotarzes about 50 His reign was short—XXIII = Vologēsēs I., son of Vonones II or Artabanus III Soon after his accession, he conquered Armenia, which he gave to his brother Tiridates In 55 he gave up Armenia to the Romans, but in 58 he again placed his brother over Armenia and declared war against the Romans This war terminated in favour of the Romans The Parthians were repeatedly defeated by Domitius Corbulo, and Tiridates was driven out of Armenia At length, in 62, peace was concluded between Vologēsēs and the Romans on condition that Nero would surrender Armenia to Tiridates, provided the latter would come to Rome and receive it as a gift from the Roman emperor Tiridates came to Rome in 63, where he was received with extraordinary splendour, and obtained from Nero the Armenian crown Vologēsēs afterwards maintained friendly relations with Vespasian, and seems to have lived till the reign of Domitian (Tac *Ann* vii 5-9, xiv 23, x 1-18, 25-31, Dio Cass lxi 19-23, lxii 1-7, lxi 11)—XXIV = Pacōrus, succeeded his father, Vologēsēs I., and was a contemporary of Domitian and Trajan (Mart ix 39, Plin *Ep* x 16)—XXV = Chosrōes or Osrōes, succeeded his brother Pacorus during the reign of Trajan His conquest of Armenia occasioned the invasion of Parthia by Trajan, who stripped it of many of its provinces, and made the Parthians for a time subject to Rome [TRAJANUS] Upon the death of Trajan in A.D. 117, the Parthians expelled Parthamaspatēs, whom Trajan had placed upon the throne, and recalled their former king, Chosrōes Hadrian relinquished the conquests of Trajan, and made the Euphrates, as before, the eastern boundary of the Roman empire Chosrōes died during the reign of Hadrian (Dio Cass lxviii 17-33)—XXVI = Vologēsēs II, succeeded his father Chosrōes, and reigned from about 132 to 149 (Dio Cass lvi 16)—XXVII = Vologēsēs III, began to reign in 149 He invaded Syria in 162, but the generals of the emperor Verus drove him back into his own dominions, invaded Mesopotamia and Assyria, and took Seleucia and Ctesiphon, and Vologēsēs was obliged to purchase peace by ceding Mesopotamia to the Romans From this time to the downfall of the Parthian empire, there is great confusion in the list of kings (Dio Cass lxx 2, lxx 3, Capitol *M Ant Phil* 8, 9, *Ver* 6, 7, Eutrop viii 10)—XXVIII = Vologēsēs IV, probably ascended the throne in the reign of Commodus His dominions were invaded by Septimius Severus, who took Ctesiphon in 199 On the death of Vologēsēs IV, at the beginning of the reign of Caracalla, Parthia was torn asunder by contests for the crown between the sons of Vologēsēs (Dio Cass lxxv 9, lxxvii 12, Herodian, ii 1-10, Script Aug *Sever* 15, 16)—XXIX = Vologēsēs V, son of Vologēsēs IV, was attacked by Caracalla in 215, and about the same time was dethroned by his brother Artabanus (Dio Cass lxxvii 19)—XXX = Artabanus IV, the last king of Parthia The war commenced by Caracalla against Vologēsēs was continued against Artabanus, but Macrinus, the successor of Caracalla, concluded peace with the Parthians In this war Artabanus had lost the best of his troops, and the Persians seized the opportunity of recovering their long lost independence They were led by Artabanus (Ardashir), the son of Sassan, and defeated

the Parthians in three great battles, in the last of which Artabanus was taken prisoner and killed, i d 226 (Dio Cass lxxviii 1-27, lxxx 3, Herodian, ii 9-15, Capitol *Macrin* 8, 12, Syncell p 677) Thus ended the Parthian empire of the Arsacidae, after it had existed 476 years The Parthians were now obliged to submit to Artaxerxes, the founder of the dynasty of the SASSANIDÆ, which continued to reign till A.D. 651

Arsacia (*Ἀρσάκια* Ru SE of *Tehran*), a great city of Media, S of the Caspian Portæ, originally named Rhagæ (*Ραγὰ*), rebuilt by Seleucus Nicator, and called Europus (*Εὐρώπιδς*), again destroyed in the Parthian wars and rebuilt by Arsaces, who named it after himself (Strab pp 514, 524)

Arsacidae, the name of a dynasty of Parthian kings [ARSACES] It was also the name of a dynasty of Armenian kings, who reigned in Armenia from B.C. 149 to A.D. 428 This dynasty was founded by ARTAVAS I, who was related to the Parthian Arsacidae

Arsamōsita (*Ἀρσάμωσιτα*, also wrongly abbrev. *Ἀρμώσιτα* *Shemshat*), a town and strong fortress in Armenia Major, between the Euphrates and the sources of the Tigris, near the most frequented pass of the Taurus (Tac *Ann* xi 10, Plin vi 26)

Arsanias, -ius, or -us (*Ἀρσανίας*, &c), the name of two rivers of Great Armenia—1 (*Μυρὰ*), the S arm of the Euphrates [ARVENIA]—2 (*Arsian*?), a small stream rising near the sources of the Tigris, and flowing W into the Euphrates near Melitene

Arsēnāria, or -en- (*Ἀρσέναπλα* *Arzaw*, Ru), a town in Mauretania Caesariensis, 3 miles (Rom) from the sea a Roman colony (Plin i 19)

Arsēnē [ARZANEN]

Arses, Narses, or Oarses (*Ἀρσής*, *Νάρσής*, or *Ὀάρσής*), youngest son of king Artaxerxes III Ochus, was raised to the Persian throne by the eunuch Bagoas after he had poisoned Artaxerxes, B.C. 339, but he was murdered by Bagoas in the 3rd year of his reign, when he attempted to free himself from the bondage in which he was kept After the death of Arses, Bagoas made Darius III king (Diod xiii 5, Strab p 736, Arrian, *An* ii 14)

Arsia (*Arsa*), a river in Istria, forming the boundary between Upper Italy and Illyrium, with a town of the same name upon it

Arsia Silva, a wood in Etruria celebrated for the battle between the Tarquins and the Romans (Liv ii 7)

Arsinōē (*Ἀρσινόη*) I *Mythological* 1 Daughter of Phegeus, and wife of Alemaeon As she disapproved of the murder of Alemaeon, the sons of Phegeus put her into a chest and carried her to Agapenor at Tegea, where they accused her of having killed Alemaeon [ALCMAEON, AGENOR]—2 Nurse of Orestes, saved the latter from the hands of Clytemnestra, and earned him to Strophius, father of Pylades (Pind *Pyth* xi 18) Some accounts call her Laodamia—3 Daughter of Leucippus and Philodice, became by Apollo mother of Enopis and ASCULAPUS—II *Historical* 1 Mother of Ptolemy I, was a concubine of Philip, father of Alexander the Great, and married Lagos, while she was pregnant with Ptolemy—2 Daughter of Ptolemy I and Berenice, married Lysimachus, king of Thrace, in B.C. 300, receiving the cities of Heraclea and Dium as her appanage After the death of Lysimachus in 281, she lived at Cassandrea in Macedonia

Her half brother, Ptolemy Ceraunus, got possession of this town through promise of marriage, but drove out Arsinoe, and slew her two children. Afterwards, in 279, she married her own brother, Ptolemy II Philadelphus. Though Arsinoe bore Ptolemy no children, she was exceedingly beloved by him, he gave her name to several cities, called a district (*νομός*) of Egypt Arsinoïtes after her, and honoured her memory in various ways (Just xxiv 2, Plut *Demetr* 31, Paus i 7, Theocr xv 123,



Arsinoe daughter of Ptolemy I. and wife of Ptolemy II
Her double cornucopia (*Dict Ant s v Rhyton*)

Athen p 497, *Dict Ant s v Rhyton*)—3 Daughter of Lysimachus, married Ptolemy II Philadelphus soon after his accession, B C 285. In consequence of her plotting against her namesake [No 2], when Ptolemy fell in love with her, she was banished to Coptos in Upper Egypt. She had by Ptolemy three children, Ptolemy III Evergetes, Lysimachus, and Berenice (Polyb xv 25, Paus 1c). It is probable that she is the Arsinoe who afterwards married Magas, king of Cyrene (Just xxvi 3)—4 Also called *Eurydice* and *Cleopatra*, daughter of Ptolemy III Evergetes, wife of her brother Ptolemy IV Philopator, and mother of Ptolemy V Epiphanes. She was killed by Philammon by order of her husband (Polyb i 83, xv 25-33)—5 Daughter of Ptolemy XI Auletes, escaped from Caesar, when he was besieging Alexandria in B C 47, and was recognised as queen by the Alexandrians. After the capture of Alexandria she was carried to Rome by Caesar, and led in triumph by him in 46. She was afterwards dismissed by Caesar, and returned to Alexandria, but her sister Cleopatra persuaded Antony to have her put to death, in 41 (Dio Cass xli 39, Caes *B C* iii 112, *B Alex* 4, 33, Appian, *B C* v 9).

Arsinoë (*Ἀρσινόη Ἀρσινόεως*, or *-οῦρης*), the name of several cities of the times of the Diadochi, each called after one or other of the persons in the preceding article—1 In Aetolia [*Κοῦρα*].—2 On the N coast of Cyprus, on the site of the older city of Marium (*Μάριον*), which Ptolemy I had destroyed (Strab p 683)—3 A port on the W coast of Cyprus (Strab 16)—4. (*Famagosta*), on the SE coast of Cyprus, between Salamis and Leucolla (Strab p 682)—5 In Cilicia, E of Anemurium (Strab p 670)—6 (*Ajeroud* or *Suez*), in the Nomos Heroopolites or W branch of the Red Sea (*Gulf of Suez*). It was afterwards called Cleopatris—7 (*Medinet el-Faoum*, Ru), the chief city of the Nomos Arsinoïtes in the Heptanomis or Middle Egypt [*Αἰγυπτος*], formerly called Crocodilopolis (*Κροκοδείλων πόλις*), and the district Nomos Crocodilopolites, from its being the chief seat of the Egyptian worship of the crocodile. This nomos also contained the Lake Moeris and the labyrinth (Strab p 809, Hdt ii 48, Plin v 61)—8 In Cyrenaica, also called TAUCHEIRA.—9 On the coast of the Troglodytae on the western coast of the Red Sea (Strab p 769). Its probable position is a little below the

parallel of Thebes—Some other cities called Arsinoe are better known by other names, such as EPHEsus in Ionia and PATARA in Lycia.

ARSISSA or *Arsese* (*Ἀρσίσα Argish*), part of the lake Thospitis, in the S of Armenia Major [THOSPITIS].

Artabānus (*Ἀρτάβαρος*) 1 Son of Hystapes and brother of Darius, whom he tried to dissuade from the Scythian expedition, also mentioned in the reign of his nephew Xerxes, as a wise and frank counsellor (Hdt iv 83, vii 10, 46-53)—2 A Hyrcanian, commander of the body-guard of Xerxes, assassinated this king in B C 465, with the view of setting himself upon the throne of Persia, but was shortly afterwards killed by Artaxerxes (Diod xi 69, Just iii 1)—3 I II III IV, kings of Parthia [ARSACES, III VIII XIX XXX].

Artabāzus (*Ἀρτάβαζος*) 1 A Mede, acts a prominent part in Xenophon's account of Cyrus the Elder (Xen *Cyrop* i 4, &c.)—2 A distinguished Persian, a son of Pharnaces, commanded the Parthians and Choasmanians, in the expedition of Xerxes into Greece, B C 480 (Hdt vii 66). He served under Mardonius in 479, and after the defeat of the Persians at Plataea, he fled with 40,000 men, and reached Asia in safety. Afterwards an intermediary between Xerxes and Pausanias (Hdt ix 41, 89, Diod xi 33-44, Thuc i 129)—3 A general of Artaxerxes I, fought against Inarus in Egypt, B C 462—4 A Persian general, fought under Artaxerxes II against Datames, satrap of Cappadocia, B C 362. Under Artaxerxes III, Artabazus, who was then satrap of W Asia, revolted in B C 356, but was defeated and obliged to take refuge with Philip of Macedonia. He was afterwards pardoned by Artaxerxes, and returned to Persia, and he was one of the most faithful adherents of Darius III Codomannus, who raised him to high honours. On the death of Darius (330) Artabazus received from Alexander the satrapy of Bactria. One of his daughters, Barsine, became by Alexander the mother of Heracles, a second, Artocama, married Ptolemy son of Lagus, and a third, Artousis, married Eumenes (Diod xvi 22, Arrian, iii 21, Strab p 578).

Artabri, afterwards *Arrotēbae*, a Celtic people in the NW of Spain, near the Promontory Nerium or Celticum, also called Artabrum after them (*C Finisterre*) (Strab pp 137, 147).

Artacē (*Ἀρτάκη Artaki*), a seaport town of the peninsula of Cyzicus, in the Propontis, also a mountain in the same peninsula (Strab pp 576, 582).

Artachaeus (*Ἀρταχάης*), a distinguished Persian in the army of Xerxes, died while Xerxes was at Athos. The mound which the king raised over him is still in existence (Hdt vii 22, 117).

Artācōāna (*Ἀρτακόανα*, or *-άνα* *Sekhvan*?), the ancient capital of ARIA, not far from the site of the later capital, ALEXANDRIA.

Artaei (*Ἀρταίοι*), was, according to Herodotus (vi 61), the old native name of the Persians. It signifies *noble*, and appears, in the form *Apra*, as the first part of a large number of Persian proper names.

Artānes (*Ἀρτάνης*) 1 A river in Thrace, falling into the Ister—2 A river in Bitlynia.

Artaphernes (*Ἀρταφέρνης*) 1 Son of Hystapes and brother of Darius. He was satrap of Sardis at the time of the Ionian revolt, B C 500. See ARISTAGORAS—2 Son of the former, commanded, along with Datis, the Persian

army of Darius, which was defeated at the battle of Marathon, *b c* 490 Artaphernes commanded the Lydians and Mysians in the invasion of Greece by Xerxes in 480 (*Hdt vi* 94, 116, *Aesch Pers* 21)—3 An ambassador from Artaxerxes to Sparta *b c* 425, intercepted by the Athenians (*Thuc iv* 50).

Artanum (*Salzburg* near Homburg?), a Roman fortress in Germany on M Taunus, built by Drusus and restored by Germanicus (*Dio Cass liv* 83, *Tac Ann i* 56). Others take it to be the modern Wurtzburg.

Artavasdes or **Artabazes** (*Ἀρταβάζης*) 1 King of the Greater Armenia, succeeded his father Tigranes. In the expedition of Crassus against the Parthians, *b c* 54, Artavasdes was an ally of the Romans, but after the defeat of the latter, he concluded a peace with the Parthian king (*Plut Crass* 19–22). In 36 he joined Antony in his campaign against the Parthians, and persuaded him to invade Media, because he was at enmity with his namesake Artavasdes, king of Media, but he treacherously deserted Antony in the middle of the campaign. Antony accordingly invaded Armenia in 34, contrived to entice Artavasdes into his camp, where he was immediately seized, carried him to Alexandria, and led him in triumph. He remained in captivity till 30, when Cleopatra had him killed after the battle of Actium, and sent his head to his old enemy, Artavasdes of Media, in hopes of obtaining assistance from the latter (*Dio Cass xlv* 33–40, *Vell Pat ii* 82, *Tac Ann ii* 3, *Plut Ant* 37–50). Thus Artavasdes was well acquainted with Greek literature, and wrote tragedies, speeches, and historical works (*Plut Crass* 33)—2 King of Armenia, probably a grandson of No 1, was placed upon the throne by Augustus, but was deposed by the Armenians (*Tac Ann ii* 3, 4)—3 King of Media Atropatene, and an enemy of Artavasdes I, king of Armenia. Antony invaded his country in 36, at the instigation of the Armenian king, but he was obliged to retire with great loss. Artavasdes afterwards concluded a peace with Antony, and gave his daughter Iotape in marriage to Alexander, the son of Antony. With the Roman help he was successful, but when Antony recalled his troops, he was defeated by Artaxias. After Actium Octavianus restored to him his daughter Iotape (*Dio Cass xlv* 25–41, *li* 16, *Plut Ant* 38, 52).

Artaxāta or **-ae** (*ἡ Ἀρταξάτα*, or *-ἔατα* Ru above *Nahshivan*), the later capital of Great Armenia, built by ARTAXIAS, under the advice of Hannibal, on a peninsula, surrounded by the river Araxes. After being burnt by the Romans under Corbulo (*AD* 58), it was restored by Tirdates, and called Neromana. It was still standing in the fourth century (*Strab p* 528, *Dio Cass lxii* 7, *Tac Ann vi* 89, *xii* 50, *xiii* 89).

Artaxerxes or **Artoxerxes** (*Ἀρταξέρξης* or *Ἀρτοξέρξης*), the name of four Persian kings 1 Surnamed Longimānus, from the circumstance of his right hand being longer than his left, reigned *b c* 465–425. He ascended the throne after his father, Xerxes I, had been murdered by Artabanus, and after he himself had put to death his brother Darius on the instigation of Artabanus. His reign was disturbed by several dangerous insurrections of the satraps. The Egyptians also revolted in 460, under Inarus, who was supported by the Athenians. The first army which Artaxerxes sent under his brother Achaemenes was defeated and Achaemenes slain. The second

army which he sent, under Artabazus and Megabyzus, was more successful. Inarus was defeated in 456 or 455, but Amyrtaeus, another chief of the insurgents, maintained himself in the marshes of Lower Egypt. At a later period (449) the Athenians under Cimon sent assistance to Amyrtaeus, and even after the death of Cimon, the Athenians gained two victories over the Persians, one by land and the other by sea, in the neighbourhood of Salamis in Cyprus. After this defeat Artaxerxes is said to have concluded peace with the Greeks on terms very advantageous to the latter. Artaxerxes was succeeded by his son Xerxes II.—2 Surnamed Mnemon, from his good memory, succeeded his father, Darius II, and reigned *b c* 405–359. Cyrus, the younger brother of Artaxerxes, who was satrap of W Asia, revolted against his brother, and, supported by Greek mercenaries, invaded Upper Asia. In the neighbourhood of Cunaxa, near Babylon, a battle was fought between the armies of the two brothers, in which Cyrus fell, *b c* 401 (*Xen Anab i* 8–10, *Cyrus*). Tissaphernes was appointed satrap of W Asia in the place of Cyrus, and was actively engaged in wars with the Greeks [*THIMBRON*, *DERCYLLIDAS*, *AGESILAUS*]. Notwithstanding these perpetual conflicts with the Greeks, the Persian empire maintained itself by the disunion among the Greeks themselves, which was fomented and kept up by Persian money. The peace of Antalcidas, *inn c* 388, gave the Persians even greater power and influence than they had possessed before [*ANTALCIDAS*]. But the empire was suffering from internal disturbances, and Artaxerxes had to carry on frequent wars with tributary princes and satraps, who endeavoured to make themselves independent. Thus he maintained a long struggle against Evagoras of Cyprus, from 385 to 376, he also had to carry on war against the Cadusians, on the shores of the Caspian Sea, and his attempts to recover Egypt were unsuccessful. Towards the end of his reign he put to death his eldest son Darius, who had formed a plot to assassinate him. His last days were still further embittered by the unnatural conduct of his son Ochus, who caused the destruction of two of his brothers, in order to secure the succession for himself (*Plut Artax*, *Diod xv* 9, 90–93, *Just x* 3). Artaxerxes was succeeded by Ochus, who ascended the throne under the name of Artaxerxes III.—3 Also called Ochus, reigned *b c* 359–338. In order to secure his throne, he began his reign with a merciless extirpation of the members of his family. He himself was a cowardly and reckless despot, and the great advantages which the Persian arms gained during his reign were owing only to his Greek generals and mercenaries. These advantages consisted in the conquest of the revolted satrap Artabazus [*ARTABAZUS*, No 4], and in the reduction of Phoenicia, of several revolted towns in Cyprus, and of Egypt, 350. The reins of government were entirely in the hands of the eunuch Bagoas, and of Mentor the Rhodian. At last he was poisoned by Bagoas, and was succeeded by his youngest son, ARSLES (*Diod xvi* 40–52, *xvii* 5).—4 The founder of the dynasty of the SASSANIDAE.

Artaxias (*Ἀρταξίας*) or **Artaxes** (*Ἀρτάξης*), the name of kings of Armenia.—1 The founder of the Armenian kingdom, was one of the generals of Antiochus the Great, but revolted from him about *b c* 188, and became an independent sovereign. Hannibal took refuge at

the court of Artaxias, and he superintended the building of ΑΡΤΑΞΑΤΑ, the capital of Armenia. Artaxias was conquered and taken prisoner by Antiochus IV Epiphanes, about 165 (Strab pp 528-532, Plut *Lucull* 31, Appian, *Syr* 45, 66, Polyb xvi 6)—2 Son of Artaxasdes, was made king by the Armenians when his father was taken prisoner by Antony in 34. In 20 Augustus, at the request of the Armenians, sent Tiberius into Armenia, in order to depose Artaxias and place Tigranes on the throne, but Artaxias was put to death before Tiberius reached the country. Tiberius, however, took the credit to himself of a successful expedition whence Horace (*Epist* 1 12, 26) says, *Claudi virtute Neronis Armenius cecidit* (Dio Cass xlv 39-44, liv 9, Tac *Ann* 11 3, Suet *Tib* 9)—3 Son of Polemon, king of Pontus, was proclaimed king of Armenia by Germanicus, in A.D. 18. He died about 35. His original name was Zenon, but Artaxias had become a general title of Armenian kings (Tac *Ann* 11 56, 11 31).

Artayctes (Ἀρταύκτης), Persian governor of Sestos on the Hellespont, when the town was taken by the Greeks in B.C. 478, met with an ignominious death on account of the sacrilegious acts which he had committed against the tomb of the hero Protesilaus (Hdt vii 33, 78, ix 116, 118-120, Paus 1 4, 5).

Artēmidōrus (Ἀρτεμίδωρος) 1 Surnamed Aristophanus, from his being a disciplo of the celebrated grammarian Aristophanes, was himself a grammarian, and the author of several works now lost—2 Of Cnidus, a friend of Julius Caesar, was a rhetorician, and taught the Greek language at Rome (Strab p 656, Plut *Caes* 65)—3 Daldianus, a native of Ephesus, but called Daldianus, from Daldis in Lydia, his mother's birthplace, to distinguish him from the geographer Artemidorus. He lived at Rome in the reigns of Antoninus Pius and M. Aurelius (A.D. 138-180), and wrote a work on the interpretation of dreams (*Ὀνειροκριτικά*), in 5 books, which is still extant. The object of the work is to prove that the future is revealed to man in dreams, and to clear the science of interpreting them from the abuses with which the fashion of the time had surrounded it. The style is simple and good, and the book is valuable as giving an account of myth and ritual and of contemporary thought.—*Editions*. By Reiff, Lips 1805, by Hercher, Lips 1864—4 Of Ephesus, a Greek geographer, lived about B.C. 100. He made voyages round the coasts of the Mediterranean, in the Red Sea, and apparently even in the S. ocean. He also visited Iberia and Gaul. The work in which he gave the results of his investigations consisted of 11 books, of which Marcianus afterwards made an abridgment. The original work is lost, but we possess fragments of Marcianus' abridgment, which contain the periplus of the Pontus Euxinus, and accounts of Bithynia and Paphlagonia. These fragments are printed in Hudson's *Geographi Minores*, vol. 1.—5 The son in law of the Stoic Musonius Rufus, himself a friend of Pliny the Younger, and one of the philosophers expelled from Rome by Domitian, A.D. 98 (Plin *Ep* 111 11).

Artēmis (Ἄρτεμις), as presented to us in literature, was the daughter of Zeus and Leto, twin sister of Apollo, born at Ortygia (*Hymn ad Apoll* 15), which is taken to be Delos or the small island of Rheneia, close to Delos. Hence for most Greeks Delos is their birthplace, but local traditions make this claim for other

places named Ortygia, especially at Syracuse and Ephesus [See ORTYGIA]. Already in Homeric times Artemis is a kind of female Apollo; that is, she as a female divinity represented the same idea that Apollo did as a male divinity. Apollo represented the beauty of youths, Artemis of maidens (*Od* vi 107, xx 71), as Apollo was sung in the paean, so we have Ἄρτεμις ὕμνια (Paus vii 5). As sister of Apollo, Artemis is, like her brother, armed with a bow, quiver, and arrows, and sends plagues and death among men and animals. Sudden deaths, but more especially those of women, are described as the effect of her arrows (*Il* xxi 489). These deaths are oftenest painless (*Il* xi 428, *Od* xi 172), but also as a punishment (*Il* xxiv 606, *Od* v 123, ΝΟΒΕ), she also heals (*Il* v 447). Delighting in wild beasts, like the Arcadian Artemis [see below], she was regarded as the Huntress (*Il* xxi 511, xxiv 606, *Hymn ad Dian* 10). Hence the Attic name for the month Elaphebolion (deer-shooting), which corresponds to that elsewhere called Artemisios. Although not a maiden goddess in primitive religions, she has, as the daughter of Leto, before Homer's time come to be so regarded, and the epithets ἀγνή, παρθένος, ἀδμήτη refer to the belief then prevalent, that she was never conquered by love (cf *Em Hipp* 1301, Paus vii 19, 2). She was also, but in post-Homeric literature and art (not earlier than the 5th century B.C.), connected with the moon, as Apollo with the sun, taking the place of Selene (even sometimes in the story of Endymion), and so called σελασφόρος (Paus 1 31), ἀμφίπορος (cf Aesch *Tr* 164, Soph *O R* 207), Ἄρτεμις Ἑκάτη and Ἄρτ σεληναία (Aesch *Suppl* 676, Eur *Med* 396, *Phoen* 176), and worshipped in torch races [BENDS, HECAETE]. It is plain that this worship of Artemis had developed from a union of various religious observances, and it is necessary to examine the different local traditions and rites which have combined to form the Artemis described above. From these traditions, especially from those of the Arcadian and Brauronian Artemis, it will appear that the deity who was in historic times worshipped in Greece as the daughter of Leto and sister of Apollo, and as the virgin goddess, was developed in most places from a nature-goddess, representing and fostering the streams which fertilise the earth, the trees which grow from it, the wild animals of the wooded hills and their increase, and hence also presiding over human birth and motherhood. But it is probable that we may go a step further back, and infer that this ancient worship itself sprang from something older—a worship of a goddess of increase and harvest under the form of the various animals which were each regarded either as the tutelary deity of tribes, or as the spirit of the corn or of the wood, to whom human sacrifice was offered. The deity, at first the animal itself, became in some rites the recipient of the animal sacrifice; in others, the protectress of the animal itself, and it is not unlikely that the choice of different animals in different localities depended on the animal totem of the tribe or family from which the ritual sprang. Recently a stone figure of a bear has been found in the Acropolis, which may possibly have been an offering to Artemis Brauronia.—1 The Arcadian Artemis is a nature deity of fountains, streams, and wooded hills in this aspect a female Pan rather than a female Apollo (For her connexion with streams see Paus viii 22, 5, ARETHUSA). She is called

δέσποινα λίμνης and ποταύα (Eur *Hipp* 280, Paus v 14, 4), she is worshipped on hills (Paus iii 20, 7, viii 36, 5), she is also the goddess of vegetable fertility, of woods and trees, even her image is hung on trees (Paus viii 18, 2), thus indicating that her worship was formerly that of the tree itself. This will explain how she was identified with the goddess of the ancient rites at Aricia or Nemi [See DIANA]. That she was thus at one time regarded in many places as a goddess of harvest appears in the Actolian story, where Artemis resents not receiving harvest-offerings (*Il* ix 530, MELEAGER). It is easy enough to trace her special character as huntress of wild animals from this Arcadian idea of her dwelling in wooded hills. But from the Arcadian story of CALLISTO, who is sometimes Artemis herself, and yet was changed into a bear, it appears that a primitive worship of animals was transferred to this goddess, who thus became their patroness, and in a further development the huntress. Animals were sacrificed to her at the festival of Laphria, and figures of animals were carried in processions to do her honour

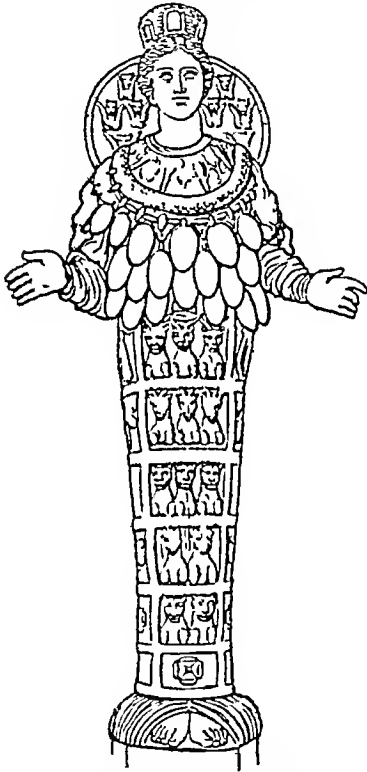


Artemis (Louvre in Paris)

(Paus vii 18, 7, Theocr ii 67, *Dict Ant* s v *Laphria*). The more ancient totemistic religion leaves traces also in her epithet at Tegea, Κρακεῖτις (Paus viii 53, 5), signifying that the statue of the deity was clothed in the skin of the sacrificed animal [see below], the more recent development in her Aetolian epithet ἡμερασία, which represents her as taming the sacred animals—wolves and deer—which are kept in the enclosure of her temple (Strab p 215, Paus viii 18 gives a different tradition)—**2 Artemis Brauronia, Artemis Orthia, and Artemis Taurica**. These rites in Attica show almost more clearly the absorption of an ancient savage religion into that of Artemis. The dance of girls in imitation of bears (αρκτεία), wearing formerly the bear skin and afterwards the saffron robe instead (Aristoph *Lys* 646), was the remnant in civilised times of the local religion, in which the deity herself was a bear, and worshipped with human sacrifices to which refers the story that they were instituted because a bear which tore a maiden to pieces had been killed. Tradition therefore connected it with the worship of Artemis Orthia at Limnaeum in

Laconia, at which the human sacrifices of older times were replaced by the blood of boys scourg'd at the altar (Paus iii 16, 7), and also with the savage rites of Artemis Tauropolos in the Tauric Chersonese [IPHIGENIA]. Legend clearly represents the rites in Greece as derived from those of the Chersonese, and so there is a dispute whether the wooden image at Brauron, or that at Limnaeum, or that at Laodicea, was the actual ἔδωρον brought by Iphigeneia. This does not prove that the rites actually came from the Crimea, but merely that the Greeks found a resemblance between the relics of savage ritual which they still had and the savage ritual which existed later in the Crimea [See also *Dict Ant* s v *Brauronia*].—**3 Artemis Tauropolos**. Although the poets, from the similarity of the name, connect Artemis Tauropolos with the bloodthirsty goddess of Brauron and Tauri (*I T* 1424 ff, Soph *Aj* 172), there is little real likeness. The chief sites of this religion were Samos and Icaria (Hdt iii 46, Strab p 639, Steph Byz s v), the name belongs to her also at Amphipolis (Diod xvi 4, Liv xlv 44), and in some towns of Asia Minor. The goddess was regarded as presiding over the herds and receiving bloodless offerings, and in eons as riding upon a bull. Similarly at Phrae, a country of horsemen, she presided over horses, and called ἵπποσά and εὐρίππια (Pind *Ol* iii 27, Paus viii 14). In each case no doubt there had been the identification with the animal, and probably bloody sacrifices, but the idea of protectress of animals only remained.—**4 Artemis Eileithyia**, as the goddess presiding over childbirth [ΕΙΛΕΙΘΥΙΑ]. Artemis and Eileithyia were regarded as distinct deities in earlier poets, but are confused in the Tragedians (e.g. Eur *Hipp* 166), and the epithets εἰλοχος, λοχία, λυσίζωνος are applied to her. There is no ground for attaching any such meaning to Homer *Il* xxi 481. Some have thought that this function was assigned to her as a moon goddess connected with menstruation and with the fertilising dew, but it is much more probable that it was one of the attributes of the nature goddess who favoured increase and presided over the young alike of animals and of human beings whence she was called also κουροτρόφος &c.—**5 Artemis of Ephesus** shows all the characteristics of an Asiatic nature goddess, whose worship the Ionians have found and have brought into their own religion. Her statue, of unknown antiquity, which was said to have fallen from heaven (διοπερές), was an anconth and essentially non-Greek idol with many breasts, which symbolised the productive forces of nature, and differed as widely as possible from the Greek ideal of the goddess of maiden purity. Later tradition of course tried to account for her Ephesian worship as though she were the Artemis of Greek literature, and Theophrastus records a local belief that her birthplace, the Ortygia of the legend, was at Ephesus, not at Delos (*Aim* iii 61). The Oriental character of her temple service, however, still remained in the service of cunning priests called μεγὰς βουζοι (Strab p 641), combined with three grades of priestesses termed ιέραι, τριέραι, and μελλιέραι, there were also temple slaves (εὐρόδουλοι). The tumultuous procession of her idol, attended with riot and bloodshed, is described by Christian writers (Metaphr *Vita Timothy* 769, *Act Sanct* 556). The original deity of this religion, whether connected, as some think, with Comana or not, presents many points of resemblance with the Asiatic proto-

types of Aphrodite, regarded not only as the goddess of fruitfulness, but also as a moon goddess and as a goddess of the sea, protectress of sailors, and having fish among her sacred animals (Athen p 361, Plin ii 201, cf Callim *Dian* 239), and she appears to have been for the more northern parts of Asia Minor what Ashtoreth and the equivalent deities were more to the south. [See APHRODITE.] The supposed connexion of Artemis with the Amazons points the same way. The reason for the Greek colonists identifying this Oriental deity with Artemis may have been either because both were regarded as goddesses of the moon, or from the Arcadian idea of a deity presiding over natural fruitfulness and birth, and caring for the young, as is symbolised by the animals upon the lower part of her image. It is remarkable that Pausanias mentions a worship of Artemis after the Ephesian fashion at Alea in



Artemis (Diana) of Ephesus

Arcadia, and that Pan is said to have been associated with her in the Asiatic temples. The Ephesian cult was carried by colonists to Marsilles and Spain (Strab pp 159, 179). Tacitus (*Ann* iii 62) mentions also the worship of an *Artemis Persica* at Hierocaesarea in Lydia, apparently akin to fire worship, for, according to Pausanias (i 27, 3), there was a Magian priest who used barbaric prayers and invocations, causing fire to blaze spontaneously on the altar. At Perga there was an oracle and temple of *Artemis Pergaea*, served by mendicant priests (Strab p 667; Cic *Verr* i 20, 54, Suid Phot sv 'Apr Περρ) [For 'Aprequis 'Iorápa see BRITOMARTIS, for the Roman deity, DIANA.] In art the most familiar type is the ideal of staid maiden beauty, the dress a short chiton, she is represented as a huntress, with bow and quiver, holding a stag, as in the statue from Hadrian's Villa (the Versailles Diana), or driving a chariot drawn by deer. Another

characteristic shows her as a light-goddess or moon goddess, and one of those honoured by the torch race. She bears a torch in her left hand, but is still distinguished by the quiver though the dress is no longer that of the huntress. Her connexion with the moon is also represented by the attribute of a crescent, or by her appearance in a *biga*. As Artemis Tauropolos she is shown riding on a bull. The types of the Ephesian Artemis as shown on coins and statuettes have no doubt refined upon the original as regards the freedom of the arms and the character of the face, but still retain the multitude of breasts.

Artēmisium ('Apreúσιον), properly a temple of Artemis. 1 A tract of country on the N coast of Euboea, opposite Magnesia, so called from the temple of Artemis belonging to the town of Hestiaea off this coast the Greeks defeated the fleet of Xerxes, B.C. 480 (Hdt vii 185, viii 8, Plut *Them* 7, Diod xi 12) — 2 A promontory of Caria near the gulf Glaucus, so called from the temple of Artemis in its neighbourhood (Strab p 651) = Pedalum (Plin v 103) — 3 A mountain ridge between Argos and Arcadia (Paus ii 25, 3, viii 5, 6).

Artēmita ('Apreμίτα) 1 (*Shereban*?) a city on the Sillas, in the district of Apolloniatis in Assyria (Strab p 519, Ptol vi 1) — 2 A city of Great Armenia, S of the lake Arsissa (Ptol v 13, 21). There is a village *Artemid* near Van.

Artēmōn ('Apreμόν), a Lacedaemonian, built the military engines for Pericles in his war against Samos in B.C. 441 (Plut *Pericl* 27, Diod vi 28). Phny (xxv 56) mentions his statue by Polycleetus. Among the writers of this name are 1 Artemon of Clazomenae (Ael *H A* xii 28) — 2 Of Cassandria, a grammarian (Athen p 694) — 3 Of Pergamus, who wrote a history of Sicily (Frag of all three in *Frag Hist Graec* ed C Muller) — 4 Artemon of Magnesia, wrote a treatise on the virtues of women (Phot *Bibl* 103).

M Artōrius, a physician at Rome, was the friend and physician of Augustus, whom he attended in his campaign against Brutus and Cassius, B.C. 42. He was drowned at sea shortly after the battle of Actium, 31 (Vell Pat ii 70, Appian, *B C* iv 110, Dio Cass xlvii 41, Suet *Aug* 91).

Arverni, a Gallic people in Aquitania in the country of the M Cebenna, in the modern *Auvergne*. In early times they were the most powerful people in the S of Gaul; they were defeated by Domitius Ahenobarbus and Fabius Maximus in B.C. 121, but still possessed considerable power in the time of Caesar (58). Their capital in Caesar's time was GERGOVIA, afterwards transferred to Nemoessus, also named Augustonemetum or Arverni on the Eläver (*Alhier*), with a citadel, called, at least in the middle ages, Clarus Mons, whence the name of the modern town, *Clermont* (Caes *B G* i 45, vii 7 ff, Strab p 191, VERGINGETORIX).

Arvina, a cognomen of the Cornelia gens, borne by several of the Corneli, of whom the most important was A. Cornelius Cossus Arvina, consul B.C. 348 and 322, and dictator 320. He commanded the Roman armies against the Samnites, whom he defeated in several battles (Liv vii 19-38).

Aruns, an Etruscan word, was regarded by the Romans as a proper name, but perhaps signified a younger son in general. 1 Younger brother of Lucumo, i.e. L. Tarquinius Priscus — 2 Younger brother of L. Tarquinius Superbus, was murdered by his wife — 3 Younger

son of Tarquinius Superbus, fell in combat with Brutus—4 Son of Porsena, fell in battle before Aricia—5 Of Clusium, invited the Gauls across the Alps (Liv 1 34, 46, 56, 11 14, v 33)

Aruntius [ARRUNTUS]

Arusiānus, Messus or Messius, a Roman grammarian, lived about A.D. 895, and wrote a Latin phrase book, entitled *Quadriga, vel Exempla Eloquutionum ex Virgilio, Sallustio, Terentio, et Cicerone per literas digesta*. It is called *Quadriga* from its being composed from four authors, from whom he selects an example for each construction in his alphabetical list of substantives, adjectives, prepositions and verbs—*Edition* By Lindemann, in his *Corpus Grammaticorum Latin* vol 1 p 199

Arxāta (Ἀρξάτα *Nakhshivan*), the capita of Great Armenia, before the building of Artaxata, lay lower down upon the Araxes, on the confines of Media (Strab p 529)

Aryandes (Ἀρυάνδης), a Persian, who was appointed by Cambyses governor of Egypt, but was put to death by Darius, because he coined silver money of the purest metal, in imitation of the gold money of that monarch (Hdt iv 165, 200)

Arycanda (Ἀρύκανδα), a small town of Lycia, on the river Arycandus, a tributary of the Limyrus (Stephan s.v., Plin v 100)

Arzānēne (Ἀρζαννή), a district of Armenia Major, bounded on the S by the Tigris, on the W by the Nymphius, and containing in it the lake Arēne (Ἀρσηνή *Erzen*). It formed part of GORDYENE

Arzēn or -ēs, or **Atranutzin** (Ἀρζήν, Ἄρζες, Ἀρτάνουσι *Ezezioum*), a strong fortress in Great Armenia, near the sources of the Euphrates and the Araxes, founded in the 5th century

Asaei (Ἀσαῖοι), a people of Sarmatia Asiatica, near the mouth of the Tanais (*Don*) (Ptol v 9)

Asander (Ἀσανδρος) 1 Son of Philotas, brother of Parmenion, and one of the generals of Alexander the Great, appointed governor of Lydia B.C. 334, sent to bring reinforcements from Europe, 331. After the death of Alexander in 323 he obtained Caria for his satrapy, and took an active part in the wars which followed. He joined Ptolemy and Cassander in their league against Antigonus, but was defeated by Antigonus in 313 (Arrian, *Anab* 1 18, iv 7, Just viii 4, Diod xix 62-75)—2 A general of Pharnaces II, king of Bosphorus. He put Pharnaces to death in 47, after the defeat of the latter by Julius Caesar, in hopes of obtaining the kingdom. But Caesar conferred the kingdom upon Mithridates of Pergamum, with whom Asander carried on war. Augustus afterwards confirmed Asander in the sovereignty (Dio Cass xli 46, lv 24, Appian, *Bell Mithr* 120, *Bell Alex* 78)

Asbystae (Ἀσβύσται), a Libyan people, in the N of Cyrenaica. Their country was called *Asbustis* (Hdt iv 170, Ptol iv 4)

Asca (Ἄσκα), a city of Arabia Felix

Ascalābus, son of Misme. When Demeter came to this part of Attica, Misme gave her a jar of water, which the goddess drained. Ascalābus mocked at her greediness, whereupon the goddess changed him to a lizard (Ov *Met* v 446, Nicand *Ther* 484, and ap Anton Lib 24). The same story is told of Abas, son of Metanira [ABAS, No 1]

Ascalāphus (Ἀσκάλαφος) 1 Son of Ares and Astyoche, led, with his brother Ialmenus, the Minyans of Orchomenos against Troy, and

was slain by Deiphobus (Il ii 511, xii 518, v 110, Pans ix 37, 7)—2 Son of Acheron and Gorgyia or Orphne. When Persephone was in the lower world, and Pluto gave her permission to return to the upper, provided she had not eaten anything, Ascalāphus declared that she had eaten part of a pomegranate. Demeter punished him by burying him under a huge stone, and when this stone was subsequently removed by Heracles, Persephone changed him into an owl (ασκάλαφος), by sprinkling him with water from the river Phlegethon (Ov *Met* v 539, Apollod i 5, 9)

Ascālon (Ἀσκάλων Ἀσκαλωνεῖτης *Askalon*), one of the chief cities of the Philistines, on the coast of Palestine, between Azotus and Gaza

Ascānia (ἡ Ἀσκανία λίμνη) 1 (*Lake of Iznik*), in Bithynia, a great fresh water lake, at the E end of which stood the city of Nicæa (*Iznik*). The surrounding district was also called Ascania (Strab p 565)—2 (*Lake of Buldur*), a salt-water lake on the borders of Phrygia and Pisidia, the boundary between Pisidia and the Roman province of Asia (Strab p 565, Il ii 862)

Ascānius (Ἀσκάnios), son of Aeneas by Creusa. According to some traditions, Ascanius remained in Asia after the fall of Troy, and reigned either at Troy itself or at some other town in the neighbourhood. According to other accounts he accompanied his father to Italy. Other traditions again gave the name of Ascanius to the son of Aeneas and Lavinia. Livy states that on the death of his father Ascanius was too young to undertake the government, and that after he had attained the age of manhood, he left Lavinium in the hands of his mother, and migrated to Alba Longa. Here he was succeeded by his son Silvius. Some writers relate that Ascanius was also called Ius or Julius. The gens Julia at Rome traced its origin from Julius or Ascanius. [For the variations of the story and for fuller details, see AENEAS]

Aschburgium (*Asburg* near *Mors*), an ancient place on the left bank of the Rhine, founded, according to fable, by Ulysses (Tac *Hist* iv 33, *German* 3)

Asclēpiādae, the reputed descendants of Asclepius [ASCLEPIUS]

Asclēpiādes (Ἀσκληπιάδης) 1 A lyric poet of Samos early in the 2nd century B.C. who is said to have invented the metre called after him (*Metrum Asclepiadicum*) (Epigrams in *Anth Pal*)—2 There were a great many physicians who assumed this name as a sort of professional title, the most celebrated of whom was a native of Prusias, in Bithynia, who came to Rome in the middle of the first century B.C., where he acquired a great reputation (Plin vii 124, xxiii 38, xxv 12). Nothing remains of his writings but a few fragments published by Gumpert, *Asclepiadis Bithyni Fragmenta*, Vinar 1794

Asclēpiōdōrus (Ἀσκληπιόδωρος) 1 A general of Alexander the Great, afterwards made satrap of Persia by Antigonus, B.C. 317 (Arrian, *Anab* iv 13, Diod xix 48)—2 An Athenian painter, a contemporary of Apelles (Plin xxxv 107)

Asclēpius (Ἀσκληπιός), called **Aesculāpius** by the Romans, the god of the medical art at first in all probability the deity of a Thessalian oracle. The name is connected by some modern scholars with *ασκάλαφος* (which is taken to have meant a serpent as well as a lizard), by others with *ἔλκω*. In the Homeric poems he is not a

deity, but simply the 'blameless physician' (ἰατὴρ ἀμύμων), whose sons, Machaon and Podalirius, were the physicians in the Greek army, and ruled over Tricca, Ithome, and Oechalia. The common story of later poets relates that he was the son of Apollo and Coronis, the daughter of Phlegyas, and that when Coronis was with child by Apollo, she became enamoured of Isehyus an Arcadian. Apollo, informed of this by a raven, which he had set to watch her,



Asclepius (Statue at Florence)

or, according to Pindar, by his own prophetic powers, sent his sister Artemis to kill Coronis. Artemis accordingly destroyed Coronis in her own house at Lacteria in Thessaly, on the shore of lake Baebia. According to Ovid (*Met.* ii 605), it was Apollo himself who killed Coronis and Isehyus. When the body of Coronis was to be burnt, either Apollo or Hermes saved the child Asclepius from the flames, and carried him to Chiron, who instructed the boy in the art of healing and in hunting. In this account the Hesiodic poem *Eoëae* and Pindar (*Pyth.* iii) mainly agree,

except that Pindar gives greater credit to Apollo than the earlier writer has given. The legend is continued by Pindar that he not only cured all the sick, but called the dead to life again. But while he was restoring Glauco (or according to Verg. *Aen.* vii 761, Hippolytus) to life, Zeus killed him with a flash of lightning, as he feared lest men might contrive to escape death altogether. He was married to Epione, and besides the two sons spoken of by Homer, we also find mention of the following children of his: Telesphorus, Iamiscus, Alexenor, Aratns, Hygieia, Aegle, Iaso, and Panacea, most of whom are only personifications of the powers ascribed to their father. The fact is that the traditions are modified according to the place to which they belong. Thessaly and then Boeotia appear to have been the earliest seats of his worship. Hence the descent of Asclepius from Phlegyas. But, as the worship passed into the Peloponnesus, we find Phlegyas a native of Epidaurus, with a daughter Aegle (or Coronis), who bears Asclepius, the god of healing, to Apollo, but without mention of any catastrophe. (Inscr. of a poem by Isyllus of Epidaurus 'Εφῆμ' Ἀρχ. 1885.) Similarly we find an Arcadian story which makes him the son of Arsinoë and Arsippos, and a Messenian story which makes him the son of Arsinoë and Apollo (see Pausan. ii 26, Cic. *Nat. De.* iii 22, 37). O. Müller and later writers are probably right in the conclusion that Asclepius, the deity of the Phlegyae, was once the rival of Apollo, and that the idea of his sonship to Apollo was introduced to reconcile the two cults when the Apollo worship predominated. We may go a step further back and recognise in Asclepius the

survivor of a serpent worship which preceded the Greek theology in that country, and was perhaps even then connected with an oracle. It is true that the poets from Homer onwards represent him as a hero who dies, and that in very late writers we find him among the Argonauts and in the Calydonian hunt, but the fact remains that in his temples he was worshipped as a god. Thracmer has noticed that out of 320 places where his cult was preserved, only four cities show traces of a hero worship from three of these we have the somewhat dubious mention of his tomb, the fourth is Athens, where ἡρώα are mentioned in the Asclepieion, but this may well refer to a hero worship of some of the Asclepiadae. The chief temples of Asclepius were at Tricca, Tithorea, Athens, Pergamus, Colophon, and above all, Epidaurus, from which place the worship of Asclepius was introduced into Rome to avert a pestilence B.C. 293 (Liv. x 47). In the recently discovered Mimes of Herodas (No. 4) there is a description of his temple, probably at Cos (cf. Strab. p. 657) and of the offerings made. The rites for these temples consisted in lustral bathings of the worshippers, and in offerings of sacrifices, more especially of cakes, and of libations among the sacrifices is to be noticed that of a cock (Plat. *Phaed.* ad fin., Herodas, 4, 13), the reason for which is uncertain. Some have suggested that the cock is the herald of the dawn (of a new life) those who regard Asclepius as representing the winds cite Pansan. ii 31, 2, where a cock is the sacrifice to avert wind hurtful to the vines. The essential part of his temple worship was the sleeping in the temple itself (*incubatio* see Arist. *Plut.* 421 ff.), where an oracle through a dream revealed to the patient the method of cure. That such dream apparitions could easily be contrived by the priests is obvious, and there is no doubt that the remedies were such as the priests believed, rightly or wrongly, would be beneficial. The cure, real or supposed, was commemorated by an *ex voto* tablet. Hence these temples supplied the place of public hospitals (see *Dict. of Antiquities & Folklore*). The supposed descendants of the god were called the *Asclepiadae*, to whom Hippocrates belonged, in them was by inheritance the knowledge of medicine, and from them in great part, though not exclusively, were taken the priests of the ἀσκλη-τεία. In art the god is



Asclepius and a Sick Man
(Villain Gal. Myth. tav. 72, No. 10.)

represented (except in later Roman art) as a bearded man with a head something like that of Zeus, the distinctive attribute is a staff with a serpent twisted round it. He often stands by the Omphalos (as in the Florentine statue), with him we find, on coins and reliefs, his daughter Hygieia and the boy Telesphorus.

Q. Asconius Pedianus a Roman grammarian, born at Patavium (Padua) about B.C. 2 lost his sight in his 73rd year in the reign of Vespasian.

sian, and died in his 85th year in the reign of Domitian. His most important work was a Commentary on the speeches of Cicero, and we still possess fragments of his Commentaries on the *Pro Cornelio*, *In Pisonem*, *Pro Milone*, *Pro Seauo* and *In Toga candida*. They refer chiefly to points of history and antiquities, great pains being bestowed on the illustration of those constitutional forms of the senate, the popular assemblies, and the courts of justice, which were fast falling into oblivion under the empire. The notes on the Verine orations, which bear the name of Asconius, are written in an unclassical style, and belong to a later period, probably the 4th century or later. Edited in the 5th volume of Cicero's works by Orelli and Baier. There is a valuable essay on Asconius by Madvig, Hafniae, 1828.

Ascordus, a river in Macedonia, which rises in M. Olympus and flows between Agassa and Diium into the Thermaic gulf.

Ascra (Ἀσκρα Ἀσκραῖος), a town in Boeotia on M. Helicon, where Hesiod resided, who had removed thither with his father from Cyne in Aeolis, and who is therefore called *Ascraeus* (Strab. pp. 409, 413, Hes. Op. 638).

Asculum 1 **Picēnum** (Asculinus *Ascoli*), the chief town of Picenum and a Roman municipium, was destroyed by the Romans in the Social War (B.C. 89), but was afterwards rebuilt (Strab. p. 241, Flor. i. 19, Caes. B.C. i. 15, Cic. pro Sull. 8)—2 **Apulum** (Asculinus *Ascoli di Satignano*), a town of Apulia in Daunia on the confines of Samnium, near which the Romans were defeated by Pyrrhus, B.C. 279 (Flor. i. 18, Plut. Pyrrh. 21, Zonar. viii. 5).

Ascūris (Ἐζερο), a lake in M. Olympus in Perrhaebia in Thessaly, near Lapathus (Liv. xlv. 2).

Asdrūbal [HASDRUBAL]

Asēa (ἡ Ἀσέα), a town in Acaëdia, not far from Megalopolis (Strab. pp. 275, 343, Paus. viii. 27, 8).

Asellio, **P. Sempronius**, tribune of the soldiers under P. Scipio Africanus at Numantia, B.C. 133, wrote a Roman history from the Punic wars inclusive to the times of the Gracchi (Gell. ii. 13, i. 18, xiii. 22).

Asellus, **Tib. Claudius**, a Roman eque, was deprived of his horse by Scipio Africanus Minor, when censor, B.C. 142, and in his tribunate ship of the plebs in 139 accused Scipio Africanus before the people (Gell. ii. 20, in 4, Cic. de Orat. ii. 64, 66).

Asia (Ἀσία), daughter of Oceanus and Tethys, wife of Iapetus, and mother of Atlas, Prometheus, and Epimetheus (Hes. Th. 349, Apollod. i. 2). According to some traditions, the continent of Asia derived its name from her (Hdt. iv. 45).

Asia (Ἀσία Ἀσιεύς, -ιανός, ἰάτης, -ασιός *Asia*), also in the poets **Asis** (Ἄσις), one of the three great divisions which the ancients made of the known world. It is doubtful whether the name is of Greek or Eastern origin, but, in either case, it seems to have been first used by the Greeks for the W. part of Asia Minor, especially the plains watered by the river Cayster, where the Ionian colonists first settled, and, thence, as their geographical knowledge advanced, they extended it to the whole country E, NE, and SE. Apart from the use of Ἀσιος λειμών used of this plain (Hom. Il. ii. 461), the earliest writers who use the name are Pindar (who speaks of the land opposite Rhodes as a promontory of Asia, Ol. vi. 18), Aeschylus (who separates Europe and Asia

by the Cimmerian Bosphorus, *Pr.* 730), and Hecataeus. The Greek legends respecting the Argonautic and the Trojan expeditions, and other mythical stories, on the one hand, and the allusions to commercial and other intercourse, with the people of Asia Minor, Syria, and Egypt, on the other hand, indicate a certain degree of knowledge of the coast from the mouth of the Pbeis, at the E. extremity of the Black Sea, to the mouth of the Nile. Thus knowledge was improved and increased by the colonisation of the W, N, and S coasts of Asia Minor, and by the relations into which these Greek colonies were brought, first with the Lydian, and then with the Persian empires, so that, in the middle of the 5th century B.C., Herodotus was able to give a pretty complete description of the Persian empire, and some imperfect accounts of the parts beyond it, while some knowledge of S. Asia was obtained by way of Egypt, and its N. regions, with their wandering tribes, formed the subject of marvellous stories which the traveller heard from the Greek colonists on the N. shores of the Black Sea. The conquests of Alexander, besides the personal acquaintance which they enabled the Greeks to form with those provinces of the Persian empire hitherto only known to them by report, extended their knowledge over the regions watered by the Indus and its four great tributaries (the *Punjab* and *Scinde*), the lower course of the Indus and the shores between its mouth and the head of the Persian Gulf were explored by Nearchus, and some further knowledge was gained of the nomad tribes which roamed (as they still do) over the vast steppes of Central Asia by the attempt of Alexander to penetrate on the NE. beyond the Jaxartes (*Sihoun*), while on all points, the Greeks were placed in advanced positions from which to acquire further information, especially at Alexandria, whither voyagers constantly brought accounts of the shores of Arabia and India, as far as the island of Taprobana, and even beyond this, to the Malay peninsula and the coasts of Cochinchina. On the E. and N. the wars and commerce of the Greek kingdom of Syria carried Greek knowledge of Asia no further, except in the direction of India to a small extent, but of course more acquaintance was gained with the countries already subdued, until the conquest of the Parthians shut out the Greeks from the country E. of the Tigris valley, a limit which the Romans, in their turn, were never able to pass. They pushed their arms, however, further N. than the Greeks had done, into the mountains of Armenia, and they gained information of a great caravan route between India and the shores of the Caspian, through Bactria, and of another commercial track leading over Central Asia to the distant regions of the Scres. This brief sketch will show that all the accurate knowledge of the Greeks and Romans respecting Asia was confined to the countries which slope down S. wards from the great mountain chain formed by the Caucasus and its prolongation beyond the Caspian to the Himalayas of the vast elevated steppes between these mountains and the central range of the Altai (from which the N. regions of Siberia again slope down to the Arctic Ocean) they only knew that they were inhabited by nomad tribes, except the country directly N. of Ariana, where the Persian empire had extended beyond the mountain chain, and where the Greek kingdom of Bactria had been subsequently established.—The notions of

the ancients respecting the size and form of Asia were such as might be inferred from what has been stated. Distances computed from the accounts of travellers are always exaggerated, and hence the S part of the continent was supposed to extend much further to the E than it really does (about 60° of long too much, according to Ptolemy), while to the N and NE parts, which were quite unknown, much too small an extent was assigned. However, all the ancient geographers, except Pliny, agreed in considering it the largest of the three divisions of the world, and all believed it to be surrounded by the ocean, with the curious exception of Ptolemy, who recurred to the early notion, that the E parts of Asia and the SE parts of Africa were united by land which enclosed the Indian Ocean on the E and S (Plin v 47, Ptol vii 3). The different opinions about the boundaries of Asia on the side of Africa are mentioned under AFRICA on the side of Europe the boundary was formed by the river Tanais (*Don*), the Palus Maeotis (*Sea of Azof*), Pontus Euxinus (*Black Sea*), Propontis (*Sea of Marmora*), and the Aegean (*Archipelago*)—The most general division of Asia was into two parts, which were different at different times, and known by different names. To the earliest Greek colonists the river Halys, the E boundary of the Lydian kingdom, formed a natural division between *Upper* and *Lower Asia* (ἡ ἄνω Ἀ, or τὰ ἄνω Ἀσίης, and ἡ κάτω Ἀ, or τὰ κάτω τῆς Ἀσίης, or Ἀ ἡ ἐντὸς Ἄλως ποταμοῦ), and afterwards the Euphrates was adopted as a more natural boundary. Another division was made by the Taurus into *A intra Taurum*, i.e. the part of Asia N and NW of the Taurus, and *A extra Taurum*, all the rest of the continent (Ἀ ἐντὸς τοῦ Ταύρου, Ἀ ἐκτὸς τοῦ Ταύρου). The division ultimately adopted, but apparently not till the 4th century of our era (e.g. in Justin) was that of *A Major* and *A Minor*—1 *Asia Major* (Ἀ ἡ μεγάλη) was the part of the continent E of the Tanais, the Euxine, an imaginary line drawn from the Euxine at Trapezus (*Trebizond*) to the Gulf of Issus, and the Mediterranean thus it included the countries of Sarmatia Asiatica with all the Scythian tribes to the E, Colchis, Iberia, Albania, Armenia, Syria, Arabia, Babylonia, Mesopotamia, Assyria, Media, Susiana, Persis, Ariana, Hyrcania, Margiana, Bactriana, Sogdiana, India, the land of the Sinae and Serica, respecting which, see the several articles—2 *Asia Minor* (Ἀσία ἡ μικρά *Anatolia*), was the peninsula on the extreme W of Asia, bounded by the Euxine, Aegean, and Mediterranean on the N, W, and S, and on the E by the mountains on the W of the upper course of the Euphrates. It was for the most part a fertile country, intersected with mountains and rivers, abounding in minerals, possessing excellent harbours, and peopled, from the earliest known period, by a variety of tribes from Asia and from Europe. For particulars respecting the country, the reader is referred to the separate articles upon the parts into which it was divided by the later Greeks, namely, Mysia, Lydia, and Caria, on the W, Lycia, Pamphylia, and Cilicia, on the S, Bithynia, Paphlagonia, and Pontus, on the E, and Phrygia, Pisidia, Galatia, and Cappadocia, in the centre, see also the articles TROAS, AEOLIA, IONIA, DORIA, LYCAONIA, PERCAPIUM, HALYS, SANGARIUS, TAURUS, &c—3 *Asia Propria* (Ἀ ἡ ἰδίως καλούμενη) or simply *Asia*, the Roman province, formed out of the kingdom of

Pergamum, which was bequeathed to the Romans by ATTALUS III B.C. 133 (Liv Ep 56, 59, Plut *Ti Gracch* 14, Justin, xxxvi 4; Strab p 624, Plin xxxiii 148), and the Greek cities on the W coast, and the adjacent islands. It included, as arranged by M' Aquilinus B.C. 129 (Strab p 646), the districts of Mysia, Lydia, Caria, and Phrygia, but it did not include Rhodes (cf Cic *pro Flacc* 27, 65). The town and districts of Cibra were included in Asia by Sulla, but in B.C. 50 the three districts of Cibra, Apamea and Synnada were included in the province of Cilicia after B.C. 49 (Liv belonged to Asia (cf Cic *Fam* xiii 67). The eastern part of Phrygia Magna belonged to Galatia after 36 B.C. It was governed by a *propraetor* (sometimes, however, called *proconsul*), but after B.C. 27, when it was assigned to the senate, by a *proconsul* Sulla for purposes of tribute divided it into 44 regions, but the distribution which prevailed was the grouping of several into *Contentus*, or dioceses, for judicial purposes, taking the name of the principal town. Under the empire seven cities of Asia stood forth as *μητροπόλεις*, *Σμύρνα*. Sardis, Synnada, Pergamum, Lampascus, Cyzicus, Ephesus, of which the last was distinguished as the chief of all by the title *τράχη*. Under Diocletian Asia was divided into seven small provinces: 1 *Asia proconsularis*, chief town Ephesus, 2 *Hellespontus*, chief town Cyzicus, 3 *Lydia* chief town Sardis, 4 *Phrygia prima*, or *Pacatiana*, chief town Laodicea, 5 *Phrygia secunda*, or *salutaris*, chief town Eucarpia, 6 *Caria*, chief town Aphrodisias, 7 *Insularum provincia*, chief town Rhodes. [For its fluctuations of freedom see RHODUS, for the religious organisation of Asia, see *Dict Ant* s v *Asiarchae*].

Asinārus (Ἀσινάρος *Fiume di Noto* or *Freddo?*), a river on the E side of Sicily, on which the Athenians were defeated by the Syracusans, B.C. 413, the Syracusans celebrated here an annual festival called *Asinaria* (Thuc vii 84, Plat *Nic* 28).

Asinē (Ἀσίνη Ἀσιναιῖος) 1 A town in Laconica on the coast between Taenarum and Gythium (Strab p 363)—2 A town in Argolis W of Hermione, was built by the Drupes, who were driven out of the town by the Argives after the first Messenian war, and built No 3 (*Il* ii 560, Paus ii 36, Strab p 373)—3 (*Saratza?*), an important town in Messenia near the Promontory Acritas, on the Messenian gulf, which was hence also called the Asinaean gulf (Paus iv 34, 12).

Asinīa Gens, plebeian, came from Teate, the chief town of the Marrucini, and the first person of the name mentioned is Herus Asinins, the leader of the Marrucini in the Marsic war, B.C. 90 (cf Sil Ital vii 453). The Asini are given under their surnames, GALLUS and POLLIO.

Asius (Ἀσιος) 1 Son of Hyrtacus of Arisbe, and father of Acamas and Phaenops, an ally of the Trojans, slain by Idomeneus (*Il* xii 389, xvi 582)—2 Son of Dymas and brother of Hecuba, whose form Apollo assumed when he roused Hector to fight against Patroclus (*Il* xvi 715)—3 Of Samos, one of the earliest Greek poets, lived probably about B.C. 700. He wrote epic and elegiac poems, which have perished with the exception of a few fragments (Athen 125, Pans vii 4, 2). Fragm in *Poet Lyr* Bergk.

Asmiraea, a district and city of Serica in the N of Asia, near mountains called *Asmiraei Montes*, which are supposed to be the *Altai*.

range, and the city to be *Khamul*, in the centre of Chinese Tartary (Ptol vi 16, Amm Marc viii 6)

Asōpus (Ἀσωπός) 1 (*Basilikos*), a river in Peloponnesus rises near Philus, and flows through the Sicyonian territory into the Corinthian gulf (II iv 383, Strab pp 271, 382, 408, 409, Thuc ii 5)—2 (*Asopo*), a river in Boeotia, forms the N boundary of the territory of Plataeae, flows through the S of Boeotia, and falls into the Euboean sea near Delphium in Attica The battle of Plataeae was fought on the banks, B C 479 (Hdt ix 51)—3 A river in Phthiotis in Thessaly, rises in M Oeta, and flows into the Malian gulf near Thermopylae (Strab p 382)—4 A river in Paros (Id ib)—5 A river in Phrygia, flows past Laodicea into the Lycus—6 A town in Laconica on the E side of the Laconian gulf (Strab p 364, Paus iii 21, 22)

Asōpus, the river god, is claimed both by the Boeotians and the Sicyonians as their indigenous deity with a somewhat similar genealogy (Paus ii 5, 2) Asopus was the son of Poseidon and Pero (according to others of Oceanus and Tethys, of Poseidon and Kelusa, or Zeus and Eurynome) He married Metope, daughter of the river god Ladon, who bore besides Ismenus and Pelasgos, a great number of daughters In the tablet dedicated at Olympia by Philus, Nemea, Aegina, Coreyra, and Thebe are named (Paus v 22, 5) To these Apollo dorus adds Salamis, Euboea, Cleone, Tanagra, Thespieae, Oenia, and Chaleis A story (which clearly started in Sicyon) runs that Zeus carried off Aegina Asopus followed to Corinth, and, having created a spring in Aerocorinthus, where water had been scarce, he learned from Sisyphus the name of the robber As he still persisted in the pursuit Zeus smote him with a thunderbolt, and from that time the river carries down charcoal in its bed (Apollod iii 12, Eur I A 697, Anton Lib 38) Aegina was conveyed to the island which took her name, or, according to one story, was changed into an island These many daughters seem to indicate partly the towns connected by religious rites or otherwise with the two chief rivers, partly places to which the name passed, whether as a local name for a stream, or as representing the worship of river deities (cp the name Arethusa) Other daughters of Asopus are Antiope and Eryadne The name Asōpus applies to the daughters, Asōpiādes to Aeacus, son of Zeus and Aegina

Aspadāna (Ἀσπαδᾶνα *Isfahan?*), a town of the district Parthacene in Persia

Asparagium (*Iscarpur*), a town in the territory of Dyrrhachium in Illyria (Caes B C iii 30, 76)

Aspāsia (Ἀσπασία) 1 The elder, of Miletus, daughter of Aniochus, the most celebrated of the Greek Hetaerae (see *Dict of Antiq* s v), came to reside at Athens Here she was visited by Athenians most distinguished for position and culture, offering what may be compared to a *salon* for witty and even learned conversation Socrates is said to have been among those found there, but in especial she gained the affections of Pericles, who separated from his wife and took Aspasia to live with him, in as close a union as could be formed with a foreigner There was no doubt much exaggeration as to the political influence which she exerted, and the stories of her inducing Pericles to make war on Samos for the sake of Miletus, and on Sparta because of Aspasia's quarrel with

Megara (Plut *Pericl* 24, Aristoph *Ach* 497), may be dismissed as lampoons The enemies of Pericles accused Aspasia of impiety (ασέβεια), and it required all the personal influence of Pericles, who defended her, and his most earnest entreaties, to procure her acquittal On the death of Pericles (B C 429), Aspasia is said to have attached herself to one Lysicles, a dealer in cattle, and to have made him by her instructions a first-rate orator The son of Pericles by Aspasia was legitimated by a special decree of the people, and took his father's name Some of the sayings of Aspasia are collected in *Mulierum Graec Fragmenta*, by Wolf, 1799 The bust here engraved was found at Civitā Vecchia the genuineness of the inscription is, however, now disputed—2 The younger, a Phocaean, daughter of Hermotimus, was the favourite concubine of Cyrus the Younger, who called her Aspasia after the mistress of Pericles, her previous name having been Mito After the death of Cyrus at the battle of Cunaxa (B C 401), she fell into the hands of Artaxerxes When Darius, son of Artaxerxes, was appointed successor to the throne, he asked his father to surrender Aspasia to him Artaxerxes gave her up, but he soon after took her away again, and made her a priestess of a temple at Ecbatana, where strict celibacy was requisite (Plut *Artax* 26-29, Just x 2)

Aspasii [ASPII]

Aspasius (Ἀσπάσιος) 1 A Peripatetic philosopher, lived about A D 80, and wrote commentaries on most of the works of Aristotle A portion of his commentaries on the Nicomachean Ethics is still preserved—2 Of Byblus, a Greek sophist, lived about A D 180, and wrote commentaries on Demosthenes and Aeschines, of which a few extracts are preserved

Aspendus (Ἀσπένδος, Ἀσπένδιος, Aspendus *Dashashkehr* or *Manauagar*), a strong and flourishing city of Pamphylia, on the small navigable river Eurymedon, 60 stadia (6 geog miles) from its mouth said to have been a colony of the Argives (Strab p 667, Thuc viii 81, Polyb v 73)

Asper, Aemilius, a Roman grammarian, of the age of Trajan, who wrote commentaries on Terence and Virgil, must be distinguished from a very inferior grammarian of the 6th century, usually called *Asper Junior*, the author of a small work entitled *Ars Grammatica*, printed in the *Grammat Lat Auctores*, by Putschius, Hanov 1605 For remains of Aemilius Asper see Hagen, *Philolog* xxv

Asphaltitis Lacus or Mare Mortuum (Ἀσφαλτῖτις or Σοδομῖτις λίμνη or η θάλασσα η νεκρά *Dead Sea*), the great salt and bituminous lake in the SE of Palestine, which receives the water of the Jordan It has no visible outlet, and its surface is considerably below the level of the Mediterranean (Diod Sic ii 48)

Aspiu or **Aspasii** (Ἀσπιοι, Ἀσπάσιοι), an Indian tribe, in the district of the Paropami



ASPACIA

Aspasia (Visconti)

sadae, between the rivers Choes (*Kama*) and Indus, in the NE of *Afghanistan* and the NW of the *Punjab* (Arrian, *An* iv 23)

Aspis (Ἀσπίς) 1 *Clypea* (*Klibrah*), a city on a promontory of the same name, near the NE point of the Carthaginian territory, founded by Agathocles, and taken in the first Punic War by the Romans, who called it *Clypea*, the translation of Ἀσπίς, a name said to be derived from the shield like hill on which it stands (Strab p 894, Polyb i 29, 36)—2 (*Marsa Zafiran* ? Rn), in the African Tripolitana, the best harbor on the coast of the great Syrtis (Strab p 830)—3 [Ἀσπίον νῆσος]

Asplēdon (Ἀσπληδών, Ἀσπληδόνιος), or *Splēdon*, a town of the Mityae in Boeotia on the river Melas, near Orchomenus, built by the mythical Asplēdon, son of Poseidon and Mithra (H i 510, Strab p 416)

Assa (Ἀσσα, Ἀσσαῖος), a town in Chalcidice in Macedonia, on the Singitic gulf (Hdt iii 122)

Assacōni (Ἀσασκηῖος), an Indian tribe, in the district of the Paropamisadae, between the rivers Coplen (*Cabool*) and Indus, in the NW of the *Punjab* (Curt viii 10, Arr *An* iv 25, Strab p 698)

Assārācus (Ἀσάρακος), king of Troy, son of Tros, father of Capys, grandfather of Aeneas, and great-grandfather of Aeneas. Hence the Romans, as descendants of Aeneas, are called *domus issaraci* (Verg *Aen* i 294) [Troas]

Assēsus (Ἀσσησός), a town of Ionia near Miletus, with a temple of Athene surnamed Ἀσσησία (Hdt i 19)

Assōrus (Ἀσσαρός or Ἀσσάριον, Ἀσσαῖος, *Asaro*), a small town in Sicily between Enna and Agrigum. It contained a temple of the local river god Chrysaos, which Verres tried to plunder (Cic *Verr* iv 44). It was a Sicel town, and a faithful ally of Dionysius in B.C. 396 (Diod xiv 58)

Assus (Ἀσσος, Ἀσσιος, Ἀσσεύς, *Asso*, Rn), near *Berani*, a flourishing city in the Troad, on the Adramyttian Gulf, opposite to Lesbos, afterwards called Apollonia, the birthplace of Cleantes the Stoic (Strab pp 610, 735)

Assyria (Ἀσσυρία, Ἀσσύριος, Assyrius, *Kurdistan*) [The name is said to be derived from an ancient capital, Assur = 'river bank,' now *Kaleh Sherghat*, on the right bank of the Tigris; others derive the name of the town from the Assyrian god Asur]—1 The country properly so called, in the narrowest sense, was a district of W Asia, extending along the E side of the Tigris, which divided it on the W and NW from Mesopotamia and Babylonia, and bounded on the N and E by M Niphates and M Zagrus which separated it from Armenia Media, and on the SE by Susiana. It was watered by several streams, flowing into the Tigris from the E, two of which, the Lycus or Zabatus (*Great Zab*), and the Caprus or Zabaz or Anzabas (*Little Zab*), divided the country into three parts: that between the Upper Tigris and the Lycus was called Aturia (a mere dialectic variety of Assyria), was probably the most ancient seat of the monarchy, and contained the capital, Nineveh or Ninus, that between the Lycus and the Caprus was called Adiabene, and the part SE of the Caprus contained the districts of Apolloniatis and Sittacene. Another division into districts, given by Ptolemy, is the following: Arrhapachitis, Calene, Adiabene, Arbclitis, Apolloniatis, and Sittacene.—2 In a wider sense the name was applied to the whole country watered by the

Euphrates and the Tigris, between the mountains of Armenia on the N, those of *Kurdistan* on the E, and the Arabian Desert on the W, so as to include, besides Assyria Proper, Mesopotamia and Babylonia (Strab p 736), nay, there is sometimes an apparent confusion between Assyria and Syria (Verg *Georg* ii 405)—3 By a further extension the word is used to designate the Assyrian Empire in its widest sense. The early history of this great monarchy cannot be given here in any detail. It was far less ancient than the Babylonian monarchy. The Assyrian rulers were at first merely petty princes of Assur, subject to Babylon, among whom Sammas Rimmon, who built the temple of Rimmon at Assur, is dated 1820 B.C. The first 'king' of Assyria seems to have been Belusumeli eapi, about 1700 B.C., but it was not till the reign of Rimmon urari (the historical Ninus), about 1830 B.C., that the king of Assyria stood forth as completely independent, a rival and superior of the Babylonish king, and Nineveh became the capital. Babylon was captured by Tiglath Adar, king of Assyria, in 1270, but regained its independence in the next reign, when the Assyrians were at war with the Hittite empire, which Tiglath-Pileser I overthrew for a time in 1130. The empire of this king and his successors, though at some periods curtailed by Babylonian, Hittite, or Syrian enemies, included the countries just mentioned, with Media, Persia, and portions of the countries to the E and NE, Armenia, Syria, Phoenicia, and Palestine, except the kingdom of Judah, and, beyond these limits, some of the Assyrian kings made incursions into Arabia and Egypt. The empire, however, dwindled in the eighth century B.C., several provinces revolted, and the dynasty fell about 750. Pul or Poros, who then seized the throne and called himself Tiglath Pileser II, founded the 'second' Assyrian empire and restored all its power, which was further extended by Sialmaneser IV, and Sargon, who made himself master of Syria and of Babylon (whose king he took captive) before his death in 705. His son, Sennacherib, failed in his attempt to conquer Egypt, and met with disaster in Judaea, 700 B.C. This so weakened the empire, that after the death of Assurbanipal (Sardanapalus) the Medes revolted and formed a separate kingdom, and at last, in B.C. 606, the governor of Babylonia united with Cyaxares, the king of Media, to conquer Assyria, which was divided between them, Assyria Proper falling to the share of Media, and the rest of the empire to Babylon. The king (prob Esarhad-don II) perished, and Nineveh was razed to the ground [Comp BABYLON and MEDIA]

Asta (Astensis) 1 (*Asti* in Piedmont), an inland town of Liguria on the Tanarus, a Roman colony (Plin iii 49)—2 (*Mesa de Asta*), a town in Hispania Baetica, near Gades, a Roman colony with the surname *Regia* (Strab p 110)

Atābōras (Ἀταβόρας, *Atbarah* or *Tacazza*) and **Atāpūs** (Ἀσάπους, *Bahr el-Azab* or *Blue Nile*), two rivers of Aethiopia, having their sources in the highlands of *Abyssinia*, and uniting in about 17° N Lat to form the Nile. The land enclosed by them was the island of *MEROE*.

Astācus (Ἀστακος), father of Ismarus, Leades, Asphodius, and Molanippus (Hdt v 67, Aesch *Th* 407, Apollod ii 6)

Astācus (Ἀστακος, Ἀστακινός) 1 (*Dra gomestre*), a city of Aearnaia, on the Achelous (Strab p 459)—2 A city of Bithynia, at the SE corner of the *Strus Astacenus* (Ἀστακινός κόλπος), a bay of the Propontis, was a colony

from Megara, but afterwards received fresh colonists from Athens, who called the place *Olbia* (Ὀλβία) (Strab p 563 Scyl p 35) It was destroyed by Lysimachus, but rebuilt on a neighbouring site, at the NE corner of the gulf, by Nicomedes I, who named his new city *Nicomedia*.

Astāpa (*Estepa*), a town in Hispania Baetica, burnt by the inhabitants when the Romans besieged it (Liv xxvii 22, Appian, *Hisp* 33)

Astāpus [ASTABORAS]

Astartē [APHRODITE and SYRIA DEA.]

Astēlēphus (Ἀστέλεφος), a river of Colchis, falling into the Euxine 4 miles N of the Hippos

Astēriā (Ἀστέρια), daughter of the Titan Coeus and Phoebe, sister of Leto (Latona), wife of Perses, and mother of Hecate. In order to escape the embraces of Zeus, she is said to have taken the form of a quail (*ortyx*, ὄρυξ), and to have thrown herself down from heaven into the sea where she was metamorphosed into the island *Astēria* (the island which had fallen from heaven like a star), or *Orygia*, afterwards called Delos. Cicero makes her the mother of the Tyrian Hercules. (Hes. *Th* 409, Apollod. 1 2, Cic. *N D* iii 16, 42)

Astērion or **Astērius** (Ἀστέριον or Ἀσ-έριος), 1 Son of Teutamus, and king of the Cretans, married Europa after she had been carried to Crete by Zeus, and brought up her three sons, Minos, Sarpedon, and Rhadamanthys of whom Zeus was the father—2 Son of Cometes, Pyreus, or Priscus, by Antigone, daughter of Pheres, was one of the Argonauts (Ap Rh 1 35)

Astēris or **Astēriā** (Ἀσ-έρις, Ἀστέρια), a small island between Ithaca and Cephalonia (*Od* iv 846, Strab pp 59, 456)

Astērion (Ἀσ-έριον), a town in Magnesia in Thessaly (*Il* v 735, Strab p 439)

Astērōpaeus (Ἀσ-ερω-αῖος), son of Pelegon, leader of the Paeonians, and an ally of the Trojans, was slain by Achilles (*Il* xxi 140-200)

Astigi, a town in Hispania Baetica on the river Singulis, a Roman colony with the surname *Augusta Firma* (Strab p 141)

Astraea (Ἀσ-ραία), daughter of Zeus and Themis, or according to others, of Astraeus and Eos. During the golden age, this star-bright maiden lived on earth and among men, whom she blessed, but when that age had passed away, Astraea, who tarried longest among men, withdrew, and was placed among the stars, where she was called Παρθένος or *Virgo*. Her sister Αἰδώς or *Pudicitia*, left the earth along with her (*ad superos Astraea recessit, hac [Pudicitia] comite*, Juv vi 19, cf *Or Met* i 149, Hyg *Ast* ii 25, Arat *Phaen* 96)

Astraeus (Ἀσ-ραῖος), a Titan, son of Cranes and Euribia, husband of Eos (Aurora), and father of the winds Zephyrus, Boreas, and Notus, Eosphoros (the morning star) and all the stars of heaven. Ovid (*Met* xix 545) calls the winds *Astraei* [adj] *fratres*, the 'Astraeian brothers' (Hes *Th* 376)

Astūra 1 (*La Sura*), a river in Latium, rises in the Alban mountains, and flows between Antium and Crecen into the Tyrrhenian sea. At its mouth it formed a small island with a town upon it, also called Astura (*Torre d' Astura*) here Cicero had an estate (Strab p 232, Cic. *Att* xii 19, 40 *Fam* vi. 19)—2 (*Esia*), a river in Hispania Tarraconensis, flowing into the Durus.

Astūres, a people in the NW of Spain, bounded on the E by the Cantabri and Vaccaei.

on the W by the Gallaeci, on the N by the Ocean, and on the S by the Vettones thus inhabiting the modern *Asturias* and the northern part of *Leon* and *Valladolid*. They contained 22 tribes and 240,000 freemen, and were divided into the Angustani and Transmontani, the former of whom dwelt S of the mountains as far as the Durus, and the latter N of the mountains down to the sea-coast. The country of the Astures was mountainous rich in minerals and celebrated for its horses the people themselves were rude and warlike. Their chief town was Asturica Augusta (*Astorga*) (Strab pp 153, 167, Plin iii 35)

Astūgēs (Ἀστυγής), son of Cyaxares last king of Media, reigned B.C. 594-559. Alarmed by a dream, he gave his daughter Mandane in marriage to Cambyses, a Persian of good family, by whose son Cyrus he was dethroned. [For details see *Cyrus*]

Astūanax (Ἀστυνάξ), son of Hector and Andromache. His proper name was Scamandrus, but he was called Astranax or 'lord of the city' by the Trojans on account of the services of his father (*Il* vi 400, Plat *Cratyl* 392 B). After the taking of Troy the Greeks hurled him down from the walls, that he might not restore the kingdom of Troy. This is prophesied in *Il* xxiv 704, and related as performed either by resolution of the Greeks or as a private act of Neopolemus in Eur *Tro* 720, Paus x 25, 4 (citing Lesches), Eur *And* 10, *Or Met* xii 415, Hvg *Fab* 109. Other traditions make him survive and found cities in the Troad (Strab p 607)

Astūdāmas (Ἀστυδάμας) 1 A tragic poet, son of Morsimus, the great nephew of Aeschylus [PHILOCLÉS], wrote 240 tragedies, and gained the prize 15 times. His first tragedy was acted B.C. 399—2. Son of the above, and a tragic poet of considerable eminence, since it is recorded that a statue to him was decreed on account of his play *Parthenopaeus* and that he won the prize in two consecutive years.

Astūdāmīa (Ἀστυδάμεια) 1 Daughter of Amyntor and mother of Tlepolemus by Hercules—2 Wife of ACISTUS

Astymedusa (Ἀστυμεδουσα), wife of Oedipus after the death of Jocasta

Astynōmē (Ἀστυνόμη), daughter of Chryses, better known under her patronymic *CHRYSEIS*

Astýōchē or **Astýōchīa** (Ἀστυόχη or Ἀστυόχεια) 1 Daughter of Actor, by whom Ares begot Ascalaphus and Ialmenus—2 Daughter of Phylax, king of Ephrya in Thesprotia, became by Hercules the mother of Tlepolemus.

Astýōchus (Ἀστυόχος) the Lacedaemonian admiral in B.C. 412, commanded on the coast of Asia Minor, where he was bribed by the Persians to remain inactive

Astýpālāa (Ἀστυ-άλαια Ἀστυ-αλαιεύς, Ἀστυ-αλαίης *Stampalia*), one of the Sporades in the S part of the Grecian archipelago (so called after the daughter of Phoenix), with a town of the same name, founded by the Megarians, which was under the Romans a *libera civitas* (*Astypalēia regna*, i.e. *Astypalaea*, *Or Met* vii 461) (Strab p 488, Plin iv 71). An inscription of B.C. 105 mentions it as a *civitas foederata* (*G I G* 2485) [See also *CLEOMEDES*]

Astýra (Ἀστυρά) a town of Mysia, NW of Adramyttium, on a marsh connected with the sea, with a grove sacred to Artemis surnamed Ἀστυρήνη or *νηή* (Strab p 613, Xen *Hell* iv 1, 41)

Asychus (Ἀσυχίς), an ancient king of Egypt

succeeded MICEIUS (Hdt ii 136) He must therefore be the king Shepses ka f, the last of the Fourth Dynasty, whose date is placed by Brugsch at 3600 B.C.

Atabŭlus, the name in Apulia of the parching SE wind, the Sirocco, which is at present called *il tino* in Apulia.

Atabyris or **Atabŷrĭum** (Ἀταβŷριοι), the highest mountain in Rhodes on the SW of that island, on which was a celebrated temple of Zeus Atabyrius, said to have been founded by Althacmenes, the grandson of Minos (Pind Ol vii 87, Strab p 675, Diod i 59).

Atāgis [ATHĒSIS]

Atalanta (Ἀταλάντη) 1 The *Arcadian Atalanta*, was the daughter of Iasus (Iasion or Iasus) and Clymene. Her father, who had wished for a son, was disappointed at her birth, and exposed her on the Partheman (virgin) hill, where she was suckled by a she bear, the symbol of Artemis. After she had grown up she lived in pure maidenhood, slew the centaurs who pursued her, and took part in the Calydonian hunt. Her father subsequently recognised her as his daughter, and when he desired her to marry, she required every suitor who wanted to win her, to contend with her first in the foot race. If he conquered her, he was to be rewarded with her hand, if not, he was to be put to death. This she did because she was the most swift footed of mortals, and because the Delphic oracle had cautioned her against marriage. She conquered many suitors, but was at length overcome by Milanion with the assistance of Aphrodite. The goddess had given him 3 golden apples, and during the race he dropped them one after the other: their beauty charmed Atalanta so much, that she could not abstain from gathering them, and Milanion thus gained the goal before her. She accordingly became his wife (ΠΑΡΤΗΓΟΡΑΙΣ). They were subsequently both metamorphosed into lions, because they had profaned by their embraces the sacred grove of Zeus (Callim Dian 216, Hec Fab 99, Prop i 1 10, Paus ii 24 2, Apollod iii 9 2).—2 The *Boeotian Atalanta*. The same stories are related of her as of the Arcadian Atalanta, except that her parentage and the localities are described differently. Thus she is said to have been a daughter of Schoenus, and to have been married to Hippomenes. Her foot-race is transferred to the Boeotian Onchestus, and the sanctuary, which the newly married couple profaned by their love, was a temple of Cybele, who metamorphosed them into lions, and yoked them to her chariot (Ov Met vii 318, x 565, Hec Fab 185). It is clear that these are not to be regarded as distinct personages. Indeed, Atalanta herself, in whatever locality her story is placed, seems to be an expression in mortal form of Artemis the virgin huntress, round whom the local legends have gathered, and, as is often the case, the representative of the goddess becomes—not in this instance her child, but her foster child, or the foster child of her symbolical animal [See ARTEMIS]. An attribute of Artemis, the goddess of springs, is seen in the story of her striking water from a rock (Paus i c).

Atalantō (Ἀταλάντη Ἀταλантаῖος) 1 A small island in the Euripus, on the coast of the Opuntian Locri, with a small town of the same name (Strab pp 61, 395, Thuc ii 32, iii 89).—2 A town of Macedonia on the Axios, in the neighbourhood of Gortynia and Idomeno (Thuc ii 100).

Atāranτες (Ἀτάραντες), a people in the E of Libya, described by Herodotus (iv 184).

Atarbēchis [APHRODITOROLIS]

Atarneus or **Atarneia** (Ἀταρνεὺς Διολή), a city on M. Cane, on the coast of Mysia, opposite to Lesbos, a colony of the Chians, the residence of the tyrant Hermias, with whom Aristotle resided some time, destroyed before the time of Phny (Hdt i 160, Strab p 670, Plin v 122).

Ataulphus, **Athaulphus**, **Adaulphus** (i.e. Athaulf, 'sworn helper,' the same name as that which appears in later history under the form of Adolf or Adolphus), brother of Alaric's wife. He assisted Alaric in his invasion of Italy, and on the death of that monarch in A.D. 410, he was elected king of the Visigoths. He then made a peace with the Romans, married Placidia, sister of Honorius, retired with his nation into the S of Gaul, and finally withdrew into Spain, where he was murdered at Barcelona (Jornand de Reb Get 32).

Atax (Ἀταξ), originally called Narbo, a river in Gallia Narbonensis, rises in the Pyrenees, and flows by Narbo Martius into the Lacus Rubresus or Rubrensis, which is connected with the sea (Plin iii 32). In Polyb iii 37, xxviii 10, the river itself is called Narbo. From this river the poet P. Terentius Varro obtained the surname *Atacenus* (Varron).

Atē (Ἄτη), daughter of Eris or Zeus, was an ancient Greek divinity, who led both gods and men into rash and inconsiderate actions. She personifies the insatiation which comes upon the guilty and lures them to ruin, thus making sin work its own punishment. She once even induced Zeus, at the birth of Heracles, to take an oath by which Hera was afterwards enabled to give to Eurystheus the power which had been destined for Heracles. When Zeus discovered his rashness, he hurled Atē from Olympus and banished her for ever from the abodes of the gods. In the myth of Il ix 502 Atē speeds on her work of evil for man, while behind come the mediating Prayers (Ἄραι) who heal the mischief for those who regard them, but entreat Zeus to bring greater evil on the stubborn. In Il xix 85 Agamemnon says that the cause of his guilt is the insatiation which the fates brought on him, and that this Atē is a 'goddess born of Zeus who goes softly over men's heads,' i.e. takes men unawares, and leads them to ruin. In the tragic writers Atē appears in a different light: she avenges evil deeds and inflicts just punishments upon the offenders and their posterity, so that her character is almost the same as that of Nemesis and Erinnyes, but still she has grown out of the idea that sin brings its punishment. She appears most prominent in the dramas of Aeschylus, and least in those of Euripides, with whom the idea of Dike (justice) is more fully developed.

Atōius, surnamed *Prætextatus*, and *Philologus*, a celebrated grammarian at Rome, about B.C. 40, and a friend of Sallust, for whom he drew up an Epitome (*Breviarium*) of Roman history. After the death of Sallust Atēius lived on intimate terms with Asinius Pollio, whom he assisted in his literary pursuits (Sueton Gramm 10).

Atēius Capito [CAPITO]

Atella (Atellĭnus, *Atersa*), a town in Campania between Capua and Neapolis, originally inhabited by the Oscans, afterwards a Roman municipium and a colony. It revolted to Hannibal (B.C. 216) after the battle of Cannae, and

the Romans in consequence transplanted its inhabitants to Calabria, and peopled the town with new citizens from Nuceria. Atella owes its celebrity to the *Atellanae Fabulae* or Oscan farces, which took their name from this town (*Dict of Antig* s.v. *Satura*).

Aternum (*Pescara*), a town in central Italy on the Adriatic, at the mouth of the river Aternus (*Pescara*), was the common harbour of the Vestini, Marrucini, and Peligni (Strab p 241).

Aternus [ATERNUM]

Atestē (*Atestinus Estē*), a Roman colony in the country of the Veneti in Upper Italy (Mart x 98).

Athācus, a town in Lyncestis in Macedonia.

Athamānia (*Ἀθαμανία* *Ἀθαμάν*, -*ānos*), a mountainous country in the S of Epirus, on the W side of Pindus, of which Argitheia was the chief town. The Athamānes were a Thessalian people, who had been driven out of Thessaly by the Lapithae. They were governed by independent princes, the last of whom was AMYNANDER (Strab pp 434, 449).

Athamas (*Ἀθάμας*), son of Aeolus and Enarete, and king of Orchomenus in Boeotia. At the command of Hera, Athamas married Nephele, by whom he became the father of PHRIXUS and Helle. But he was secretly in love with the mortal Ino, the daughter of Cadmus, by whom he begot Learchus and Melicertes, and Nephele, on discovering that Ino had a greater hold on his affections than herself, disappeared in anger. Having thus incurred the anger both of Hera and of Nephele, Athamas was seized with madness, and in this state killed his own son, Learchus. Ino threw herself with Melicertes into the sea, and both were changed into marine deities, Ino becoming Leucothea, and Melicertes Palaemon. Athamas, as the murderer of his son, was obliged to flee from Boeotia, and settled in Thessaly—Hence we have *Athamantides*, son of Athamas, *i.e.* Palaemon, and *Athamantis*, daughter of Athamas, *i.e.* Helle [See PHRIXUS, INO, MELICERTES].

Athanagia (*Agramunt*?), the chief town of the Iltergetes in Hispania Tarraconensis.

Athanaricus, king of the Visi Goths during their stay in Dacia. In A.D. 367–369 he carried on war with the emperor Valens, with whom he finally concluded a peace. In 374 Athanaricus was defeated by the Huns, and, after defending himself for some time in a stronghold in the mountains of Dacia, was compelled to fly in 380, and take refuge in the Roman territory. He died in 381 (Amm Mar xxvii 5, xxx 3, Sozom vi 37).

Athanasius, archbishop of Alexandria A.D. 326 (See *Dict of Christian Biogr*).

Athēne (*Ἀθηναίη* or *Ἀθηνᾶ*, whence *Ἀθηνᾶ* contracted in Attic into *Ἀθηνᾶ*, in Trag *Ἀθᾶνα*, in older Ionic *Ἀθήνη*), one of the great deities of the Greek race, personifying to them the guiding influence of life, in wise counsel, in industry, and in strategy of war. The story of her birth, as given in Hesiod and in *Hymn ad Apoll*, tells that Metis (= wise counsel) was the wife of Zeus, and being pregnant with Athene was, in the form of a fly which he had persuaded her to assume, swallowed by him, because he found that her child would be his superior in might (Hes *Th* 886). Athene was then born from the head of Zeus springing forth, as Pindar tells, fully armed with a great shout (*Ol* vii 35). This has all the appearance of a very old tradition from primitive ancestors.

Homer, perhaps because he constantly records the more grotesque myths which Hesiod

retains, does not mention it, though his knowledge of it may perhaps be traced in *Il* v 875, and in the epithets *οβριμοπάτρη* and *τριτογενεια*. The story fixed on later Tritonis in Libya as the scene of her birth (cf. Apollod i 3, 6) and from Hdt iv 180 it may be surmised that some local sea or water deity, daughter of Poseidon, had become identified with Athene. Out of her other name Pallas (often a surname *Παλλὰς Ἀθηνῆ*), which some derive from her *brandishing* the spear, others interpret as = 'maiden,' probably arose a later story that she was the daughter of the giant Pallas (Tzet ad *Lyc* 355, Cic *N D* iii 23, 59). In Homer she appears as the champion of the Greeks, and in the *Odyssey* especially of the wise Odysseus (cf. *Il* v 244). She is already not only the goddess of wisdom (*πολύβουλος*), but also the goddess of war, yet always of war tempered by prudence (*Il* i 206), already the goddess of womanly industries (*Il* v 735, ix 390), and of other arts (*Od* vi 233), whence came the later surname *Ἐργάνη* (Paus i 24), and already the protectress of Greek states (*ἐρυσίππολις*, *Il* vi 305) whence she was afterwards *Ἀθ παλίας* or *πολιούχος*. From this character as helper of industries she is regarded in later literature as the goddess of agriculture also, and so as the giver of the olive to Athens. The story ran that, in the reign of Cecrops, Poseidon and Athene contended for the control of Athens: the gods decreed that whichever produced the gift most useful to mortals should possess the city. Poseidon struck the ground with his trident, and a horse appeared. Athene made the olive spring up, and was adjudged the giver of the best gift and the protectress of Athens (Hdt vii 55, Apollod iii 14). A contest between two deities generally means that the new religion brought in by immigrants prevailed over some older cult. It is probable in this case that the worship of Poseidon had been established by the Pelasgic inhabitants of Attica, to whom the Lapithae belonged, and that the Ionian immigrants made that of Athene take the chief place. Thenceforth she was entreated and thanked for the fruits of the land and other aid. Her connexion with the harvest appears in the story of ERECHTHEUS, and in the festivals of the *Panathenaea*, the *Plynteria*, the *Procharisteria*, the *Oschophoria*, the *Arrhephoria*, and the *Scenophoria* [*Dict Ant* s.v.]. As divine patroness of all arts, and not merely of weaving, she was at Athens the especial deity of the potters: thus brought about a union of her worship with that of Hephaestus (as well as Prometheus) in the torch race [*Dict Ant* s.v. *Lampadedromia*], which accounts for the connexion of these two deities in myths. The Peplos in the Panathenaea shows her as the weavers' goddess [For the special myths of her in connexion with weaving, see ARACHNE]. As goddess of war we find her in post-Homeric story celebrated in the battle of the giants and the Gorgon (Eur *Hec* 466, *Ion*, 987, Verg *Aen* iii 578, Paus viii 47), whence her epithets *γοργοφόνος*, *γίγαντολέτειρα*. But she was also the goddess of military arts in general and so of martial music (Pind *Pyth* xii 6, cf. *Ἀθηνῆ* *Σάλπιγξ*, Paus ii 21, 3), and of war ships [*ἄρκο*] both music and ship were represented in the Panathenaea (both attributes however, might be derived from her care for art and for commerce). It is more doubtful whether we should regard, as some do, her epithets *ἵππια*, *χαλκίτης* (cf. BELETERION), *δαμάσιππος*, as goddess of horses and chariots

with the idea of *war horses* and *war chariots*, or with an older religion in which the horse was a sacred animal to her as it was to Poseidon (Paus 1 30, 4, n 4, Pind *Ol* vii 79, Soph *O C* 1071). She was the inventress also, by some accounts, of the Pyrrhic dance (Plat *Legg* 796 n), and, as giver of victory in war, was worshipped in Ἀθηνῶν Νίκη (Paus 1 42, 4). She was in fact Νίκη ἄ-τερος, the wingless Victory, to distinguish her from the conventional symbol of winged Victory. As protectress of cities she was called -ολιούχος not only at Athens but in other states (Paus 1 42 in 17) at Athens in this character she presided over the piratries or elais and sacrifice was offered to her at the *Apaturia*. In many local legends of the Peloponnesus, connected apparently with the Dorian conquest, she appears as the friend and ally of Heracles (Paus 1 17, 11, vi 19, 12). The animals sacred to her were the owl, the serpent, and the cock for the last Pausanias (vi 26, 2) gives the rather doubtful reason that the cock

is in truth very slight ground for the supposition that Athene was originally conceived as a goddess of the thunderstorm. Arguments for this origin from the thunderstorm, which are far from satisfactory, are found in the aegis, and even in Pindar's description of her birth. Others see in the Athene myth the clouds, and argue that her attribute of weaving was imagined from the fleecy clouds of heaven others again upon the doubtful foundation of etymology base the conclusion that she was the goddess of dawn or of light. It is better not to regard Athene as a nature goddess at all, but simply as the divinity of wisdom, of arts and of industry, the ideal for the Greek race of the policy and skill which brought prosperity to the state and



Statuette of Athene Parthenos

far from resembling the nature deities, is always the inviolate maiden goddess. Besides the Athenian festivals mentioned above, the Argive ceremony deserves special notice, in which the archaic image of Athene was washed in the river Inachus, as a symbolical cleansing of the



Athene (Aegina Marbles)

was a pugnacious bird, the serpent was probably consecrated to her as representative of an old local religion connected with Erichthonius. As regards the owl, the most reasonable explanation is that at one time she was worshipped as the owl itself in the primitive days of animal worship, and that when Greek art and civilisation rejected monstrous forms of deities and chose the idealised human form, then the owl became merely her sacred bird or her symbol on coins. (Even Homer seems to preserve a trace of this primitive religion when he makes Athene assume the form of a bird *Il* vi 59, *Od* iii 372, v 353). It is impossible to accept the idea that Homer when he called Athene γλαυκῶπις pictured her to himself as an owl-faced deity, but there is much probability that at one period she had that form. It is even possible that though Homer (cf Paus 1 11, 6) attached the sense of 'keen eyed' to the word, he may be using an epithet which once meant owl-faced. This is more reasonable than to accept Roscher's view that the name was actually derived from the flashing of lightning, for there



Athene (From a Statue in the Hope Collection)

blood-stained goddess after her battle with the giants (Callim *Lavacr Pall*). She was worshipped also at Epidaurus in the temple of Asclepius as Athene Hygieia, in which character she had an altar at Athens. It is remarkable that the serpent and the cock were

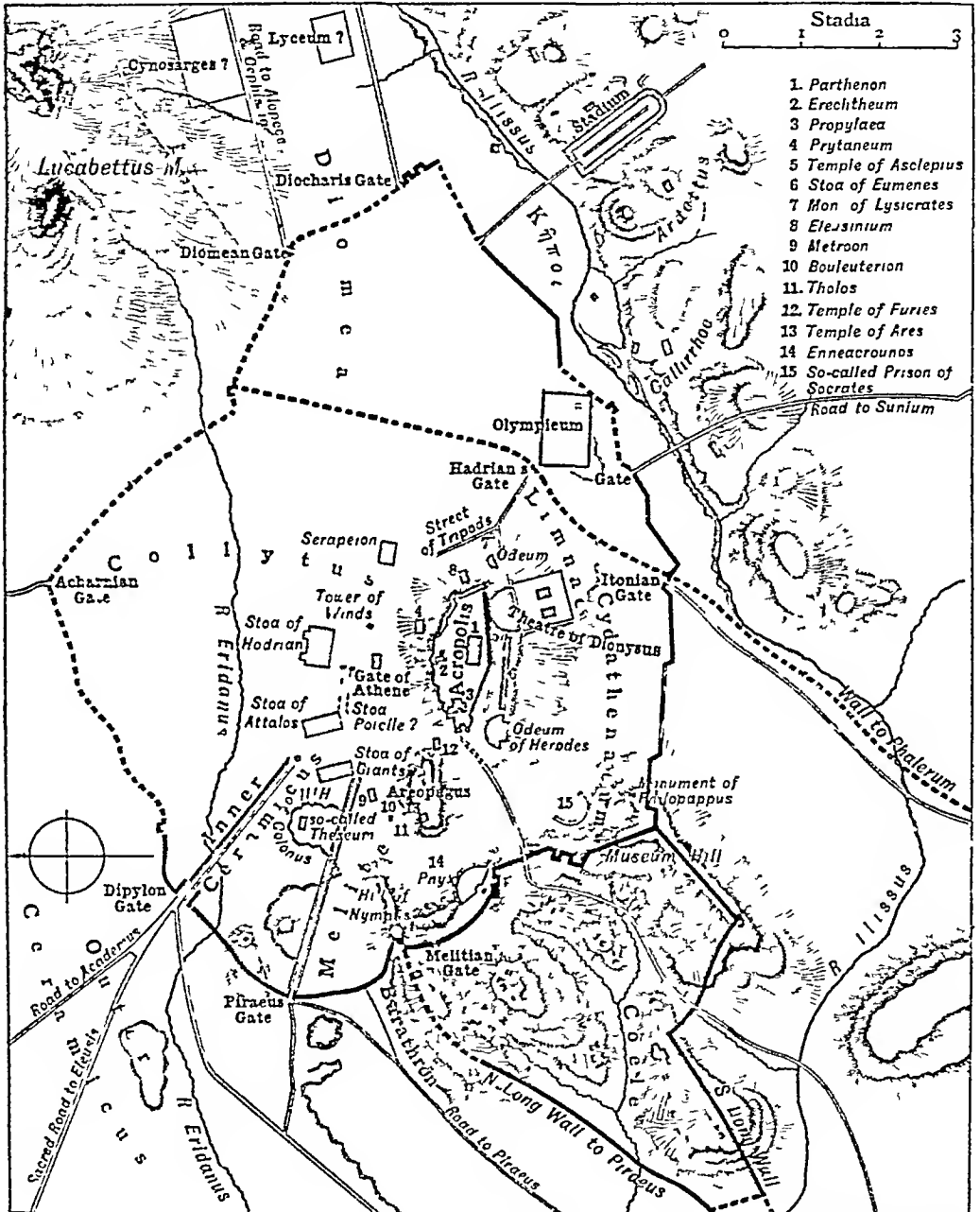
sacred to Asclepius as well as to Athene, but there is not sufficient clue to the origin of the consecration of these animals to warrant a conclusion that they belonged to her healing character especially. The temple of Athene Itonia, near Coronea, was famous for the meeting of the Boeotian congress. In archaic art Athene was represented (1) as a throned and unarmed deity, which may have been the form in the *ἱερόν* of Athene Polias, (2) as a goddess armed with helmet, shield, and spear, which was the form of the Palladium. The armed type was adopted and idealised by Phidias in his famous statues, the colossal Athene Promachos on the Acropolis [ACROPOLIS] and that of Athene Parthenos, which we know from copies as wearing a high ornamented helmet, the aegis (a goat skin plated with scales, and having the Gorgon's head in the centre) on her breast, carrying the figure of victory in her right hand and resting her left on a shield. Often her helmet is the 'Corinthian' visored helmet, plain, with openings for eyes and mouth; this helmet she wears on many coins, and in other representations, thrown back on the head. The Attic helmet which she wears on Athenian coins has a high *φάλος* [see coin on p. 144], but not so high as that of Athene Parthenos, a neck piece fitting close to the neck, and a narrow guard for the face which can be moved up or down. Her face has a dignified type of beauty with some what compressed lips, a broad clear brow, and thoughtful eyes. The characteristic objects often added are the owl, the serpent, and the olive branch.

Athēnae (*Ἀθῆναι*, also *Ἀθῆνη* in Homer *Ἀθηναίος*, *Athēnensis* *Athens*), the capital of Attica, is situated about three miles from the sea coast, in the central plain of Attica, which is enclosed by mountains on every side except the south, where it is open to the sea. This plain is bounded and sheltered on the NW by Mt Parnes, on the NE by Mt Pentelicus, on the SE by Mt Hymettus, and on the W by Mt Aegaleos. In the southern part of the plain there rise several eminences. Of these the most prominent is a lofty insulated mountain, with a conical peaked summit, now called the *Hill of St George*, which used to be identified by topographers with the ancient Anchesmus, but which is now admitted to be the more celebrated Lycabettus. This mountain, which was not included within the ancient walls, lies to the north east of Athens, and forms the most striking feature in the environs of the city. It is to Athens, as a modern writer has aptly remarked, what Vesuvius is to Naples or Arthur's Seat to Edinburgh. The visitor to Athens is probably surprised when he sees Lycabettus that so little is said of it in Attic writers—in Plato, for instance, that it should only once be mentioned (*Crit* p. 112), and then without much distinction. Strabo however, does mention it as being the characteristic height of Athens, as Taygetus was of Sparta, or Atabyris of Rhodes (p. 454). South west of Lycabettus there are four hills of moderate height, all of which formed part of the city. Of these the nearest to Lycabettus, and at the distance of a mile from the latter, was the Acropolis, or citadel of Athens, a square craggy rock rising abruptly about 150 feet, with a flat summit of about 1000 feet long from east to west, by 500 feet broad from north to south. Immediately west of the Acropolis, is a second hill of irregular form, the Areopagus. To the south west there rises a third hill,

the Pnyx, on which the assemblies of the citizens were held, and to the south of the latter is a fourth hill, known as the Mnsceum. On the eastern and western sides of the city there run two small streams, both of which are nearly exhausted by the heats of summer and by the channels for artificial irrigation before they reach the sea. The stream on the east, called the Ilissus, was joined by the Eridanus close to the Lyceum outside the walls, and then flowed in a south westerly direction through the southern quarter of the city. The stream on the west, named the Cephissus, runs due south at a distance of about a mile and a half from the walls. South of the city lay the Saronic gulf and the harbours of Athens. As in the case of most early towns in Greece, and indeed elsewhere, the first settlement was made on the most defensible eminence of the plain, and this was the Acropolis, which was at once a more convenient height and a more convenient shape than the peaked Lycabettus [See ACROPOLIS]. This was the nucleus round which later Athens grouped itself when it had grown to be the head of a united Attica [See under ATTICA, CECROPS, THESEUS]. The city was burnt by Xerxes in B.C. 480, but was soon rebuilt under the administration of Themistocles, and was adorned with public buildings by Cimon and especially by Pericles, in whose time (B.C. 460–429) it reached its greatest splendour. Its beauty was chiefly owing to its public buildings, for the private houses were mostly insignificant, and its streets badly laid out. Towards the end of the Peloponnesian war, it contained 10,000 houses (Xen. *Mem.* iii. 6, 14), which at the rate of 12 inhabitants to a house would give a population of 120,000, though some writers make the inhabitants as many as 180,000. Under the Romans Athens continued to be a great and flourishing city, and retained many privileges and immunities when S. Greece was formed into the Roman province of Achaia. It suffered greatly on its capture by Sulla B.C. 86, and was deprived of many of its privileges. It was at that time, and also during the early centuries of the Christian aera, one of the chief seats of learning, and the Romans were accustomed to send their sons to Athens, as to a University, for the completion of their education. Hadrian, who was very partial to Athens and frequently resided in the city (A.D. 122, 128), adorned it with many new buildings, and his example was followed by Herodes Atticus, who spent large sums of money upon beautifying the city in the reign of M. Aurelius.—Athens consisted of three distinct parts united with one line of fortifications. I. The ACROPOLIS (*Ἀκρόπολις*) or POLIS (*Πόλις*), also called the Upper City (*ἡ ἄνω πόλις*), which is described in a separate article [ACROPOLIS]. II. The ASTY (*τὸ Ἄστυ*), also called the Lower City (*ἡ κάτω πόλις*) to distinguish it from the Acropolis, surrounded with walls by Themistocles. III. The three harbour towns of Piræus, Munychia, and Phalærum, also surrounded with walls by Themistocles, and connected with the city by means of the *long walls* (*τὰ μακρὰ τεῖχη*), built under the administration of Pericles. The long walls consisted of the wall to Phalærum on the E, 35 stadia long (about 4 miles), and of the wall to Piræus on the W, 40 stadia long (about 4½ miles), between these two, at a short distance from the latter and parallel to it, another wall was erected, thus making two walls leading to the Piræus (sometimes called *τὰ σάλας*), with

a narrow passage between them. There were therefore three long walls in all, but the name of *Long Walls* seems to have been confined to the two leading to the Piræus, while the one leading to Phalerum was distinguished by the name of the *Phalerian Wall* (τὸ Φαληρικὸν τεῖχος). The entire circuit of the walls was 17½ stadia (nearly 22 miles), of which 43 stadia (nearly 5½ miles) belonged to the city, 75 stadia

passed over the hill of the Museum including in after times the monument of Philopappus; they then continued a little to the north of the Ilissus, including the Olympieum, on the E they did not extend as far as the Lyceum.—**Gates** On the W side were—(1) *Dipylum* (Διφύλον, more anciently *Οριασίαι* or *Κεραμικαί*), the most frequented gate of the city, leading from the inner Ceramæus to the outer Cera-



Map of Ancient Athens.

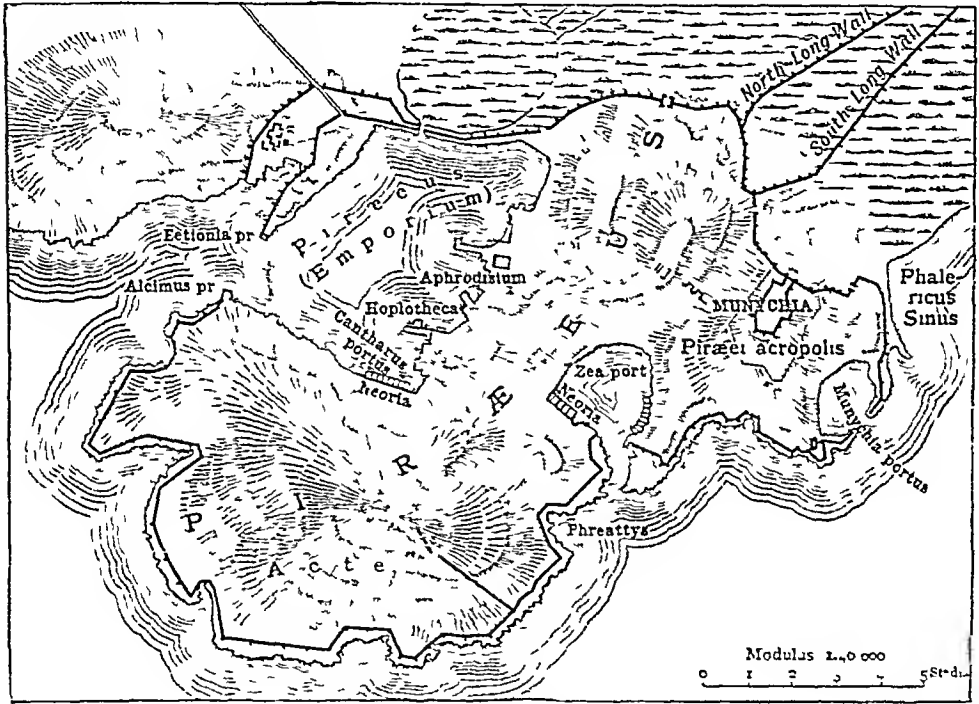
Walker & Doull sc.

(9½ miles) to the long walls, and 56½ (7 miles) to Piræus, Munychia, and Phalerum—**Topography of the Lower City—Walls** The line of the walls surrounding the whole city, which were built by Themistocles (Thuc. i. 90) can be traced with certainty (see map above), and a portion of them is especially noticeable near the Dipylon Gate. On the W they passed over the hill of the Nymphs and included the Pnyx, on the S they

passed over the hill of the Museum including in after times the monument of Philopappus; they then continued a little to the north of the Ilissus, including the Olympieum, on the E they did not extend as far as the Lyceum.—**Gates** On the W side were—(1) *Dipylum* (Διφύλον, more anciently *Οριασίαι* or *Κεραμικαί*), the most frequented gate of the city, leading from the inner Ceramæus to the outer Cera-

nation 'Dipylon vase' to this class [*Diet Ant s r Gas*] This was the gate through which the procession to Eleusis passed hence it is called by Plutarch *ἱερὰ πύλαι* [It was long supposed that this *Sacred Gate* was a separate opening but the opening so explained has been shown to be a watercourse through which the Eridanus flowed] The name Thriasian was given because it led to the Eleusinian deme Thria It is probable that the name *Ἡρία πύλαι*, the *Gate of the Dead*, belonged to this gate also because it led to the Ceramici (2) *The Piræean Gate* (*ἡ Πειραιή* - Plut Sull 14), between the Dipylon and the Nymphs' Hill (3) *The Melitian Gate* (*αἱ Μελιτιδες* -), so called because it led between the Long Walls to the demus Melite, within the city On the S side, going from W to E - (4) *The Itoman Gate* (*αἱ Ἰτωναί π*), near the Dissus, where the road to Phalerum began On the E side, going from S to N - (5) *The*

outer Ceramici, the S part of the inner Ceramici contained the *Agora* (*αγορά*), or 'market-place' The political Agora occupied the space immediately surrounding the Areopagus and between the Areopagus, Pnyx and Acropolis, and there also was the market-place of commerce, but as business increased, the market for buying and selling was pushed further out into the Ceramici N and NE to the neighbourhood of the Stoa of Attalos and the *Colonus Agoraios* (the hill on which the temple falsely called Theseum stands, and in Roman times further East to the Stoa of Hadrian and gate of Athene Archegetis This gate of Athene Archegetis was built from donations of Julius Caesar and Augustus, as an inscription on it records It seems to mark the SE entrance to the Agora of the Roman period whether, as some have conjectured, it was designed to mark some special point in state processions, cannot be determined The re-



Plan of the Harbours of Athens

Walker & Boswell sc

Gate of Diochares (*α. Διοχάρους π*), leading to the Lyceum - 6 *The Diomeian Gate* (*ἡ Διομήης πύλη*, Alephr in 51, 4), leading to Cynosarges and the demus Diomea on the NE side - (7) *The Acharnian Gate* (*αἱ Ἀχαρνικά π*), leading to the demus Acharnae on the North - 8 *The Knights Gate* (*αἱ Ἰππῶδες πύλαι*, Alephr in 51, 4) whose position is not known Some take it to be an exit near the Olympieum leading to Suvium. There were other unnamed gates e.g. one leading to the Stadium probably existed It must be observed that near these gates (great double gates, and therefore usually, though not invariably, spoken of in the plural) there was a postern door (*πύλαις*), for foot-passengers e.g. near the Acharnian Gate (Plat *Lys* p 203 A) - Chief Districts The inner Ceramici (*Κεραμεικός*), or 'Potters' Quarter,' in the W of the city, extending N as far as the gate by which it was separated from the

mains now extant, standing in the modern 'Poikile Street,' consist of four Doric columns with an architrave and a plain pediment The demus *Melite* lay south of the inner Ceramici, and W of the Agora reaching nearly as far as the Museum hill on the south and on the north to the Piræean gate and *Colonus Agoraios* (Dem c Con p 1258, § 7, Plat *Parm* 126) The position of the demus *Scambonidae* is disputed by recent writers Some place it outside the city, others make it a city deme to the south west of the Acropolis The latter view is on the whole the best The demus *Collytus* and *Cydathenaeum* cannot be placed with certainty probably the former lay in the northern part of the city, the latter south of the Acropolis *Coela*, a district south of Collytus and the Museum, along the Dissus, in which were the graves of Cimon and Thucydides *Limnae*, a district E. of Melite and Collytus, between the Acropolis

and the Ilissus. *Diomeia*, a district in the E of the city, near the gate of the same name and the Cynosarges. *Agræ* a district S of Diomeia — **Hills** The *Areiopagus* (Ἀρειοῦ -άγος or Ἀρειος -άγος) the 'Hill of Ares' W of the Acropolis (traditionally the hill from which the Amazons attacked the Acropolis. Aesch. *Eum.* (50), which gave its name to the celebrated council that held its sittings there (*Dict. of Ant.* s. v.), was accessible on the S side by a flight of steps cut out of the rock. On its N slope stood a temple of Ares; the chasm on the NE side near the top is supposed to be the shrine of the Σεμνα (Eumenides) and lower down was the tomb of Oedipus. Traces of primitive houses, of an early date, like those on the Acropolis have been found on this hill. The *Hill of the Nymphs*, NW of the Areiopagus, so called because an inscription notices it as sacred to the Nymphs; another has been found on it telling that part of the hill was a precinct of Zeus. The *Pnyx* (Πνύξ), a semicircular hill, SW of the Areiopagus, where the assemblies of the people were held in earlier times for afterwards the people usually met in the Theatre of Dionysus (*Dict. Ant.* s. v. *Ecclesia*). The platform for speakers or bema, which was the basis or steps of an altar to Zeus is still visible with three rows of seats cut in the rock behind

still standing, belong to the completed temple of Hadrian (130 A.D.). The well preserved Doric temple on the rising ground of Colonus Agoraios, which used to be known as 'the temple of Theseus' (*Thesæum*), is probably the temple of Hephestus (Paus. i. 14, 6). The real temple of Theseus (of which no traces are discovered) stood near the temple of the Dioscuri, which was under the N side of the Acropolis near the temenos of Agræulos. The *Temple of Ares* stood on the NW slope of the Areiopagus. The *Metroon* (Μητροῶν), or temple of the mother of the gods (in which the state archives were kept) in the Agora on the NW of the Areiopagus, near the Boulæterion and Tholos. The temple of Demeter and Kore and that of Triptolemus in the same precinct (Eleusinion) just S of the Areiopagus, of Artemis Eucleia SE of the Pnyx, of Aphrodite Pandemos under the SW of the Acropolis, of Apollo Patroos a little N of the Metroon, of Dionysus just S of the Theatre, and of Asclepius, whose site has been excavated (discovering among other remains the ancient wall), under the Acropolis to the W of the Theatre. The temple of Serapis, built after Ptolemy Philadelphus introduced that worship into Greece, seems to have stood NE of the Acropolis and NW of the Olympæum. (2) The



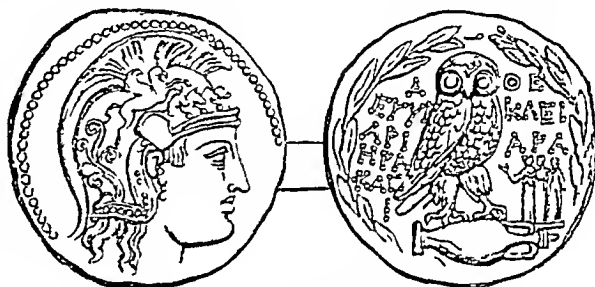
The Bema of the Pnyx at Athens

it. The Prytanes seated on these faced the people, who stood in a semicircular space (not originally a downward slope) between the bema and the Agora. The *Museum* (or hill sacred to the Muses), S of the Pnyx and the Areiopagus, on which was the monument of PHILOPAPPUS, and where the Macedonians built a fortress — **Streets** Of these we have little information. We read of the *Piræcan Street*, which led from the Piræcan gate to the Agora, of the *Street of the Hermae*, which was probably an avenue at the N side of the Agora formed by two lines of Hermae running towards the Dipylon from the ends of the Stoa Poecile and the Stoa Basileios respectively, of the *Street of the Tripods*, on the E of the Acropolis. This street ran in a curve from the Prytaneum to the eastern entrance of the Theatre; it was bordered on each side by shrines surmounted by the gilt or bronze tripods dedicated by the tribe successful in the chorægia. Of these the monument of Lysicrates remains, and the base of another has been discovered — **Public Buildings** (1) *Temples* Of these the most important was the *Olympæum* (Ὀλυμπεῖον), or Temple of the Olympian Zeus, SE of the Acropolis, near the Ilissus and the fountain Callirrhoe. This temple was begun by Peisistratus and left unfinished by his sons; was carried on further by Antiochus Epiphanes, who employed the architect Cosutius, working in the Corinthian style; of this work traces have been found sufficient to recover the plan of the half finished temple of Antiochus. The magnificent remains, 15 Corinthian columns

Senate House (Βουλευτήριον), next to the Metroon NW of the Areiopagus, and on the other side of this nearer the Areiopagus (3) the Tholos (θόλος), a round building with umbrella-shaped roof in which the Prytanes and certain other officials (αἰεσι-οί) dined in the period after Peisistratus, when the business quarter was shifted to the N of the Areiopagus [see *Dict. Ant.* s. v. *Prytaneum*]. (4) The Prytaneum, in which were the state hearth and sacred fire, and where foreign princes and envoys and specially honoured citizens, and in old times the Prytanes, dined at the state expense [see *Dict. Ant.* s. v.]. The Prytaneum formerly stood to the SW of the Acropolis, in what was probably the old Agora. Later, probably after the Roman conquest, the new Prytaneum was built on the NW side of the Acropolis. In it were preserved Solon's tables of law. (5) *Stoæ or Halls*, supported by pillars, and used as places of resort in the heat of the day, of which there were several in Athens (*Dict. of Ant. art. Porticus*). In the Agora there were three: the *Stoa Basileios* (στοὰ βασιλείος), the court of the King Archon, on the W side of the Agora under the E slope of the Colonus Agoraios, the *Stoa Poecile* (στοὰ ποικίλη), on the N side of the Agora, so called because it was adorned with fresco painting of the battle of Marathon by Polygnotus, and the *Stoa Eleutherius* (στοὰ ἐλευθέριος), or Hall of Zeus Eleutherius on the S side of the Stoa Basileios. The Stoa of Attalus, which has been wrongly called 'the Gymnasium of Ptolemy,' can be identified by an inscription

of the epistyle It was built by Attalos II, and stood, where its remains may now be seen, in the N part of the Agora near the Stoa Poecile, the Stoa of the Giants, apparently so called from the statues which adorned it, of which there are some remains of different dates, stood about 90 yards to the West of the Stoa of Attalus, the Stoa of Eumenes under the S rocks of the Acropolis running from the Theatre to the Odeum of Herodes The so called 'Stoa of Hadrian' was not strictly a Stoa, but formed part of the north front of the Gymnasium of Hadrian The extant remains consist of a wall faced with a row of seven Corinthian columns This formed the eastern portion of the north front In the centre was originally a portico giving access to the interior, and to the west of that a wall faced with columns corresponding to what is now called Hadrian's Stoa The excavations, carried as far as the modern 'Aeolus' Street, show that the gymnasium was of great size Pansanias (i 18, 9) says that it had 100 columns of African marble (6) *Theatres* The Theatre of Dionysus, on the SE slope of the Acropolis, was the great theatre of the state (*Dict of Ant s v Theatrum*), besides this there were three *Odeia* (*φθεῖα*), for contests in vocal and instrumental music (*Dict of Ant s v*), an ancient one near the fountain Enneacrounos [see below], a second built by Pericles, close to the Theatre of Dionysus, on the SE slope of the Acropolis, and a third built by Herodes Atticus, in honour of his wife Regilla, on the SW slope of the Acropolis, of which there are still considerable remains (7) *Stadium* (*τὸ Στάδιον*), S of the Ilissus, in the district Agrae Its site has been fixed by the excavations of 1870 It is said to date from the time of the orator Lycurgus, and to have been greatly improved and adorned with marble by Herodes It is supposed to have had room for 40,000 spectators Between the actual Stadium and the river remains of a portico are traced (8) *Monuments* The Monument of Andronicus Cyrrhestes, called the *Tower of the Winds*, an octagonal building N of the Acropolis, still extant, was a horologium (*Dict of Ant art Horologium*) In the interior of this octagonal tower was a water clock, which is said to have been served with water from the Clepsydra well on the Acropolis Part of a covered aqueduct is traceable The *Choragic Monument of Lysicrates*, frequently but erroneously called the *Lantern of Demosthenes*, still extant, in the Street of the Tripods (see above) The Monument of Nicias (Choragus of boys in B C 320), of which the foundations are thought to be identified close to the Odeum of Herodes Fragments of the façade were discovered built into the 'Beule' Gate It is probable that this Choragic monument was pulled down to make room for the road when this odeum was built The Monument of *Thrasyllus*, victor with a chorus of men in the same year (320), stood against a cave in the rock above the Theatre of Dionysus It seems to have been nearly perfect up to the Turkish siege in 1826 there are still remains of pilasters and three inscriptions The statues of the *Eponymoi* (the heroes who gave their names to Attic tribes) stood in the Agora probably just to the E of the Areiopagus and S of the Tholos those of Harmodius and Aristogiton a little nearer to the Hill of the

Nymphs—*Fountains* The wells of Asclepius, of the Eumenides on the Areiopagus and the Clepsydra on the Acropolis have been noticed above Of still greater topographical and literary importance are the springs Callirhoe and Enneacrounos about which there has been some confusion The true account seems to be that *Enneacrounos* ('Nine Conduits') was between the Areiopagus and the Pnyx, near the SW corner of the former, being the water supply of the ancient Agora the traces of the conduit made by Peisistratus are found here It once bore the common name for springs, Callirhoe, and this has caused a confusion with the Athenian *Callirrhoe* oftenest mentioned (Thuc ii 15, Hdt vi 137, Plat *Phaedr* 229), which was near the banks of the Ilissus, between that stream and the Olympieum, the vaults of which temple are connected by a subterranean passage with the spring This Callirhoe still bears the same name In Plato's day there was already a confusion between the two springs in connexion with the legend of Oreithyia—*Suburbs* The *Outer Ceramicus* (*ὁ ἐξω καλούμενος*), NW of the city, was the finest suburb of Athens, originally the 'Potters' Quarter' had been one single district, but the wall of Themistocles cut off the Inner from the Outer Ceramicus at the



Coin of Athens

Obv. head of Athene rev. owl and amphora—legend ΕΥΡΥΚΛΕΙΣ-ΑΡΙΑΡΧΗΝ ΕΥΡΥΚΛΕΙΣ was one of the *πρωταγῶναι* in 217 B C The three figures probably represent the seal of one of the magistrates named above

Dipylon Gate, through this suburb passed the sacred road to Eleusis, and at the gate another road branched to the *ACADEMIA* which stood at the further end of the district, six stadia from the city The Outer Ceramicus was used as a burial-place, and here those who had fallen in war had a public funeral and a monument (cf Thuc ii 34, Aristoph *Av* 394, Dem *de Cor* § 297) A vast number of sculptured grave stones and inscriptions have been found here Of these monuments the finest were just outside the Dipylon Gate, where they had been preserved by the debris of ruin and rubbish caused by Sulla's destruction of the neighbouring wall, under which they lay buried till 1863 *Cynosarges* (*τὸ Κυνόσαργες*), E of the city, outside the gate Diomea, a gymnasium sacred to Heracles, where Antisthenes, the founder of the Cynic school, taught *Lycæum* (*τὸ Λύκειον*), SE of the Cynosarges, a gymnasium sacred to Apollo Lycæus, where Aristotle and the Peripatetics taught Others place the Lycæum a little to the North of the Cynosarges No certain means of identification have yet been discovered The *Gardens* (*κήποι*) and temple of Aphrodite were close to the right bank of the Ilissus (on the opposite side to the Stadium), between the city wall and the river Here was the famous statue of Aphrodite by Alcamenes

Athēnæ (Ἀθήναι) *Athenæ* a seaport town of Pontus, named from its temple of Athens.

Athēnæum 1 In Arcadia, near Megalopolis (Paus viii 14, Plut *Chon* 4)—2 In Epirus, in the district of Athamania (Liv xxviii 1)

Athēnæus (Ἀθηναιῶς) 1 A learned Greek grammarian of Nancratis in Egypt lived about a.d. 280, first at Alexandria and afterwards at Rome. His extant work is entitled the *Deipnosophistæ* (Δειπνοσοφισταί), i.e. the *Banquet of the Learned*, in 15 books of which the first 2 books, and parts of the 3rd 11th and 15th, exist only in an Epitome. The work may be considered one of the earliest collections of what are called the being an immense mass of anecdotes, extracts from the writings of poets, historians, dramatists, philosophers, orators, and physicians, of facts in natural history, criticisms and discussions on almost every conceivable subject, especially on Gastronomy. Allusions represent him as describing to his friend Timocrates a full account of the conversation at a banquet at Rome at which Galen, the physician and Urban, the jurist, were among the guests—*Laetius* By Casaubon Geneva 1597, by Schweighæuser Argentorati, 1801–1807, by W. Dindorf, Lips. 1827 by Mauch Lips. 1867—2 A contemporary of Archimedes wrote a work on military engines (περὶ μηχανισμῶν) addressed to Hierocles, edited by C. Wachter, 1867—3 A celebrated physician founder of the medical sect of the Pneumatics, born at Attalia in Cilicia practised at Pontus about 50 (ed. C. Kuhn, 1867)

Athēnagōras (Ἀθηναγόρας) an Athenian philosopher, converted to Christianity, in the second century A.D. (See *Dict. of Christ. Biogr.*)

Athēnais (Ἀθηναῖς) 1 Surnamed *Phidæergis*, wife of Ariobarzanes II King of Cappadocia, and mother of Ariobarzanes III (Cic. *ad Fam.* xi 4)—2 Daughter of Leontius, after a bard named her poet

Athēnion (Ἀθηνίων), a Cilician, one of the commanders of the slaves in the second Servile War in Sicily, defeated in Lemnus, Lucullus, but was at length conquered and killed B.C. 101 by the consul M. Aquilius (Flor. in 10)

Athēnōdōrus (Ἀθηνόδοτος) 1 Of Tarsus, a Stoic philosopher, surnamed *Coradpho*, was the keeper of the library at Pergamum and afterwards removed to Rome, where he lived with M. Cato, at whose house he died (Strab. p. 671, Plut. *Cat. Min.* 10)—2 Of Tarsus, a Stoic philosopher, surnamed *Caramites*, from Caram in Cilicia, the birthplace of his father. He was a pupil of Posidonius at Rhodes, and taught at Apollonia in Epirus, where the young Octavius (subsequently the emperor Augustus) was one of his disciples. He accompanied the latter to Rome, and became one of his intimate friends. In his old age he returned to Tarsus, where he died at the age of eighty-two. He was the author of several works, which are not extant (Suet. *Claud.* 4, Strab. p. 671)—3 A sculptor, the son and pupil of Agasander of Rhodes, whom he assisted in executing the group of Laocoön [AGASANDER]

Athēsis (Ἀθῆς or Ἀθῆς), rises in the Rhaetian Alps receives the Atāgis (*Eisach*), flows through Upper Italy, past Verona, and falls into the Adriatic by many mouths (Strab. p. 207)

Athmōne (Ἀθμῶν, also Ἀθμῶνα and Ἀθμῶν) Ἀθμῶν, fem. Ἀθμῶνις, an Attic demus belonging to the tribe Ceeropsis, afterwards to the tribe Attalis

Athōs (Ἄθως, also Ἄθων Ἀθωῶτης Ἠαγίον

Oros, Monte Santo, i.e. Holy Mountain), the mountainous peninsula, also called Acte, which projects from Chalcidice in Macedonia. It is mentioned in *Il.* xiv 229. At the extremity of the peninsula the mountain rises abruptly from the sea to a height of 6349 feet, there is no anchorage for ships at its base, and the voyage round it was so dreaded by mariners that Xerxes had a canal cut through the isthmus which connects the peninsula with the mainland, to afford a passage to his fleet (Hdt. vii 23, Thuc. iv 109, Diod. xi 1, Mel. ii 2, 10). The isthmus is about 1½ mile across, and there are distinct traces of the canal still to be seen, so that we must not imitate the scepticism of Juvenal (x 174), who refused to believe that the canal was ever cut. The peninsula contained several flourishing cities in antiquity, and is now studded with numerous monasteries, cloisters, and chapels, whence it derives its modern name. In these monasteries some valuable MSS. of ancient authors have been discovered.

Athribis (Ἀτρίβις), a city in the Delta of Egypt, capital of the Nomos Athribites

Atia mother of AUGUSTUS

Atilla or **Atilla Gens**, the principal members of which are given under their surnames CALATINES, PRICILLES and SEMINUS

Atilicinus, a Roman jurist of the first century is referred to in the Digest

Atilius or **Acilius** 1 L, one of the earliest of the Roman jurists who gave public instruction in law probably lived about B.C. 100. In Pompon. *Dig.* i 2, 2, 38 he appears as Atilius but in Cic. *de Senect.* 2, 6 as Acilius. He wrote commentaries on the laws of the Twelve Tables—2 M, one of the early Roman poets, wrote comedies imitated from the Greek (*palhiata*) about 200 B.C. (Cic. *ad Att.* xiv 20). He is probably the translator of Soph. *Electra* (Cic. *Tus.* i 2, 5)

Atina (Atina, ātis *Atina*), a town of the Volsci in Latium, afterwards a Roman colony (Ver. *Act.* viii 6, 30, Plin. xii 11)

Atintānes (Ἀτιντᾶνες), an Epirot people in Illyria, on the borders of Macedonia, their country, *Atintania*, was reckoned part of Macedonia (Thuc. ii 80, Liv. xli 30)

Atlas Varus [VARUS]

Atlanticum Māre [OCEANUS]

Atlantis (Ἀτλαντὶς, se. νῆσος), according to an ancient tradition, a great island W. of the Pillars of Hercules in the Ocean, opposite Mount Atlas. It possessed a numerous population, and was adorned with every beauty, its powerful princes invaded Africa and Europe, but were defeated by the Athenians and their allies, its inhabitants afterwards became wicked and impious, and the island was in consequence swallowed up in the ocean in a day and a night. This legend is given by Plato in the *Timæus*, and is said to have been related to Solon by the Egyptian priests. There was an old legend of a victory of Athens over the Atlantians, which was worked on a peplos at the Panathenæa (Schol. ad Plut. *Rep.* 327, Diod. ii 53). The Canary Islands, or the Azores, which perhaps were visited by the Phœnicians, may have given rise to the legend, but some modern writers regard it as indicative of a vague belief in antiquity in the existence of the W. hemisphere (Plut. *Tim.* p. 24, *Crit.* pp. 108, 113)

Atlas (Ἄτλας), son of Iapetus and Clymene, and brother of Prometheus and Epimetheus. He made war with the other Titans upon Zeus,

and being conquered, was condemned to bear heaven on his head and hands, standing in the far west where day and night meet, at the apparent junction of sky and sea (Hes *Th* 517, 746). According to Homer (*Od* i 52, vii 245), Atlas bears the long columns which keep asunder heaven and earth (or, as some interpret, he was merely in charge of the pillars which keep apart, or which support on both sides), and he seems to be imagined there as a giant standing on the floor of the sea, he is in that account the father of Calypso. It does not follow that Homer's idea of holding the pillars is necessarily older than the simpler idea of Hesiod, which makes Atlas himself the pillar, and no explanation of the myth is preferable to that which assumes it to have arisen from the idea that lofty mountains supported the heaven. Later traditions distort the original idea still more, by making Atlas a man who was metamorphosed into a mountain. Thus Ovid (*Met* iv 626 seq.) relates that Perseus came to Atlas and asked for shelter, which



Atlas (From the Farnese Collection)

was refused, whereupon Perseus, by means of the head of Medusa, changed him into M. Atlas, on which rested heaven with all its stars. Others try to rationalise, and represent Atlas as a powerful king, who possessed great knowledge of the courses of the stars, and who was the first who taught men that heaven had the form of a globe. Hence the expression that heaven rested on his shoulders was regarded as a merely figurative mode of speaking (Diod. iii 60, iv 27, Pans ix 20). At first, the story of Atlas referred to one mountain only, which was believed to exist on the extreme boundary of the earth, but, as geographical knowledge extended, the name of Atlas was transferred to other places, and thus we read of a Mauretanian, Italian, Arcadian, and even of a Caucasian, Atlas. The common opinion, however, was, that the heaven bearing Atlas was in the NW of Africa [See below.] Atlas was the father of the Pleiades by Plicone or by Hesperis, of the Hyades and Hesperides by Aethra, and of Oenomans and Maia by Sterope. Dione and

Calypso, Hyas and Hesperus, are likewise called his children. Atlas was represented as bearing a burden on his shoulders in earlier times, before the idea of a sphere obtained, merely a rude mass of rock; later, a sphere with zodiacal signs—*Atlantiades*, a descendant of Atlas, especially Mercury, his grandson by Maia (comp. *Mercuri facunde nepos Atlantis*, Hor. *Od* i 10), and Hermaphroditus, son of Mercury—*Atlantias* and *Atlantis*, a female descendant of Atlas, especially the Pleiads and Hyades.

Atlas Mons (*Ἀτλας Atlas*), was the general name of the great mountain range which covers the surface of N. Africa between the Mediterranean and Great Desert (*Sahara*), on the N and S, and the Atlantic and the Lesser Syrtis on the W and E, the mountain chains SE. of the Lesser Syrtis, though connected with the Atlas, do not properly belong to it, and were called by other names (Hdt. iv 184). The N and S ranges of this system were distinguished by the names of *Atlas Minor* and *Atlas Major*, and a distinction was made between the 3 regions into which they divided the country [AFRICA].

Atossa (*Ἀτοσσα*), daughter of Cyrus, and wife successively of her brother Cambyses, of Smerdis the Magian, and of Darius Hystaspis, over whom she possessed great influence. She bore Darius 4 sons, Xerxes, Masistes, Achæmenes, and Hystaspes (Hdt. iii 68, 183, Aesch. *Pers*).

Attrae or **Hatra** (*Ἀτται, τὰ Ἀττα Ἀττηνός*, Atronus *Haḍr*, SW of Mosul), a strongly fortified city on a high mountain in Mesopotamia, inhabited by people of the Arab race.

Atratinus, Sempronius 1 **A**, consul B.C. 497 and 491—2 **L**, consul 444 and censor 448—3 **C**, consul 423, fought unsuccessfully against the Volscians, and was in consequence condemned to pay a heavy fine—4 **L**, accused M. Caelus Rufus, whom Cicero defended, 57 (*pro Cael* 1, 3, 7).

Atrax (*Ἀτραξ*), a town in Pelasgiotis in Thessaly, inhabited by the Pertheabi, so called from the mythical Atrax, son of Penëus and Bura, and father of Hippodamia and Caenis (Liv. xxvii 15).

Atrebates (*Ἀτρεβατοί*), a people in Gallia Belgica, in the modern *Artois*, a corruption of their name. In Caesar's time (B.C. 57) they numbered 15,000 warriors; their capital was *Novemtocenna*. Part of them crossed over to Britain, where they dwelt in the upper valley of the Thames (Caes. *B.G.* ii 4, 16, 28).

Atræus (*Ἀτρεὺς*), son of Pelops and Hippodamia, grandson of Tantalus, and brother of Thyestes and Nicippe [PELOPS]. He was first married to Cleola, by whom he became the father of Plisthenes, then to Acrope, the widow of his son Plisthenes, who was the mother of Agamemnon, Menelaus, and Anaxibia, either by Plisthenes or by Atræus [AGAMEMNON], and lastly to Pelopia, the daughter of his brother Thyestes. In Homer there is no hint of tragedy. Atræus dies, leaving the kingdom to Thyestes 'rich in flocks' (*Il* ii 105), but in the post-Homeric epics a story appears which was adopted by the Tragedians. The strife with Thyestes is first traceable to a golden lamb, which Hermes gave as the pledge of sovereignty to the possessor (cf. Aesch. *Ag* 1585, Enr. *Or* 988, *El* 719). In consequence of the murder of their half brother Chrysippus, Atræus and Thyestes were obliged to take to flight, they were hospitably received at Mycenæ (Thuc. i 9), and, after the death of

Eurystheus, Atreus became king of Mycenae Thyestes seduced Aerope, the wife of Atreus, and was in consequence banished by his brother from his place of exile he sent Phisthenes, the son of Atreus, whom he had brought up as his own child, in order to slay Atreus, but Phisthenes fell by the hands of Atreus, who did not know that he was his own son In order to take revenge, Atreus, pretending to be reconciled to Thyestes, recalled him to Mycenae, killed his 2 sons, and placed their flesh before their father at a banquet, who unwittingly partook of the horrid meal Thyestes fled with horror, and the gods cursed Atreus and his house The kingdom of Atreus was now visited by famine, and the oracle advised Atreus to call back Thyestes Atreus, vainly searching for him in the land of long Thesprotus, married as his third wife, Pelopia, the daughter of Thyestes, whom he believed to be a daughter of Thesprotus Pelopia was at the time with child by her own father This child, Aegisthus, afterwards slew Atreus because the latter had commanded him to slay his own father Thyestes [AEGISTHUS]

Atria [ADRIA]

Atrides (Ἀτρείδης), a descendant of Atreus, especially Agamemnon and Menelaus

Atropātēnē (Ἀτροπατηνή), or Media Atropatia the NW part of Media, adjacent to Armenia, named after Atropites, a native of the country, who, having been made its governor by Alexander, founded there a kingdom, which long remained independent alike of the Seleucidae, the Parthians, and the Romans, but was at last subdued by the Parthians (Strab p 523, Just viii 4)

Atropātes (Ἀτροπάτης), a Persian satrap, fought at the battle of Gaugamela, B.C. 331, and after the death of Darius, was made satrap of Media by Alexander His daughter was married to Perdiccas in 324, and he received from his father in law, after Alexander's death, the province of the Greater Media (Diod xviii 3, Arrian, iv 18) [ATROPATENE]

Atropos [ΜΟΙΡΑ]

Atta, T. Quintius, a poet of the national or Roman Comedy (*togata*), which represented Italian scenes, died B.C. 77 He is praised for his vivid delineation of character Horace (*Ep* ii 1, 79) speaks of his plays as acted in his time

Attaginus (Ἀτταγίνος), son of Phrynon, a Theban, betrayed Thebes to Xerxes, B.C. 480 After the battle of Plataeae (479) the other Greeks required Attaginus to be delivered up to them, but he made his escape (Hdt ix 88, Paus vii 10)

Attālia (Ἀττάλεια Ἀτταλεῶτης or αῆς) — 1 A city of Lydia, formerly called Agroīa (Ἀγρόειρα), and refounded by one of the kings of Pergamus — 2 (*Adalia*), a city on the coast of Pamphylia, for which it was the port, near the mouth of the river Catarrhactes, founded by Attalus II Philadelphus, and subdued by the Romans under P. Servilius Isauricus (Strab p 667)

Attālus (Ἀτταλος) 1 A Macedonian, uncle of Cleopatra, whom Philip married in B.C. 337 At the nuptials of his niece, Attalus offered an insult to Alexander, and, on the accession of the latter, was put to death by his order in Asia Minor, whither Philip had previously sent him to secure the Greek cities to his cause (Diod xvii 2) — 2 Son of Andromenes the Stymphanean, and one of Alexander's officers, after the death

of Alexander (B.C. 323), he served under Perdiccas, whose sister, Atalante, he had married; and after the death of Perdiccas (321), he joined Alectas, the brother of Perdiccas, but their united forces were defeated in Pisidia by Antigonus in 320 — 3 *Kings of Pergamus* — (I) Nephew of PHILETAERUS, succeeded his cousin, Eumenes I., and reigned B.C. 241–197 He made head against the Gauls, and assumed the title of king after his success (Strab p 624, Liv xxxviii 16) He gained much of the territory of the Seleucidae He took part with the Romans against Philip and the Achaeans In 201 he fought with the Rhodians against Philip, whose attack on Pergamus he repelled He died in 197, when he was joining the Romans against Philip



Coin of Attalus I

Obv. head of Philaetæus the founder of the dynasty rev. Athena seated crowning with wreath name of ἈΙΕΤΑΙΡΟΥ betw een bunch of grapes and a

He was celebrated not only in war, but for his encouragement of literature and art He founded the library of Pergamus the Pergamene sculpture began with representations of his Gallic victories, one of which is the dying Gaul (the so called Gladiator) of the Capitoline Museum — (II) Surnamed *Philadelphus*, 2nd son of Attalus I, succeeded his brother Eumenes II, and reigned 169–139 Like his father he was an ally of the Romans, and he also encouraged the arts and sciences — (III) Surnamed *Philometor*, son of Eumenes II and Stratonice, succeeded his uncle Attalus II, and reigned 138–133 He is known to us chiefly for the extravagance of his conduct and the murder of his relations and friends In his will he made the Romans his heirs, but his kingdom was claimed by Aristonicus [ARISTONICUS] — 4 Roman emperor of the West, was raised to the throne by Alaric, but was deposed by the latter, after a reign of one year (A.D. 409, 410), on account of his acting without Alaric's advice — 5 A Stoic philosopher in the reign of Tiberius, was one of the teachers of Seneca, who speaks of him in the highest terms (*Ep* 108)

Atthis or Attis (Ἀτθίς or Ἀττίς), daughter of Cranaus, from whom Attica was believed to have derived its name The two birds into which Philomela and her sister Procne were metamorphosed were likewise called Attis [PHILOMELA]

Attica (ἡ Ἀττική, sc γῆ), a division of Greece, has the form of a triangle, two sides of which are washed by the Aegean sea, while the third is separated from Boeotia on the N by the mountains Cithaeron and Parnes Megaris, which bounds it on the NW, was formerly a part of Attica In ancient times it was called *Acte* and *Actice* (Ἀκτὴ and Ἀλτικὴ), or the 'coastland' [ACTE], from which the later form *Attica* is said to have been derived but according to traditions it derived its name from *Atthis*, the daughter of the mythical king Cranaus. Attica is divided by many ancient writers into

3 districts. 1 *The Highlands* (*η διαπλα*, also *ἡ Ἀττική*), the NE of the country, containing the range of Parnes and extending S to the promontory Cynosur. The only level part of this district was the small plain of Marathon opening to the sea. 2 *The Plain* (*η ἄδρια, ἡ ἄδρια*), the NW of the country, included both the plain round Athens and the plain round Eleusis and extended S to the promontory Zoster. 3 *The Sea-coast District* (*η ἁπείρα*), the S part of the country, terminating in the promontory Sounion. Besides these 3 divisions we also read of a 4th, *The Midland District* (*μεσσηνια*), still called *Μεσσηνία*, an undulating plain in the middle of the country, bounded by M Pentelion on the N, M Hymettus on the W, and the sea on the E. The soil of Attica is not very fertile: the greater part of it is not adapted for growing corn, but it produces olives, figs, and grapes especially the 2 former in great perfection. The country is dry: the chief river is the Cephissus, which rises in Parnes and flows through the Athenian plain. The abundance of wild flowers in the country made the honey of M Hymettus very celebrated in antiquity. Excellent marble was obtained from the quarries of Pentelion, NE of Athens, and a considerable supply of silver from the mines of Laurium near Sunium. The area of Attica, including the island of Salamis, which belonged to it, contained between 700 and 800 square miles, and its population in its flourishing period was probably about 500,000, of which nearly 15ths were slaves. Attica is said to have been originally divided into 12 independent states (traditionally by Cretans), which Philochorus names as Cecropia (= Athens), Eleusis, Epieria Deceler, Aphidnae, Thoriceus, Brauron, Cythra, Phlegetus, Cephissia, Phaleron and the Tetrapolis of N Attica formed by Marathon, Oenoe, Tricorythus, and Probalinthus, and occupied by settlers of Dorian origin. These 12 communities probably present the names of the most important places in early times, and are marked by various local sanctuaries, which reappear in the mythology of literature. To Theseus is ascribed the union of Attica, which is thought to have been effected by an immigration of Ionian maritime people who combined with the old inhabitants of 'Cecropia' in uniting the other districts with Athens as the head. At some time, which seems to be the period of Ionian immigration, the people were divided (in Ionian fashion) into 4 tribes: *Geleontes*, *Hoplites*, *Argadeis*, *Aegicores*, a distribution which tradition assigns to Ion, but there was also a triple division (Dorian fashion) into *Lupatridae* or nobles, *Geomori* or husbandmen, and *Demurgi* or artisans. Each of the 4 tribes seems to have had this threefold composition. Cleisthenes (B.C. 510) abolished the old tribes and created 10 new ones, according to a geographical division: these tribes were subdivided into 171 demoi, townships or communities (Doric tribe: *Dict. of Ant. art. Tribus*).

Atticus Herodes, **Tiberius Claudius**, a celebrated Greek rhetorician, born about A.D. 104, at Marathon in Attica. He taught rhetoric both at Athens and at Rome, and his school was frequented by the most distinguished men of the age. The future emperors M Aurelius and L Verus were among his pupils, and Antoninus Pius added him to the consulship in 143. He possessed considerable wealth, a great part of which he spent in embellishing Athens, where he built the Odeon (*Dict. Art. et. Theatre*), and a stadium (*Att. et. et.*). He made gifts also of

building and sculpture to Corinth, Olympia, and Delphi (Paus. i. 19, ii. 1, vi. 21, x. 32). He had a friendship, sometimes interrupted, with Fronto. He died in 180. He wrote numerous works, none of which have come down to us, with the exception of an oration, entitled *Περὶ τοῦ Ἀττικῆς*, the genuineness of which, however, is very doubtful. It is printed in the collections of the Greek orators, and by Fiorillo, in *Herodoti Attici quae supersunt*, Lips. 1601.

Atticus, **T. Pomponius**, a Roman eques, born at Rome, A.D. 109. His proper name after his adoption by Q. Caeceilius, the brother of his mother, was Q. Caeceilius Pomponianus Atticus. His surname, Atticus, was given him on account of his long residence in Athens and his intimate acquaintance with the Greek language and literature. He was educated along with L. Terentius, the younger C. Marius, and M. Cicero. Soon after the breaking out of the civil war between Marius and Sulla, he resolved to take no part in the contest, and accordingly removed to Athens. During the remainder of his life, he kept aloof from all political affairs, and thus lived on the most intimate terms with the most distinguished men of all parties. He was equally the friend of Caesar and Pompey, of Brutus and Cassius, of Antony and Augustus, but his most intimate friend was Cicero, whose correspondence with him, beginning in 68 and continued down to Cicero's death, is one of the most valuable remains of antiquity. He returned to Rome in 65, when he came into possession of the inheritance from Caeceilius. He purchased an estate at Butiro in Epirus, between which place, Athens and Rome, he divided the greater part of his time, engaged in literary pursuits and in commercial undertakings, by which he greatly increased his wealth. He died at Rome in 32, at the age of 77, of voluntary starvation, when he found that he was attacked by an incurable illness. His wife, Pilia, to whom he was married in 56, when he was 53 years of age, bore him only one child, a daughter, Pomponia or Caeceilia, whom Cicero sometimes calls Attica and Atticula. She was married in the lifetime of her father to M. Vipsanius Agrippa. The sister of Atticus, Pomponia, was married to Q. Cicero, the brother of the orator. The life of Atticus by Cornelius Nepos is to be regarded rather as a panegyric upon an intimate friend, than strictly speaking a biography. In philosophy Atticus belonged to the Epicurean sect. He was thoroughly acquainted with the whole circle of Greek and Roman literature. So high an opinion was entertained of his taste and critical acumen that many of his friends, especially Cicero, were accustomed to send him their works for revision and correction. None of his own writings have come down to us.

Attila (*Ἀττίλας* or *Ἀττίλας*, German *Izel* Hungarian *Ethele*), king of the Huns, attained A.D. 434, with his brother Bleda (in German *Blödel*) to the sovereignty of all the northern tribes between the frontier of Gaul and the frontier of China, and to the command of an army of at least 500,000 barbarians. He gradually concentrated upon himself the awe and fear of the whole ancient world, which ultimately expressed itself by affixing to his name the well-known epithet of 'the Scourge of God'. His career divides itself into two parts. The first (A.D. 447-450) consists of the ravages of the Eastern empire between the Tuxine and the Adriatic and the negotiations with Theodosius II., which followed upon it. They were ended

by a treaty which ceded to Attila a large territory S of the Danube and an annual tribute. The second part of his career was the invasion of the Western empire (450-452). He crossed the Rhine at Strassburg, but was defeated at Châlons by Aetius, and Theodoric, king of the Visigoths, in 451. He then crossed the Alps, and took Aquileia in 452, after a siege of 3 months, but he did not attack Rome, in consequence, it is said, of his interview with Pope Leo the Great. He recrossed the Alps towards the end of the year, and died in 453, on the night of his marriage with a beautiful girl, variously named Hilda, Ildico, Mycolth, by the bursting of a blood-vessel. In person Attila was, like the Mongolian race in general, a short thickset man, of stately gait, with a large head, dark complexion, flat nose, thin beard, and bald with the exception of a few white hairs, his eyes small, but of great brilliancy and quickness (Priscus, 33-76, Jörnand *de Reb. Get.* 32-50).

Attilius [ATTILIUS]

Attis, **Atys**, or **Attin** (Ἄττις, or Ἀττις) 1 A Phrygian deity belonging to the myth of the Phrygian 'Great Mother' [CYBELE]. In the mystical Eastern story current at Pessinus Agdistis had been mutilated by the gods, and from the blood sprang an almond tree, whose fruit was gathered by Nana, the daughter of the river god Sangarius. She bore a son, the beautiful Attis (who in Ovid's version is the son of Nana and a shepherd), who was reared by goats in the mountains. Agdistis, who in this story becomes identified with Cybele, fell in love with him [other versions represent a rivalry between two personages, Cybele and Agdistis], and when Attis wished to marry the daughter of the king of Pessinus (or the nymph Sagaritis), the goddess drove him mad, so that he mutilated himself beneath a pine tree, into which his spirit passed, at its foot violets sprang up from his blood (Paus. vii 17, Diod. iii 58, Arnob. *adv. Gent.* i 5, Catull. 63, Ov. *Fast.* iv 223). The fir tree wreathed with violets became a sacred emblem of Attis in the wild festivals of Cybele, whose priests, in memory of Attis, were eunuchs. Attis dead was mourned for two days, and then a feast of joy was celebrated for his recovery. [For the history of these ceremonies at Rome see *Dict. Ant.* s. v. *Megalensia*.] There is much resemblance in the character of this myth, though not in its details, to the Eastern myth of Adonis. It symbolises the growth of life in nature, especially of plant and tree life, its death and its resurrection, as well as the twofold character of natural production, the male and the female. [For some further mysteries connected with these rites see *Dict. Ant.* s. v. *Taurobolium*.]—2 Son of Manes, king of the Maeonians, from whose son Lydus, his son and successor, the Maeonians were afterwards called Lydians.—3 A Latin chief, son of Alba, and father of Capys, from whom the *Atia Gens* derived its origin, and from whom Augustus was believed to be descended on his mother's side.—4 Son of Croesus, slain by ADRASTUS.

Attius [ACCUS]

Attius or Attus Navius [NAVIUS]

Attius Tullius [TULLIUS]

Atūria (Ἀτρουρία) [ASYRIA]

Atūrus (*Adour*), a river in Aquitania, rises in the Pyrenees and flows through the territory of the Tarbelli into the ocean.

Atymnius (Ἀτύνιος or Ἀτύνιος), son of Zeus and Cassiopeia, a beautiful boy, beloved by Sarpedon. Others call him son of Phoenix. He

was worshipped especially at Goityna. When Sarpedon quarrelled with Minos he took Atymnius with him to Asia Minor, where he seems to be identified with MILETUS.

Aufidēna (Aufidēnas, this *Alfidenā*), a town in Samnium on the river Sagus.

Aufidius 1 **Cn.**, a learned historian, celebrated by Cicero (*Tusc.* v 38, *Fin.* v 19) for the equanimity with which he bore blindness, was quaestor B.C. 119, tribunus plebis 114, and finally praetor 103.—2 **T.**, a jurist, quaestor B.C. 86, and afterwards propraetor in Asia.—3 **Bassus** [BASSUS].—4 **Lurco** [LURCO].—5 **Orestes** [ORESTES].

Aufidus (*Ofanto*), the principal river of Apulia, rises in the Apennines, in the territory of the Hirpini in Samnium, flows at first with a rapid current (hence *violens* and *acer*, Hor. *Od.* iii 30, 10, *Sat.* i 1, 58), and then more slowly (*stagna Aufida*, Sil. Ital. v 171), into the Adriatic Vennia, the birthplace of Horace, was on the Aufidus.

Augārus [AUGARUS]

Auge or **Augia** (Ἀύγη or Ἀύγεια), daughter of Aleus and Neneia, was a priestess of Athene, and mother by Heracles of TLLEPHUS. He afterwards married Teuthras, king of the Mysians.

Augēas or **Augias** (Ἀυγέας or Ἀυγέας), son of Phoebus or Helios (the Sun), and king of the Epēans in Elis. He had a herd of 3000 oxen, whose stalls had not been cleansed for thirty years. It was one of the labours imposed upon Heracles by Eurystheus to cleanse these stalls in one day. As a reward the hero was to receive the tenth part of the oxen, but when he had accomplished his task by leading the rivers Alpheus and Peneus through the stables, Augēas refused to keep his promise. Heracles thereupon killed him and his sons, with the exception of Phyleus, who was placed on the throne of his father (Paus. i 1, 7, Theocr. 25, Diod. iv 13, Apollod. ii 5). Another tradition represents Augēas as dying a natural death at an advanced age, and as receiving heroic honours from Oxyllus (Paus. v 3, 4).

Angila (τὰ Ἀγγίλα *Angilā*), an oasis in the Great Desert of Africa, about 3½° S of Cyrene, and 10 days' journey W of the Oasis of Ammon, abounding in date palms, to gather the fruit of which a tribe of the Nasamones, called Angilae (Ἀγγίλαι), resorted to the Oasis, which at other times was uninhabited (Hdt. iv 172).

Augurinus, **Genucius** 1 **T.**, consul B.C. 451, and a member of the first decemvirate in the same year.—2 **M.**, his brother, consul 445.

Augurinus, **Minucius** 1 **M.**, consul B.C. 497 and 491. He took an active part in the defence of Coriolanus, who was brought to trial in 491, but was unable to obtain his acquittal.—2 **L.**, consul 458, carried on war against the Aequians, and was surrounded by the enemy on Mt. Algidus, but was delivered by the dictator CINCINNATUS.—3 **L.**, was appointed praefect of the corn market (*praefectus annonae*) 439, as the people were suffering from grievous famine. The ferment occasioned by the assassination of Sp. Maelius in this year was appeased by Augurinus, who is said to have gone over to the plebs from the patricians, and to have been chosen by the tribunes one of their body. Augurinus lowered the price of corn in three market days, fixing as the maximum an *as* for a modius. The people in their gratitude presented him with an ox having its horns gilt, and erected a statue to his honour outside the Porta Trigemina (Liv. iv 12-16).

Augusta, the name of several towns founded or colonised by Augustus. 1 *Asturica* [ASTURIS]—2 *A Emerita* (*Merida*), in Lusitania on the Anas (*Guadiana*), colonised by Augustus with the veterans (emeriti) of the fifth and tenth legions, was a place of considerable importance, and the capital of Lusitania (Strab pp 151, 156 Dio Cass lvi 26, Aus *Ord Nob Urb* 8)—3 *A Firma* [ASTORI]—4 *A Praetoria* (*Aosta*), a town of the Salassi in Upper Italy, at the foot of the Graian and Pennine Alps, colonised by Augustus with soldiers of the praetorian cohorts. The modern town still contains many Roman remains, the most important of which are the town gates and a triumphal arch (Strab p 106, Dio Cass lvi 25)—5 *A Rauracorum* (*Innsbruck*), the capital of the Rauraci, colonised by Minutius Plancus B.C. 44, was on the left of the Rhine near the modern *Basle*; the ruins of a Roman amphitheatre are still to be seen. Its first name was *Colonia Raurica*; the title *Augusta* was added under Augustus—6 *A Suessonium* (*Soissons*), the capital of the Suessones in Gallia Belgica, probably the *Noviodunum* of Caesar (B.C. 12)—7 *A Taurinorum* (*Turin*), more anciently called *Taurasia*, the capital of the Taurini on the Po, was an important town in the time of Hannibal and was colonised by Augustus (Polyb iii 60, Tac *Hist* ii 66). Its importance was greatly owing to the fact that it led to the passes of the Cottian Alps, the *M. Genevre*, and the *M. Cenis* [ALPS]—8 *Trevirorum* [TRIER]—9 *Tricastinorum* (*Aonste*), the capital of the Tricastini in Gallia Narbonensis—10 *A Vindelicorum* (*Innsbruck*), capital of Vindelicia or Rhaetia Scudung on the *Lisus* (*Lech*), colonised by Drusus under Augustus, after the conquest of Rhaetia, B.C. 14.

Augustinus, Aurelius, the most illustrious of the Latin Fathers, born A.D. 354, at Tagaste, an inland town in Numidia [*Dict of Christian Biogr*].

Augustobona (*Troyes*), afterwards called *Tricassae*, the capital of the Trecae or Treasses in Gallia Lugdunensis.

Augustodunum [BIRMINGHAM].

Augustonemetum [ARUNDEL].

Augustoritum [LEMOING].

Augustus, the first Roman emperor, was born on the 23rd of September, B.C. 63, and was the son of C. Octavius by Atia, a daughter of Julia, the sister of C. Julius Caesar. His original name was *C. Octavius*, and, after his adoption by his great uncle, *C. Julius Caesar Octavianus*, the title *Augustus* was given him by the senate and the people in 27 as a mark of peculiar rank and claim to veneration. Octavius lost his father at 4 years of age, but his education was conducted with great care by his grandmother Julia, and by his mother and step-father, L. Marcus Philippus, whom his mother married soon after his father's death. C. Julius Caesar, who had no male issue, also watched over his education with solicitude. In 45 he was sent by Caesar to Apollonia in Illyrium, where some legions were stationed, that he might acquire a more thorough practical training in military affairs, and at the same time prosecute his studies. He was at Apollonia when the news reached him of his uncle's murder at Rome in March 44, and he forthwith set out for Italy, accompanied by Agrippa and a few other friends. On landing near Brundisium at the beginning of April, he learned that Caesar had adopted him in his testa-

ment and made him his heir. On reaching Rome about the beginning of May, he demanded nothing but the private property which Caesar had left him, but declared that he was resolved to avenge the murder of his benefactor. Antony had spent a great part of the money left by Caesar in bribes to Dolabella and others, and Octavius gained popularity by paying all the legacies out of what remained to him. The state of parties at Rome was most perplexing, and one cannot but admire the extraordinary tact and prudence which Octavius displayed, and the skill with which a youth of barely 20 contrived to blind the most experienced statesmen in Rome, and eventually to carry all his designs into effect. He had to contend against the republican party as well as against Antony, who foresaw that Octavius would stand in the way of his views, and had therefore attempted, though without success, to prevent him from accepting the inheritance from his uncle. Octavius, therefore, resolved to crush Antony first as the more dangerous of his two enemies, and accordingly made overtures to the republican party. These were so well received, especially when 2 legions went over to him, that the senate conferred upon him the title of praetor, and sent him with the two consuls of the year, C. Vibius Pansa and A. Hirtius, to attack Antony, who was besieging D. Brutus in Mutina. Antony was defeated and obliged to fly across the Alps, and the death of the 2 consuls gave Octavius the command of all their troops. Cicero now showed his distrust of his motives; the senate became alarmed, and determined to prevent Octavius from acquiring further power. But he soon showed that he did not intend to become the senate's servant. Supported by his troops he marched upon Rome from which Cicero had retired, and demanded the consulship, which the terrified senate was obliged to give him. He was elected to the office along with Q. Pedius and the murderers of the dictator were outlawed. He was formally admitted into the patrician gens Julia, and hence forth known as Octavianus. He now marched into the N. of Italy, professedly against Antony, who had been joined by Lepidus and was descending from the Alps at the head of the combined 17 legions. Octavianus and Antony now became reconciled, and, at a meeting on an island on the river Rhenus near Bononia (*Bologna*), it was agreed that the Western provinces should be divided between Octavianus, Antony, and Lepidus, under the title of *triumviri rei publicae constituendae*, and that this arrangement should last for the next five years. Octavianus received Sicily, Sardinia, and Africa, Lepidus, Spain and Gallia Narbonensis, Antony, the rest of the two Gauls. Octavianus and Antony with 19 of the legions were to wrest the Eastern provinces from Brutus and Cassius. They published a *proscriptio* or list of all their enemies, whose lives were to be sacrificed and their property confiscated upwards of 2000 equites and 300 senators were put to death, among whom was Cicero. Soon afterwards Octavianus and Antony crossed over to Greece, and defeated Brutus and Cassius at the battle of Philippi in 42, by which the hopes of the republican party were ruined. The triumvirs thereupon made a new division of the provinces. Lepidus obtained Africa, Octavianus the rest of the Western provinces, and Antony all the Eastern. Octavianus returned to Italy to reward his veterans with the lands he had promised them. Here a

new war awaited him (41), excited by Fulvia, the wife of Antony. She was supported by L. Antonius, the consul and brother of the triumvir, who threw himself into the fortified town of Perusia, which Octavianus succeeded in taking in 43. Antony now made preparations for war, but the opportune death of Fulvia led to a reconciliation between the triumvirs, who concluded a peace at Brundisium. A new division of the provinces was again made. Octavianus obtained all the parts of the empire W of the town of Scodra in Illyricum, and Antony the E provinces, while Italy was to belong to them in common. Lepidus retained Africa. It is probable that this reconciliation gave the theme for Virgil's Fourth Eclogue. Antony married Octavia, the sister of Octavianus, in order to cement their alliance. In 39 Octavianus concluded a peace with Sext. Pompeius, whose fleet gave him the command of the sea, and enabled him to prevent corn from reaching Rome. For a short time Pompeius, as a fourth ruler, received a share of provinces. But this peace was only transitory. As long as Pompeius was independent, Octavianus could not hope to obtain the dominion of the West, and he therefore eagerly availed himself of the pretext that Pompeius allowed piracy to go on in the Mediterranean, for the purpose of declaring war against him. In 36 the contest came to a final issue. The fleet of Octavianus, under the command of M. Agrippa, gained a decisive victory off the east coast of Sicily over that of Pompeius, who abandoned Sicily and fled to Asia. Lepidus, who had landed in Sicily to support Octavianus, was impatient of the subordinate part which he had hitherto played, and claimed the island for himself, but he was easily subdued by Octavianus, stripped of his power, and sent to Rome, where he resided for the remainder of his life, being allowed to retain the dignity of Pontifex Maximus. In 35 and 34 Octavianus was engaged in war with the Illyrians and Dalmatians. Meantime, Antony had repudiated Octavia, and had alienated the minds of the Roman people by his arbitrary and arrogant proceedings in the East. This feeling was increased when Octavianus learnt from Plancus and published the will which Antony had prepared directing that his body should be placed, like that of an Egyptian king, in Cleopatra's mausoleum. Octavianus found that the Romans were quite prepared to desert his rival, and accordingly in 32 the senate declared war against Cleopatra, for Antony was looked upon only as her infatuated slave. In the spring of 31 Octavianus passed over to Epirus, and in September in the same year his fleet gained a brilliant victory over Antony's near the promontory of Actium in Acarnania. The next eleven months he spent in founding the city of Nicopolis, in making settlements for his veterans, and in arranging the Eastern provinces. In the following year (30) Octavianus sailed to Egypt. Antony and Cleopatra, who had escaped in safety from Actium, put an end to their lives to avoid falling into the hands of the conqueror. Octavianus returned to Rome in 29 and celebrated the 'triple triumph' (Verg. *Aen.* viii. 714) for victories in Dalmatia, at Actium, and in Egypt. He was now master of the Roman world with an authority which no party at Rome really wished that he should resign. The senatorial management was, as Julius Caesar well understood, worn out and no longer possible to renew. It was necessary that the executive power should be concentrated in one strong

ruler, such as could be found in Octavianus alone, and also that this should be legally established. It was advisable, moreover, that it should outwardly agree with the old republican forms, so as to avoid as far as possible the appearance of breach of continuity and revolution. Accordingly in his 6th consulship, B.C. 28, he resigned by an edict to the senate and people the extraordinary power which he had wielded since he became triumvir in 43. Thus nominally the republic was restored on its old footing, but by a vote obtained from the senate and people he received all his old powers (theoretically for 10 years). His *provincia* with the *consulare imperium* gave him absolute control of the frontier provinces and the appointment of their governors, the command of all armies, the right of levying troops, and of making peace or war. This was strictly an enlarged proconsular power, but he held it until 23 with the consulship, and thus continued it, unlike any proconsul, in Rome, where he was rendered inviolable and secured from interference with his authority by the *tribunicia potestas*, which had already in 36 been granted him for life. Now also he received the cognomen of Augustus. In 23, when he gave up the consulship, the principate assumed the character, which it retained, with some changes in its development, till Diocletian. While he held the *provincia* above mentioned, since he no longer became consul and two other consuls were annually elected, it was now a *proconsulare imperium* to compensate for this he received in 23 the *maius imperium*, which, if nominally on a level with that of the consuls,

ranked over every other magistrate, in 22 the right of convening the senate and initiating business, in 19 the 12 fasces finally to give a name to that power which made him superior to the consuls and their routine domestic duties, he relied on the perpetual *tribunicia potestas*, under cover of which he had supreme control over all departments. Though Augustus had nominally recognised the senate as the council of advisers to the executive magistrates, yet it did not really check absolutism for (1) the most important provinces were altogether transferred from its control to that of the emperor, and the number of senatorial provinces was always decreasing, and (2) though the emperor sat in the senate as a senator, his opinion was really decisive. Augustus officially, he was called also Caesar from his adoption, the title Imperator which he shared with others so saluted did not distinguish the emperor till later times, but a common designation for Augustus and his successors in the first century A.D. was *princeps*, i.e. the foremost man of the state. Augustus had no regular cabinet ministers, but his trusted friends Agrippa, Maecenas, Corvinus and Pollio, especially the first two, served him as a privy council. The almost uninterrupted festivities, games, distributions of corn, and the like, made



Bust of Octavius (Augustus)
(British Museum)

the people forget the substance of their republic freedom, and obey contentedly their new ruler. The wars of Augustus were not aggressive, but were chiefly undertaken to protect the frontiers of the Roman dominions. Most of them were carried on by his relations and friends, but he conducted some of them in person. Thus, in 27, he attacked the warlike Cantabri and Astures in Spain, whose subjugation, however, was not completed till 19 by Agrippa. In 21 Augustus travelled through Sicily and Greece, and spent the winter following at Samos. Next year (20) he went to Syria, where he received from Phraates, the Parthian monarch, the standards and prisoners which had been taken from Crassus and Antioch. In 16 the Romans suffered a defeat on the Lower Rhine by some German tribes, whereupon Augustus went himself to Gaul, and spent 4 years there, to regulate the government of that province, and to make the necessary preparations for defending it against the Germans. In 9 he again went to Gaul, where he received German ambassadors, who sued for peace, and from this time forward, he does not appear to have taken any active part in the wars that were carried on. Those in Germany were the most formidable, and a Roman army under Quintilius Varus was defeated and annihilated by Arminius [VARUS]. Augustus died



Coin of Augustus

Obv. head of Augustus laureate with legend CAESAR AVGVSTVS DIVI PATER PATRIAE rev. Calus and Lucius Caesar between them shields spears &c legend C L CAESARES AVGVSTI F COS DESIG PRINC IVVENT

at Nola, on the 29th of August, A.D. 14, at the age of 76. Augustus was first married, though only nominally, to Clodia, a daughter of Clodius and Fulvia. His 2nd wife, Scribonia, bore him his only daughter, Julia. His 3rd wife was Livia Drusilla, the wife of Tiberius Nero. Augustus had at first fixed on M. Marcellus as his successor, the son of his sister Octavia, who was married to his daughter Julia. After his death Julia was married to Agrippa, and her 2 sons, Carus and Lucius Caesar, were now destined by Augustus as his successors. On the death of these 2 youths, Augustus was persuaded to adopt TIBERIUS, the son of Livia, and to make him his colleague and successor. [For a full account of the imperial power, as constituted by Augustus, see *Diet Ant & v Principes*.]

Augustulus, Römulus, last Roman emperor of the West, was placed upon the throne by his father Orestes (A.D. 475), after the latter had deposed the emperor Julius Nepos. In 476 Orestes was defeated by Odoacer and put to death, Römulus Augustulus was allowed to live, but was deprived of the sovereignty.

Aulerci, a powerful Gallic people dwelling between the Sequana (*Seine*) and the Liger (*Loire*), were divided into three great tribes: 1. **A Eburovices**, near the coast on the left bank of the Seine in the modern Normandy; the capital was Mediolanum, afterwards called Eburovices (*Evreux*).—2. **A Cenomani**, SW of the preceding, near the Liger; their capital was Subdinnum (*le Mans*). At an early period

some of the Cenomani crossed the Alps and settled in Upper Italy.—3. **A Brannovices**, E of the Cenomani near the Aedui, whose chiefs they were. The *Diablintes* mentioned by Caesar are said by Ptolemy to have been likewise a branch of the Aulerci (Caes. *B. G.* ii 34, iii 9, vii 75).

Aulis (Αὔλις), a harbour in Boeotia on the Euripus, where the Greek fleet is said to have assembled before sailing against Troy; it had a temple of Artemis (Strab. p. 403, Paus. ix 19, 6).

Aulon (Αὐλὼν Ἀυλωνίτης) 1. A district and town on the borders of Elys and Messenia, with a temple of Aesclepius, who hence had the surname *Aulonius* (Strab. p. 350, Paus. ii 36).—2. A town in Chalcidice in Macedonia, on the Strymonic gulf (Thuc. iv 103).—3. (*Melone*), a hill and valley near Tarentum celebrated for its wine (*amicus Aulon fertilis Bacecho*, Hor. *Od.* ii 6, 18, Mart. viii 125).

Auranitis (Αυρανίτις *Hauran*), a district S. of Damascus and E. of Iturea and Batanaea, on the E. side of the Jordan, belonging either to Palestine or to Arabia.

Aurēa Chersonesus (ἡ Χρυσή Χερσόνησος), the name given by the late geographers to the *Malay Peninsula*. They also mention an Aurea Regio beyond the Ganges, which is supposed to be the country round *Ava*.

Aurēlia, the wife of C. Julius Caesar, by whom she became the mother of C. Julius Caesar, the dictator, and of 2 daughters. She died in B.C. 54, while Caesar was in Gaul.

Aurēlia Gens, plebeian, of which the most important members are given under their family names, *Cotta*, *Orestes*, and *Scavrus*.

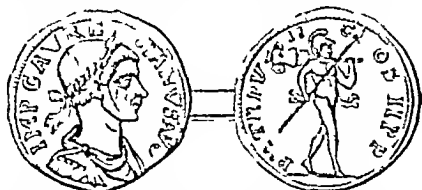
Aurēlia Orestilla, a beautiful but profligate woman, whom Catiline married. As Aurelia at first objected to marry him, because he had a grown-up son by a former marriage, Catiline is said to have killed his own offspring in order to remove this impediment to their union.

Aurēlia Via, the great coast road from Rome to Transalpine Gaul, at first extended to no further than *Pisac*, but was afterwards continued along the coast to *Genoa* and *Forum Julii* in Gaul.

Aureliani [GENABUM]

Aurélianus, Roman emperor, A.D. 270–275, was born about A.D. 212, at *Sirmium* in Panonia. He entered the army as a common soldier, but was adopted by a senator, Ulpus Crispinus, and by his extraordinary bravery was raised to offices of trust and honour by Valerian and Claudius II. On the death of the latter, he was elected emperor by the legions on the Danube. His reign presents a succession of brilliant exploits, which restored for a while their ancient lustre to the arms of Rome. He first defeated the Goths and Vandals, who had crossed the Danube, and were ravaging Panonia. He next gained a great victory over the Alemanni and other German tribes, but they succeeded notwithstanding in crossing the Alps. Near Placentia they defeated the Romans, but were eventually overcome by Aurelian in two decisive engagements in Umbria. After crushing a formidable conspiracy at Rome, Aurelian next turned his arms against Zenobia, queen of Palmyra, whom he defeated, took prisoner, and carried with him to Rome [ZENOBIA]. On his return to Italy he marched to Alexandria and put Firmus to death, who had assumed the title of emperor. He then proceeded to the West, where Gaul, Britain, and Spain were still in the hands of Tetricus, who had been declared emperor a short time before the death

of Gallienus. Tetricus surrendered to Aurelian in a battle fought near Châlons [Tetricus]. The emperor now devoted his attention to domestic improvements and reforms. Many works of public utility were commenced the



Aurelianus Roman Emperor A.D. 270-275.
Obv. bust of Aurelian laureate and draped, rev. Mars with spear and trophy. P P M TR P VII COS II I I
Aureus A.D. 270

most important of all was the erection of a new line of strongly fortified walls, embracing a much more ample circuit than the old ones, which had long since fallen into ruin, but this vast plan was not completed until the reign of Probus. After a short residence in the city, Aurelian visited the provinces on the Danube. He now entirely abandoned Dacia, which had been first conquered by Trajan, and made the S. bank of the Danube, as in the time of Augustus, the boundary of the empire. A large force was now collected in Thracia in preparation for an expedition against the Persians, but while the emperor was on the march between Heraclia and Byzantium, he was killed by some of his officers. (Life in Script August, Zosim i 47. Eutrop i 12.)

Aurelianus, Caelius, or Coelius, a celebrated Latin physician, a native of Numidia, probably lived in the 11th century. Of his writings we possess three books *On Acute Diseases*, 'Celerum Passionum' (or 'De Morbis Acutis') and five books *On Chronic Diseases*, 'Tardarum Passionum' (or 'De Morbis Chronicis'). Edited by Amlin, Amstel 1709.

M. Aurelius Antoninus Roman emperor, A.D. 161-180, commonly called 'the philosopher,' was born at Rome on April 20, A.D. 121. He was adopted by Antoninus Pius immediately after the latter had been himself adopted by Hadrian, and was educated by Fronto. He received the title of Caesar, and married Faustina, the daughter of Pius (138). On the death of the latter, in 161, he succeeded to the throne, but he admitted to an equal share of the sovereign power L. Ceionius Commodus, who had been adopted by Pius at the same time as Marcus himself. The two emperors



M. Aurelius Antoninus Roman Emperor A.D. 161-180.
Obv. head of Emperor Aurelius laureate rev. pile of German arms ensigns &c. IMP VIII COS III DF GERMANICVS Struck A.D. 170 but commemorating victory over the Germani in A.D. 171.

henceforth bore respectively the names of M. Aurelius Antoninus and L. Aurelius Verus. Soon after their accession Verus was despatched to the East, and for 4 years (A.D. 162-165) earned on war with great success against

Vologeses III, king of Parthia, over whom his lieutenants, especially Avidius Cassius, gained many victories. At the conclusion of the war both emperors triumphed, and assumed the titles of *Armeniacus*, *Parthicus Maximus*, and *Medicus*. Meanwhile Italy was threatened by the numerous tribes dwelling along the northern limits of the empire, from the sources of the Danube to the Illyrian border. Both emperors set out to encounter the foe, and the contest with the northern nations was continued with varying success during the whole life of M. Aurelius, whose head quarters were generally fixed in Pannonia. After the death of Verus in 169, Aurelius prosecuted the war against the Marcomanni with great success, and in consequence of his victories over them he assumed in 172 the title of Germanicus, which he also conferred upon his son Commodus. In 174 he gained a decisive victory over the Quadi, mainly through a violent storm, which threw the barbarians into confusion. This storm is said to have been owing to the prayers of a legion chiefly composed of Christians. It has given rise to a famous controversy among the historians of Christianity upon what is commonly termed the Miracle of the Thundering Legion. The Marcomanni and the other northern barbarians concluded a peace with Aurelius in 175, who forthwith set out for the East, where Avidius Cassius, urged on by Faustina, the unworthy wife of Aurelius, had risen in rebellion and proclaimed himself emperor. But before Aurelius reached the East, Cassius had been slain by his own officers. On his arrival in the East, Aurelius acted with the greatest clemency, none of the accomplices of Cassius were put to death, and to establish perfect confidence in all, he ordered the papers of Cassius to be destroyed without suffering them to be read. During this expedition, Faustina, who had accompanied her husband, died, according to some, by her own hands. Aurelius returned to Rome towards the end of 176, but in 178 he set out again for Germany, where the Marcomanni and their confederates had again renewed the war. He gained several victories over them, but died in the middle of the war on March 17, 180, in Pannonia, either at Vindebonna (*Trenna*) or at Sirmium, in the 59th year of his age and 20th of his reign. A notable feature in the character of M. Aurelius was his devotion to philosophy and literature. When only twelve years old he adopted the dress and practised the austerities of the Stoics, and he continued throughout his life a warm adherent and a bright ornament of the Stoic philosophy. We still possess a work by M. Aurelius, written in the Greek language, and entitled *Tὰ εἰς ἑαυτὸν*, or *Meditations*, in 12 books. It is a sort of common place book, in which were registered from time to time the thoughts and feelings of the author upon moral and religious topics, without an attempt at order or arrangement. No remains of antiquity present a nobler view of philosophical heathenism. Editions of the *Meditations* by Gataker, Cantab. 1652, by Stach, Leips. 1882, translated by Long. —The chief and perhaps the only stain upon the memory of Aurelius is his persecution of the Christians in 166 the martyrdom of Polycarp occurred, and in 177, that of Irenaeus. Aurelius was succeeded by his son Commodus. (Life in Script August, cf also Dio Cass. lxxi.)

Aurelius Victor [Victor]

Aureolus, one of the *Thirty Tyrants* (A.D. 260-267), who assumed the title of Augustus

during the feeble rule of Gallienus Aureolus was proclaimed emperor by the legions of Illyria in 267, and made himself master of N Italy, but he was defeated and slain in battle in 268, by Claudius II, the successor of Gallienus (Treb Poll XXX *Tyr* 10)

Aurōra [Eos]

Aurunoi [ITALIA]

Aurunculeius Cotta [COTTA]

Ausa [AUSETANI]

Ausoi or **Auscii**, a powerful people in Aquitania, who possessed the Latin *francusae* their capital was called *Chimberrum* or *Limborium*, also *Augusta* and *Ausci* (now *Luch*) (Strab p 191)

Ausor (*Serchio*), a river of Etruria, north of the Arnus, in old times it flowed into the Arnus near Pisa (Strab p 222, Plin in 50) They now have separate mouths

Ausōtāni, a Spanish people in the modern Catalonia their capital was *Ausa* (*Vique*)

Auson (Αἰσών), son of Ulysses and Calypso or Circe, from whom the country of the Ausonians was believed to have been called Ausonia

Ausōnes, **Ausōnia** [ITRINA]

Ausōnius, **Doeimus Magnus**, a Roman poet, born at Burdigala (*Bordeaux*), about c 310, taught grammar and rhetoric with such reputation at his native town, that he was appointed tutor of Gratian, son of the emperor Valentinian (at which time probably he became a Christian), and was afterwards raised to the highest honours of the state. He was appointed by Gratian praefectus of Latium, of Libya, and of Gaul, and in 379 was elevated to the consulship. After the death of Gratian, in 383, he retired from public life, and ended his days in a country retreat near Bordeaux, perhaps about 390. A prose work, *Gratianum Actio*, in ornate rhetorical style, addressed to Gratian, is extant. His poems or metrical works are—1 *Epigrammatum Liber*, a collection of 150 epigrams. 2 *Ephemeris*, containing an account of the business and proceedings of a day. 3 *Parentalia*, a series of short poems in memory of deceased friends and relations. 4 *Professores*, notices of the Professors of Bordeaux. 5 *Epitaphia Heroum*, epitaphs on the heroes who fell in the Trojan war and a few others. 6 A metrical catalogue of the first twelve Caesars. 7 *Tetrasticha*, on the Caesars, from Julius to Elagabalus. 8 *Ordo nobilium Urbium*, the praises of 17 illustrious cities. 9 *Ludus Septem Sapientum*, the doctrines of the 7 sages expounded by each in his own person. 10 *Idyllia*, a collection of 20 poems. 11 *Ecologarum*, short poems connected with the Calendar, &c. 12 *Epistolae*, 25 letters, some in verse and some in prose. 13 *Gratianum Actio pro Consulatu*, in prose, addressed to Gratian. 14 *Periochae*, short arguments to each book of the Iliad and Odyssey. 15 *Tres Praefationes* Of these works the Idylls have attracted most notice, and of them the most pleasing is the *Mosella*, or a description of the river Moselle, in a journey from Bingen on the Rhine up the Moselle to Treves. Ausonius possesses skill in versification, but is destitute of all the higher attributes of a poet. His poems are, however, both interesting and valuable for their notice of persons and their pictures of certain features of life at that time. He retains his pagan phraseology, and to some extent at least his pagan ideas, speaking of the emperor as *Deus*, and apparently doubting immortality (*Prof Burd* 1. 80, xxiii 18).—The best editions of his com-

plete works are by Tollius, Amstel 1671, Weber, *Corp Poetarum*

Autariātai (Αὐταριάται), an Illyrian people in the Dalmatian mountains, extinct in Strabo's time

Autesiōdōrum, -ūrum (*Auxerre*), a town of the Senones in Gallia Lugdunensis

Autēsion (Αὐτεσίον), son of Tisamenus, father of Theras and Argia, left Thebes at the command of an oracle, and joined the Dorians in Peloponnesus (Hdt iv 117, Paus in 15, Strab p 317)

Autoethhōnes (αὐτόχθονες) [ANONIGRVS]

Autōlōles, -oi -ae, a Thracian tribe on the W coast of Africa, S of the Atlas mountains

Autōlēus (Αὐτόλυκος) 1 Son of Hermes and Chione, father of Anticleia, and thus maternal grandfather of Ulysses. He lived on Mount Parionus, and was renowned for his cunning and robberies. He was able to defy detection by changing the colour and shape of the stolen property (Hes *I* 96, *Od Met* xi 314, *Il* x 260, *Od* xiv 392). Ulysses, when staying with him on one occasion, was wounded by a boar on Parionus, and it was by the scar of this wound that he was recognised by his aged nurse, when he returned from Troy.—2 A Thracian, son of Deinachus, one of the Argonauts, and the founder of Sinope.—3 A mathematician of Pitane in Aetolia, lived about bc 310, and wrote 2 astronomical treatises, which are the most ancient existing specimens of the Greek mathematics. 1 *On the Motion of the Sphere* (περὶ κινουμένης σφαίρας). 2 *On the Risings and Settings of the fixed Stars* (περὶ ἐπιτολῶν καὶ δυσείας). Edited by Dasypodius in his *Sphaericae Doctrinae Propositiones*, Argent 1772

Autōmāla (αὐτὸμαλα), a fortified place on the Great Syrtis in N Africa (Strab p 123)

Autōmēdon (Αὐτομέδων) 1 Son of Dioreas, the charioteer and companion of Achilles, and, after the death of the latter, the companion of his son Pyrrhus (*Il* xiv 148). Hence Automedon is the name of any skilful charioteer (*Cic pro Rose Am* 37, *Jul* i 61).—2 Of Cyzius, a Greek poet, 12 of whose epigrams are in the Greek Anthology, lived in the reign of Nerva.

Autōnō (Αὐτονόη), daughter of Cadmus and Harmonia, wife of Aristaeus, and mother of Acteon. With her sister Agave, she tore Pirithus to pieces in Bacchic fury. Her tomb was shown in Megara (Paus x 17)

Autricum [CARVUTES]

Autrigōnes, a people in Hispania Tarraconensis between the ocean (Bay of Biscay) and the upper course of the Iberus. The chief town was FLAVIOMAGNA

Autronius Paetus [PAETUS]

Auxēsia (Αὐξησία), the goddess who grants growth and prosperity to the fields, honoured at Troezen and Epidaurus, was another name for Persephone. Diuma, who was honoured along with Auxesia at Epidaurus and Troezen was only another name for Demeter. They seem to have been local deities of Crete, who became identified with Demeter and Persephone, and were then said to have been Cretan maidens who migrated to Troezen. The festival of *Lithobolia* in their honour, explained by a tradition that they were stoned themselves, is perhaps a reminiscence of human sacrifice (Paus ii 30, 81)

Auximum (Αὐξίμος, Ἰῆς *Osmio*), an important town of Picenum, and a Roman colony

Auxūmo or **Ax-** (Ἀξέουμη, or Ἀξέωμη, and other forms *Ἀξουμίται* or Ἀξέωμίται, &c

Azum, Ru, SW of *Adoua*, the capital of a powerful kingdom in Ethiopia, to the SE of Merot, in *Habesh* or *Abyssinia*, which either first arose or first became known to the Greeks and Romans in the early part of the 2nd century of our aera. It grew upon the decline of the kingdom of Merot, and extended beyond the *Straits of Bab el-Mandeb* into Arabia. Being a mountainous region, watered by the numerous upper streams of the *Atabolas* and *Astapus*, and intersected by the caravan routes from the interior of Africa to the Red Sea and the Gulf of *Bab el Mandeb*, the country possessed great internal resources and a flourishing commerce.

Auzēa, or *-ia*, or *Audia* (*Sui-Guzlan* or *Hanza*, Ru), a city in the interior of Mauritania Caesariensis, a Roman colony under *M. Aurelius Antoninus*.

Avālitēs (*Αβαλίτης Ζυλάη*), an emporium in S. Aethiopia, on a bay of the Erythraean Sea, called *Avālitēs Sinus* (*Ἀβαλίτης*) probably the Gulf of *Bab el Mandeb*, or its innermost part, S of the *Straits*. A people, *Avālitae*, are also mentioned in these parts.

Avaricum [*BITURIGIS*]

Avaris [*ΑΒΑΡΙΣ*]

Avenio (*Avignon*), a town of the *Cavares* in Gallia Narbonensis on the left bank of the Rhone (Strab. p. 185).

Aventicum (*Ivanches*), the chief town of the Helvetii, and subsequently a Roman colony with the name *Pia Flavia Constantia Eboracensis*, of which ruins are still to be seen in the modern town (The *Hist.* i. 68, *Annian* xi. 11, see also *C. I. Helvet.* 179, &c.).

Aventinensis, *Genucius* 1 L, consul B.C. 385, and again 362, was killed in battle against the Hernicans in the latter of these years, and his army routed.—2 Cn, consul 363.

Aventinus 1 Son of *Hereules* and the priestess *Rhea* (*Virg. Aen.* vi. 695).—2 King of Alba, son of *Romulus Silvius*, or of *Allodius*, buried on the *Aventine*, which was called after him (*Liv.* i. 3, *Dionys.* i. 71).

Aventinus Mons [*ΠΟΝΤΙ*]

Avernus Lacus (*ἡ Ἀορνὸς λίμνη Lago Averno*), a lake close to the promontory which runs out into the sea between Cumae and Puteoli. This lake fills the crater of an extinct volcano, it is enclosed, about 1½ mile in circumference, is very deep, and was enclosed by steep lava rocks and a gloomy cypress forest. From its waters mephitic vapours arise, which are said to have killed the birds that attempted to fly over it, from which circumstances its Greek name was supposed to be derived (from *αἰών* and *ὄρνις*) (*Lucret.* vi. 788, *Plin.* iii. 61, *Dio Cass.* lxxiii. 27). The lake was celebrated in mythology as being the entrance to the under world, and hence was sacred to *Proserpine* (*Diod.* iv. 22, *Virg. Aen.* vi. 126). *Strabo* cites *Ephorus* as saying that the *Cimmerians*, the people of dark dwellings, were connected once with this spot. The idea may have sprung from the name *Chimerium* belonging to a promontory in Thesprotia, near Acherusia and the other *Aornus*. There is much interchange of names in the stories belonging to these places. Near *Avernus* was the cave of the *Cumaean Sibyl*, through which *Aeneas* descended. Later writers placed the scene of the descent of *Odysseus* here also (*Strab.* p. 249), and there was an oracle by which the spirits of the dead were consulted (*περὶ νεκρομαντεῖον*), as at the similarly named Thesprotian lake [*AERNUS*]. Some such rites may have belonged to Hannibal's

sacrifices here (*Liv.* xxiv. 12). The god *Avernus*, whose statue sweated during the works of *Agrippa* and was propitiated by sacrifices (*Serv. ad Georg.* ii. 161), was a local *Hades* or *Dis Pater*. Some of the pagan rites lingered here in the time of *Theodosius* (*C. I. L.* x. 1, 3792), and a good deal of the superstition to the present day. *Agrippa*, in the time of *Augustus*, cut down the forest which surrounded the lake, and connected the latter with the *Lucrino* lake, he also caused a tunnel to be made from the lake to *Cumae*, of which a considerable part remains and is known under the name of *Grotta di Sibylla*. The *Lucrino* lake was filled up by an eruption in 1530, so that *Avernus* is again a separate lake.

Avianus, *Flavius*, the author of 12 Aesopie fables in Latin elegiac verse, which were much used as a school book. The date of *Avianus* is uncertain, he probably lived in the 4th century of the Christian aera.—*Editions*. By *Cammegeter*, Amstel. 1731, by *Nedell*, Amstel. 1787, and by *Lachmann*, Berol. 1845.

Avienus, *Rufus Festus*, a Latin poet towards the end of the 4th century of the Christian aera. His poems are chiefly descriptive, and are some of the best specimens of the poetry of that age. His works are—1 *Descriptive Orbis Terrae*, also called *Metaphrasis Periegeses Dionysii*, in 1894 hexameter lines, derived directly from the *περιήγησις* of *Dionysius*, and containing a succinct account of the most remarkable objects in the physical and political geography of the known world.—2 *Ora Maritima*, a fragment in 703 Iambic trimeters, describing the shores of the Mediterranean from *Marseilles* to *Cádiz*.—3 *Aratea Phaenomena*, and *Aratea Prognostica*, both in hexameter verse, the first containing 1825, the second 552 lines, being a paraphrase of the two works of *Aratus*. The poems are edited by *Wernsdorf*, in his *Poetae Latini Minores*, vol. i. pt. 2, which, however, does not include the *Aratea*.

Aviones, a people in the N of Germany on the W coast of *Cimbria* *Chersonesus* (*Denmark*).

Avitus, *Alphius*, a Latin poet under *Augustus* and *Tiberius*, the fragments of some of whose poems are preserved in the *Anthologia Latina*.

Avitus, *Cluentius* [*CLUENTIUS*]

Avitus, *M. Maecilius*, emperor of the West, was raised to the throne by the assistance of *Theodoric II* king of the *Visigoths* in A.D. 455, but, after a year's reign, was deposed by *Reimer*.

Avons or *Aufons*, the Gloucestershire *Avon* (*Tac. Ann.* vii. 31).

Axēnus [*ΕΥΞΙΝΟΣ ΠΟΝΤΟΣ*]

Axia (*Castel d'Asse*), a fortress in the territory of *Tarquinius* in *Etruria* (*Cic. pro Caec.* 7).

Axion (*Ἀξιῶν*), son of *Phegeus*, brother of *Temenus*, along with whom he killed *Alemacón*.

Axiōthea (*Ἀξιόθεα*), a maiden of *Phlius*, who came to *Athens*, and putting on male attire, was for some time a hearer of *Plato*, and afterwards of *Speusippus* (*Diog. Laert.* iii. 46).

Axius, Q, an intimate friend of *Cicero* and *Varro*, one of the speakers in the 3rd book of *Varro's De Re Rustica*.

Axius (*Ἀξιός Wardar* or *Vardhari*), the chief river in *Macedonia*, rises in *Mt. Scardus*, receives many affluents, of which the most important is the *Erigon*, and flows SE through *Macedonia* into the *Thermaic* gulf. As a river-god, *Axius* begot by *Periboe* a son *Pelegon*, the father of *ASTEROPEUS*.

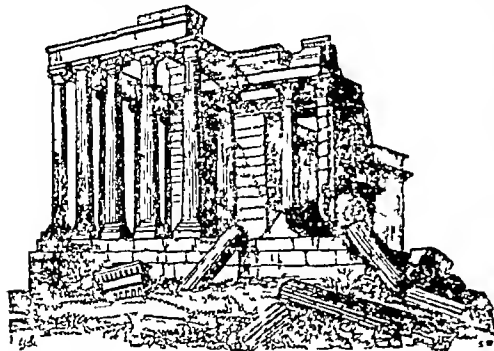
Axōna (*Aisne*), a river in Gallia Belgica, which falls into the Isara (*Oise*) (Caes *B G* ii 5, Auson *Id* x 461)

Axūme [ΑΥΧΥΜΕ]

Axus [ΟΑΥΣ]

Azan (Ἀζάν), son of Arcas and the nymph Erato, brother of Aphidas and Elatus. The part of Arcadia which he received from his father was called *Azania*. It was on the borders of Elis (Paus viii 4, 2, x 9, 3)

Azani (Ἀζανί *Tchardir Hisar*), a town of Phrygia, on the river Rhyndacus, and 20 miles



Ruins at Azani

SW of Cotyaeum. The priestly dynast of the temple (of Zeus) ruled the city, as in the case of Pessinus, Comana, &c. Euphorbus is mentioned as having instituted the rites—a sacrifice of the hedgehog and the fox. There are fine ruins of the temple, and remains of the theatre and stadium (Strab p 575, Stephan s v)

Azania or **Barbaria** (Ἀζανία, Βαρβαρία *Ajan*), the region on the E coast of Africa, S of Aromata Pr (*C Guadafui*), as far as Rhiaptum Pr (Ptol ii 7, 28)

Azēnia (Ἀζηνία *Ἀζηνίεις*), a demus in the SW of Attica, near Sunium, belonging to the tribe Hippothoontis

Azeus (Ἀζεύς), son of Clymenus of Orchomenos, brother of Erginus, Stratius, Arrhon, and Pyleus, father of Actor and grandfather of Astyoche (II ii 512, Paus ix 37)

Aziris (Ἀζίρις) 1 A town of Armenia, west of the Euphrates (Ptol v 7, 2)—2 A district in the E of Cyrenaica, where sulphur was grown (Hdt iv 157)

Azōrus or **Azōrium** (Ἀζωρος, Ἀζώριον *Ἀζωρίτης*, Ἀζωπιδίτης, Ἀζωπεύς), a town in the N of Thessaly, on the W slope of Olympus, formed, with Dolche and Pythium, the Perrhaebian Tripolis (Liv xlii 53, xlii 2)

Azōtus (Ἀζωτος *Ἀζώριος Ashdod* or *Ashdoud*), a city of Palestine, near the sea-coast, 9 miles NE of Ascalon. It was one of the free cities of the Philistines, which were included within the portion of the tribe of Judah (Jos *Ant* xiv 5, B J i 7)

B

Babba, in full *Babba Julia Campestris*, a Roman colony in Mauretania Tingitana founded by Augustus (Plin v 5)

Babrius (Βάβριος), whose full name seems to have been Valerius Babrius, by birth an Italian, lived at the court of Alexander Severus and versified in Greek choliambics a collection of fables. They are probably adapted and paraphrased by him from an older prose collection of fables such as were ascribed to 'Aesop,' but

were partly old apologues such as Aristophanes mentions [see AEsopus], of which we find examples even in Hesiod (*Op* 203), partly exercises set by rhetors to their pupils. It is suggested that the foundation used by Babrius was a prose collection in ten books by Nicostratus, a contemporary of Hermogenes (Hermog *pepl* ii 12, 3). Many of his fables are merely old proverbs expanded. He wrote in Attic Greek with occasional Latinisms and other indications that Greek was to him an adopted language. The writings of Babrius were discovered on Mount Athos by a Greek named Minoides Menas in a codex containing 122 fables, of which the *editio princeps* was issued by Boissonade in 1844. A second MS containing 21 more fables was found in the Vatican, and was first correctly published by Knoell in 1878. The best complete edition of Babrius is by Rutherford, 1883. Menas produced another set of 95 fables which were edited by Cornwell Lewis in 1859, but there is no doubt that they were forgeries.

Bābylon (Βαβυλών *Babylōnios*, fem *Babylōnis* Babel in O T Ru at and around *Hillah*), one of the oldest and greatest cities of the ancient world, the capital of a great empire, was built on both banks of the river Euphrates, in about 32° 28' N lat. It was of unknown antiquity, though its foundation (which is mythically ascribed to the god Belus = Marduk or Merodach) was probably after Egypt had a settled empire. According to an inscription of Nabopolassar (B C 554) now in the British Museum, the temple of the sun god Samas was founded by Nasar Sin, the son of Sargon, 3200 years earlier. This gives a date of about 3800 B C for Sargon the earliest king named. In several periods of her history Babylon fell under the dominion of the Assyrian monarchs [see ASSYRIA], but Nabopolassar, viceroy of Babylon, made an alliance with Pharaoh Necho and the Median king Cyaxares (Kastart) and revolted from Assyria. The allies took Nineveh B C 609 [see SARDANAPALUS]. Nabopolassar was succeeded by his son Nebuchadnezzar, under whom (B C 604–562), the Babylonian empire reached its height, and extended from the Euphrates to Egypt, and from the mountains of Armenia to the deserts of Arabia. After his death it again declined, until the reign of Nabu Nahid (=Nabonidus), who reigned from B C 556 with his son Belshazzar as commander of the army. In the 17th year of his reign (B C 539) Babylon was captured by Cyrus (the turning of the river is not mentioned in inscriptions), and Gobryas was made governor of Babylon. Nabonidus died in captivity the same year [See CYRUS]. Babylon became one of the capitals of the Persian empire, the others being Susa and Ecbatana. Under his successors the city rapidly sank. Darius I dismantled its fortifications, in consequence of a revolt of its inhabitants, Xerxes carried off the golden statue of Belus, and the temple in which it stood became a ruin. After the death of Alexander, Babylon became a part of the Syrian kingdom of Seleucus Nicator, who contributed to its decline by the foundation of SELEUCIA on the Tigris, which soon eclipsed it. At the commencement of our era, the greater part of the city was in ruins, and at the present day all its visible remains consist of mounds of earth, ruined masses of brick walls, and a few scattered fragments. Its very site has been turned into a dreary marsh by repeated inundations from the river. The city of Babylon had reached the summit of its magnificence in the reign of Nebuchadnezzar. The accounts of

its dimensions vary somewhat Herodotus makes the circuit of the walls 480 furlongs in Ctesias, Clitarchus, Curtius and Strabo the estimate is about 100 furlongs less The breadth of the walls was said to be 50 feet, the height, according to Herodotus and Ctesias was 200 cubits, according to Strabo 75 cubits Probably the last estimate is right, and the higher number arose from stating 200 cubits instead of 200 hands (Hdt i 178, Strab p 738) The Euphrates, which divided the city into 2 equal parts, was embanked with walls of brick, the openings of which at the ends of the transverse streets were closed by gates of bronze A bridge, built on piers of hewn stone, united the 2 quarters of the city, and at each end of it stood a royal palace Of two other public buildings of the greatest celebrity, the one was the temple of Belus, rising to a great height, and consisting of 8 stories, gradually diminishing in width, and ascended by a flight of steps, which wound round the whole building on the outside, in the uppermost story was the golden statue of Belus, with a golden altar and other treasures The 'hanging gardens' of Nebuchadnezzar were laid out upon terraces which were raised above one another on arches The houses of the city were 3 or 4 stories in height, and the streets were straight, intersecting one another at right angles The buildings were almost universally constructed of bricks, some burnt and some only sun dried, cemented together with hot bitumen and in some cases with mortar—The Babylonians were a people of Tiaman or Uial Altaic origin The original name of their country (afterwards called Babylonia from its capital) was Kaldai, and its people were called Kaldai or Chaldaeans—Their religion was Sabaeism, or the worship of the heavenly bodies, not purely so, but symbolised in the forms of idols, besides whom they had other divinities, representing the powers of nature The three chief deities were Anu, Ea, and Bel or Belus (=Zeus), whose feminine counterpart Belit or Beltis is the Mylitta of Herodotus (199) the son of Ea, named Marduk or Merodach, was the mediator for men and the god of healing Istar [see APHRODITE] was the daughter of the moon god, and was the spirit of the planet Venus Her husband was Tammuz [See ADONIS] The priests formed a caste, and cultivated science, especially astronomy, in which they knew the apparent motions of the sun, moon, and 5 of the planets, the calculation of eclipses of the moon, the division of the zodiac into 12 constellations, and of the year into 12 months, and the measurement of time by the sun dial They must also have had other instruments for measuring time, such as the water clock, for instance, and it is highly probable that the definite methods of determining such quantities, which the Chaldaean astronomers invented, were the origin of the systems of weights and measures used by the Greeks and Romans Their buildings prove their knowledge of mechanics, and their remains, slight as they are, show considerable progress in the fine arts—The position of the city on the lower course of the Euphrates, by which it was connected with the Persian Gulf, and at the meeting of natural routes between E Asia and India on the one side, and Europe, Asia Minor, Syria, Egypt, and Arabia, on the other, made it the seat of a flourishing commerce and of immense wealth and luxury—The district around the city, bounded by the Tigris on the E, Mesopotamia on the N, the Arabian Desert on the W, and extending to the

head of the Persian Gulf on the S, was known in later times by the name of Babylonia [See above, and comp CHALDAEA] This district was a plain, subject to continual inundations from the Tigris and Euphrates, which were regulated by canals, the chief of which was the Naarmaleha, i.e. *Royal River* or *Canal* (ποταμός βασιλείος, διώρυξ βασιλική, flumen regium), which extended from the Tigris at Seleucia due W to the Euphrates, and was navigable

Babylon (Βαβυλὼν or *Fostat* or *Old Cairo*), a fortress in Lower Egypt, on the right bank of the Nile, exactly opposite to the pyramids, and at the beginning of the canal which connected the Nile with the Red Sea Its origin was ascribed by tradition to a body of Babylonian deserters It first became an important place under the Romans Augustus made it the station of one of the 8 Egyptian legions (Strab. pp 807, 812)

Babylōnia [BABYLON]

Bacchae [MAENADES, DIONISUS]

Bacchiadae (Βακχιάδαι), a Heraclid clan, derived their name from Bacchus, king of Corinth, for then history see CORINTHUS

Bacchius (Βακχίος) 1 The author of a short musical treatise called *εἰσαγωγή τεχνῆς μουσικῆς*, printed by Meibomius, in the *Antiquae Musicae Auctores Septem*, Amst 1652 —2 Of Miletus, the author of a work on agriculture, referred to by Pliny and Varro.

Bacchus [DIONISUS]

Bacchylides (ΒακχYLίδης) one of the lyric poets of Greece, born at Iulis in Ceos, and nephew as well as fellow townsman of Simonides He flourished about B.C. 470, and lived a long time at the court of Hiero in Syracuse, together with Simonides and Pindar (Strab p 426, Aelian, V H iv 15) He wrote in the Doric dialect Hymns, Paeanes, Dithyrambs, &c., but all his poems have perished, with the exception of a few fragments, and two epigrams in the Greek Anthology The fragments have been published by Neue, *Bacchylidis Graeci Fragmenta*, Berol 1823, and by Bergk, *Poetae Lyrici Graeci*

Bacenis Silva, a forest which separated the Suevi from the Chatti, at the sources of the river Visurgis (*Weser*), probably = the Thuringian Forest (Caes B G vi 10)

Bacis (Βάκis), the name of several prophets, of whom the most celebrated was the Boeotian seer, who delivered his oracles in hexameter verse at Heleou in Boeotia In later times there existed a collection of his oracles, similar to the Sibylline books at Rome (Hdt viii 20, 77, ix 43, Plat *Theag* 124 D, Paus iv 27, 2, ix 17, x 12, Cic *Div* i 18, 34)

Bactra or Zariaspa (τὰ Βάκτρα, τὰ Ζαρίασπα and η Ζαρίδσπη *Balkh*), the capital of BACTRIA, appears to have been founded by the early Persian kings, but not to have been a considerable city till the time of Alexander, who settled in it his Greek mercenaries and his disabled Macedonian soldiers It stood at the N foot of the M Paropamisus (the *Hindoo Koosh*) on the river Bactrus (*Adirsal* or *Dehas*) about 25 miles S of its junction with the Oxus It was the centre of a considerable traffic The existing ruins, 20 miles in circuit, are all of the Mohammedan period (Strab p 513, Curt vi 4-10)

Bactria or -iāna (Βακτριανή Βάκτροι, -ιοι, -ιανὸι *Bokhara*), a province of the Persian empire, bounded on the S by M Paropamisus which separated it from Ariana, on the E by the N branch of the same range, which divided

it from the Sacae on the NE by the Oxus which separated it from Sogdiana, and on the W by Margiana. It was inhabited by a rude and warlike people, who were subdued by Cyrus or his next successors. It was included in the conquests of Alexander and formed a part of the kingdom of the Seleucidae until B.C. 255, when Theodotus its governor, revolted from Antiochus II., and founded the Greek kingdom of Bactria which lasted till B.C. 134 or 125, when it was overthrown by the Parthians with whom during its whole duration its kings were sometimes at war, and sometimes in alliance against Syria. This Greek kingdom extended beyond the limits of the province of Bactria, and included at least a part of Sogdiana. Bactria was watered by the Oxus and its tributaries, and contained much fertile land, and much of the commerce between W Asia and India passed through it (Strab. p. 516, Hdt. iv. 204, Arrian. iii. 29).

Baduhennae Lucus, a wood in W Friesland (Tac. Agr. ii. 73).

Baebia Gens, plebeian the most important members of which are given under their surnames Dives, Stlica, Tampilis.

Baecula a town in Hispania Tarraconensis W of Cádiz in the neighbourhood of silver mines (Polyb. x. 38, Liv. xxv. 16). It corresponds to the modern *Baylen*.

Baeterrae (*Baeterrae*), also called Biterrensibus, a town in Gallia Narbonensis on the Obis not far from Narbo and a Roman colony its neighbourhood produced good wine (Plin. iii. 36, Str. 68).

Baetica [HISPANIA].

Baetis (*Guccia* river), a river in S Spain, formerly called Tartessus, and by the inhabitants *Certis*, rises in Hispania Tarraconensis in the territory of the Oretani, flows SW through Baetica, to which it gives its name, past the cities of Corduba and Hispalis, and falls into the Atlantic Ocean by two mouths, N. of Gades (Strab. p. 139).

Bagacum (*Berai*), the chief town of the Nervii in Gallia Belgica there are many Roman remains in the modern town.

Bagadae a Gallic people who revolted under Diocletian and were with difficulty subdued by Maximian. A.D. 286 (Eutrop. ix. 20).

Bagistanus Mons, and Bagistana (*Beis tun*), a range of hills and a town in Media SW of Ecbatana (Diod. vi. 13, xv. 110), celebrated for its rock sculptures and inscriptions.

Bagas (*Bayas*) a eunuch highly trusted and favoured by Artaxerxes III. (Ochus), whom he poisoned B.C. 338. He was sent to death by Darius III. Codomannus, whom he had attempted likewise to poison, 336. The name Bagas frequently occurs in Persian history, and is sometimes used by Latin writers as synonymous with a eunuch.

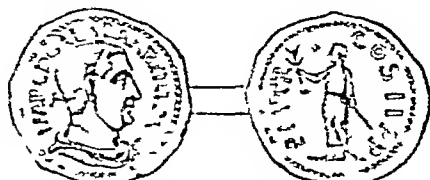
Bagradas (*Byzidas* *Meyeriaf*), a river of N Africa, falling into the Gulf of Carthage near Utica (Caes. B. C. ii. 24, Liv. xxx. 10, Lucan. i. 588). It is the same as the Macaras of Polyb. i. 75.

Baiæ (Baïnus) a town in Campania on a small bay W of Naples, and opposite Puteoli, was situated in a beautiful country which abounded in warm mineral springs. The baths of Baiæ were the most celebrated in Italy and the town itself was the favourite watering place of the Romans who flocked thither in crowds for health and pleasure. Seneca calls it *divum vitiorum*. The whole country was filled with the palaces of the Roman nobles

and emperors, which covered the coast from Baiæ to Puteoli many of these places were built out into the sea (Hor. Od. ii. 18, 20, Ep. i. 15, 2 Tac. Agr. ii. 21, xiv. 9, Senec. Ep. 51, Plin. xxxi. 4, Strab. p. 245). Nero here matured his plot for the murder of Agrippina. Hadrian died here and Alexander Severus built several villas (Tac. Agr. ii. 4, Vit. Hadr. 25, Alex. Sev. 26). The site of ancient Baiæ is now for the most part covered by the sea.

Baicaessae, a people in Gallia Lugdunensis, whose capital was Augustodurum (*Bayeux*).

Balbinus D. Caelius, was elected emperor by the senate along with M. Clodius Pupienus Maximus, after the murder of the two Gordians.



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Balbus, Lucilius 1 L & jurist and brother of the following—2 Q, a Stoic philosopher, and a pupil of Panaetius, is introduced by Cicero as one of the speakers in his *De Natura Deorum*, iii 40 (cf *Div* i 5)

Balbus, Octavius, a contemporary of Cicero, bore a high character as a judge, he was put to death by the triumvirs, B C 43 (Cic *pro Clu* 38, Val Max. v 7, 3)

Balbus, Sp Thorius, tribune of the plebs, about B C 111, proposed an agrarian law See *Dict of Ant*, art *Lex Thoria*

Baleāres (Βαλεαρίδες, Βαλιαρίδες), also called **Gymnēsiæ** (Γυμνησίαι) by the Greeks, two islands in the Mediterranean, off the coast of Spain, distinguished by the epithets *Major* and *Minor*, whence their modern names *Majorca* and *Minorca*. They were early known to the Carthaginians, who established settlements there for the purposes of trade, they afterwards received colonies from Rhodes, and their population was at a later time of a very mixed kind. Their inhabitants, also called *Baleares*, were celebrated as slingers, and were employed as such in the armies of the Carthaginians and Romans. In consequence of their practices they provoked the hostility of the Romans, and were finally subdued, B C 123, by Q Metellus, who assumed accordingly the surname *Balearius* (Strab pp 167, 654, Polyb i 67, iii 113, Diod v 16, Flor iii 8, Oros i 2, v 13)

Balista, prefect of the praetorians under Valerian, whom he accompanied to the East. After the defeat and capture of that emperor (A D 260), he rallied a body of Roman troops, and defeated the Persians in Cilicia. His subsequent career is obscure, he is mentioned as one of the Thirty Tyrants, and was probably put to death, about 264, by Odenathus (Trebell Poll. *Trig Tyr* 17)

Bambalio, M Fulvius, father of Fulvia, the wife of M Antonius, the triumvir, received the nickname of *Bambalio* on account of a hesitancy in his speech (Cic *Phil* ii 36, iii 6)

Bambÿcē [HIERAPOLIS]

Bānāsa (*Mamora*? Rn), a city of Mauretania Tingitana, on the river Subur (*Sebou*), near the W coast a colony under Augustus (Plin v 5)

Bandūsīae Fons, a fountain celebrated by Horace (*Od* iii 13). According to the scholiast Acron it was in the neighbourhood of Horace's Sabine farm, and the spring called *Fontana degli Oratini*, which gushes out under a small rock on the hill side between the two supposed sites of his farm, answers the description. In the 12th century a church was standing about six miles from Venusia in Apulia described in old documents as 'Eccles SS Gervasii et Protasii in Bandusino Fonte apud Venusiam,' whence some conclude that the spring mentioned by Horace was near his birthplace, not at his farm but the expressions in the ode itself point inevitably to the conclusion that Horace speaks of a spring near his dwelling.

Bantia (Bantinus, *Banzi* or *Fanzi*), a town near Venusia, in a woody district (*saltus Bantini*, Hor *Od* iii 4, 15), on the borders of Lucania and Apulia (Liv xxvii 25, Plin iii 16)

Barbāna (*Bojana*), a river in Illyria, flows through the Palus Labeatis (Liv xli 31)

Barbāria [AZANIA]

Barbatio, commander of the household troops under Gallus, whom he arrested by command of Constantius, A D 354. In 355 he was sent into Gaul to assist Julian against the Alemanni. He was put to death by Constantius in 359 (Amm Marc xiv 11, xviii 3)

Barbātus, M Horātius, consul B C 449 with Valerius Publicola after the overthrow of the decemvirs [PUBLICOLA]

Barbosthēnes, a mountain E of Sparta

Barbūla, Aemilius 1 Q, consul B C 317, when he subdued Apulia, and consul again in 311, when he fought against the Etruscans—2 L, consul in 281, carried on war against the Tarentines, Samnites, and Sallentines—3 M, consul in 230, fought against the Ligurians

Barca, the surname of HAMILCAR, the father of Hannibal, is probably the same as the Hebrew *Barak*, which signifies lightning. His family was distinguished as the 'Barcine family,' and the democratical party, which supported this family, as the 'Barcine party'

Barca or -e (Βάρκη Βαρκίτης, Βαρκαῖος, Barcaeus) 1 (*Merjeh*, Ru), the second city of Cyrenaica, in N Africa, 100 stadia (10 geog miles) from the sea, appears to have been at first a settlement of a Libyan tribe, the Barcae, but about B C 560 was colonised by the Greek seceders from Cyrene and became so powerful as to make the W part of Cyrenaica virtually independent of the mother city. In B C 510 it was taken by the Persians, who



Obv head of Zeus Barca in Africa
rev silphium plant, cultivated in that district

removed most of its inhabitants to Bactria, and under the Ptolemies its ruin was completed by the erection of its port into a new city, which was named **PTOLEMAIS**, and which took the place of Barca as one of the cities of the Cyrenaic Pentapolis (Hdt iv 160, 164, 167, 171, 200, Strab p 837, Plin v 32, CYRENE)—2 A town in Bactria peopled by the removed inhabitants of the Cyrenaic Barca

Barcino (*Barcelona*), a town of the Laetani, in Hispania Tarraconensis, afterwards a Roman colony. The town was not large, but possessed an excellent harbor (Ptol ii 6, Oros vii 143)

Bardanes [ARSACES XXI]

Bardylis or **Bardyllis** (Βάρδυλις, Βάρδυλλις), an Illyrian chieftain, carried on frequent wars with the Macedonians, but was at length defeated and slain in battle by Philip, the father of Alexander the Great, B C 359 (Diod xvi 4, Cic *Off* ii 11, 40)

Barēs Sorānus, consul suffectus in A D 52 under Claudius, and afterwards proconsul of Asia, was a man of justice and integrity. He was accused of treason in the reign of Nero, and also of employing his daughter Servilia to use magic, and was condemned to death together with her. The chief witness against him was P Egnatius Celer, a Stoic philosopher, and the teacher of Soranus (Juv iii 116, Dio Cass lxxv 26, Tac *Ann* xvi 30)

Bargūsii, a people in the NE of Spain, between the Pyrenees and the Iberus (Polyb iii 35)

Barium (Barnus *Barī*), a town in Apulia, on the Adriatic, a municipium, and celebrated for its fisheries (*Barium piscosum*, Hor *Sat* i

5, 97, Strab p 283) In the 10th century the Greek *εἰσέποις* made it the capital of Apulia.

Barsaentes (*Βαρσαέντης*) or **Barzaontus** (*Βαρζαόντος*), satrap of the Archoti and Drangae, took part in the murder of Darius III, and fled to India, where he was seized by the inhabitants and delivered up to Alexander, who put him to death (Arrian, iii 8, 21, Diod xvii 74).

Barsinē (*Βαρσίνη*) 1 Daughter of Artabazus, and wife of Menon the Rhodian, subsequently married Alexander the Great, to whom she bore a son, Hercules. She and her son were put to death by Polyperchon in 309—2 Also called **Statira**, elder daughter of Darius III, whom Alexander married at Susa. Shortly after Alexander's death she was murdered by Roxana.

Basānitis [*ΒΑΣΑΝΙΤΑΙ*]

Basilia (*Basel* or *Bale*), a town on the Rhine, in the neighbourhood of which Valentinian built a fortress (Amm. Marc. viii 3). It became important after the ruin of Augusta Rauracorum.

Basilina, the mother of Julian the apostate, being the second wife of Julius Constantius, brother of Constantine the Great.

Basilius, commonly called Basil the Great, was born A.D. 329, at Caesarea (See *Dict. of Christ. Biogr.*).

Bāsilius, L. Minucius, served under Caesar in Gaul, and commanded part of Caesar's fleet in the civil war. He was one of Caesar's assassins (B.C. 44), and in the following year was murdered by his own slaves (Caes. B. G. vi 29, vii 92, Appian, B. C. iii 96, Oros. vi 18, Cic. Fam. vi 15).

Bassāreus [*ΔΙΟΝΙΣΟΣ*]

Bassus, Aufidius, an orator and historian under Augustus and Tiberius, wrote an account of the Roman wars in Germany, and a work upon Roman history of a more general character, which was continued in 31 books by the elder Pliny (Quint. x 1, 103, Plin. vi 27).

Bassus, Q. Caecilius, a Roman equester, and an adherent of Pompey, fled to Tyre after the battle of Pharsalia, B.C. 48. Shortly afterwards he obtained possession of Tyre, and subsequently settled down in Apamea, where he maintained himself for 3 years (46-48). On the arrival of Cassius in Syria in 48, the troops of Bassus went over to Cassius (Dio Cass. xlvii 26, Vell. Pat. ii 69, Cic. Fam. vi 1, xii 11).

Bassus, Caesius, a Roman lyric poet, and a friend of Persius, who addresses his 6th satiro to him, was destroyed along with his villa A.D. 79 by the eruption of Vesuvius which overwhelmed Herculaneum and Pompeii (Quint. x 1, 96, Pers. vi 1, Schol. ad loc., Plin. Ep. vi 16). He also wrote a poem on metres, of which it is thought fragments remain in a prose version (Gaisford, *Script. Metr.* 1837, Keil, 1874).

Bassus, Sallustius, a Roman epic poet of considerable merit, contemporary with Vespasian (The *Dial.* 5, Quint. x 1, 90, Juv. vi 80). The poem *ad Pisonem* (in *Poet. Lat. Min.*) has been ascribed to this Bassus, but probably erroneously; it seems to belong to the age of Claudius.

Bastarnae or **Basternae**, a warlike German people, who migrated to the country near the mouth of the Danube. They are first mentioned in the wars of Philip and Perseus against the Romans, and at a later period they frequently devastated Thrace, and were engaged in wars with the Roman governors of the province of Macedonia. In B.C. 80, they were defeated by M. Crassus, and driven across the Danube, and we find them, at a later time, partly settled between the Tyrras (*Dneister*) and Borysthenes

(*Dniester*), and partly at the mouth of the Danube, under the name of *Peucini*, from their inhabiting the island of Peuce, at the mouth of this river (Strab. pp. 93, 118, 291, 294, 305, Liv. vi 57, The *Ann.* ii 265, *Germ.* 46).

Bastitani (also *Bastetani*, *Bastuli*), a people in Hispania Baetica on the coast (Strab. p. 139). **Bātānaca** or **Basanitis** (*Βατάναια*, *Βασανίτις* O.T. Bashan, Basan), a district of Palestine, E. of the Jordan, extending from the river Jabbok on the S. to Mt. Hermon, in the Antilibanus chain, on the N. [*JUDAEA*].

Bātāvi or **Bātāvi** (Juv. viii 51, Lucan. i 431), a Celtic people who abandoned their homes in consequence of civil dissensions, before the time of Julius Caesar, and settled in the island formed by the Rhine, the Waal, and the Maas, which island was called after them *Insula Batavorum*. They were for a long time allies of the Romans in their wars against the Germans, and were of great service to the former by their excellent cavalry, but at length, exasperated by the oppressions of the Roman officers, they rose in revolt under Claudius Civilis, in A.D. 69, and were with great difficulty subdued. On their subjugation they were treated by the Romans with mildness, and were exempt from taxation. Their country, which also extended beyond the island S. of the Maas and Waal, was called, at a later time, *Batavia*. Their chief towns were *Lugdunum* (*Leyden*) and *Batavodurum*, between the Maas and the Waal. The *Cannefates* or *Canninesates* were a branch of the Batavi, and dwelt in the W. of the island (Caes. B. G. vi 10, The *Hist.* iv 12-37, v 14, *Germ.* 29).

Batavodurum [*ΒΑΤΑΥΙ*]

Bathycles (*Βαθυκλῆς*), a sculptor of Magnesia on the Maeander, constructed for the Laedæa monument the colossal throne of the Amyclæan Apollo, a sort of carved screen surrounding the statue and ornamented with mythological figures. He belongs to the early Ionian school soon after 600 B.C. (Paus. iii 18, 6).

Bāthyllus 1 Of Samos, a beautiful youth beloved by Anacreon—2 Of Alexandria, the freedman and favourite of Maecenas (The *Ann.* i 54), brought to perfection, together with Pylades of Cilicia, the imitative dance of the *Pantomimus*. Bathyllus excelled in comic, and Pylades in tragic personifications (See *Dict. Ant.* s.v. *Pantomimus*).

Batnae (*Βάτναι*, *Βατναιός*) 1 (*Saryj*) a city of Osroene in Mesopotamia, E. of the Euphrates, and SW. of Edessa, at about equal distances, founded by the Macedonians, celebrated for its annual fair of Indian and Syrian merchandise (Amm. Marc. xiv 3)—2 (*Dahab*), a city in Syria, between Beroea and Hierapolis.

Bato (*Βάτων*) 1 The charioteer of Amphilaus, was swallowed up by the earth along with AMPHILAEUS—2 The name of 2 leaders of the Pannonians and Dalmatians in their insurrection in the reign of Augustus, A.D. 6. Tiberius finally subdued Dalmatia, Bato surrendered to him in 9 upon promise of pardon, and accompanied him to Italy (Dio Cass. li 32, li 11, Vell. Pat. ii 110-115).

Battiadae (*Βαττιάδαι*), kings of Cyrene during 3 generations. 1 Battus I, of Thera, led a colony to Africa at the command of the Delphic oracle, which he consulted about his stammering speech, and founded Cyrene about B.C. 631. He was the first king of Cyrene, his government was gentle and just, and after his death in 599 he was worshipped as a hero (Hdt. iv 157, Pind. *Pyth.* iv 10, v 89). According to the Scholiast on

Pindar, the founder was an Aristoteles who was called Battus because that was the title of Libyan native kings—2 Arcesilaus I, son of No 1, reigned b c 599-583—3 Battus II, surnamed 'the Happy,' son of No 2 reigned b c 563-560. In his reign, Cyrene received a great number of colonists from various parts of Greece, and in consequence of the increased strength of his kingdom Battus was able to subdue the neighbouring Libyan tribes, and to defeat Apries, king of Egypt (570), who had espoused the cause of the Libyans (Hdt i 150)—4 Arcesilaus II, son of No 3, surnamed 'the Oppressive,' reigned about b c 560-550. In consequence of dissensions between himself and his brothers, the latter withdrew from Cyrene, and founded Barca. He was strangled by his brother or friend, Learchus (Hdt i 160)—5 Battus III, or 'the Lame,' son of No 4, reigned about b c 550-530. In his time, Demanar, a Maniæan, gave a new constitution to the city, whereby the royal power was reduced within very narrow limits—6 Arcesilaus III, son of No 5, reigned about b c 530-514, was driven from Cyrene in an attempt to recover the ancient royal privileges, but recovered his kingdom with the aid of Samian auxiliaries. He endeavoured to strengthen himself by making submission to Cambyses in 525. He was, however, again obliged to leave Cyrene, he fled to Alazir, king of Barca, whose daughter he had married, and was there slain by the Barcians and some Cyrenian exiles (Hdt i 162-167)—7 Battus IV, probably son of No 6, of whose life we have no accounts—8 Arcesilaus IV, probably son of No 7, whose victory in the chariot race at the Pythian games, b c 466, is celebrated by Pindar in his 4th and 5th Pythian odes. At his death about 450, a popular government was established.

Battiaades [CATHARTES]

Battus (Βάττος), a shepherd whom Hermes turned into a stone, because he broken a promise of silence regarding the cattle stolen by Hermes (Or Met ii 654 of Ant Lib 23).

Batulum, a town in Campania (Verg Aen vi 777, Sil vii 560).

Baucis [PHILIVO]

Bauli (Βαυλί), a collection of villages rather than a town, between Misenum and Baia in Campania.

Bavius and **Maevius**, two malevolent poets, who attacked the poetry of Virgil and Horace (Verg Ecl iii 20, Hor Epod 10).

Bazira or **Bezira** (Βάσιρα Βάσιροι Bayour, NW of Peshawar), a city in the Paropamisus, taken by Alexander on his march into India.

Bebrýces (Βεβρυκες). 1 A mythical people in Bithynia said to be of Thracian origin (Strab p 297) whose king, Amicus, slew Pollux (Αργοναύται).—2 An ancient Iberian people on the coast of the Mediterranean, N and S of the Pyrenees, they possessed numerous herds of cattle (Sil ii 420, Zonar viii 21).

Bedriacum (Caltanone), also spelt **Bebriacum** and **Betriacum** a small place in Cisalpine Gaul, between Cremona and Verona celebrated for the defeat both of Otho and, a few months later, of the Vitellian troops, b c 69 (Tac. Hist ii 43, iii 15).

Begorritis Lacus (Οστρόρο), a lake in Macedonia of Macedonia (Liv xlii 70).

Belbina (Βελβύνα Βελβύνης) 1 (St George d'Arbori), an island in the Aegean sea, off the S coast of Attica (Hdt viii 125, Strab p 377).—2 See **BLERINA**.

Belcmina (Ελκμίνα), also called **Belmina**

and **Belbina**, a town in the NW of Laconia, on the borders of Arcadia. The surrounding district was called **Belminatis** and **Belbinatis** (Strab p 313, Paus viii 35).

Belësis or **Belësyes** (Βελεσις, Βέλεσος), a Chaldaean priest at Babylon, who is said, in conjunction with Arbaces, the Mede, to have overthrown the old Assyrian empire [ARBACES]. Belësis afterwards received the satrapy of Babylon from Arbaces (Diod ii 24).

Belgae, one of the three great people into which Caesar divides the population of Gaul. They were bounded on the N by the Rhine, on the W by the ocean, on the S by the Sequana (Seine) and Matrona (Marne), and on the E by the territory of the Treviri. They were of German origin, and had settled in the country, expelling or reducing to subjection the former inhabitants. They were the bravest of the inhabitants of Gaul, were subdued by Caesar after a courageous resistance, and were the first Gallic people who threw off the Roman dominion. The Belgae were subdivided into the tribes of the Nervii, Bellouaci, Remi, Sursumales, Morini, Menapii, Aduaticii, and others, and the collective forces of the whole nation were more than a million (Caes B G i 1, ii 4, v 24, Strab p 192). There were also Belgae in the south of Britain, whom Caesar seems to place in Kent and Sussex, Ptolemy more inland, in parts of Wilts, Hants, and Somerset (Caes B G v 12, Ptol ii 3, 28). Ptolemy gives their real settlement, whereas Caesar speaks of stray bodies of immigrants whom he came across.

Belgica [GALLIA]

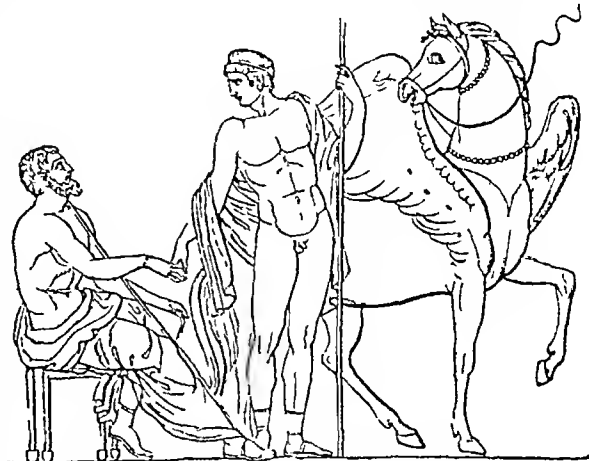
Belgium, the name generally applied to the territory of the **Bellovaci**, and of the tribes dependent upon the latter—namely, the Atrebatæ, Ambiani, Veliocæsæ, Aulerci, and Caleti. Belgium did not include the whole country inhabited by the Belgae, for we find the Nervii, Remi, &c expressly excluded from it (Caes B G v 24).

Belisarius, the greatest general of Justinian, was a native of Illyria and of mean extraction. In a d 534, he overthrew the Vandal kingdom in Africa, which had been established by Genseric about 100 years previously, and took prisoner the Vandal king, Gelimer, whom he led in triumph to Constantinople (Procop Vand i 11, ii 8). In 535-540, Belisarius carried on war against the Goths in Italy, and conquered Sicily, but he was recalled by the jealousy of Justinian. In 541-544 he again carried on war against the Goths in Italy, but was again recalled by Justinian, leaving his victories to be completed by his rival Narses in the complete overthrow of the Gothic kingdom, and the establishment of the exarchate of Ravenna (Procop Goth i 5, ii 39, iii 1-32, iv 21). The last victory of Belisarius was gained in repelling an incursion of the Bulgarians, 559 (Theoph. 193). In 563 he was accused of a conspiracy against the life of Justinian, according to a popular tradition (which rests merely on the authority of Tzetzes in the 12th cent. and an anonymous writer of the 11th) he was deprived of his property, his eyes were put out, and he wandered as a beggar through Constantinople, but according to the more authentic account, he was merely imprisoned for a year in his own palace, and then restored to his honours (Theoph. 160, 198). He died in 565.—The story of his blindness and beggary—'date obolum Belisario'—though it should be rejected absolutely inasmuch as the

silence of the earlier writers practically contradicts it, was revived by some modern writers and popularised by Marmontel, and it was even said that the statue in the Borghese collection, which Winckelmann showed to represent Augustus propitiating Nemesis, was Belisarius begging. As a military commander, and as the preserver of the empire against barbarian invasions, Belisarius ranks among the great men of antiquity; his private life was rendered unattractive by avarice and by his submission to his wife, the infamous Antonina.

Bellerophon or **Bellerophontes** (Βελλεροφών or Βελλεροφόντης), son of the Corinthian king Glaucus and Eurymede and grandson of Sisyphus (*Il* vi 165, *Apollod* i 9, 8), but according to *Hyg Fab* 191 he was son of Poseidon (*cf* *Schol ad Pind Ol* viii 66). Some said that he was originally called *Hipponous*, and received the name Bellerophon from slaying the Corinthian Bellerus (probably a later addition to his story, manufactured to explain his name, *Schol ad Il* 6 155, and *Apollod* ii 3). To be purified from the murder he fled to Proetus, whose wife, Antea, fell in love with the young hero, but as her offers were rejected by him, she accused him to her husband of having made attempts on her honour. Other accounts name the wife Sthenoboea. Her punishment is related in *Apollod* ii 3, 2, and was a subject for the *Sthenoboea* of Euripides. She is said to have mounted Pegasus and to have been thrown into the sea. Proetus, unwilling to kill Bellerophon with his own hands, sent him to his father-in-law, Iobates, king of Lycia, with a letter begging that the messenger should be

hilled the Chimaera with his arrows. Iobates, thus disappointed, sent Bellerophon against the Solymi and next against the Amazons. In these contests he was also victorious, and on his return to Lycia, being attacked by the



Bellerophon taking leave of Proetus (Hamilton vases)

bravest Lycians, whom Iobates had placed in ambush for the purpose, Bellerophon slew them all. Iobates, now seeing that it was hopeless to kill the hero, gave him his daughter (Philonoe, Anticlea, or Cassandra) in marriage, and made him his successor on the throne. Bellerophon became the father of Isander, Hippolochus, and Laodamia. At last Bellerophon drew upon himself the hatred of the gods, and, consumed by grief, wandered lonely through the Aleian field, avoiding the paths of men. This is all that Homer says respecting Bellerophon's later fate; some traditions related

that he attempted to fly to heaven upon Pegasus, but that Zeus sent a gad fly to sting the horse, which threw off the rider upon the earth, who became lame or blind in consequence (*Pind Isth* vi 44, *Schol ad Ol* viii 90, *Hor Od* iv 11, 26). Bellerophon was honoured as a god at Corinth (on whose coins and on those of her colonies Pegasus often appears), and also in Lycia (*Paus* ii 2, 24, *Q Smyrn* v 162). As regards the history and meaning of the story, it must be observed that the characteristic parts are the connexion with Pegasus and the fight with the Chimaera. The story of Proetus is one which is often related of others in much the same form. Homer tells nothing of Pegasus; it is not, however, necessary to suppose that the Pegasus story is everywhere post-Homeric. Homer may have adopted the Corinthian hero for his Lycian romance before the connexion with Pegasus was fully established, for it is clear that the local Corinthian myths combined the two at some time or other. In Bellerophon some see merely a sun god akin to Perseus.



Bellerophon Pegasus and Chimaera (Hamilton vases)

put to death. Iobates accordingly sent him to kill the monster Chimaera, thinking that he was sure to perish in the contest. After obtaining possession of the winged horse, Pegasus, Bellerophon rose with him in the air, and

Others lay stress on his descent from Glaucus, a sea god, and Poseidon, combining this with the descent of Pegasus from Poseidon, the winged horse, they say, symbolises the clouds, and the fight with the Chimaera, a thunderstorm in

which Bellerophon, the heavenly rider, destroys the evil elements of the storm [See further under CHIMÆRA and PEGASUS] Though Bellerophon is sometimes represented as an armed warrior, he most commonly appears, when mounted on Pegasus, clad in chainmail and petasus, with a spear in his right hand

Belli, a Celtiberian people in Hispania Tarraconensis

Bellona (originally Duclona Varr *L. L.* i 79) the Roman goddess of war, was probably a Sabine divinity = Nino, the wife of Mars or the personification of his power [See MARS] She has all the attributes of TISIO in the literature influenced by Greek, following Mars with weapons or described as armed with a bloody scourge (Verg *Æneid* vii 703) During the Samnite wars in the 4th App. Claudius Cæcilius vowed a temple to her, which was erected in the Campus Martius, outside the Pomerium, as a deity of trouble (*Liv.* x 19, *Or. Fast.* vi 109) A further development came from Asia Minor after the Mithradatic wars and the attributes of the goddess of COMANA (Asian goddess and a war goddess) were transferred to Bellona Hence the famous character of the Bellonarii, her priests, who wounded themselves in the processions, attended with trumpets and cymbals (Plut *S. J.* 9, Strab. p. 170, Tibull. i 6, 45, Mart. x 57, Lucan. i 565)

Bellovaci, the most powerful of the Belgæ, dwell in the modern Belgium, between the Seine, Oise, Somme and Scheldt In Cæsar's time they could bring 100,000 men into the field but they were subdued by Cæsar with the other Belgæ (*Cæs. B. G.* vi 4, 8, vii 70)

Belon or **Baelon** (Βελόν, Βαυλόν, or Βολών, a, Pu), a report to say in Hymus Bactria on a river of the same name (see *Barbata*), the usual place for crocodiles or to fight in Mauritania (*Strab.* p. 140)

Bélus (Βήλος) son of Poseidon and Libya or Eurynome, twin brother of Agenor, and father of Aegypius and Dionus (Apollon in 1, 4, *Hdt.* vii 61, Paus. iv 23, *Acch. Suppl.* 318) He was properly the national deity of various Semitic nations worshipped as Baal or Bel, and which sometimes identified by the Greeks with Zeus, was also regarded as the ancestral hero of those nations from whom the legends about him were transplanted to Greece and there became mixed up with Greek myths

Bélus (Βήλος) *Nahr Nancir*, a river of Phœnicia rising at the foot of Mt Carmel, and falling into the sea close to the S. of Ptolemais (Ære) celebrated for the tradition that its fish and fished the Phœnicians to the invention of glass (Plin. v 75)

Bénacus Lacus (*Lago di Garda*), a lake in the N. of Italy (Gallia Transpadana), one of which the Minæus flows (Verg *Georg.* ii 160, *Æn.* x 295, Plin. in 131)

Bendis (Περίδης, Βερίδης) a Thracian goddess whose worship was at an early period introduced into Attica by Thracian metoeci (Plat. *Rep.* 27, Strab. p. 170, Hesych. sv) Lays (xxxviii 4) mentions a temple in her honour near the Thracian Hebros, p. 189 She was identified by the Greeks with Artemis and with Hecate for reasons which are easily understood if she was, as is stated, a goddess of the moon and also of hunting among the Thracians The epithet of the Thracian Bendis was *Βιλορυχος* (Cratin. ap. Hesych.), which, according to Hesychius, signifies either the huntress or the goddess who, like Hecate (*Hes. Th.* 413), reigns both in earth and in heaven It is clear that

Herodotus (v 7) identifies her with Artemis As a goddess of light she was honoured with a torch-race at the Bendideia in the Perræus, with the peculiarity, doubtless Thracian, that it was a mounted race [*Dict. Ant.* sv *Lampadedromia*]

Bénéventum (*Benevento*), a town in Samnium on the Appia Via, at the junction of the two valleys through which the Sabatus and Calor flow, formerly called Maleventum or Malenton (probably from an original Malocis) It was one of the most ancient towns in Italy, having been founded, according to tradition, by Diomedes In the Samnite wars it was subdued by the Romans, who sent a colony thither in 186 B.C., and changed its name Maleventum into Beneventum (*Liv.* ix 27, Fest. sv *Beneventum*) It was colonised a second time, by Augustus, and was hence called *Colonia Julia Concordia Augusta Felix* (Strab. p. 250, Orell. 907) The modern town has several Roman remains, among others a triumphal arch of Trajan

Bérécynthia (Βιρυα)

Bérénice (Βερείκη), a Macedonic form of Περικτε (Περικτή) i.e. "Bringing Victory"—1 A daughter of Lagos, first the wife of an obscure Macedonian, and afterwards of Ptolemy I Soter, who fell in love with her when she came to Egypt in attendance on his bride Lysidice, Antipater's daughter She was celebrated for her beauty and virtue, and was the mother of Ptolemy II Philadelphus (Paus. i 6, Plut. *Phar.* 4, Just. xvi 2, Theocrit. xvii 4)—2 Daughter of Ptolemy II Philadelphus, and wife of Antiochus Theos, king of Syria, who divorced Laodice in order to marry her, c. 219 On the death of Ptolemy, c. 217, Antiochus recalled Laodice, who notwithstanding impaled him to be poisoned, and murdered Permet and her son (Athen. p. 45, Just. xxvii 1)—3 Daughter of Magas, king of Cyrene, and wife of Ptolemy III Euergetes She was pu-



Berenice wife of Ptolemy III Euergetes King of Egypt. Obv. head of Berenice veiled, rev. cornucopia bound with fillet between ears of Dido curl. REFERENCE 1871 112-112

to death by her son Ptolemy IV Philopator on his accession to the throne, 221 The famous burial of Berenice, which she dedicated for her husband's safe return from his Syrian expedition in the temple of Arsinoe at Zephyrium, was said to have become a constellation. It was celebrated by Callimachus in a poem, of which we have a translation by Catullus (Just. xxi 3, xxx 1, Polyb. v 36, xi 25)—4 Other wife called *Cleopatra*, daughter of Ptolemy VIII Lathyrus, succeeded her father on the throne, c. 81, and married Ptolemy X (Alexander II), but was murdered by her husband nineteen days after her marriage (Paus. i 9, Appian, *B. C.* i 111)—5 Daughter of Ptolemy XI Auletes, and eldest sister of the famous Cleopatra, was placed on the throne by the Alexandrians when they drove out her father,

BC 58 She next married Archelaus, but was put to death with her husband, when Gabinius restored Auletes, 55 (Dio Cass *xxxix* 12, 55-58, Plut *Ant* 3)—6 Sister of Herod the Great, married Aristobulus, who was put to death, BC 6 She afterwards went to Rome, where she spent the remainder of her life She was the mother of Agrippa I—7 Daughter of Agrippa I, married her uncle Herod, king of Chalcis, by whom she had two sons After the death of Herod, AD 48, Berenice, then twenty years old, lived with her brother Agrippa II, not without suspicion of incestuous commerce with him She gained the love of Titus, who was only withheld from making her his wife by fear of offending the Romans by such a step (Juv *v* 158, Tac *Hist* *ii* 2, 81, Dio Cass *lxvi* 15, 18)

Bērenicē (Βερενίκη Βερενικεύς), the name of several cities of the period of the Ptolemies 1 Formerly Eziongeber (Ru *ἡρ* *Alabab*), in Arabia, at the head of the Sinus Aelanites, or E branch of the Red Sea (Joseph *Ant* *viii* 6)—2 In Upper Egypt (for so it was considered, though it lay a little S of the parallel of Syene), on the coast of the Red Sea, on a gulf called Sinus Immundus (ἀκάθαρτος κόλπος, now *Foul Bay*), where its ruins are still visible It was named after the mother of Ptolemy II Philadelphus, who built it, and made a road hence to Coptos, so that it became a chief emporium for the commerce of Egypt with Arabia and India Under the Romans it was the residence of a praefectus (Strab *pp* 770, 815)—3 B Panchrysos (B -ἀγχρυσος or ἡ κατὰ Σά Bas), on the Red Sea coast in Aethiopia, considerably S of the above, so called from the neighbouring gold mines worked by the Egyptians (Strab *p* 771, Plin *vi* 170)—4 B Epidires (B ἐπὶ Δειρής), on the Prom. Dira, on the W side of the entrance to the Red Sea (*Straits of Bab el-Mandeb*) (Strab *p* 769)—5 (Ben Ghazi, Ru), in Cyrenaica, formerly Hesperis ('Eσπερίς), the fabled site of the Gardens of the Hesperides, a colony of Arcesilas IV It took its later name from the wife of Ptolemy III. Euergetes, and was the westernmost of the five cities of the Libyan Pentapolis

Bergistāni, a people in the NE of Spain between the Iberus and the Pyrenees, whose capital was Bergium (Liv *xxxiv* 16, 21)

Bergōmum (Bergomas, atis *Bergamo*), a town of the Orobi in Gallia Cisalpina, between Comum and Brixia, afterwards a municipium

Bermius Mons (τὸ Βέρμιον ὄρος *Verria*), a mountain in Macedonia between the Halaemmon and Ludias (Hdt *viii* 138, Strab *p* 330, Bora, Liv *xlv* 20)

Berōē (Βερόη) 1 A Trojan woman, wife of Doryclus, whose form Iris assumed when she persuaded the women to set fire to the ships of Aeneas in Sicily (Verg *Aen* *v* 620) 2 A Nereid (Verg *Georg* *iv* 341)—3 Daughter of Adonis and Aphrodite

Beroea (Βέροια, also Βέρροια, Βερόη Βεροειύς, Βεροιαῖος) 1 (*Verria*), one of the most ancient towns of Macedonia, on one of the lower ranges of Mt. Bermus, and on the Astracus, a tributary of the Halaemmon, SW of Pella, and about twenty miles from the sea It was attacked unsuccessfully by the Athenians, under Callias, who deviated from their line of march between Pydna and Potidaea (Thuc *i* 61)—2 (*Beria*) a town in the interior of Thrace, was under the later Roman empire, together with Philippopolis, one of the most important military posts (Amm. Marc *xxvii* 4, *xxxi* 9)—3 (*Aleppo* or *Haleb*), a town in Syria, near Antioch, enlarged by Seleu-

cus Nicator, who gave it the Macedonian name of Beroea (Strab *p* 751, Procop *B P* *ii* 7) It is called *Helbon* or *Chelbon* in Ezekiel (*xxvii* 16), and *Chalep* in the Byzantine writers, a name still retained in the modern *Haleb*, for which Europeans have substituted Aleppo

Bērosus (Βηρώσος or Βηρωσσός), a priest of Belus at Babylon, lived in the reign of Antiochus II. (BC 261-246), and wrote in Greek a history of Babylonia in three books (called Βαβυλωνικά, and sometimes Χαλδαϊκά or ἱστορίαι Χαλδαϊκά) It embraced the earliest traditions about the human race, a description of Babylonia and its population, and a chronological list of its kings down to the time of the great Cyrus Berosus says that he derived the materials for his work from the archives in the temple of Belus The work itself is lost, but considerable fragments of it are preserved in Josephus, Eusebius, Syncellus, and the Christian Fathers, and even these remnants are of great value—*Editions* By Richter, Lips 1825, and in Didot's *Fragmenta Historicorum Graecorum*, vol. *ii* Paris, 1848

Bērytus (Βηρύτιος Βηρύτιος *Beirut*, Ru), one of the oldest seaports of Phoenicia, stood on a promontory near the mouth of the river Magoras (*Nahr Beirut*), half way between Byblus and Sidon It was destroyed by the Syrian king Tryphon (BC 140), and restored by Agrippa under Augustus, who made it a colony It afterwards became a celebrated seat of learning (Strab *p* 756)

Bēsa [ANTINOOPOLIS]

Bessi, a fierce and powerful Thracian people, who dwelt along the whole of Mt. Haemus as far as the Euxine After the conquest of Macedonia by the Romans (BC 168), the Bessi were attacked by them, and subdued. (Hdt *vii* 111, Strab *p* 318, Liv *xxxix* 53)

Bessus (Βήσσος), satrap of Bactria under Darius III., seized Darius soon after the battle of Arbela, BC 331 Pursued by Alexander in the following year, Bessus put Darius to death, and fled to Bactria where he assumed the title of king He was betrayed by two of his followers to Alexander, who put him to death (Curt *v* 7, *vii* 3, 10, Arrian, *iii* 19, 28)

Bestia, Calpurnius 1 L, tribune of the plebs, BC 121, and consul 111, when he carried on war against Jugurtha, but having received large bribes he concluded a peace with the Numidian king On his return to Rome he was in consequence accused and condemned (Sall. *Jug* 27, 40, 65, Cic. *Brut* 34, Appian, *B C* *i* 37)—2 L, one of the Catilinarian conspirators, BC 68, was at the time tribunus plebis designatus, and not actually tribune as Sallust says. In 49 he was aedile, and in 57 was an unsuccessful candidate for the praetorship, notwithstanding his bribery, for which offence he was brought to trial in the following year and condemned, although defended by Cicero (Sall. *Cat* 17, 43, Appian, *B C* *ii* 3)

Betasii, a people in Gallia Belgica, between the Tungri and Nervii, in the neighbourhood of *Beetz* in Brabant (Tac. *Hist* *iv* 56, 66)

Bendos Vetus (*Aghigi Kara*), a town of Phrygia five miles from Synnada, between that town and Anabura, mentioned in the march of Manlius (Liv *xxviii* 15) Its name *Vetus* probably is opposed to the newer Synnada

Bezira [BAZIRA]

Biānor 1 Also called Ocnus or Aucus, son of Tiberis and Manto, is said to have built the town of Mantua, and to have called it after his mother (Serv. ad *Aen* *x* 193)—2 A Bithy-

mau, the author of twenty one epigrams in the Greek Anthology, lived under Augustus and Tiberius

Bias (Βίας) 1 Son of Amythaon, and brother of the seer Melampus. He married Pero, daughter of Ncleus, whom her father had refused to give to any one unless he brought him the oxen of Iphiclus. These Melampus obtained by his courage and skill, and so won the princess for his brother. Melampus also gained for Bias a third of the kingdom of Argos, in consequence of his curing the daughters of Proetus and the other Argive women of their madness (Paus. iv 36, Hdt ix 34, Od xv 225)—2 Of Priene in Ionia, one of the Seven Sages of Greece, flourished about B.C. 550. He is the reputed author of *φιλεῖν ὡς μισήσοντας* (Arist. *Rhet.* ii 13, cf. Soph. *Aj.* 680, Cic. *de Am.* 16, 59, Diog. Laert. i 84, 88). He also advised his countrymen, hard pressed by Cyrus, to abandon their city and settle in Sardinia.

Bibaculus, M. Furius, a Roman poet, born at Cremona, B.C. 103, wrote iambs, epigrams, and a poem on Caesar's Gaulish wars, the opening line in the latter poem is parodied by Horace (*'Furius Iuvenis cana nive conspuet Alpes'* Sat. ii 5, 41). Bibaculus had written 'Jupiter' &c., in his poem, in which he praised Caesar, attacking him later in his career, probably because he aimed at the monarchy. It is probable that Bibaculus also wrote a poem entitled *Aethiopsis*, containing an account of the death of Memnon by Achilles, and that the *turgidus Alpinus* of Horace (Sat. i 10, 36) is no other than Bibaculus, as Acro asserts. Porphyrio, however, says that this refers to a Cornelius Alpinus, so that the matter remains doubtful. He is mentioned also in Quint. i 1, 96, Plin. *praef.* 24, and from Suet. *Gramm.* 4 it may be gathered that he lived to a great age, and may therefore have been living when Horace wrote his *Satires*. The attacks of Horace against Bibaculus may probably be owing to the fact that the poems of Bibaculus contained insults against the Caesars (Tac. *Ann.* iv 34).

Bibracte (*Autun*), the chief town of the Aedui in Gallia Lugdunensis, afterwards *Augustodunum* (Caes. *B. G.* i 23).

Bibrax (*Bièvre*), a town of the Remi in Gallia Belgica, not far from the Aisne.

Bibulus, Calpurnius 1 M., curule aedile B.C. 65, praetor 62, and consul 59, in each of which years he had C. Julius Caesar as his colleague. He was a staunch adherent of the aristocratical party, but was unable in his consulship to resist the powerful combination of Caesar, Pompey, and Crassus. After an ineffectual attempt to oppose Caesar's agrarian law, he withdrew from the popular assemblies altogether, whence it was said in joke, that it was the consulship of Julius and Caesar (Suet. *Jul.* 9, 49, Cic. *pro Dom.* 15, *ad Att.* ii 19, 20). In 51 Bibulus was proconsul of Syria, and in the civil war he commanded Pompey's fleet in the Adriatic, but without success, for Caesar succeeded in crossing the Adriatic. Bibulus then kept the sea to prevent other forces of Caesar from following, and died near Corcyra B.C. 48, before the battle of Dyrrachium (Caes. *B. G.* iii 5-18, Dio Cass. xl 48). He married Porcia, the daughter of Cato Uticensis, by whom he had three sons, two of whom were murdered by the soldiers of Gabinius, in Egypt, 50—2 L., son of No. 1, was a youth at his father's death, and was brought up by M. Brutus, who married his mother Porcia, and whose memoirs he wrote (Plut.

Brut. 13, 23). He fought with Brutus at the battle of Philippi in 42, but he was afterwards pardoned by Antony, whose legate he was in Syria. He died there B.C. 31, shortly before the battle of Actium (Appian, *B. G.* iv 38, 104, 136, v 132).

Bidis (Bidinus, Bidensis), a small town in Sicily, W. of Syracuse (Cic. *Verr.* ii 22, Plin. iii 91).

Biennus (*Viano*), a town of Crete, S. of Mt Dicta and E. of Gortyna.

Bigerra (*Becerra*?), a town of the Oretani in Hispania Tarraconensis (Liv. xxi 41).

Bigerriōnes or **Bigerri**, a people in Aquitania near the Pyrenees, whose name remains in *Bigorre* (Caes. *B. G.* iii 27). Their capital was Turba, now *Tarbes*.

Bilbilis (*Cerro de Bambola*), a town of the Celtiberi in Hispania Tarraconensis, and a municipium with the surname Augusta, on the river Salo, also called Bilbilis (*Xalón*), was the birthplace of the poet Martial, and was celebrated for its manufactories in iron and gold (Strab. p. 162, Plin. xxxiv 144, Mart. i. 49, iv 55, c. 103).

Bilaeus (Βιλλαῖος *Filyas*), a river of Bithynia, rising in the Hypi M., and falling into the Pontus Euxinus 20 stadia (2 geog. miles) E. of Tium. Some made it the boundary between Bithynia and Paphlagonia, but it lies east of the strict Bithynian boundary.

Bingium (*Bingen*), a town on the Rhine in Gallia Belgica (Tac. *Hist.* iv 70, Amm. Marc. xviii 2).

Bion (Βίων) 1 Of Smyrna, a bucolic poet, about B.C. 280. He spent the last years of his life in Sicily, where he was poisoned. He was older than Moschus, who laments his untimely death, and calls himself the pupil of Bion (Mosch. *Id.* iii). Bion is best known to us from his lament for Adonis. He is refined, and his versification fluent and elegant, but he is inferior to Theocritus in strength and depth of feeling.—*Editions*, including Moschus, by Jacobs, Gotha, 1795, Wakefield, London, 1795, Hartung, 1858, Ahrens, 1875—2 Of Borysthenes, near the mouth of the Dnieper, flourished about B.C. 250. He was sold as a slave, when young, and received his liberty from his master, a rhetorician. He studied at Athens, and embraced the later Cyrenaic philosophy, as expounded by Theodorus. He lived a considerable time at the court of Antigonos Gonatas, king of Macedonia. Bion was noted for his sharp sayings, whence Horace speaks of persons delighting *Bioneis sermonibus et sale nigro* (Epist. ii 2, 60, cf. Cic. *Tusc.* iii 26, Athen. p. 591).

Birtha (*Deir*), on the Tigris, below Zenobia, was a fortress built by Alexander (Ptol. v 18, Amm. Marc. xx 7, 17).

Bisaltia (Βισαλτία *Bisaltis*), a district in Macedonia on the W. bank of the Strymon. The Bisaltae were Thracians, and at the invasion of Greece by Xerxes (B.C. 480) they were ruled by a Thracian prince, who was independent of Macedonia, but at the time of the Peloponnesian war they were subject to Macedonia (Hdt. vii 115, viii 116, Thuc. iv 109).

Bisanthē (Βισάνθη *Bisanthinós Rodosto*), subsequently *Rhaedestum* or *Rhaedestus*, a town in Thrace on the Propontis, with a good harbour, was founded by the Samians, and was in later times one of the great bulwarks of the neighbouring Byzantium (Hdt. vii 137, Procop. *de Aedif.* i 9).

Bistones (Βίστονες), a Thracian people between Mt Rhodope and the Aegean sea, on the

lake **Bistonis** in the neighbourhood of Abdora, through whose land Xerxes marched on his invasion of Greece (B C 480)—From the worship of Dionysus in Thrace the Baecluc women also called *Bistōnides* (Hdt vii 110, Strab p 331, Plin iv 42, Hor *Ode* ii 19, 20)

Bithynia (*Βιθυνία* *Bithynós*), a district of Asia Minor, bounded on the W by Mysia and Mt Olympus, on the N by the Pontus Euxinus, on the E by Paphlagonia, and on the S by Phrygia Epictetus and Galatia, was possessed at an early period by Thracian tribes from the neighbourhood of the Strymon, called Thyni (*Θυνί*) and Bithyni (*Βιθυνί*), of whom the former dwelt on the coast, the latter in the interior. The earlier inhabitants, who had been subdued by the Thracian immigrants and had amalgamated with them, were the **BERRICES**, **CAUCONES**, and **MIGDONES**, and in the NE part of the district the **MARIANDYNI** (Hdt i 28, vii 75, Strab pp 541, 563). The country was subdued by the Lydians, and afterwards became a part of the Persian empire under Cyrus, and was governed by the satraps of Phrygia. During the decline of the Persian empire, the N part of the country became independent, under native princes, called *ἑταρχοί*, who resisted Alexander and his successors, and established a kingdom, which is usually considered to begin with Zipoetes (about B C 287) or his son Nicomedes I (B C 278), and which lasted till the death of Nicomedes III (B C 74), who bequeathed his kingdom to the Romans (Appian, *B C* i 111, Liv *Ep* 98). It was at first a separate province, but in 65 was combined with Pontus, forming one province which extended to the Halys, and included at first Amisus, being divided by Pompey into 11 districts (Plut *Pomp* 38, Liv *Ep* 102, Strab p 541). It was governed by a praetor at first, by a proconsul after 27 (Dio Cass liii 18, Tac *Ann* i 74, xvi 18), with the designation Bithynia Pontus. It was taken back into the imperial jurisdiction by Trajan, who sent Pliny the Younger with the title *legatus pro praetore*. About A D 380 Theodosius divided the combined provinces into Bithynia and Pontica prima. Bithynia was a fertile country, intersected with wooded mountains, the highest of which was the Mysian Olympus, on its S border. Its chief rivers were the **SANGARIUS** and the **BILLAEUS**; its chief towns Nicomedia, Chalcedon, Heracleia, Prusa, Nicaea, and Dascylium.

Bithynium (*Βιθύνιον* *Boli*), aft Claudopolis, a city of Bithynia, the birthplace of Hadrian's favourite Antinous (Dio Cass lxiix 11).

Biton (*Βίτων*), a mathematician, the author of an extant work on *Military Machines* (*κατασκευαὶ πολεμικῶν ὀργάνων καὶ καταπελτικῶν*), whose history is unknown. Edited in Wescher's *Poliorcetica*, Paris, 1867.

Biton and **Cleobis** (*Κλέοβις*), sons of Cydippe, a priestess of Hera at Argos. They were celebrated for their affection to their mother, whose chariot they once dragged during a festival to the temple of Hera, a distance of 45 stadia. The priestess prayed to the goddess to grant them what was best for mortals, and during the night they both died while asleep in the temple (Hdt i 31, Paus ii 20, Cic *Tusc* i 47, Val Max v 4).

Bitutius, in inscriptions **BETULTUS**, king of the Arverni in Gaul, joined the Allobroges in their war against the Romans. Both the Arverni and the Allobroges were defeated, B C 70, at the confluence of the Rhone and the Saône by Q Fabius Maximus. Bitutius was

subsequently taken prisoner and sent to Rome (Liv *Ep* 61, Vell Pat ii 10).

Bituriges, a numerous and powerful Celtic people in Gallia Aquitania, had in early times the supremacy over the other Celts in Gaul (Liv v 34). They were divided into, 1 **Bit Cubi**, separated from the Carnutes and Aedui by the Liger, and bounded on the S by the Lemovices, in the country of the modern *Bourges*, their capital was **ANARICUM** (Strab p 190, Cass *B G* vii 15). 2 **Bit Vivisci** or **Ubisci** on the Garumna; their capital was **BURDIGALA**.

Blaesus, **C Sempronius**, consul with Cn Servilius Caepio, B C 253, in the 1st Punic war. The two consuls sailed to the coast of Africa, and on their return were overtaken off Cape Palinurus by a tremendous storm, in which 150 ships perished (Polyb i 39).

Blaesus, **Junius** 1 Governor of Pannonia at the death of Augustus, A D 14, when the formidable insurrection of the legions broke out in that province. He obtained the government of Africa in 21, where he gained a victory over Tacfarinas. On the fall of his uncle Sejanus in 31, he was deprived of the priestly offices which he held, and in 36 put an end to his own life, to avoid falling by the hand of the executioner (Tac *Ann* i 16, iii 72, v 7, vi 40, Dio Cass lvi 4, Vell Pat ii 125).—2 Son of the above, who died with his father.—3 Probably a grandson, governor of Gallia Lugdunensis A D 70, an adherent of Vitellius, but poisoned by him on a suspicion of his wealth and popularity (Tac *Hist* i 59, ii 59, iii 38).

Blanda 1 (*Blaños*), a town of the Laetani in Hispania Tarraconensis.—2 (*St Blasio*), a town in Lucania.

Blandus, a town on the borders of Cappadocia and Pontus, on the road from Sebastea to Melitona, 23 miles from the former.

Blariacum (*Bleryk*), a town of the Menapii on the Mosæ or *Maas*.

Blacon (*Brescou*), a small island in the Gallicus Sinus, off the town of Agatha.

Blasio, **M Helvius**, praetor B C 197, defeated the Celtiberi in Spain, and took Illturgi (Liv xxxii 27).

Blaundus (*Suleimanli*), a town of Lydia (sometimes reckoned in Phrygia), it formed part of the conventus of Sardis. It stood on the river Hippourios between Tripolis and Trajanopolis. There are fine architectural remains. The supposed Blados of Mysia near Ancyra (Strab p 567) is probably a loose reference to this place.

Blavia (*Blaye*), a town of the Santones, in Gallia Aquitania, on the Garumna.

Blemyes (*Βλέμυες*, *Βλέμυες*), an Aethiopian people, on the borders of Upper Egypt, to which their predatory incursions were very troublesome in the times of the Roman emperors (Strab p 819, *Vit Aurchan* 83, Procop *B Pers* i 19).

Blera (*Bleranus* *Breda*), a town in Etruria, on the Via Clodia, between Forum Clodii and Tuscania. There are many remains of the ancient town and of Etruscan tombs at *Breda* (Strab p 226).

Blosius or **Blossius**, the name of a noble family in Campania.—One of this family, C Blosius of Cumae, was a philosopher, a disciple of Antipater of Tarsus, and a friend of Tib Gracchus. After the death of Gracchus (B C 133) he fled to Aristonicus, king of Pergamus, and on the conquest of Aristonicus by the Romans, Blosius put an end to his own life for

fear of falling into the hands of the Romans (Cic *de Am* 11, 37, Plut *Tib Gracch* 20)

Boadicea, more correctly spelt **Boudicca**, queen of the Icen in Britain, having been shamefully treated by the Romans, who violated her two daughters, incited an insurrection of the Britons against their oppressors during the absence of Suetonius Paulinus, the Roman governor, on an expedition to the island of Mona. She took the Roman colonies of Camulodunum, Londinium, and other places, and slew nearly 70,000 Romans and their allies. She was at length defeated by Suetonius Paulinus, and put an end to her own life, A.D. 61 (Tac *Ann* xiv 31, *Agr* 15, Dio Cass lxxi 1-12)

Boagrius (Βοάγριος), a river in Locris, also called **Manes**, flows past Thionium into the Sinus Malacus

Bocchus (Βόκχος) 1 King of Mauretania, and father-in-law of Jugurtha, with whom at first he made war against the Romans, but whom he afterwards delivered up to Sulla, the quaestor of Marius, B.C. 106 (Sall *Jug* 80-120, Plut *Mar* 8-32)—2 Son of the preceding, reigned along with his brother Bogudes over Mauretania. Bocchus and Bogudes assisted Caesar in his war against the Pompeians in Africa, B.C. 46, and in 45 Bogudes joined Caesar in his war in Spain. After the murder of Caesar, Bocchus sided with Octavianus, and Bogudes with Antony. When Bogudes was in Spain in 38, Bocchus usurped the sole government of Mauretania, in which he was confirmed by Octavianus. He died about 33, and his kingdom became a Roman province. Bogudes had previously betaken himself to Antony, and was killed on the capture of Methone by Agrippa in 31 (Appian, B.C. ii 96, iv 54, Dio Cass xlviii 45, lxx 33)

Bodencus or **Bodincus** [PADUS]

Bodotria or **Boderia Aestuariū** (*Forth* of *Forth*), an estuary on the E coast of Scotland (Tac *Agr* 23)

Boeae (Βοαί Βοιάτης *Vatha*), a town in the S of Laconica, near C Malea (Strab p 364, Paus i 27, iii 22)

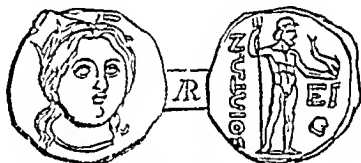
Boeë (Βοῦβη Βοιβεύς), a town in Pelasgiotis in Thessaly, on the W shore of the lake Boeëis (*Karia*), into which several rivers of Thessaly flow (Hdt vii 129, Strab pp 430, 441)

Boëdromius (Βοηδρόμιος), 'the helper in distress,' a surname of Apollo at Athens, because he had assisted the Athenians (See *Dict* of *Ant* art *Boëdromia*)

Boenōa [EPHYRA]

Boeōtia (Βοιωτία Βοιωτός part of *Iivadia*), a district of Greece, bounded N by Opuntian Locris, E by the Euboean sea, S by Attica, Megaris, and the Corinthian Gulf, and W by Phocis. It is nearly surrounded by mountains, namely, Helicon and Parnassus on the W, Cithaeron and Parnes on the S, the Opuntian mountains on the N, and a range of mountains along the whole sea coast on the E. The country contains several fertile plains, of which the two most important were the valley of the Asopus in the S, the inhabitants of which were called Parasopoi, and the valley of the Cephius in the N (the upper part, however, belonged to Phocis), the inhabitants of which were called Epicephisi. In the former valley the chief towns were THEBAE, TANAGRA, THESTIAE, and PLATAEAE, in the latter the chief towns were ORCHOMENUS, CHAERONEA, CORONEA, LEBADEA, and HALIARTUS, the latter valley included the lake COPAIS. The surface of

Boeotia is about 1080 square miles. The atmosphere was damp and thick, to which circumstance some of the ancients attributed the dullness of the Boeotian intellect, with which the Athenians frequently made merry, but the deficiency of the Boeotians in this respect was more probably owing, as has been well remarked, to the extraordinary fertility of their country, which probably depressed their intellectual and moral energies.—In the earliest legendary times Boeotia was inhabited by various tribes, the Aones (whence the country was called Aonia), Temmices, Hyantes, Leleges, &c (Strab p 401, Paus ix 5). Orchomenus was inhabited by the powerful tribe of the Minyans, and Thebes by the Cadmeans, the reputed descendants of CADMUS. It is probable that the whole of Boeotia then formed two principalities, one subject to Orchomenus (the older city of the two), the other to Thebes. The Boeotians or Arnaeans who conquered both these cities were an Aeolian people, who originally occupied Arne in Thessaly, from which they were expelled by the Thessalians, according to Thuc i. 12, about 60 years after the Trojan war. Boeotia was then divided into 14 independent states, which formed a league, with Thebes at its head. The chief magistrates of the confederacy were the Boeotarchs, elected annually, 2 by Thebes and 1 by each of the other states, but as the number of the states was different at different times, that of the Boeotarchs also



Obv. head of Persephone. Boeotia. Rev. Poseidon with trident and dolphin. BOEOTIAN. Struck about B.C. 244-137.

varied. The government in most states was an aristocracy (See *Dict* of *Ant* art *Boeotarches*).

Boëthius, or **Boëthius**, whose full name was ANICIUS MANLIUS SEVERINUS BOETHIUS, a Roman statesman and author, belonging to the family of the Anicii, was born at Rome between A.D. 470 and 475. He was famous for his general learning, and especially for his knowledge of Greek philosophy, which according to a common account (though of doubtful authority) he studied under Proclus at Athens. His wife was Rusticana, the daughter of Symmachus. He was consul in 510, and was treated with great distinction by Theodoric the Great, but having incurred the suspicion of the latter, by advocating the cause of the Italians against the oppressions of the Goths, he was involved in the ruin of the Senator Albinus who was accused of a treasonable correspondence with Byzantium, and whom he defended, declaring that, if Albinus was guilty, he and the whole senate were guilty also. Upon this, being accused of upholding the senatorial authority against Theodoric, and of being privy to an address from the senate to the Emperor of the East (his signature to which he alleged to be a forgery), he was imprisoned in a castle near Pavia and was executed in 525. During his imprisonment he wrote his celebrated work *De Consolatione Philosophiae*, in 5 books, which is composed as a dialogue, and, like the Menippean satirae, alternately in prose and verse.

The dietious is pure and elegant, and the sentiments are noble and exalted, showing that the author had a real belief in prayer and Providence, though he makes no reference to Christianity. Boethius was the last Roman of any note who understood the language and studied the literature of Greece. He translated many of the works of the Greek philosophers, especially of Aristotle, and wrote commentaries upon them, several of which have come down to us. He also wrote a commentary, in 6 books, upon the *Topica* of Cicero, which is also extant. In the ignorance of Greek writers which prevailed from the 6th to the 14th century, Boethius was looked upon as the head and type of all philosophers, as Augustin was of all theology and Virgil of all literature, but after the introduction of the works of Aristotle into Europe in the 13th century, Boethius's fame gradually died away.—The best edition of his collected works was printed at Basel, 1570, the last edition of his *De Consolatione* is by Obbarius, Jenae, 1843.

Boëthus (Βοηθός) 1 A Stoic philosopher of the 2nd century B.C., a pupil of Diogenes the Stoic (the Babylonian), he wrote several works, from one of which Cicero quotes (*de Div.* i 8, ii 21, Diog. Laert. vii 148).—2 A Peripatetic philosopher, was a native of Sidon in Phoenicia, a disciple of Andronicus of Rhodes, and an instructor of the philosopher Strabo. He therefore flourished about B.C. 90. He wrote several works, all of which are now lost (Strab. p. 757).—3 A sculptor and engraver of Chalcædoun (according to the probable reading in Paus. v 17, 4). His most famous work was a bronze of a boy strangling a goose, of which there is a marble copy in the Vatican (Plin. xxxiv 84).

Boeum (Βοίων, Βόϊον, Βοϊον Βοιδάτης), an ancient town of the Dorian Tetrapolis.

Bogudes [Βοκχους, No. 2]

Bōi, one of the most powerful of the Celtic people, said to have dwelt originally in Transalpine Gaul, but in what part of the country is uncertain. At an early time they migrated in two great swarms, one of which crossed the Alps and settled in the country between the Po and the Apennines, the other crossed the Rhine and settled in the part of Germany called Boihemum (*Bohemia*) after them, and between the Danube and the Trol (Polyb. ii 17, Liv. v 35). The Bōi in Italy long carried on a fierce struggle with the Romans, co-operating with Hannibal in the second Punic war, but they were at length subdued by the consul P. Scipio in B.C. 191, and were subsequently incorporated in the province of Gallia Cisalpina (Polyb. ii. 20, iii 40, 67, Liv. xxi 25, xxii 24, xxxii 29, xxxiii 46, xxxvi 38). The Bōi in Germany maintained their power longer, but were at length subdued by the Marcomanni, and expelled from the country. We find 32,000 Bōi taking part in the Helvetic migration, and after the defeat of the Helvetians (B.C. 58), Caesar allowed these Bōi to dwell among the Aedui (Caes. B. G. i 4, 23).

Boiorix, a chieftain of the Bōi, fought against the Romans, B.C. 191 (Liv. xxxiv 46).

Boium, a town of Doris (Thuc. i 103, Strab. p. 427).

Bōla, Bōlae or Vōlae (Bōlinus), an ancient town of the Aequi, belonging to the Latin league, not mentioned in later times (Verg. *Aen.* vi 776, Liv. ii 49, vi 2).

Bolānus, Vettius, governor of Britain in A.D. 69, is praised by Statius in the poem (*Silv.* 2) addressed to Crispinus, the son of Bo-

lanus (Tac. *Ann.* xv 3, *Hist.* ii 65, 97, *Ag.* 3, 16).

Bolbe (Βόλβη *Beshch*), a lake in Macedonia, empties itself by a short river into the Strymonic gulf near Broomseus and Aulou; the lake is now about twelve miles in length, and six or eight in breadth.—There was a town of the same name upon the lake (Thuc. i 58, iv 103, Aesch. *Pers.* 486).

Bolbitine (Βολβιτινή), a city of Lower Egypt, near the mouth of a branch of the Nile (the W-most but one), which was called the Bolbitine mouth (τὸ Βολβιτινον στόμα) (Diod. i 83, Nilus).

Bōlinē (Βολινη Βολινᾶος), a town in Achaia, the inhabitants of which Augustus transplanted to PATRAE.

Bolissus (Βολισσός *Volissos*), a town on the W coast of Chios.

Bomilcar (Βομίλλας, Βοαμίλλας) 1 Commander, with Hanno, of the Carthaginians against Agathocles, when the latter invaded Africa, B.C. 310. When Hanno had fallen, Bomilcar is said to have lost the battle purposely, with the object of making himself tyrant of Carthage. Thus he attempted again in 308, but failed and was crucified (Diod. xx 10, 43, Just. xxii 7).—2 Commander of the Carthaginian supplies sent to Hannibal after the battle of Cannae, 216. He afterwards attempted to relieve Syracuse, when besieged by Marcellus, but was unable to accomplish anything (Liv. xxiii 18, 41, xxiv 36, xxv 25).—3 A Numidian, deep in the confidence of Jugurtha. When Jugurtha was at Rome, 109, Bomilcar effected for him the assassination of Massiva. In 107 he plotted against Jugurtha (Sall. *Jug.* 35, 52, 61, 70).

Bōmūs Mons (Βώμος and *oi Bωμοι*), the W part of Mt Oeta in Aetolia, inhabited by the Bomenses (Βωμειῖς) (Thuc. iii 94, Strab. p. 451).

Bona Dea, a Roman goddess of the earth (Macrob. i 12, 21) described as the female counterpart of Faunus, his daughter or, in other accounts, his wife, and was herself called *Fauna*, and identified also with *Maia* and *Ops*. She thus represented the fruitfulness of nature and blessed all the gifts of the earth. Hence we find in inscriptions the titles *Bona Dea Agrestis Felix*, *Bona Dea Nutrix*, *Pagana* (C. I. L. vi 67-74). She was also the goddess of elasticity, one of the deities specially worshipped by the Vestals. Her temple on the Aventine was built by the Vestal Claudia and restored by Livia (Ov. *Fast.* i 155). The festival of the dedication of her temple was kept on the 1st of May. On the night between the 3rd and 4th of December (Plut. *Cic.* 19) the secret rites were celebrated in the house of the consul or praetor, as the sacrifices on that occasion were offered on behalf of the whole Roman people. The solemnities were conducted by the Vestals, and no male person was allowed to be in the house at one of the festivals. P. Clodius profaned the sacred ceremonies, by entering the house of Caesar in the disguise of a woman B.C. 62 [See *CLODIUS*]. Offerings of first-fruits were made during May, and she was specially worshipped at the Vestal on June 9th. The story of Hercules being denied entrance at her May festival, when he asked for a drink of water, is told in Propert. v 9, Macrob. i 12, 28. The animal sacrificed to her was a sucking pig, and in her temple were sacred serpents, the remnants of an ancient worship and perhaps regarded as showing her oracular power. (Hence came the story that Faunus was turned

into a serpent) The wine jar beside her statue shows her as patroness of vineyards

Bonifacius, a Roman general, governor of Africa under Valentinian III. Believing that the empress Placidia meditated his destruction, he revolted against the emperor, and invited Genseric, king of the Vandals, to settle in Africa. In 480 he was reconciled to Placidia, and attempted to drive the Vandals out of Africa, but without success. He quitted Africa in 481, and in 482 he died of a wound received in combat with his rival Aetius (Procop. *Bell. Vandal.* 3).

Bonna (*Bonn*), a town on the left bank of the Rhine in Lower Germany, and in the territory of the Ubi, was a strong fortress of the Romans and the regular quarters of a Roman legion. Here Drusus constructed a bridge across the Rhine (Flor. iv 12).

Bonōnia (*Bonomensis*) 1 (*Bologna*), a town in Gallia Cispadana, originally called *Felsina*, was in ancient times an Etruscan city, and the capital of N. Etruria. It afterwards fell into the hands of the Boni, but it was colonised by the Romans on the conquest of the Boni, B.C. 191, and its name of *Felsina* was then changed into *Bonomia* (Liv. xxxvii 57). It was one of the 12 most recent Latin colonies [see *ARMINUM*] and then obtained the full franchise. It fell into decay in the civil wars, but it was enlarged and adorned by Augustus, 32.—2 (*Boulogne*) a town in the N. of Gaul. See *GESORIACUM*.—3 (*Banostor*?), a town of Pannonia on the Danube.

Bonōsus, a Spaniard by birth, served with distinction under Aurelian, and usurped the imperial title in Gaul in the reign of Probus. He was defeated and slain by Probus, A.D. 280.

Boōtes [*Ancurus*]

Borbetomagus (*Worms*), also called *Vangiones*, at a later time *Wormatia*, a town of the Vangiones on the left bank of the Rhine in Upper Germany.

Bōrēas (*Borēas* or *Bopās*), the N. wind, or more strictly the wind from the NNE, was, in



Boreas (From the monument of Cynrhestes at Athens)

mythology, a son of Astraeus and Eos, and brother of Hesperus, Zephyrus, and Notus. He dwelt in a cave of mount Haemus in Thrace. He carried off Orithyia, daughter of Erechtheus, king of Attica, by whom he begot Zetes, Calais, and Cleopatra, wife of Phineus, who are there fore called *Boreades* (Hdt. vii 189, Apollod. in 15, 2). Some have seen in this story the N. wind snatching away the more genial rain cloud. Others regard Orithyia as a Nereid who was later identified with an Attic princess, and think that the rape signifies the wind driving the waves, and that the horses of Boreas have the same connexion. In the Persian war, Boreas showed his friendly disposition towards

the Athenians by destroying the ships of the barbarians. According to a Homeric tradition (*Il.* xx 223), Boreas begot 12 horses by the mares of Erichthonius, which is commonly explained as a figurative mode of expressing the extraordinary swiftness of those horses. Boreas was worshipped at Athens, where a festival, *Boreasmyia*, was celebrated in his honour [*Dict. Ant.* s.v., see also *Calais*, *Zetes*].

Borēum (*Bóρειο*) 1 (*Malin Head*), the N. promontory of Hibernia (*Ireland*) (Ptol. ii. 2).—2 (*Ras Teyonas*), a promontory on the W. coast of Cyrenaica, forming the E. headland of the Great Syrtis.—3 The N. extremity of the island of Taprobane (*Ceylon*) (Ptol. vii. 4).

Borēus Mons (*Bóρειον ὄρος*), a mountain in Arcadia, on the borders of Laconia, containing the sources of the rivers Alpheus and Eurotas.

Borēus Portus (*Bóρειος λιμήν*), a harbour in the island of Tenedos, at the mouth of a river of the same name.

Borsippa (*τα Βόρσιππα* *Birs Nimrud*), a city of Babylonia, on the W. bank of the Euphrates, S. of Babylon, celebrated for its manufactures of linen, and as the chief residence of the Chaldean astrologers. The Greeks held it sacred to Apollo and Artemis (Strab. p. 738).

Borysthēnes (*Βορυσθενης* *Dniester*), afterwards *Danapris*, a river of European Sarmatia, flows into the Euxine, but its sources were unknown to the ancients. Near its mouth and at its junction with the Hypanis, lay the town *Borysthēnes* or *Borysthēnis* (*Kudak*), also called *Olbia*, *Olbipolis*, and *Miletopolis*, a colony of Miletus, and the most important Greek city on the N. of the Euxine (Ethnic, *Βορυσθενίτης*, *Ὀλβιοπολίτης*) (Hdt. iv 17, 53, Strab. pp. 107, 289).

Bosporus (*Βόσπορος*), the Ox ford, the name of many straits among the Greeks, but especially applied to the 2 following.—1 The *Thracian Bosporus* (*Channel of Constantinople*), unites the Propontis or Sea of Marmora with the Euxine or Black Sea. According to the legend it was called *Bosporus* from Io, who crossed it in the form of a heifer. At the entrance of the Bosporus were the celebrated *Symplegades*. Darius constructed a bridge across the Bosporus, when he invaded Scythia. (Strab. p. 125, Hdt. iv 85, Polyb. iv 39).—2 The *Cimmerian Bosporus* (*Straits of Caffa*), unites the Palus Maeotis or Sea of Azof with the Euxine or Black Sea. It formed, with the Tanais (Don) the boundary between Asia and Europe, and it derived its name from the *Circe*, who were supposed to have dwelt in the neighbourhood. On the European side of the Bosporus, the modern Crimea, the Milesians founded the town of *Panticapaeum*, also called *Bosporus*, and the inhabitants of *Panticapaeum* subsequently founded the town of *Phanagoria* on the Asiatic side of the straits (Hdt. iv 12, 100, Strab. pp. 307, 309, 494). These cities, being favourably situated for commerce, soon became places of considerable importance, and a kingdom gradually arose, of which *Panticapaeum* was the capital, and which eventually included the whole of the Crimea. The first kings we read of were the *Archaeanaetidae*, who reigned 42 years, from B.C. 480 to 438. They were succeeded by *Spartacus I.* and his descendants. Several of these kings were in close alliance with the Athenians, who obtained annually a large supply of corn from the Bosporus. The last of these kings was *Paerisades*, who, being hard pressed by the *Scythians*, voluntarily ceded his dominions to *Mithridates the Great*.

On the death of Mithridates, his son Pharnaces was allowed by Pompey to succeed to the dominion of Bosphorus, and we subsequently find a series of kings, who reigned in the country till king Rescuporis VIII AD 836, but acknowledging the suzerainty of the Roman emperors, whose image appeared on their coins as an instance of these rights being exercised, the Romans freed the town of Heraclea in the Chersonesus (Plin iv 85, cf Procop *B Goth* iv 5). In this country, especially at Panticapneum (*Kertch*), there have been important discoveries of antiquities, described by Koehne, 1857, and in more recent numbers of the *Petersburg Compte Rendu*.

Bostar (Βώσταρ, Βάσταρος) 1 A Carthaginian general, who, with Hamilcar and Hasdrubal, the son of Hanno, fought against Mithlus Regulus, in Africa, BC 236, but was defeated, taken prisoner, and sent to Rome, where he is said to have perished in consequence of the barbarous treatment which he received from the sons of Regulus (Polyb i 28, Entrop ii 21).—2 A Carthaginian general, under Hasdrubal, in Spain, set at liberty the Spanish hostages kept at Saguntum (Liv xxi 22).

Bostra (τα Βόστρα O T Bozrah Βοστρηός and -αίος *Busrah*, Ru), a city of Arabia, in an Oasis of the Syrian Desert, a little more than 1° S of Damascus. It was enlarged and beautified by Trajan, who made it a colony. Under the later emperors the seat of an archbishopric.

Bottia, **Bottineia**, **Bottiaeis** (Βοττία, Βοττιαία, Βοττιαίς Βοττιαίος), a district in Macedonia, on the right bank of the river Axios, extended in the time of Thucydides to Pella on the W. It contained the towns of Pella and Ichnae near the sea. The Bottiaei were a Thracian people, who, being driven out of the country by the Macedonians, settled in that part of the Macedonian Chalcidice N of Olynthus, which was called Bottice (Βοττική) (Hdt vii 185, viii 127, Arrian, i 2, 5).

Boudicca [Βουδίκη]

Bovianum (Bovianus *Bojano*), the chief town of the Pentri in amnium, was taken by the Romans in the Samnite wars, and was colonised by Augustus with veterans (Liv ix 31, x 12, Plin in 107, Sil It vii 566). It is probable that the site of the ancient Samnite city Bovianum Vetns was about 20 miles to the N of the Roman Bovianum, at the spot where *Pictabbandante* now stands.

Bovillae (Bovillensis), an ancient town in Latium at the foot of the Alban mountain, on the Appian Way about 12 miles from Rome. Near it Clodius was killed by Milo (BC 52), and here was the sacrum of the Julia gens (Propert iv 1, 33, Ov *Fast* in 667, Mart ii 6, 15, Tac *Ann* in 41, *Hist* iv 2).

Bracara Augusta (*Braga*), the chief town of the Callaici Bracari in Hispania Tarraconensis at *Braga* there are the ruins of an amphitheatre, aqueduct, and other buildings.

Brachmanae or -i (Βραχμᾶνες), is a name used by the ancient geographers, sometimes for a caste of priests in India (the *Brahmins*), sometimes, apparently, for all the people whose religion was Brahminism, and sometimes for a particular tribe (Strab pp 712-719, Arrian, *Anab* vi 3, Cic *Tusc* i 25).

Brachodes or **Caput Vada** (Βραχόδης ἄκρα *Ras Kapoudiah*), a promontory on the coast of Byzacena in N Africa, forming the N headland of the Lesser Syrtis.

Brachylles or **Brachyllas** (Βραχύλλης, *Braχύλλας*), a Boeotian, supported the Macedonian

interests in the reigns of Antigonus Doson and Philip V, and was murdered in 196 at Thebes by the Roman party in that city (Polyb xvii 1, xx 5, Liv xxxiii 27).

Branchidae (οἱ Βραχίδαι *Jeronda*, Ru), the priestly family who administered the oracle of Apollo Didymaeus at Didyma (τα Διδύμα), a place on the sea coast of Ionia, a little S of Miletus. This oracle, which the Ionians held in the highest esteem, was said to have been founded by Branchus, son of Apollo or Smerus of Delphi, and a Milesian woman, and the Branchidae were his reputed descendants. They delivered up the treasures of the temple to Darius or Xerxes, and, when Xerxes returned from Greece, the Branchidae, fearing the revenge of the Greeks, begged him to remove them to a distant part of his empire. They were accordingly settled in Bactra or Sogdiana, where their descendants are said to have been punished by Alexander for the treason of their forefathers. The temple, called Didymaeum, which was destroyed by Xerxes, was rebuilt, and its ruins contain some beautiful specimens of the Ionic order of architecture (Hdt i 157, ii 19, Strab pp 517, 634, Paus. vii 2, *Dict of Antiq* s.v. *Oraculum*).

Branchus (Βράχχος) [Βραχιδῆες]

Brannovices [Aulerci]

Brasidas (Βρασιδᾶς), son of Telhis, the most eminent Spartan in the first part of the Peloponnesian war. He distinguished himself first in the relief of Methone BC 431, and was soon after made ephor (Thuc ii 25, 93, Xen *Hell* ii 3, 10) afterwards, at Sphacteria, he was wounded in the attempt to land BC 425. In BC 124, at the head of a small force, he effected a dexterous march through the hostile country of Thessaly, and joined Perdicas of Macedonia, who had promised co-operation against the Athenians. By his military skill, and the confidence which his character inspired, he gained possession of many of the cities in Macedonia subject to Athens, his greatest acquisition was Amphipolis. In 122 he gained a brilliant victory over Cleon, who had been sent, with an Athenian force, to recover Amphipolis, but he was slain in the battle. He was buried within the city, and the inhabitants honoured him as a hero, by yearly sacrifices and games (Thuc iv 78 120, v 6, Diod vii 72, Paus iii 14, *Dict of Antiq* s.v. *Brasidea*).

Bratspanium (*Bietcui*), a town of the Bellovacii in Gallia Belgica (Cacs *B G* ii 18).

Braurōn (Βραυρωνίη Βραυρωνίος *Traona* or *Trana*), a demus in Attica on the E coast on the river Erasinus, with a celebrated temple of Artemis, who was hence called *Brauronia*, and in whose honour the festival *Brannonia* was celebrated in this place. [ARTEVIS]

Bregetio (nr *Szöny*, Ru, E of Comorn), a Roman municipium in Lower Pannonia on the Danube, where Valentinian I died (Amm Marc xxx 5).

Brennus (=chief or petty prince) 1 The leader of the Senonian Gauls, who in BC 390 crossed the Apennines, defeated the Romans at the Allia, and took Rome. After besieging the Capitol for 6 months, he quitted the city upon receiving 1000 pounds of gold as a ransom for the Capitol, and returned home safe with his booty (Polyb ii 18). The version of this in popular legends was that Camillus and a Roman army appeared at the moment that the gold was being weighed, that Brennus was defeated by Camillus, and that he himself and his whole army were slain to a man (Liv v

83, *Plut Cam* 14, *Inst vi* 6, *Dionys xiii* 7) —2 The chief leader of the Gauls who invaded Macedonia and Greece, B.C. 280, 279. In 280 Ptolemy Ceraunus was defeated by the Gauls under Belgius and slain in battle, and Brennus in the following year penetrated into the S. of Greece, but he was defeated near Delphi by the Greeks, who hurled down rocks upon them in the midst of a violent storm, aided, as tradition asserted, by Apollo himself: most of his men were slain, and he himself put an end to his own life (*Paus* i 19-22, *Just xxiv* 6-8).

Breuci, a powerful people of Pannonia in the district between the *Saie* and the *Drave*, took an active part in the insurrection of the Pannonians and Dalmatians against the Romans, A.D. 6 (*Strab* p 314, *Dio Cass* l. 29).

Breuni, or **Breones**, a Rhaetian people, dwelt in the Tyrol near the Brenner. They were among the tribes conquered in the reign of Augustus (*Plin* iii 136, *Strab* p 206, *Hor Od* iv 14, 11).

Brîareus [*Ἀργεῖον*]

Bricinnia (*Βρικινία*), a place in Sicily, not far from Leontini.

Brigantes, the most powerful of the British tribes, inhabited the whole of the N. of the island from the *Abus* (*Humber*) to the Roman Wall, with the exception of the SE corner of Yorkshire, which was inhabited by the *Parisii*. The Brigantes consequently inhabited the greater part of Yorkshire, and the whole of Lancashire, Durham, Westmoreland, and Cumberland. Their capital was *Eborac*. The Romans found them hard to subdue: they were reduced by Petilius Cerealis in the reign of Vespasian (*Tac Ann* xii 92, *Hist* iii 15, *Agr* 17), but not thoroughly conquered till Hadrian's reign.—There was also a tribe of Brigantes in the S. of Ireland, between the rivers *Burgus* (*Barrow*) and *Dabrona* (*Blackwater*), in the counties of Waterford and Tipperary (*Ptol* ii 2, 7).

Brigantia, a tribe in Vindelicia on the lake *Brigantius*, noted for their robberies, their chief town was Brigantium (*Bregenz*).

Brigantinus Lacus (*Bodersee* or *Lake of Constance*), also called *Venetius* and *Acronius*, through which the Rhine flows, was inhabited by the *Helvetii* on the S., by the *Rhaeti* on the SE, and by the *Vindelici* on the N. Near an island on it, probably *Reichenau*, Tiberius defeated the *Vindelici* in a naval engagement (*Plin* ix 63, *Strab* pp 192, 207, 292, 313, *McL* iii 2, *Amm Marc* xv 4).

Brigantium 1 (*Briançon*), a town of the Segusiani in Gaul at the foot of the Cottian Alps and the pass of Mount Genevre, which was probably the pass crossed by Hannibal. If so, the rock on which the present forts are placed is probably the *λευκόπετρον* of Polybius (iii 53). At Brigantium the road branched, the older and easier following the valley of the Durance to Vapineum (*Gap*), the later road, certainly not followed by Hannibal, is the more direct route to the valley of the Isère, *Grenoble* and *Vienna* (*Tienne*), and was used by the Romans in and after the time of Caesar, but it involved crossing the Col de Lauteret, higher than the Genevre itself, between Brigantium and the valley of the Isère (*Strab* p 179, *Itin*)—2 (*Corunna*), a seaport town of the *Lucenses* in Gallæcia in Spain, with a lighthouse, which is still used for the same purpose, having been repaired in 1791, and which is now called *La Torre de Hercules* (*Ptol* ii 6, 4, *Oros* ii 2)—3 (*Bregenz*) [*BRIGANTII*]

Brilessus (*Βριλησσός*), a mountain in Attica NE of Athens.

Brîmo (*Βριμός*), 'the angry or the terrifying,' a surname of Hecate and Persephone.

Brimâtes, a people in Liguria S. of the Po, near the modern *Brignolo* (*Liv* xli 19).

Brîséis (*Βρισηΐς*), daughter of Brises of Lyrnessus, fell into the hands of Achilles, but was served by Agamemnon. Hence arose the feud between the two heroes [*ACHILLES*]. Her proper name was Hippodamia (*Schol II* i 392).

Britannia (*ἡ Βρεττανική* or *Βρετανική*, *ἡ Βρεττανία* or *Βρεταία*, *Βρετανολ*, *Βρετανολ* [also *Πρετ*]) Britannum, Brittonēs), the island of England and Scotland, which was also called *Albion* (*Ἄλβιοι*, *Ἀλουῖα*, *Insula Albionum*) *Ηibernia* or *Ireland* is usually spoken of as a separate island, but is sometimes included under the general name of the *Insulae Britanniae* (*Βρετανικαὶ νῆσοι*), which also comprehended the smaller islands around the coast of Great Britain. The name *Βέργιον* (if that reading is correct) in the earliest Greek writer who mentions this country (*Pythæas*), was derived from Celtic mariners, and probably represents *Vergyn*=Western. It was afterwards in the form *Ierne* confined to Ireland. The name *Britannia* first occurs as the *Bperavoi* in [*Aristot*] *περὶ ἀόρου*, written probably about 200 B.C., and next in Polybius, iii 57. It represents the name used in the Gaelic language, *Brython*, of which the derivation is probably *brith*, 'painted,' from the custom which the inhabitants had of staining their bodies with a blue colour. The name *Albion* is by some supposed to describe the *white* cliffs of Dover: it more probably is an old Celtic word, *Alba* inn (cf *Alpes*), signifying 'mountainous' but the derivation and original use of the word are uncertain.—In history and nationality these islands had agreed with the neighbouring continent of Gaul. In prehistoric times the inhabitants were probably Iberian (a fact which Tacitus surmised when he noticed Iberian characteristics in the *Silures*, *Agric* 11), but the Britons of whom we have earliest record were various branches of the Celtic race. Their manners and customs were in general the same as those of the Gauls, but, separated more than the Gauls from intercourse with civilised nations, they preserved the Celtic religion in a purer state than in Gaul, and hence Druidism, according to Caesar, was transplanted from Gaul to Britain. The Britons also retained many of the barbarous Celtic customs, which the more civilised Gauls had laid aside, although they had a coinage earlier than B.C. 100. They painted their bodies with a blue colour extracted from woad, in order to appear more terrible in battle, and Caesar even states that they had wives in common. The Belgæ had crossed over from Gaul, and settled on the S. and E. coasts, driving the Britons into the interior of the island. It was not till a late period that the Greeks and Romans obtained any knowledge of Britain. There is great reason to doubt whether it is correct to state that the Phœnicians visited the Scilly islands and the coast of Cornwall for the purpose of obtaining tin. It is more likely that the Tin Islands were off the N. coast of Spain [*CASSITERIDES*]. At the time when Caesar landed, the Cornish tin was brought by land to the coast of Kent and Hants, and thence by the trade route through Gaul (*Caes B G* v 12, *Diod* v 22). The first certain knowledge which the Greeks obtained of Britain was from the merchants of

perhaps contained the earlier conquests of the Romans in the S of the island, and the former the later conquests in the N, the territories of the Silures, Brigantes, &c (Herodian, ii 8, 2, cf Dio Cass iv 23) Upon the new division of the provinces in the reign of Diocletian, Britain was governed by a *Vicarius* (who resided usually at Eboracum) subject to the *Praefectus Praetorio* of Gaul, and was divided into 4 provinces *Britannia Prima*, probably the country S of the Thames, and three others, of which the limits are uncertain, viz *Britannia Secunda*, *Maxima Caesariensis*, and *Flavia Caesariensis*. Besides these, there was also a fifth province, *Valentia*, which existed for a short time, including the conquests of Theodosius beyond the Roman wall.—The only colonies in Britain were Camulodunum (*Colchester*) in the east, sometimes called simply *Colonia*, and Glevum (*Gloucester*) in the west, Lindum (*Lincoln*) and Eboracum (*York*). Of these colonies the capital was at first Camulodunum, but afterwards Eboracum, while the other three retained comparatively little importance. The occupation being chiefly military, the most important towns were the three great fortresses, Eboracum, Deva (*Chester*), and Isea (*Caerleon*). Other considerable places were Verulamium (*St Albans*), a municipium Londinium, famous for its commerce, and Aquae Solus (*Bath*), as a watering place. The following among the native towns also deserve notice Viroconium (*Wroxeter*) and Calleva (*Silchester*), both famous, and especially the latter, for the excavations which afford a complete ground plan of the Roman town, Venta Belgarum (*Winchester*), Regnum (*Chichester*), Durovernum (*Canterbury*). The harbours for crossing to Gaul were Rutupiae (*Richborough*), Portus Dubris (*Dover*), Portus Lemanae (*Lympne*). The chief minerals worked in Roman times consisted of lead in the Mendips and in Flint, iron in Sussex and Forest of Dean, copper in N Wales, and tin in Cornwall, but there are no traces of Roman workings in the Cornish tin-mines before the fourth century A.D. Some little gold was also found in Wales.

Britannicus (Claudius Tiberius Britannicus Caesar), son of the emperor Claudius and Messalina, was born A.D. 42. He was brought up with Titus as companion, who afterwards put up a golden statue to him in memory of his youthful friendship (Suet *Tit* 2). He was treated more as a state prisoner, when Agrippina, the second wife of Claudius, induced the emperor to adopt her own son, and give him precedence over Britannicus. This son, the emperor Nero, ascended the throne in 54. When Agrippina found that her son revolted from her control, she induced Britannicus to lend his name to a movement against Nero, who caused him to be poisoned in 55. With him ended the Claudian line (Tac *Ann* xii 25, 41, xiii 14, Suet *Ner* 33, Dio Cass ix 32).

Britomartis (*Βριτόμαρτις*). The name is said to mean 'the sweet maiden' or the 'maiden who brings blessings' (Solms 11, Hesych). She was a Cretan deity presiding over the natural gifts of the earth, the fruits of the soil as well as of hunting and fishing. From the last attribute she was known also as *Dictynna*, i.e. the goddess of the nets (*δίκτυον*). When the Doric colonists absorbed her worship into that of Artemis, whom she resembled, they transformed the native deity into a nymph favoured by Artemis, explaining the name Dictynna by the story that she was a Cretan

nymph, daughter of Zeus and Carme, and beloved by Minos, who pursued her 9 months, till at length she leaped into the sea from a rock, was saved by falling into some nets spread out below, and was changed by Artemis to a goddess (Paus ii 30, 3, Strab p 479, Ant Lib 40, Callimach *Dian* 200, Eur *I T* 126, Verg *Cir* 301). Some have fancied an allusion to the setting of the moon in this leap into the sea, and take her to have been a moon goddess under her other name *Aphaea*, which she bore specially at Aegina (Paus 1 c). Her worship was carried not only to islands and coasts of the Aegean, but even to Marseilles (C I G 6764), whence the story of her wanderings in Anton Lib.

Brixellum (Brixellanus *Briegella* or *Bre scella*), a town on the Po in Gallia Cisalpina, where the emperor Otho put himself to death, A.D. 69 (Tac *Hist* ii 33, 39, 51).

Brixia (Brixianus *Brescia*), a town in Gallia Cisalpina on the road from Comum to Aquileia, through which the river Mella flowed (*flavus quam molli percurrit flumine Mella*, Catull lxxv 38). It was probably founded by the Etruscans, was afterwards a town of the Liburi (a *pagus* or head of a community of villages), and then of the Cenomani, and finally became a Roman municipium, and, under Augustus, a colony (Strab p 213, Plin iii 138, Liv v 35, xxxv 30, Orell 66). It was sacked by Attila in 452, but recovered and flourished under the Lombards.

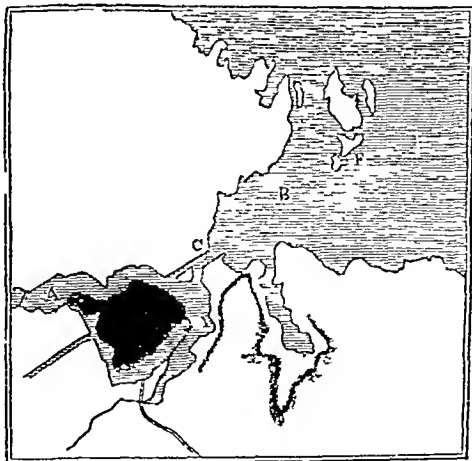
Brōmīus (*Βρόμιος*), a surname of DIONISUS.

Brontes [*CYCLOPES*].

Bruchium [*ALEXANDRIA*].

Bructēri, a people of Germany, dwelt on each side of the Amisia (*Emis*) and extended S as far as the Lippia (*Lippe*) (Strab p 290, Tac *Ann* viii 55). The Bructeri joined the Batavi in their revolt against the Romans in A.D. 69, and the prophetic virgin, VELEDA, who had so much influence among the German tribes, was a native of their country. A few years afterwards the Bructeri were almost annihilated by the Chamavi and Angrivarii (Tac *Hist* iv 61, Germ 33, Plin *Ep* ii 7).

Brundisium or **Brundisium** (*Βρεντήσιον*, *Βρεντρίσιον* Brundisium *Brundisi*), a town in

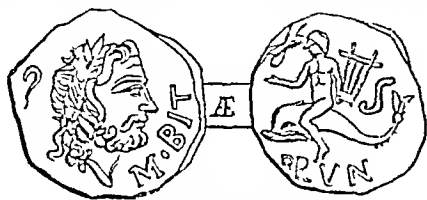


Plan of Brundisium

A A inner harbour B outer harbour C entrance which Caesar tried to block D modern town of Brindisi E islets of Barra (S. Andrea)

Calabria, on a small bay of the Adriatic, forming an excellent harbour (mentioned in Herodotus iv 99), to which the place owed its im-

portance The outer harbour was sheltered by the islets of Barra, on which stood a lighthouse (Mel 117) from thus a narrow channel led into the inner harbour, formed by two arms running inland The APPIA VIA terminated at Brundisium, and it was the usual place of embarkation



Obv head of Poseidon behind mark of value S (Semia)
before magistrate's initials r/r Taris on Dolphin
mark of value and initials of city struck 2nd cent B.C.

for Greece and the East. Hence it was the scene of numerous historical incidents, of which one of the most important was the attempt of Caesar to block up the entrance to the inner port, so as to prevent the departure of Pompey's fleet (Caes. B. C. i. 21-28). It was an ancient town of the Sallentines, and probably, not of Greek origin, although its foundation is ascribed by some writers to the Cretans, and by others to Diomedes (Just. xii. 2, but cf. Strab. p. 282, Lucan, ii. 610). It was at first governed by kings of its own, but was conquered and colonised by the Romans, B. C. 245. The poet Pacuvius was born at this town, and Virgil died here on his return from Greece, B. C. 19.

Bruttium, Bruttius and Bruttiorum Ager (Bpépria Bruttius), more usually called Bruttii after the inhabitants, the S extremity of Italy, separated from Lucania by a line drawn from the mouth of the Laus to Thurii, and surrounded on the other 3 sides by the sea. It was the country called in ancient times Oenotria and Italia. The country is mountainous as the Apennines run through it down to the Sicilian Straits, it contained excellent pasture for cattle, and the valleys produced good corn, olives, and fruit—The earliest inhabitants of the country were Oenotrians, a Pelasgian people from whom, with an admixture of Samnite invaders, came the Lucanians. Subsequently some Lucanians, who had revolted from their countrymen in Lucania, took possession of the mountainous district, and were hence called *Bruttii* or *Brettii*, which word is said to mean fugitives or rebels in the language of the Lucanians. This people, however, inhabited only the interior of the land, the coast was almost entirely in the possession of the Greek colonies. They rose to greater power about 356 B.C., and conquered the Greek cities of Hipponium, Terna, and Thurii (Diod. vi 15, Strab. p. 255). Hence they had a considerable admixture of Greek in race and language, and are called 'bilingues' by Ennius. They joined the Lucanians in repelling Alexander of Epirus, B.C. 326, and the Samnites against Rome (Liv. *Ep.* 12), and though reduced by the Romans after the defeat of Pyrrhus, they rose again and joined Hannibal after Cannae (Liv. xxii 61). At the close of the 2nd Punic war, in which the Bruttii had been the allies of Hannibal, they lost their independence and were treated by the Romans with great severity. It is said by some that the *Bruttiani* or public slaves employed as lictors and servants of magistrates (Appian, *Ann.* 61, Strab. p. 251, Gell. x 3) originated in this punishment; others think that the institution

was probably older, and that the connexion with measures taken after the Punic war was a later invention (see *Dict Ant* s.v. *Bruttiani*). Under Diocletian, Bruttia and Lucania were joined as the 8rd region under the Vicarius Urbis, with a Corrector immediately in charge.

Brūtus, Junius 1 **L**, son of **M Junius** and of **Tarquīnia**, the sister of **Tarquīnius Superbus**. His elder brother was murdered by **Tarquīnius**, and **Lucius** escaped his brother's fate only by feigning idiotcy, whence he received the surname of **Brutus**. After **Lucretia** had stabbed herself, **Brutus** roused the Romans to expel the **Tarquins**, and upon the banishment of the latter he was elected first consul with **Tarquīnius Collatinus**. He loved his country better than his children, and put to death his 2 sons, who had attempted to restore the **Tarquins**. He fell in battle the same year, fighting against **Aruns**, the son of **Tarquīnius**. **Brutus** was the great hero in the legends about the expulsion of the **Tarquins**, but we have no means of determining what part of the account is historical (Liv i 56-60, ii 1, **Dionys** ii 67, v 1, **Macrob** ii 16, **Dio Cass** xli 15)—2 **D**, surnamed **SCAeva**, magister equitum to the dictator **Q Publilius Philo**, bc 339, and consul in 325, when he fought against the **Vestini** (Liv viii 12)—3 **D**, surnamed **SCAeva**, consul 292, conquered the **Faliscans** (Liv v 43)—4 **M**, tribune of the plebs 195, praetor 191, when he dedicated the temple of the Great **Idaeac Mother**, one of the ambassadors sent into **Asia** 189, and consul 178, when he subdued the **Istri**. He was one of the ambassadors sent into **Asia** in 171 (Liv xxxiv 1, xxxvii 55, xli 9, xlii 5, xliii 16)—5 **P**, tribune of the plebs 195, curule aedile 192, praetor 190, propractor in **Further Spain**, 189 (Liv xxxiv 1, xxxvii 50)—6 **D**, surnamed **GALLAECUS** (**CALLAECUS**) or **CALLAICUS**, consul 138, commanded in **Further Spain**, and conquered a great part of **Lusitania**. From his victory over the **Gallaeci** he obtained his surname (Liv Ep 55, **Appian**, *Hist* 71, **Vell Pat** ii 5). He was a patron of the poet **L Accius**, and well versed in Greek and Roman literature (**Cic Brut** 28)—7 **D**, son of **No 6**, consul 77, and husband of **Sempronia**, who carried on an intrigue with **Catiline** (**Sall Cat** 40)—8 **D**, adopted by **A Postumius Albinus**, consul 99, and hence called *Brutus Albinus*. He served under **Caesar** in **Gaul** and in the civil war. He commanded **Caesar's** fleet at the siege of **Masilia**, 49, and was afterwards placed over **Further Gaul**. On his return to **Rome** **Brutus** was promised the praetorship and the government of **Cisalpine Gaul** for 44. Nevertheless, he joined the conspiracy against **Caesar**. After the death of the latter (44) he went into **Cisalpine Gaul**, which he refused to surrender to **Antony**, who had obtained this province from the people. **Antony** made war against him, and kept him besieged in **Mintina**, till the siege was raised in April 43 by the consuls **Hirtius** and **Pansa**, and **Octavianus**. But **Brutus** only obtained a short respite. **Antony** was preparing to march against him from the **N** with a large army, and **Octavianus**, who had deserted the senate, was marching against him from the **S**. His only resource was flight, but he was betrayed by **Camillus**, a Gaulish chief, and was put to death by **Antony** 43. (**Caes B G** iii 11, **B C** i 36, 45, **App B C** iii 97, **Dio Cass** xlvii 53, **Cic ad Fam** xi 5, 6, 13)—9 **M**, praetor 88, belonged to the party of **Marius**, and put an end to his own life in 82, that he might not fall into the hands of **Pompey**, who com-

manded Sulla's fleet —10 **L**, also called **DAMASIPPUS**, praetor 82, when the younger Marius was blockaded at Praeneste, put to death at Rome by order of Marius several of the most eminent senators of the opposite party (Appian, *B C* i 88) —11 **M**, married Servilia, the half-sister of Cato of Utica. He was tribune of the plebs, 83, and in 77 he espoused the cause of Lepidus, and was placed in command of the forces in Cisalpine Gaul, where he was slain by command of Pompey (Appian, *B C* ii 111) —12 **M**, the so called tyrannicide, son of No 11 and Servilia, the half sister of Cato Uticensis. He lost his father when he was only 8 years old, and was trained by his uncle Cato in the principles of the aristocratical party. He was adopted by his uncle, Q Servilius Caepio, as his heir, hence he sometimes appears as Q Caepio Brutus. Accordingly, on the breaking out of the civil war, 49, he joined Pompey, although he was the murderer of his father. After the battle of Pharsalia, 48, he was not only pardoned by Caesar, but received from him the greatest marks of confidence and favour. Caesar made him governor of Cisalpine Gaul in 46, and praetor in 44, and also promised him the government of Macedonia. But notwithstanding all the obligations he was under to Caesar, he was persuaded by Cassius to murder his benefactor under the delusive idea of again establishing the republic [CAESAR]. After the murder of Caesar Brutus spent a short time in Italy, and then took possession of the province of Macedonia. He was joined by Cassius, who commanded in Syria, and their united forces were opposed to those of Octavian and Antony. Two battles were fought in the neighbourhood of Philippi (42), in the former of which Brutus was victorious though Cassius was defeated, but in the latter Brutus also was defeated and put an end to his own life —Brutus's wife was PORCIA, the daughter of Cato —Brutus was an ardent student of literature and philosophy, but he appears to have been deficient in judgment and original power. He wrote several works, all of which have perished. He was a literary friend of Cicero, who dedicated to him his *Tusculanae Disputationes*, *De Finibus*, and *Orator*, and who has given the name of *Brutus* to his dialogue on illustrious orators (Plut *Brut*, Dio Cass xiv 12-85, Appian, *B C* ii, iii, iv) —**BRYANIUM**, a town of Paenonia in Macedonia (Liv xxxi 39, Strab p 327)

BRYAXIS (Βρύαξις), an Athenian sculptor, about 350 B.C. He was employed, along with Scopas, Leochares, and Timotheus, for the sculptures which adorned the sides of the Mausoleum (see *Dict Antiq* s.v. *Mausoleum*)

BRYGI or **BRYGES** (Βρύγιοι, Βρίγες), a barbarous people in the N of Macedonia, probably of Illyrian or Thracian origin, who were still in Macedonia at the time of the Persian war. The Phrygians were believed by the ancients to have been a portion of this people, who emigrated to Asia in early times [PHRYGIA]

Brysēne (Βρύσηναι), a town of Laconia, SW of Sparta (*II* ii 583, Paus ii 20)

Bubassus (Βύβασσος), an ancient city of Caria, E of Cnidus, which gave name to the bay (Bubassius Sinus) and the peninsula (ἡ Χερσονήσος ἢ Βύβασσος), on which it stood (Hdt i 174, Diod v 62, Plin v 104). Ovid speaks of *Bubāsides nurus* (*Met* ix 643)

Bubastis (Βούβαστις), the Egyptian goddess Bast, whose name has been confused with Pa. Bast, i.e. the house of Bast. The Greeks identified her with Artemis, since she was the goddess

of the moon, and also of childbirth. The cat was sacred to her, and she was represented in the form of a cat, or of a female with the head of a cat (Hdt ii 59, 137, 156, Or *Met* v 830)

Bubastis οἱ -us (Βούβαστις or -ος Βουβαστίτης *Tel Basta*, Ru), strictly 'the house of Bast' (see above), the Pibeseṯ of the Bible, was the capital of the Nomos Bubastites in Lower Egypt, stood on the E bank of the Pelusiac branch of the Nile, and was the chief seat of the worship of Bubastis, whose annual festival was kept here. It was the capital of the 22nd Dynasty, 966-766 B.C. Under the Persians the city was dismantled, and lost much of its importance (Hdt ii 59, 137, Strab p 805)

Bubona [EPONA]

Bubulcus, **C JUNIUS** (C Junius Bubulcus Brutus), consul B.C. 317, a second time in 318, and a third time in 311, in the last of these years he carried on the war against the Samnites with great success. He was censor in 309, and dictator in 302, when he defeated the Aequians, in his dictatorship he dedicated the temple of Safety which he had vowed in his third consulship. The walls of this temple were adorned with paintings by C. Fabius Pictor (Liv ix 38, x 1, Val Max viii 14, Plin xxxv 19)

Būcēphāla οἱ -ia (Βουκέφαλα οἱ -άλεια *The Ium*), a city on the Hydaspes (*Jhelum*) in N India (the *Punjab*), built by Alexander, after his battle with Porus, in memory of his favourite charger Bucephalus, whom he buried here. It stood at the place where Alexander crossed the river (Arrian, *Anab* v 19, Curt ix 3, 23, Diod xvii 95)

Būcēphālus (Βουκεφαλός), the celebrated horse of Alexander the Great, which Philip purchased for thirteen talents, and which no one was able to break in except the youthful Alexander. This horse carried Alexander through his Asiatic campaigns, and died in India B.C. 327 (Plut *Alex* 6, 61)

Budalia, a town in Lower Pannonia near Sirmium, the birth place of the emperor Decius

Budini (Βουδινοί), a Scythian people, who dwelt N of the Bastarnae in Sarmatia. Herodotus (iv 108) calls the nation γλαυκόν τε καὶ πυρρόν, which some interpret 'with blue eyes and red hair,' and others 'painted blue and red.' The former view is the more likely, and they were probably a Slavonian race, dwelling about the Borysthenes (*Дніпер*)

Budōron (Βούδορον), a fortress in Salamis on a promontory of the same name opposite Megara

Būlis (Βούλις) and **Sperthias** (Σπερθίης), two Spartans, voluntarily went to Xerxes and offered themselves for punishment to atone for the murder of the heralds whom Darius had sent to Sparta, but they were dismissed uninjured by the king (Hdt vii 134)

Būlis (Βούλις Βούλιος), a town in Phocis on the Corinthian gulf, and on the borders of Boeotia (Paus x 37, Strab pp 409, 423)

Bullis (Bullinus, Bullio onis, Bulliensis), a town of Illyria on the coast, S of Apollonia (Strab p 316)

Bupālus and his brother **Athēnis**, sculptors of Chios, lived about B.C. 500, and are said to have made caricatures of the poet Hipponax, which the poet requested by the bitterest satires (Plin xxxvi 11, Hor *Epod* vi 14)

Buphras (Βουφράς), a mountain in Messenia near Pylos

Buprāsium (Βουπράσιον σιεύς, σίων, σίδης), an ancient town in Elis, mentioned in

the Iliad, which had disappeared in the time of Strabo (*Il* ii 615, Strab p 340)

Būra (Βούρα Βουραῖος, Βούριος), one of the twelve cities of Achaia, destroyed by an earthquake, together with Helice, but subsequently rebuilt (*Hdt* i 145, Strab p 386, Paus vii 25)

Burdigāla (Βουρδιγάλα *Bordeaux*), the capital of the Bituriges Visicri in Aquitania, on the left bank of the Garumna (*Garonne*), was a place of great commercial importance, and at a later time one of the chief seats of literature and learning under Diocletian the chief town of Aquitania Secunda. It was the birthplace of the poet Ausonius (Strab p 190, Auson *Ord Nob Urb* 14, Amm Marc xi 11)

Burgundiōnes or **Burgundii**, a powerful nation of Germani, dwelt originally between the Viadus (*Oder*) and the Vistula, and were of the same race as the Vandals or Goths. They pretended, indeed, to be descendants of the Romans, whom Drusus and Tiberius had left in Germany as garrisons, but this descent was evidently invented by them to obtain more easily from the Romans a settlement W of the Rhine (Amm Marc xviii 5). They were driven out of their original abodes between the Oder and the Vistula by the Gepidae, and the greater part of them migrated W and settled in the country on the Main, where they carried on frequent wars with their neighbours the Alemanni. In the fifth century they settled W of the Alps in Gaul, where they founded the powerful kingdom of *Burgundy*. Their chief towns were Geneva and Lyons (Zosim. i 27, 63, Oros vii 32)

Buri, a people of Germany, dwelt near the sources of the Oder and Vistula, and sided with the Romans in the wars of Trajan against the Dacians, and of M Aurelius against the Marcomanni (Tac *Germ* 43, Dio Cass lxxviii 8, lxxi 18)

Burrus, **Afran**ius, was appointed by Claudius praefectus praetorio, A.D. 52, and in conjunction with Seneca conducted the education of Nero. He opposed Nero's tyrannical acts, and was poisoned by command of the emperor, 68 (Tac *Ann* xii xiii xiv, Dio Cass li 13, Suet *Ner*)

Bursa [PLACELS]

Bursao (Bursuensis Bursavolensis), a town of the Antrigoniae in Hispania Tarraconensis

Busiris (Βούσιρις), king of Egypt, son of Poseidon and Lysianassa, is said to have sacrificed all foreigners that visited Egypt. Heracles, on his arrival in Egypt, was likewise seized and led to the altar, but he broke his chains, and slew Busiris. This myth seems to point out a time when the Egyptians were accustomed to offer human sacrifices to their deities (*Hdt* ii 45, Pherecrd *fr* 33, Diod iv 27, Or *Met* ix 183, Verg *Georg* iii 5)

Busiris (Βουσιρις Βουσιρίτης) 1 (*Abousir*, Rn), the capital of the Nomos Basirites in Lower Egypt, stood just in the middle of the Delta, on the W bank of the Nile, and had a great temple of Isis, the remains of which are still standing (*Hdt* i 59, Strab p 802)—2 (*Abousir* near *Jizeh*), a small town, a little NW of Memphis

Butō, **Fabius** 1 N, consul B.C. 247, in the first Punic war, was employed in the siege of Drepanum—2 M, consul 245, also in the first Punic war. In 216 he was appointed dictator to fill up the vacancies in the senate occasioned by the battle of Cannae—3 Q, praetor 181, with the province of Cisalpine Gaul. In 179 he was one of the triumvirs for

founding a Latin colony in the territory of the Pisani (*Liv* xlv 13)

Būtes (Βούτης) 1 Son of Teleon, an Athenian. He was one of the Argonauts, and when the Argo passed the island of the Sirens swam ashore, but was saved by Aphrodite, by whom he became father of Eryx (Ap Rh. iv 914, Hyg *Fab* 260)—2 Son of Pandion and Zeuxippe, brother of Erechtheus. He became priest of Poseidon Erechthonius, from him was named the deme *Butadae* in the tribe Aegaeis, and his descendants were the priestly family of the *Eteobutadae*. An altar to the hero Butes stood in the Erechtheum (Paus. i 26 5, cf. ΣΠΗΘΩΝΙΑ, ERECTHEUS), and the priestess of Athena Pallas was chosen from the family of the Eteobutadae

Buthrōtūm (Βουθρωτόν Βουθρότιος *Butrin* to), a town of Epirus on a small peninsula, opposite Corcyra, a seaport and colonised by the Romans (Strab p 324, Verg *Aen* iii 291)

Būtō (Βουτώ), an Egyptian divinity, worshipped principally in the town of Buto. She was the nurse of Horus and Bubastis, the children of Osiris and Isis, and she saved them from the persecutions of Typhon by concealing them in the floating island of Chemmis. The Greeks identified her with Leto, and represented her as the goddess of night. The shrew mouse (μυγαλή) and the hawk were sacred to her (*Hdt* ii 59, 67, 155)

Būtō (Βουτώ, Βούτη, or Βούτος *Boutotis* *Baltim*? Ru), the chief city of the Nomos Chemmutes in Lower Egypt, stood near the Sebennytic branch of the Nile, on the Lake of Buto (Βουτική λίμνη, also Σεβεννιτική), and was celebrated for its oracle of the goddess Buto, in honour of whom a festival was held at the city

Butuntum (*Bitonto*), a town of Apulia, 12 miles W of Barium and 5 from the sea

Buxentum (Buxentinus, Buxentus *Poli castro*), originally **Pyxus** (Πυξούς), a town on the W coast of Lucania and on the river Buxentius, was founded by Micythus, tyrant of Messana, B.C. 471, and was afterwards a Roman colony (Diod xi 59, Strab p 253)

Byblini Montes (τὰ Βύβλιν α ὄρη), the mountains whence the Nile is said to flow in the mythical geography of Aeschylus (*Prom* 811)

Byblis (Βύβλις), daughter of Miletus, was in love with her brother Caunus, whom she pursued through various lands, till at length, worn out with sorrow, she was changed into a fountain (Or *Met* ix 450, Paus vii 5)

Byblus (Βύβλος *Jebeil*), an ancient city on the coast of Phoenicia, between Berytus and Tripolis, a little N of the river Adonis, the chief seat of the worship of Adonis (Strab p 755)

Bylazōra (*Veles*), a town in Paenonia, on the river Astycus (Pol. v 97, Liv xlv 26)

Byrsa (Βύρσα), the citadel of CARTHAGE

Byzacium or **Byzacēna Regio** (Βυζακία, Βυζακία χώρα S part of *Tunis*), the S portion of the Roman province of Africa [AFRICA.]

Byzantini Scriptōres, the general name of the historians who have given an account of the Eastern or Byzantine empire from the time of Constantine the Great, A.D. 325, to the destruction of the empire, 1453. They all wrote in Greek, and may be divided into different classes. 1 The historians, whose collected works form an uninterrupted history of the Byzantine empire, and whose writings are therefore called *Corpus Historiae Byzantinae*. They are (1) ZONARAS, who begins with the creation of the world, and brings

his history down to 1188 (2) NICEPHORUS ACOMINATUS, whose history extends from 1188 to 1206 (3) NICEPHORUS GREGORAS, whose history extends from 1204 to 1331 (4) LAONICUS CHALCONDILES, whose history extends from 1297 to 1462 his work is continued by an anonymous writer to 1565.—2 The chronographers, who give a brief chronological summary of universal history from the creation of the world to their own times These writers are very numerous the most important of them are GEORGIUS SYRCELLUS, THEOPHANES, NICEPHORUS, CEDREUS, SIMEON METAPHRASTES, MICHAEL GLIACIS, the authors of the *Chronicon Paschale*, &c.—3 The writers who have treated of separate portions of Byzantine history, such as ZOSIMUS, PROCOPIUS, AGATHIAS, ANA COMENA, CYNANIUS, LEO DIACONUS, &c.—4 The writers who have treated of the constitution, antiquities, &c., of the empire, such as JOANNES LYDUS, CONSTANTINUS VI PORPHYROGENETUS A collection of the Byzantine writers was published at Paris by command of Louis XIV in 36 vols fol 1645-1711 A reprint of this edition, with additions, was published at Venice in 23 vols fol 1727-1733 The *Corpus Scriptorum Historiae Byzantinae*, to include all the above, was commenced by Niebuhr, Bonn, 1828, continued by Bekker, Dindorf, and others

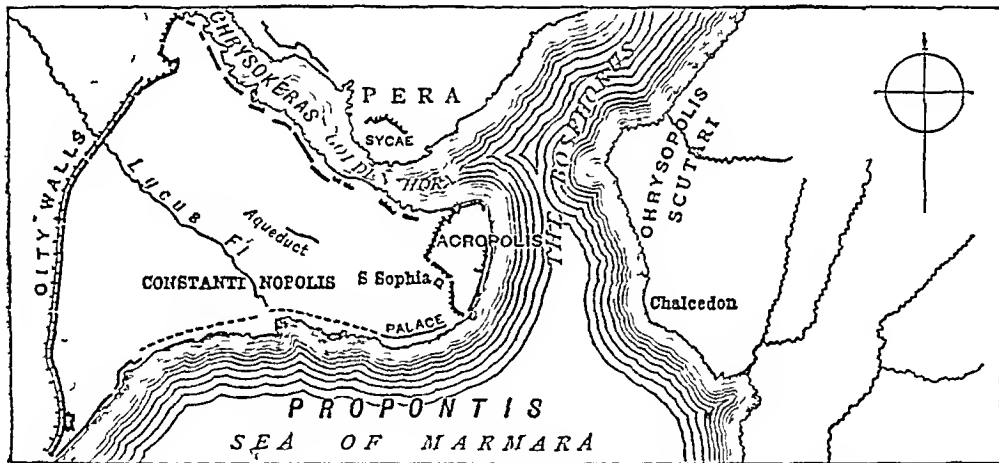
Byzantium (Βυζάντιον, Βυζάντιος, Byzantius Constantinople), a town on the Thracian

great importance to its security because they derived corn supplies from the shores of the Black Sea Afterwards it became subject in succession to the Macedonians and the Romans In the civil war between Pescennius Niger and Severus, it espoused the cause of the former it was taken by Severus A.D. 196 after a siege of three years, and a considerable part of it was destroyed A new city was built by its side (330) by Constantine, who made it the capital of the empire, and changed its name into Constantinopolis The circumference of Byzantium was five miles, that of Constantinople about thirteen In imitation of Rome it was divided into fourteen regions, the thirteenth being Galata, across the Golden Horn It continued the capital of the Roman empire in the East until its capture by the Turks in 1453 An account of its history does not fall within the scope of this work

C

Cābālia or -is (Καβαλία, Καβαλῖς Καβαλεῖς, Καβάλιος), a small district of Asia Minor, between Phrygia, Caria, Lycia, and Pamphylia the chief town was Cībyra (Hdt iii 90, Strab p 631, Plin v 27)

Cābāsa or -us (Κάβασος Καβασίτης), the chief city of the Nomos Cabasites, in Lower Egypt



Plan of Byzantium and Constantinopolis

Walker & Bonfill sc.

Bosporus, founded by the Megarians, B.C. 658, is said to have derived its name from Byzas, the leader of the colony and the son of Poseidon. It was said that the oracle of Apollo told them to build their city opposite 'the city of the blind,' i.e. Chalcedon, whose founders had blindly neglected the better site of Byzantium (Hdt iv 144, Strab p 320; Tac Ann xii 63, Diod iv 49). It was situated on two hills, was forty stadia in circumference, and its acropolis stood on the site of the present seraglio. Its favorable position, commanding as it did the entrance to the Euxine, soon rendered it a place of great commercial importance. It was taken by Pausanias after the battle of Plataea, B.C. 479, and it was alternately in the possession of the Athenians and Lacedaemonians during the Peloponnesian war. The Lacedaemonians were expelled from Byzantium by Thrasybulus in 890, and the city remained independent for some years. It was besieged by Philip in 340, and relieved by the Athenian fleet under Chares. The Athenians attached

Cabellio (Cavaillon), a town of Gaul on the Druentia between Vapincum (Gap) and Arelate (Arles)

Cabillonum (Châlons sur Saône), a town of the Aedui on the Arar (Saône) in Gallia Lugdunensis, a place of some commercial activity when Caesar was in Gaul (B.C. 53) (Strab p 192, Caes B.G. vii 42, Amm xv 11)

Cabīra (κα Κάβειρα Nilsor), a place in Pontus (Polemoniacus) on the borders of Armenia, a little NE of Comana, and on the road from Amasen to Colonia, a frequent residence of Mithradates, who was defeated here by Lucullus, B.C. 71. Pompey made it a city, and named it Diospolis. Under Augustus it was called Sebaste (Strab p 557), afterwards Neocaesarea.

Cabīri (Κάβειροι), mystic divinities of the Pelasgi (Hdt ii 51), i.e. of some tribes of the Greek race dating from prehistoric times. They were chiefly worshipped in the islands of the North Aegean, in Lemnos and Imbros, and especially in Samothrace, but also on the coasts of Asia Minor, at Thebes, Andania, and

even in parts of Western Europe (Strab pp 198, 172). They seem to have formed a group of four deities, a mother goddess, *Aiēros*, from whom were born the god *Αἰοκείσος* and the goddess *Αἰοκείνη*, whose son *Casmilos* was the orderer of the universe. The Pelasgians are said to have offered tithes to them for fruitful harvests and escape from famine (Dionys 1 23), and their mysteries as celebrated in Samothrace (into which Cicero may perhaps have been initiated see *N D* 1 42, 119) revealed the manner of the creation of the world with which the Cabiri themselves were concerned. From similarity in their functions, as well as from some resemblance in their mysteries to the Eleusinia, these deities have been identified with various Greek and Roman deities. *Αἰοκείσος* with Demeter (but also with Aphrodite and with Juno), *Αἰοκείνη* with Hades but also with Zeus, Apollo, and Dionysus), *Αἰοκείνη* with Persephone (but also with Athene), *Casmilos* with Eros and with Hermes. In the 'Chablais' sculptures of the Vatican the figures of Apollo, Aphrodite, and Eros are represented at the base of the statues of *Αἰοκείσος*, Aphrodite, and Eros respectively. A different view of the Cabiri is presented in the traditions which make them two youthful deities or *ἄνακτες*, compared to the Dioscuri and often so regarded. One of these was slain by the other, by which myth it is sought to explain the single Cabirus deity worshipped at Thessalonica. This myth (which recalls certain features in the myth of Dionysus Zagreus, of Adonis, and of Atis) is further varied by the representation of three youthful Cabiri, one of whom is slain by his two brothers and afterwards recalled to life. This murder and the resurrection are represented on Etruscan mirrors. With the Cabiric rites of Etruria the Romans seem to have connected alike the Penates and the Dioscuri.

Cabylē (Καβύλη), a town on the river Tonsus in Thrace (Strab p 380).

Cacus, son of Vulcan, was a huge giant, who inhabited a cave on Mt Aventine, and plundered the surrounding country. When Hercules came to Italy with the oven which he had taken from Geiyyon in Spain, Cacus stole part of the cattle while the hero slept, and, as he dragged the animals into his cave by their tails, it was impossible to discover their traces. But when the remaining oven passed by the cave, those within began to bellow, and were thus discovered, whereupon Cacus was slain by Hercules. In honour of his victory, Hercules dedicated the *ara maxima*, which continued to exist ages afterwards in Rome (Ov *Fast* 1 513, Verg *Aen* viii 185, Liv 1 7).

Cacyparis (Κακύπαρις or Κακόπαρις *Cassir* *biti*), a river in Sicily, S of Syracuse.

Cadēna (τὰ Κάδηννα), a city of Cappadocia, residence of king Archelaus (Strab p 537).

Cādī (κάδοι *Καδηνός* *Gediz*), a city of Phrygia Ephetus, on the borders of Lydia (Strab p 576, Prop 1 6, 8).

Cadmēa [THEBÆ].

Cadmus (Κάδμος). 1 Son of Agenor, king of Phoenicia, and of Telephassa, and brother of Europa. When Europa was carried off by Zeus to Crete, Agenor sent Cadmus in search of his sister, enjoining him not to return without her. Unable to find her after journeying to Crete, Rhodes, Thasos, and Thera, where local traditions about him were preserved, Cadmus settled in Thrace, but having consulted the oracle at Delphi, he was commanded by the god to follow a cow of a certain kind, and to build a town on

the spot where the cow should sink down with fatigue. Cadmus found the cow in Phœcis and followed her into Boeotia, where she sank down on the spot on which Cadmus built Cadmēa, afterwards the citadel of Thebes (Diod 1 58, Apollod 1 1, 3, Hdt 1 14, 1 147, Paus 1 1, 12). Intending to sacrifice the cow to Athene, he sent some persons to the neighbouring well of Ares to fetch water. This well was guarded by a dragon, a son of Ares, who killed the men sent by Cadmus. Thereupon Cadmus slew the dragon, and, on the advice of Athene, sowed the teeth of the monster, out of which armed men grew up called *Sparti* or the *Sown*, who killed each other, with the exception of five, who were the ancestors of the Thebans (Eur *Phœn* 656, Pind *Pyth* 1 167, *Isthm* 1 13, Ov *Met* 1 32). Athene assigned to Cadmus the government of Thebes, and Zeus gave him Harmonia, the daughter of Ares and Aphrodite, for his wife. The marriage solemnity was honoured by the presence of all the Olympian gods in the Cadmēa. Cadmus gave to Harmonia the famous peplos and necklace which he had received from Hephaestus or from Europa, and he became by her the father of Autonoe, Ino, Semele, Agave, and Polydorus. Subsequently Cadmus and Harmonia quitted Thebes, and went to the Encheleians, this people chose Cadmus as their king, and with his assistance they conquered the Illyrians. After this, Cadmus had another son, whom he called Illyrius (Hdt 1 57, 61, Eur *Bacch* 1314, Apollod 1 5 1, Paus 1 5, Strab p 326). In the end, Cadmus and Harmonia were changed into serpents, and were removed by Zeus to Elysium—Cadmus is said to have introduced into Greece from Phoenicia or Egypt an alphabet of sixteen letters, and to have been the first who worked the mines of Mount Pangæon in Thrace. The story of Cadmus seems to suggest the establishment of a Phœnician settlement in Greece, by means of which the alphabet, the art of mining, and civilization, came into the country. The name Cadmus is taken to represent a Phœnician word *Cadmon*, meaning 'the Oriental'. Some have preferred to connect the stories of Cadmus with the Cabiri, and to identify his name with *Casmilos* [CABIRI].—2 Of Miletus, a son of Pandion, the earliest Greek historian or logographer, lived about B.C. 540. He wrote a work on the foundation of Miletus and the earliest history of Ionia generally, in four books (Strab p 18). Fragments in Müller, *Fragment Hist Græc*.

Cadmus (Κάδμος) (*Khonas Daghi*), a mountain in Caia, on the borders of Phrygia. A river of the same name flowed into the Lycus (Strab p 578).

Cadurci, a people in Gallia Aquitania, in the country now called *Querci* (a corruption of Cadmici), were celebrated for their manufactures of linen, coverlets, &c. Their capital was Divona, afterwards *Civitas Cadurcorum*, now *Cahors*, where are the remains of a Roman amphitheatre and of an aqueduct. A part of the town still bears the name *les Cadurcas* (Caes *B G* 1 1 4, 64, 75).

Cadūsi (Καδούσιοι), or *Gēlæ* (Γῆλαι), a powerful Scythian tribe in the mountains SW of the Caspian, on the borders of Media Atropatene. Under the Medo-Persian empire they were troublesome neighbours, but the Syrian kings reduced them to tributary vassalages (Strab pp 506, 525, Diod 1 18, Polyb 1 70).

Cadūtis (Κάδυντις) according to Herodotus, a great city of the Syrians of Palestine, not much

smaller than Sardis, was taken by Necho, king of Egypt, after his defeat of the 'Syrians' at Magdolus. Some have thought it to be the Greek form of a name Kadesh (*ie* the holy) given to Jerusalem, but Herodotus seems to reckon it among the seaports of Palestine, and it is more probable that the Cadytus of Herodotus = Gaza, of which name Klazita and Ghuzza are other forms (Hdt ii 159, iii 5).

Caecilia. [TANAQUIL]

Caecilia Metella [METELLA]

Caecilia Gens, plebeian, claimed descent from CAECILIUS, the founder of Praeneste, or Caecias, the companion of Aeneas. Most of the Caecilii are mentioned under their cognomens, Bassus, METELLUS, RUFUS for others see below.

Caecilius 1 Q, a wealthy Roman eques, who adopted his nephew Atticus in his will, and left him a fortune of ten millions of sesterces—2 Caecilius Calactinus, a Greek rhetorician at Rome in the time of Augustus, was a native of Calacte in Sicily (whence his name Calactinus). He wrote a great number of works on rhetoric, grammar, and historical subjects, which have perished—3 Caecilius Statius, a Roman comic poet, the immediate predecessor of Terence, was by birth an Insulrian Gaul, and a native of Milan. Being a slave he bore the servile appellation of *Statius*, which was afterwards, probably when he received his freedom, converted into a sort of cognomen, and he became known as Caecilius Statius. He died B.C. 168. We have the titles of many of his dramas, but only a few fragments of them are preserved. They belonged to the class of *Pallatae*, or adaptations of the works of Greek writers of the New Comedy. Caecilius ranked high as a writer of comedy with the Romans, and apparently as a critic, since Terence is said to have trusted to his verdict when he began to write (Suet. *de Vir. Illust.*, cf. *Hor. Ep.* ii 1, 59, Gell. i 20, *Cic. Brut.* 74, 258). Cicero finds fault with his Latinity (*ad Att.* vii 3, *de Opt. Gen.* Or. 1).

Caecina, the name of a family of the Etruscan city of Volaterrae, probably derived from the river Caecina, which flows by the town—1 A. Caecina, whose cause Cicero pleaded in an action to recover property from which he had been ejected, B.C. 69—2 A. Caecina, son of the preceding, published a libellous work against Caesar, and was in consequence sent into exile after the battle of Pharsalia, B.C. 48. He afterwards joined the Pompeians in Africa, and upon the defeat of the latter in 46, he surrendered to Caesar, who spared his life. Cicero wrote several letters to Caecina, and speaks of him as a man of ability. Caecina was the author of a work on the *Etrusca Disciplina* (Suet. *Jul.* 75, Sen. *Q. N.* ii 39, 49, 56, *Cic. ad Fam.* vi 6, 9)—3 A. Caecina Volaterranus assisted Octavianus in his negotiations with Antony B.C. 41, and was much valued by him (Appian, *B. C.* v 60, *Cic. ad Att.* xvi 8)—4 A. Caecina Severus, a distinguished general in the reigns of Augustus and Tiberius. He was governor of Moesia in A.D. 6, when he fought against the two Batos in the neighbouring provinces of Dalmatia and Pannonia [BATO]. In 15 he fought as the legate of Germanicus, against Arminius, and in consequence of his success received the insignia of a triumph (Tac. *Ann.* i 31, 63, iii 38)—5 Caecina Tuscus, son of Nero's nurse, appointed governor of Egypt by Nero, but banished for making use of the baths which had been erected

in anticipation of the emperor's arrival in Egypt. He returned from banishment on the death of Nero, A.D. 68—6 A. Caecina Alienus, was quaestor in Baetica in Spain at Nero's death, and was one of the foremost in joining the party of Galba. He was rewarded by Galba with the command of a legion in Upper Germany, but, being detected in embezzling some of the public money, the emperor ordered him to be prosecuted. Caecina, in revenge, joined Vitellius, and was sent by the latter into Italy with an army of 30,000 men towards the end of 68. After ravaging the country of the Helvetii, he crossed the Alps by the pass of the Great St. Bernard, and laid siege to Placentia, from which he was repulsed by the troops of Otho, who had succeeded Galba. Subsequently he was joined by Fabius Valens, another general of Vitellius, and their united forces gained a victory over Otho's army at Bedriacum. Vitellius having thus gained the throne, Caecina was made consul on the 1st of September, 69, and was shortly afterwards sent against Antonius Primus, the general of Vespasian. But he again proved a traitor, and espoused the cause of Vespasian. Some years afterwards (79), he conspired against Vespasian, and was slain by order of Titus (Tac. *Hist.* i 53, 61, iii 18, Dio Cass. lxxvii 7, lxxviii 16, Suet. *Tit.* 6)—7 Decius Albinus Caecina, a Roman satirist in the time of Arcadius and Honorius.

Caecinus (Καικινός or Καϊκίνος), a river in Bruttium flowing into the Sinus Scylacius by the town Caecinum (Thuc. iii 103, Paus. vi 6, 4).

Caecubus Ager, a marshy district in Latium, bordering on the gulf of Amyclae close to Fundi, and including the marshy district which surrounded Terracina, celebrated for its wine (*Caecubum*) in the age of Horace (*Hor. Od.* i 20, ii 14, cf. Strab. p. 234). In the time of Pliny (vi 61) the reputation of this wine was entirely gone (See *Dict. of Ant. & V. Num.*).

Caeculus, an ancient Italian hero, son of Vulcan, is said to have founded Praeneste. In the region of Praeneste there were two brothers Depidu (some have read this into *Indigites*), living as herdsmen. As their sister sat by the fireside in their hut, a spark fell upon her lap, and she became the mother of Caeculus. The child grew up as a robber, and eventually collected a number of shepherds and founded Praeneste. When a proof of his divine origin was demanded, Vulcan sent a flame of fire. It is clearly a local Praenestine story based upon the custom of a state-hearth established at the foundation of cities, the fratres Depidu being probably regarded as the *Lares* of Praeneste, there are also points of resemblance to the stories of Romulus and Servius Tullius (Verg. *Aen.* vii 679, x 544, Serv. *ad Aen.* vii 681).

Caelus or Caelius Vibenna, the leader of an Etruscan army, is said to have come to Rome in the reign either of Romulus or of Tarquinius Priscus, and to have settled on the hill called after him the Caelian.

Caelia (Καίλια *Ceglie*), a town in Apulia between Canusium and Barium on the road to Brundisium (Strab. p. 282).

Caelium (*Ceglie*), a town in Calabria about 25 miles west of Brundisium.

Caelius or Coelius 1 Antipater [ANTI-PATER]—2 Aurelianus [AURELIANUS]—

3 Calvus [CALVUS]—4 Rufus [RUFUS]

Caelius or Coelius Mons [ROMA]
Caenae (Καιναί *Senn*), a city of Mesopo-

tamia, on the W bank of the Tigris, opposite the mouth of the Lyens (Xen *Anab* ii 4, 28)

Caenē, Caenēpōlis, or Neapōlis (ἡανή πόλις, Νέη πόλις *Kenēh*), a city of Upper Egypt, on the right bank of the Nile, a little below Coptos and opposite to Tentyra (Hdt ii 91)

Caenēus (*Kaueūs*), one of the Lapithae, son of Elatus, was originally a maiden named Caenis, who was beloved by Poseidon, and was by this god changed into a man, and rendered invulnerable. As a man he took part in the Argonautic expedition and the Calydonian hunt. In the battle between the Lapithae and the Centaurs at the marriage of Pirithous, he was buried by the Centaurs under a mass of trees, as they were unable to kill him, but he was changed into a bird. In the lower world Caenēus recovered his female form (Verg *Aen* vi 448, Or *Met* xii 172, 459)

Caeni or Caenici, a Thracian people between the Black Sea and the Panyas

Caenina (Caenensis), a town of the Sabines in Latium, whose king Aeron carried on the first war against Rome (Liv i 10, Dionys ii 35)

Caenis [CAENETS]

Caenys (Καινὺς *Camello*), a promontory of Brutium opposite Sicily

Caepariūs, M., of Tarracina, one of Catiline's conspirators. He escaped from the city, but was overtaken, and executed with the other conspirators B C 63 (Sall *Cat* 47, 55)

Caepio, Servilius 1 Cn., consul B C 253, in the first Punic war, sailed with his colleague, C Sempronius Blaesus, to the coast of Africa.—2 Cn., curule aedile 207, praetor 205, and consul 203, when he fought against Hannibal near Croton in the S of Italy. He died in the pestilence in 174 (Liv xli 26)—3 Cn., son of No 2, curule aedile 179, praetor 174, with Spain as his province, and consul in 169.—4 Q., son of No 3, consul 142, was adopted by Q Fabius Maximus [MAXIMUS]—5 Cn., son of No 3, consul 141, and censor 125.—6 Cn., son of No 3, consul 140, carried on war against Viriathus in Lusitania, and induced two of the friends of Viriathus to murder the latter.—7 Q., son of No 6, was consul 106, when he proposed a law for restoring the judiciary to the senators, of which they had been deprived by the Sempronian lex of C Gracchus. He was afterwards sent into Gallia Narbonensis to oppose the Cimbri, and was in 105 defeated by the Cimbri, along with the consul Cn. Mallus or Manlius 80,000 soldiers and 40,000 camp-followers are said to have perished. Shortly before this catastrophe he had sacked Tolosa, which had revolted to the Cimbri, and plundered a temple, for which his disaster was regarded as a punishment, and the proverb arose 'Aurum Tolosanum habet' (Strab p 188, Gell ii 9, Liv *Ep* 67, Val. Max iv 7). Caepio survived the battle, but ten years afterwards (95) he was brought to trial by the tribune C Norbanus on account of his misconduct in this war. He was condemned and cast into prison, where according to one account he died, but it was more generally stated that he escaped from prison, and lived in exile at Smyrna.—8 Q., quaestor urbanus 100, opposed the lex frumentaria of Saturninus. In 91 he opposed the measures of Drusus, and accused two of the most distinguished senators, M. Scaurus and L. Philippus. He fell in battle in the Social War, 90 (Appian, B C i 44)

Caepio, Fannius, conspired with Murena

against Augustus B C 22, and was put to death (Suet *Aug*, 19, Tib 8)

Caerē (Caerites, Caeretes, Caeretan; *Cervetri*), called by the Greeks Agylla (Ἀγύλλα *Agyllina urbs*, Verg *Aen* vii 652), a city in Etruria situated on a small river (Caeritis amnis), W of Veii and 50 stadia from the coast. It was an ancient Pelasgic city, the capital of the cruel Mezentius, and was afterwards one of the twelve Etruscan cities, with a territory extending apparently as far as the Tiber. In early times Caero was closely allied with Rome, and when the latter city was taken by the Gauls, B C 390, Caere gave refuge to the Vestal virgins. In 353 Caere joined Tarquinius in making war against Rome, but was obliged to purchase a truce with Rome for 100 years by the forfeiture of half of its territory, and received only the *civitas sine suffragio*, i.e. an incomplete Roman citizenship, without the privilege of electing or being elected* (Gell vi 13, Liv vi 70). From this time Caere gradually sank in importance, and was probably destroyed in the wars of Marius and Sulla. It was restored by Drusus, who made it a municipium, and it continued to exist till the 13th century, when part of the inhabitants removed to a site about three miles off, on which they bestowed the same name (now *Ceri*) while the old town was distinguished by the title of *Vetus* or *Caere Veterē*, corrupted into *Cervetri*, which is a small village with 100 or 200 inhabitants. Here have been discovered, within the last few years, the tombs of the ancient Caere, many of them in a state of complete preservation.—The country round Caere produced wine and a great quantity of corn, and in its neighbourhood were warm baths which were much frequented. Caere used as its seaport the town of Pyrgi.

Caerellia, a Roman lady frequently mentioned in the correspondence of Cicero as distinguished for her acquirements and her love of philosophy (*ad Fam* xiii 72, *ad Att* xii 51, xiii 21, 22, xiv 19, xv 1, 26, cf Dio Cass xlii 16)

Caesar, the name of a patrician family of the Julia gens, which traced its origin to Iulus, the son of Aeneas [JULIA GEN.] It may be connected with *caesaries*, and may have marked a personal peculiarity in the man who first adopted it. Phnrv (ii 47) derives it 'a caeso matris utero'. The name was assumed by Augustus as the adopted son of the dictator C Julius Caesar, and was by Augustus handed down to his adopted son Tiberius. It continued to be used by Caligula, Claudius and Nero, as members either by adoption or female descent of Caesar's family. Though the family became extinct with Nero, succeeding emperors still retained the name not only for themselves (e.g. Imperator Caesar Domitianus Augustus), but also to mark the members of the reigning house, but when Hadrian adopted Aelius Verus, he allowed him to take the title of Caesar, and from this time, while the title of *Augustus* continued to be confined to the reigning prince, that of *Caesar* was granted also to the second person in the state, heir presumptive to the throne, but not to other members of the imperial family.

* The Caerites appear to have been the first body of Roman citizens who did not enjoy the suffrage. Thus, when a Roman citizen was struck out of his tribe by the Censors and made an *aerarius* he was said to become one of the Caerites, since he had lost the suffrage. Hence we find the expressions in *tabulas Caeritum referre* and *aerarium facere* used as synonymous.

Caesar, Julius 1 Sez., praetor B.C. 208, with Sicily as his province (Liv. xxvii. 21) — 2 Sez., curule aedile, 165, when the *Hecyra* of Terence was exhibited at the Megalesian games, and consul 157 — 3 L., consul 90, fought against the Socni, and in the course of the same year proposed the *Lex Julia de Civitate*, which granted the citizenship to the Latins and the Socni who had remained faithful to Rome. Caesar was censor in 69, he belonged to the aristocratical party and was put to death by Marius in 87 (Appian B.C. i. 49, 72 C. c. de Or. i. 1. 3, 3) — 4. C., surnamed STRATO VOPISCUS, brother of No. 3 was curule aedile 90, was a candidate for the consulship in 83, and was slain along with his brother by Marius in 87. He was one of the chief orators and poets of his age, and is one of the speakers in Cicero's dialogue *De Oratore*. Wit was the chief characteristic of his oratory, but he was deficient in power and energy. The names of two of his tragedies are preserved the *Adrastus* and *Tecmessa* (Val. Max. v. 3. 3) — 5 L., son of No. 3, and uncle by his sister Julia of M. Antonius the triumvir. He was consul 64, and belonged like his father, to the aristocratical party. He appears to have deserted this party afterwards, we find him in Gaul in 52 as one of the legates of C. Caesar, and he continued in Italy during the civil war (Caes. B.G. vii. 65, B.C. i. 8). After Caesar's death (44) he sided with the senate in opposition to his uncle Antonius and was in consequence proscribed by the latter in 43, but obtained his pardon through the influence of his sister Julia. — 6 L., son of No. 5, usually distinguished from his father by the addition to his name of *filius* or *adolescens*. He joined Pompey on the breaking out of the civil war in 49, and was sent by Pompey to Caesar with proposals of peace. In the course of the same year, he crossed over to Africa. Where the command of Clupea was entrusted to him. In 46 he served as prosecutor to Cato in Utica, and after the death of Cato he surrendered to the dictator Caesar, and was shortly afterwards put to death, but probably not by the dictator's orders (Dio Cass. xliii. 12, Suet. Jul. 75) — 7 C., the father of the dictator, was praetor, but in what year is uncertain, and died suddenly at Pisae in 84 (Suet. Jul. 1) — 8 Sez., brother of No. 7 consul 91 — 9 C., the Dictator, son of No. 7 and of Aurelia, is usually considered to have been born B.C. 100 (July 12th), since we are told by several writers that he had nearly completed his 56th year at the time of his murder, 15th of March, 44 (Suet. Jul. 89, Plut. Caes. 69, Appian B.C. ii. 149, cf. Vell. ii. 61), but Mommsen gives strong reasons for fixing the year of his birth in B.C. 102 since otherwise Caesar could have filled all the curule offices two years before the legal period, and there is no mention that he did so. The numeral LIII on the denarii struck at the beginning of the civil war will, according to this view, denote his age at the time. He was taught in his boyhood by a tutor of Gallic birth named M. Antonius Gnipho, whose school of rhetoric Cicero is said to have attended after he was fully grown up (Suet. de Gramm. 7). Caesar was closely connected with the popular party by the marriage of his aunt Julia with the great Marius, and in 89, though only 17 years of age, he married Cornelia, the daughter of L. Canna, the chief leader of the Marian party. Sulla commanded him to put away his wife, but he refused to obey him, and was consequently proscribed. He concealed himself

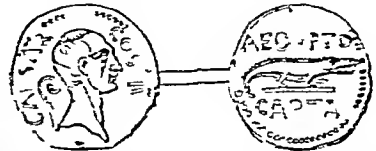
for some time in the country of the Sabines, till his friends obtained his pardon from Sulla, who is said to have observed, when they pleaded his youth, 'that that boy would some day or another be the ruin of the aristocracy,' for that there were many Mariuses in him. Seeing that he was not safe at Rome, he went to Asia, where he served his first campaign under M. Minucius Thermus. He was sent by Minucius to Nicomedes in Bithynia to fetch the fleet, and after his return, at the capture of Mitylene (80), was rewarded with a civic crown for saving the life of a fellow-soldier. On the death of Sulla in 78, he returned to Rome, and in the following year gained renown as an orator though he was only 22 years of age, by his prosecution of Cn. Dolabella on account of extortion in his province of Macedonia. He did not however, win his case in this trial, nor in a similar prosecution of C. Antonius, and to perfect himself in oratory, he resolved to study in Rhodes under Apollonius Molo, but on his voyage thither he was captured by pirates, and only obtained his liberty by a ransom of 50 talents. At Miletus he manned some vessels, overpowered the pirates, and conducted them as prisoners to Pergamus, where he crucified them, a punishment with which he had frequently threatened them in sport when he was their prisoner (Suet. Jul. 4, Plut. Caes. 2). He then repaired to Rhodes, where he studied under Apollonius, and shortly afterwards returned to Rome. He now devoted all his energies to acquire the favour of the people. He was regarded as the rising man in the democratic party, became quaestor in 68, and aedile in 65, when he spent enormous sums upon the public games and buildings. His liberality increased his favour with the people, but also caused him to contract large debts. He was said by many to have been concerned in Catiline's conspiracy in 63 and the correct conclusion from the evidence is probably that both Caesar and Crassus were privy to it, Caesar was deeply involved in debt, and moreover the democratic party was not unlikely to hope for the success of the anarchists as a counterpoise to the military power of Pompey. Both Crassus and Caesar had supported Catiline as candidate for the consulship. Suetonius directly implicates Caesar in the conspiracy, and Plutarch (Crass. 13, cf. Caes. 8) tells us that Cicero, in his later life, stated Caesar to have been guilty, though his name was suppressed when the senate received the information. As regards the account in Sallust it must be recollected that he was strongly prejudiced in Caesar's favour. In the debate in the senate on the punishment of the conspirators, Caesar opposed their execution in an able speech, which made such an impression that their lives would have been spared but for the speech of Cato in reply. In the course of this year (63), Caesar was elected Pontifex Maximus, defeating the other candidates, Q. Catulus and Servilius Isauricus, who had both been consuls, and were two of the most illustrious men in the state. He had told his mother that if he did not succeed in this election he would leave Rome for ever. In 62 Caesar was praetor, and took an active part in supporting the tribune Metellus in opposition to his colleague Cato, in consequence of the tumults that ensued, the senate suspended both Caesar and Metellus from their offices but were obliged to reinstate him in his dignity after a few days. In the following year (61) Caesar went as praetor into Further Spain, where he gained victories over the Lusitani.

tians. On his return to Rome, he became a candidate for the consulship, and was elected notwithstanding the strenuous opposition of the aristocracy, who succeeded, however, in carrying the election of Bibulus as his colleague, who was one of the warmest supporters of the aristocracy. After his election, but before he entered upon the consulship, he formed that coalition with Pompey and M. Crassus, usually known by the name of the first triumvirate (It was, however, a secret combination, not an open assumption of power). Pompey had become estranged from the aristocracy, since the senate had opposed the ratification of his acts in Asia and an assignment of lands which he had promised to his veterans. Crassus, in consequence of his immense wealth, was one of the most powerful men at Rome, but was a personal enemy of Pompey. They were reconciled by means of Caesar, and the three entered into an agreement for mutual support to aid each other in political measures and in obtaining commands and provinces. In 59 Caesar was consul, and being supported by Pompey and Crassus he was able to carry all his measures. Bibulus, from whom the senate had expected so much, could offer no effectual opposition, and, after making a vain attempt to resist Caesar, shut himself up in his own house, and did not appear again in public till the expiration of his consulship. Caesar's first measure was an agrarian law, by which the rich Campanian plain was divided among the poorer citizens. He next gained the favour of the equites by relieving them from one third of the sum which they had agreed to pay for the farming of the taxes in Asia. He then obtained the confirmation of Pompey's acts. Having thus gratified the people, the equites, and Pompey, he was easily able to obtain for himself the provinces which he wished. By a vote of the people, proposed by the tribune Vatinius, the provinces of Cisalpine Gaul and Illyricum were granted to Caesar with three legions for five years, and the senate added to his government the province of Transalpine Gaul, with another legion, for five years also, as they saw that a bill would be proposed to the people for that purpose, if they did not grant the province themselves. Caesar foresaw that the struggle between the different parties at Rome must eventually be terminated by the sword, and he had therefore resolved to obtain an army, which he might attach to himself by victories and rewards. In the course of the same year Caesar united himself more closely to Pompey by giving him his daughter Julia in marriage. During the next nine years Caesar was occupied with the subjugation of Gaul. He conquered the whole of Transalpine Gaul, which had hitherto been independent of the Romans, with the exception of the SE part called Provincia, he twice crossed the Rhine, and twice landed in Britain, which had been previously unknown to the Romans. In his first campaign (58) Caesar conquered the Helvetii, who had emigrated from Switzerland with the intention of settling in Gaul. He next defeated Ariovistus, a German king, who had taken possession of part of the territories of the Aedui and Segnani, and pursued him as far as the Rhine. At the conclusion of the campaign Caesar went into Cisalpine Gaul to attend to the civil duties of his province and to keep up his communication with the various parties at Rome. During the whole of his campaigns in Gaul, he spent the greater part of the winter in Cisalpine Gaul. In his second campaign (57)

Caesar carried on war with the Belgae, who dwelt in the NE of Gaul between the Sequana (*Seine*) and the Rhine, and after a severe struggle completely subdued them—Caesar's third campaign in Gaul (56) did not commence till late in the year. He was detained some months in the N of Italy by the state of affairs at Rome. At Luca (*Lucca*) he had interviews with most of the leading men at Rome, among others with Pompey and Crassus, who visited him in April. He made arrangements with them for the continuance of their power, it was agreed between them that Crassus and Pompey should be the consuls for the following year, that Crassus should have the province of Syria, Pompey the two Spains, and that Caesar should govern Gaul, which would expire at the end of 54, should he prolonged for five years after that date. Caesar's main object just now was to finish the work which he had begun in Gaul, and he probably always looked to his troops trained in that war as a support if needed against his rivals. After making these arrangements he crossed the Alps, and carried on war with the Veneti and the other states in the NW of Gaul, who had submitted to Crassus, Caesar's legate, in the preceding year, but who had now risen in arms against the Romans. They were defeated and obliged to submit to Caesar, and during the same time Crassus conquered Aquitania. Thus, in three campaigns, Caesar subdued the whole of Gaul, but the people made several attempts to recover their independence, and it was not till their revolts had been again and again put down by Caesar, and the flower of the nation had perished in battle, that they learnt to submit to the Roman yoke. In his fourth campaign (55) Caesar crossed the Rhine in order to strike terror into the Germans, but he only remained eighteen days on the farther side of the river. It is impossible rightly to condone, as some historians have tried to do, his slaughter of the Usipetes and Tencteri in this campaign. Late in the summer he invaded Britain, but more with the view of obtaining some knowledge of the island from personal observation than with the intention of permanent conquest at present. The places of his departure and landing are still subjects of dispute. It is on the whole most probable that Portus Itius from which he sailed is *Wissant*, and that he landed at *Romney*. Another view makes him start from *Boulogne* and land at *Pevensey*. The tides could not have taken him, as was once thought, to Deal. The late period of the year compelled him to return to Gaul after remaining only a short time in the island. In this year, according to his arrangement with Pompey and Crassus, who were now consuls, his government of the Gauls and Illyricum was prolonged for five years, namely, from the 1st of January, 55, to the end of December, 49—Caesar's fifth campaign (54) was chiefly occupied with his second invasion of Britain. He landed in Britain at the same place as in the former year, defeated the Britons in a series of engagements, and crossed the *Tamesis* (*Thames*). The Britons submitted, and promised to pay an annual tribute, but their subjection was only nominal, for Caesar left no garrisons or military establishments behind him, and Britain remained nearly 100 years longer independent of the Romans. During the winter one of the Roman legions, which had been stationed under the command of T. Titurius Sabinus and L. Aurunculeius Coffa, in the country of the Eburones, was cut to pieces

by Ambiorix and the Eburones. Ambiorix then proceeded to attack the camp of Q. Cicero the brother of the orator, who was stationed with a legion among the Nervii; but Cicero defended himself with bravery, and was at length relieved by Caesar in person. In September of this year, Julia, Caesar's only daughter and Pompey's wife, died in childbirth. — In Caesar's sixth campaign (53) several of the Gallic nations revolted but Caesar soon compelled them to return to obedience. The Treveri, who had revolted, had been supported by the Germans, and Caesar accordingly again crossed the Rhine, but made no permanent conquests on the further side of the river. — Caesar's seventh campaign (52) was the most arduous of all. Almost all the nations of Gaul rose simultaneously in revolt, and the supreme command was given to Vercingetorix, by far the ablest general that Caesar had yet encountered. Caesar, after taking Avaricum (*Bourges*), sustained his only reverse in Auvergne where he failed to take Gergovia, and, after a repulse from its fortifications, was obliged to retreat, but he was successful in the famous siege of Alesia which ended in the defeat of the Gauls and the surrender of Vercingetorix. It is to be regretted that he did not spare the life of the Gallic prince, but it must be remembered that such clemency was contrary to Roman custom. — The eighth and ninth campaigns (51, 50) were employed in the final subjugation of Gaul, which had entirely submitted to Caesar by the middle of 50. Meanwhile, an estrangement had taken place between Caesar and Pompey. Caesar's brilliant victories had gained him fresh popularity and influence, and Pompey saw with ill-disguised mortification that he was becoming the second person in the state. He was thus led to join again the aristocratical party, by the assistance of which alone he could hope to retain his position as the chief man in the Roman state. The great object of this party was to deprive Caesar of his command, and to compel him to come to Rome as a private man to sue for the consulship. They would then have formally accused him, and as Pompey was in the neighbourhood of the city at the head of an army, the trial would have been a mockery, and his condemnation would have been certain. Caesar offered to resign his command if Pompey would do the same, but the senate would not listen to any compromise. Accordingly, on the 1st of January, 49, the senate passed a resolution that Caesar should disband his army by a certain day, and that if he did not do so, he should be regarded as an enemy of the state. Two of the tribunes, M. Antonius and Q. Cassius, put their veto upon this resolution, but their opposition was set at naught, and they fled for refuge to Caesar's camp. Under the plea of protecting the tribunes Caesar crossed the Rubicon, which separated his province from Italy, and marched towards Rome. Pompey, who had been entrusted by the senate with the conduct of the war, soon discovered how greatly he had overrated his own popularity and influence. His own troops deserted to his rival in crowds, torn after town in Italy opened its gates to Caesar, whose march was like a triumphal progress. The only town which offered Caesar any resistance was Corfinium, into which L. Domitius Ahenobarbus had thrown himself with a strong force, but even this place was obliged to surrender at the end of a few days. Meanwhile, Pompey, with the magistrates and senators, had fled from Rome to Capua and

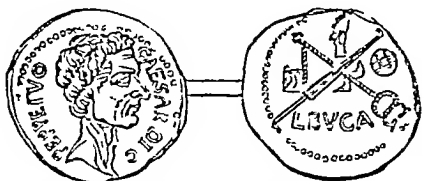
now despairing of opposing Caesar in Italy, he marched from Capua to Brundisium, and on the 17th of March embarked for Greece. Caesar pursued Pompey to Brundisium but he was unable to follow him to Greece for want of ships. He therefore marched back from Brundisium, and repaired to Pome, having thus in three months become master of the whole of Italy. After remaining a short time in Pome, he set out for Spain where Pompey's legates Afranius, Petreius, and Varro commanded powerful armies. After defeating Afranius and Petreius, and receiving the submission of Varro, Caesar returned to Pome where he had meantime been appointed dictator by the praetor M. Lepidus. He resigned the dictatorship at the end of eleven days, after holding the consular comitia, in which he himself and P. Servilius Vatia Isauricus were elected consuls for the next year. — At the beginning of January, 48, Caesar crossed over to Greece, where Pompey had collected a formidable army. At first the campaign was in Pompey's favour, Caesar was repulsed before Dyrrhachium with considerable loss, and was obliged to retreat towards Thessaly. In this country on the plains of Pharsalus or Pharsalia, a decisive battle was fought between the two armies on the 9th of August, 48, in which Pompey was completely defeated. Pompey fled to Egypt, pursued by Caesar, but he was murdered before Caesar arrived in the country. [POMPEY'S] His head was brought to Caesar, who turned away from the sight, shed tears at the untimely death of his rival, and put his murderers to death. When the news of the battle of Pharsalia reached Rome, various honours were conferred upon Caesar. He was appointed dictator for a whole year and consul for five years, and the tribunician power was conferred upon him for life. He declined the consulship, but entered upon the dictatorship in September in this year (48), and appointed M. Antony his master of the horse. On his arrival in Egypt, Caesar became involved in a war, which gave the remains of the Pompeian party time to rally. This war usually called the Alexandrine war, arose from the determination of Caesar that Cleopatra, whose fascinations had won his heart, should reign in common with her brother Ptolemy, but this decision was opposed by the guardians of the young king, and the war which thus broke out was not brought to a close till the latter end of March, 47. It was soon after this, that Cleopatra had a son by Caesar. [CAESARIO] Caesar returned to Rome through Syria and Asia Minor, and on his march through Pontus attacked



Obv. Caesar in his fourth consulship with aegyal lituus and crocodile as sign of the conquered Egypt

Pharnaces, the son of Mithridates the Great, who had assisted Pompey. He defeated Pharnaces near Zela with such ease, that he informed the senate of his victory by the words, *Veni, vici* (Cf. *Bell. Alex.* 77). He reached Pome in September (47), was appointed consul for the following year, and before the end of September set sail for Africa, where Scipio and Cato had collected a large army. The war was terminated by the defeat of the Pompeian army

at the battle of Thapsus, on the 6th of April, 46 B.C., unable to defend Utica, put an end to his own life—Caesar returned to Rome in the latter end of July. He was now the undisputed master of the Roman world, but he used his victory with the greatest moderation. Unlike other conquerors in civil wars, he freely forgave all who had borne arms against him, and declared that he would make no difference between Pompeians and Cæsarians. His clemency was one of the brightest features of his character. At Rome all parties seemed to vie in paying him honour: the dictatorship was



C Julius Caesar the Dictator. In this coin the natural baldness of his head is concealed by a crown of laurel. On the reverse the name of the quaestor L. Aem. Buca who struck the coin is surmounted by a palm as a sign of victory and a winged caduceus and joined hands as signs of peace.

bestowed on him for ten years, and the censorship, under the new title of *Praefectus Morum*, for three years. He celebrated his victories in Gaul, Egypt, Pontus, and Africa by four magnificent triumphs. Caesar now proceeded to correct the various evils which had crept into the state, and to obtain the enactment of several laws suitable to the altered condition of the commonwealth. The most important of his measures this year (46) was the reformation of the calendar. As the Roman year was now three months in advance of the real time, Caesar added ninety days to this year, and thus made the whole year consist of 445 days, and he guarded against a repetition of similar errors for the future by adapting the year to the sun's course, adding ten days to the original 355 days of the year (*Dict. of Ant. art. Calendarium*).—Meantime the two sons of Pompey, Sextus and Cneius,



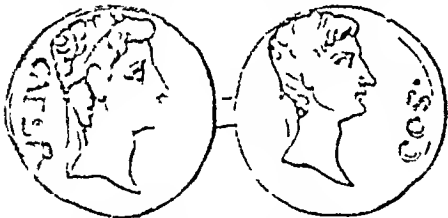
Bust of Julius Caesar (British Museum.)

had collected a new army in Spain. Caesar set out for Spain towards the end of the year, and brought the war to a close by the battle of Munda, on the 17th of March, 45, in which the enemy were only defeated after a most obstinate resistance. Cn. Pompey was killed shortly afterwards, but Sextus made good his escape. Caesar reached Rome in September, and entered the city in triumph. Fresh honours awaited him. His portrait was to be struck on coins, the month of Quintilis was to receive the name of Julius in his honour, he received the title of imperator for life, and the whole senate took an oath to watch over his safety. To reward his followers, Caesar increased the number of senators and of the public magistrates, so that there were to be sixteen praetors, forty quaestors, and six aediles. He began to revolve vast schemes for the benefit of the Roman world. His plans of internal improvement, he

proposed to frame a digest of all the Roman laws, to establish public libraries, to drain the Pomptine marshes, to enlarge the harbour of Ostia, and to dig a canal through the isthmus of Corinth. To protect the boundaries of the Roman empire, he meditated expeditions against the Parthians and the barbarous tribes on the Danube, and had already begun to make preparations for his departure to the East. It is questionable whether he wished to assume the title of *rex*. Some have asserted that he intended to rule the Romans as *Imperator*, the non-Romans as *Rex*, but this story rests only on Plut. *Cass.* 60, 64, and Appian, *B.C.* 110. It is not apparently credited by Suetonius or Dio Cassius, and Cicero speaks of it as a fiction (*de Div.* 11 54, 110). It is not like Caesar's clear-sighted wisdom to have desired it. However that may be, Antony offered him the diadem in public on the festival of the Luper calia (the 15th of February), the proposition was not favourably received by the people, and Caesar declined it.—But Caesar's power was not witnessed without envy. The Roman aristocracy, who had been so long accustomed to rule the Roman world, could ill brook a master, and resolved to remove him by assassination. The conspiracy against Caesar's life had been set afoot by Cassius, a personal enemy of Caesar's, and there were more than sixty persons privy to it. Many of these persons had been raised by Caesar to wealth and honour, and some of them, such as M. Brutus, lived with him on terms of the most intimate friendship. It has been the practice of rhetoricians to speak of the murder of Caesar as a glorious deed, and to represent Brutus and Cassius as patriots, but the mask ought to be stripped off these false patriots: their object in murdering Caesar was to gain power for themselves and their party. Caesar had many warnings of his approaching fate, but he disregarded them all, and fell by the daggers of his assassins on the Ides or 15th of March, 44. At an appointed signal the conspirators surrounded him, Caesar dealt the first blow, and the others quickly drew their swords and attacked him, Caesar at first defended himself, but when he saw that Brutus, his friend and favourite, had also drawn his sword, he is said by some accounts to have exclaimed 'Ei tu Brute!' or in Greek 'Καὶ σὺ τέκνον' then to have pulled his toga over his face, and sunk pierced with wounds at the foot of Pompey's statue. Suetonius, however, who is the safest authority, expressly says that he uttered no word during the struggle, and that the exclamation attributed to him is an invention.—Julius Caesar was perhaps the greatest man of antiquity. He was gifted by nature with the most various talents, and was distinguished by the most extraordinary attainments in the most diversified pursuits. He was at one and the same time a general, a statesman, a lawgiver, a jurist, an orator, a poet, an historian, a philologist, a mathematician, and an architect. His main work as a statesman, to which all his efforts tended, was to reorganise the government of the state, which had been fitted for the control of Italy, but not for the rule of an empire. But he was not only a consummate statesman and general during the whole of his busy life: he found time for literary pursuits, and was the author of many works, the majority of which have been lost. The purity of his Latin and the clearness of his style were celebrated by the ancients themselves, and are conspicuous in his *Commentarii*, which are his only works that

have come down to us. They relate the history of the first seven years of the Gallic war in seven books, and the history of the Civil war down to the commencement of the Alexandrine in three books. Neither of these works completed the history of the Gallic and Civil wars. The history of the former was completed in an eighth book, which is usually ascribed to Hirtius, and the history of the Alexandrine, African, and Spanish wars were written in three separate books, which are also ascribed to Hirtius, but their authorship is uncertain. It is not improbable that Hirtius wrote the *Bellum Alexandrinum*, the *Bellum Africanum* is attributed by some to Asinius Pollio, but without any strong reason. The lost works of Cæsar are—1 *Julius Cato*, in reply to Cicero's *Cato*, which Cicero wrote in praise of Cato after the death of the latter in 46. 2 *De Analogia*, or, as Cicero explains it *De Ratione Latine loquendi*, dedicated to Cicero, contained investigations on the Latin language, and was written by Cæsar while he was crossing the Alps. 3 *Libri de spectiorum*, or *Auguralia*. 4 *De Astis*. 5 *Apophthegmata* or *Dicta collectanea*, a collection of good sayings. 6 *Poemata*. Two of these written in his youth, *Laudes Herculis* and a tragedy *Oedipus*, were suppressed by Augustus. Among the numerous editions of Cæsar's Commentaries may be noticed those by Nipperdey, Leipzig 1872. Dübner, Paris, 1867, Long, 1868, Krüger, 1877.

C Cæsar and L Cæsar, the sons of M Vip-sanius Agrippa and Julia and the grandsons of Augustus. L Cæsar died at Massilia, on his



C Cæsar and L Cæsar grandsons of Augustus

way to Spain, A.D. 2, and C Cæsar in Lycia, A.D. 4, of a wound which he had received in Armenia.

Caesaraugusta (*Zaragoza* or *Saragossa*), more anciently *Salduba*, a town of the Edetan on the Iberus in Hispania Tarraconensis, was colonised by Augustus B.C. 27, and was the seat of a *Conventus Iuridicus*, and a centre through which most of the great roads of Spain passed. It was the birthplace of the poet *Prudentius*.

Caesārēa (*καῖσαρεία* *καῖσαρεῖς* *Caesariensis*), a name given to several cities of the Roman empire in honour of one or other of the Caesars.—1 **C ad Argæum**, formerly *Mazæca*, also *Eusēbia* (*Κη τὴν πρὸς τῷ Ἀργαίῳ, τὰ Μάξακα, Εὐσέβεια* *Kesariëh*, Ru), one of the oldest cities of Asia Minor, stood upon Mount Argæus, about the centre of Cappadocia, in the district (praefectura) called Cilicia. It was the capital of Cappadocia, and when that country was made a Roman province by Tiberius (A.D. 18), it received the name of *Caesarea* (Strab. p. 639, *Eutop.* vii 11, *Plin.* vi 8).—2 **C Philippi** or *Pandās* (*Κη φιλιππου*, N T, *K Paveids* *Banias*), a city of Palestine, at the S foot of M Hermon, on the Jordan, just below its source (Pamili), built by Philip the tetrarch, B.C. 3, King Agrippa called it *Neromas*, but it soon lost this name.—3 **C Palaestinae**, formerly *Stratōnis Turris* (*στρατωνος πύργος* *Kaisariyeh*,

Ru), an important city of Palestine, on the sea-coast, just above the boundary line between Samaria and Galilee. It was surrounded with a wall and decorated with splendid buildings by Herod the Great (B.C. 18), who called it *Caesarea*, in honour of Augustus. He also made a splendid harbour for the city. Under the Romans it was the capital of Palestine and the residence of the procurator. Vespasian made it a colony, and Titus conferred additional favours upon it, hence it was called *Colonia Flavia* (*Ios Int.* xi 10, *B. J.* i 21, *Tac. Hist.* ii 79).—4 **C Mauretaniae**, formerly *Iol* (*Ἰὼλ* *καῖσαρεία* *Zershehl*), a Phoenician city on the N coast of Africa, with a harbour, the residence of King Juba, who named it *Caesarea*, in honour of Augustus. When Claudius erected Mauretania into a Roman province, he made *Caesarea* a colony, and the capital of the middle division of the province, which was thence called *Mauretanica Caesariensis* (Strab. p. 831, *Plin.* v 20).—5 **C ad Anazarbum** [*ΑΝΑΖΑΡΒΟΣ*].

Caesariōn, son of C Julius Cæsar and of Cleopatra, originally called *Ptolemæus* as an Egyptian prince, was born B.C. 47. In 42 the triumvirs allowed him to receive the title of king of Egypt, and in 34 Antony conferred upon him the title of king of kings. After the death of his mother in 30 he was executed by order of Augustus (*Suet. Jul.* 52, *Aug.* 17, *Plut. Cæs.* 49, *Ant.* 54, 81).

Caesariodunum (*Tours*), chief town of the *Turoni* or *Turoni*, subsequently called *Turonis*, on the *Liger* (*Loire*), in Gallia Lugdunensis.

Caesaromagus 1 (*Beaumont*), chief town of the *Bellovacii* in Gallia Belgica.—2 (*Chelmsford*), a town of the *Trinebant* in Britain.

Caesēna (*Caesenas*, *ἄντις* *Cesena*), a town in Gallia Cispadana on the *Via Aemilia* not far from the *Rubico* (Strab. p. 216, *Cic. ad Fam.* vi 27), used as a fortress by Justinian's generals (*Procop.* B.G. i 1, ii 11).

Caesennius Lento [*Λῆντο*].

Caesennius Paetus [*Παῦτος*].

Caesetius Flavius [*Κλαῖος*].

Caesia, a surname of *Minerva*, a translation of the Greek *γλαυκῶπις*.

Caesia Silva (*Häserwald*), a forest in Germany between the *Lippe* and the *Yssel* (*Tac. Ann.* i 50).

Caesōnīa, first the mistress and afterwards the wife of the emperor *Caligula*, was a woman of the greatest licentiousness, and was put to death by *Caligula* with her daughter, A.D. 41.

M Caesōnīus, a judge at the trial of *Oppianus* for the murder of *Cluentius*, B.C. 74, and allied with *Cicero* in 69.

Cāicus (*καῖκός* *Balı*), a river of Mysia, rising in M. Temnus and flowing past *Pergamus* into the *Cumæan Gulf* (*Hes. Th.* 343, *Hdt.* vi 28, *Strab.* p. 615, *Verg. Georg.* i 370).

Caīēta (*Caictinus* *Gaieta*), a town in Latium on the borders of Campania, 40 stadia S. of *Formiae*, situated on a promontory of the same name and on a bay of the sea called after it *Sinus Caietanus*. It possessed an excellent harbour (*Cic. pro Lig. Man.* 12), and was said to have derived its name from *Gaieta*, the nurse of *Aeneas*, who, according to some traditions, was buried at this place (*Verg. Aen.* vi 1, *Or. Met.* xiv 441).

Cāius, the jurist [*Γαῖος*].

Caicus Caesar [*Caligula*].

Cālāber [*Quintus Smyrnaeus*].

Calabria (*Calabris*), the peninsula in the S.E. of Italy, extending from *Tarentum* to the *Prom. Iapygium*, formed part of *Apulia*.

Calacta (Καλή Ἀκτὴ Καλακτῖνος nr *Caro na*), a town on the N coast of Sicily, founded by Ducetius, a chief of the Sicels, about B.C. 447. Calacta was, as its name imports, originally the name of the coast (Herod. i. 22).

Calactinus [CAECILIUS CALACTINUS]

Calagurris 1 (Calagurritinus *Calahorra*), a town of the Vascones and a Roman municipium in Hispania Tarraconensis near the Iberus, memorable for its adherence to Sertorius and for its siege by Pompey and his generals, B.C. 71. It was the birthplace of Quintilian (Juv. xv. 93, *Auson de Prof.* i. 7, Strab. p. 161, Val. Max. vii. 6).—**2** A town of Aquitania (*Cazeres*).

Calais, brother of Zetes [ZETES]

Calāma 1 (*Gelma*) a town in Numidia, between Cirta and Hippo Regius, on the E bank of the Rubricatus (*Seibous*).—**2** (*Kalat al-Wad*), a town in the W of Mauretania Caesariensis, on the E bank of the Malva, near its mouth.

Calāmine, in Lydia, a lake with floating islands, sacred to the nymphs (Plin. ii. 209).

Calāmus (Κάλαμος), a famous sculptor of Athens about 470 B.C. He was the representative of the Ionic Attic school in the first half of the 5th century, bringing to a high point of grace and delicacy the 'development from the stiff drapery and grimacing smile of the Ionic art to the graceful drapery and unconscious smile (σμεῖνόν καὶ λεληθὸς μειδίαμα) noted by Lucian.' He was specially celebrated for his representation of female beauty, which still retained something of the austerity belonging to the more antique sculpture. Especially noticeable were the statues of Aphrodite on the Acropolis, and of the Sosandra (which some take to be the same statue). None of his work survives, but it is possible that the terracotta of Hermes Criophoros, now in the British Museum, is a copy from the statue by Calamis. He was famous also for repoussé work in silver (Plin. xxxiv. 71, Cic. *Brut.* 18, 70, Lucian, *Dial. Meretr.* in 3, Paus. i. 23, 2, *Dict. Antiq. art. Statuaria Ars*).

Calāmus (Κάλαμος *Kalmon*), a town on the coast of Phoenicia, a little S of Tyropolis.

Calānus (Κάλανος), an Indian gymnosophist, followed Alexander the Great from India, and having been taken ill, burnt himself alive in the presence of the Macedonians, three months before the death of Alexander (B.C. 323), to whom he had predicted his approaching end (Strab. p. 715, Cic. *Tusc.* ii. 22, *Div.* ii. 23).

Calasirīes (Καλασίριες), one of the two divisions (the other being the Hermotybi) of the warrior caste of Egypt. Their greatest strength was 250,000 men, and their chief abode in the W part of the Delta. They formed the king's body guard.

Calātia (Calatinus) **1** (*Galazze*), a town in Campania on the Appia Via between Capua and Beneventum, colonised by Julius Caesar with his veterans.—**2** (*Calazzo*), a town of Samnium, frequently confounded with No. 1.

Calatinus, A. Atilius, consul B.C. 258, in the first Punic war, carried on the war with success in Sicily. He was consul a second time, 254, when he took Panormus, and was dictator, 249, when he again carried on the war in Sicily, the first instance of a dictator commanding an army out of Italy (Polyb. i. 24, 38, Liv. *Ep.* 19).

Calaurē-ia (Καλαύρεια, Καλαυρία *Kalau rei-ns Poros*), a small island in the Saronic gulf off the coast of Argolis and opposite Troezen, possessed a celebrated temple of

Poseidon, which was regarded as an inviolable asylum. Hither Demosthenes fled to escape Antipater, and here he took poison, B.C. 322. This temple was originally the place of meeting of an Amphictyonia for the worship of Poseidon, in which Hermione, Epidaurus, Aegina, Athens, Orchomenus, Nauplia, and Prasae joined. After the Dorian conquest Argos and Sparta took the places of Nauplia and Prasae (Strab. p. 374, Paus. ii. 38, 2, Plut. *Dem.* 29).

Calāvius, the name of a distinguished family at Capua, the most celebrated member of which was Pacuvius Calavius, who induced his fellow citizens to espouse the cause of Hannibal after the battle of Cannae, B.C. 216 (Liv. xxiii. 2-9).

Calbis (ὁ κάλβις), also Indus (*Dahan*), a considerable river of Caria, which rises in M. Cadmus, above Cibra, and after receiving (according to Pliny, v. 103) sixty small rivers and 100 mountain torrents, falls into the sea W of Caunus and opposite to Rhodes.

Calchas (Κάλχας), son of Thestor of Mycenae or Megara, the wisest soothsayer among the Greeks at Troy, foretold the length of the Trojan war, explained the cause of the pestilence which raged in the Greek army, and advised the Greeks to build the wooden horse. An oracle had declared that Calchas should die if he met with a soothsayer superior to himself, and this came to pass at Claros, near Colophon, for here Calchas met the soothsayer Morsus, who predicted things which Calchas could not. Thereupon Calchas died of grief. After his death he had an oracle in Daunia (Plin. i. 68, ii. 300, Ov. *Met.* vii. 19).

Caldus, C. Caelius 1 Rose from obscurity by his oratory, was tribune of the plebs B.C. 107, when he proposed a *lex tabellaria*, and consul 94. In the civil war between Sulla and the party of Marius, he fought on the side of the latter, 88 (Cic. *de Orat.* i. 25).—**2** Gracchus of the preceding, was Cicero's quaestor in Cilicia, 50 (Cic. *ad Fam.* ii. 15).

Cale (*Oporto*), a port-town of the Callaeci in Hispania Tarraconensis at the mouth of the Durus. From *Porto Cale* the name of the country *Portugal* is supposed to have come.

Calēdōnia [BRITANNIA]

Calentum, a town probably of the Calenses Emancipi in Hispania Baetica, celebrated for its manufacture of bricks so light as to swim upon water (Plin. xxxv. 171, Strab. p. 615, Vitruv. ii. 9).

Calēnus, Q. Fufius, tribune of the plebs, B.C. 61, when he succeeded in saving P. Clodius from condemnation for his violation of the mysteries of the Bona Dea (Cic. *ad Att.* i. 16). In 59 he was praetor, and from this time appears as an active partisan of Caesar. In 51 he was legate of Caesar in Gaul, and served under Caesar in the civil war (Caes. *B. G.* vii. 39). In 49 he joined Caesar at Brundisium and accompanied him to Spain, and in 48 he was sent by Caesar from Epirus to bring over the remainder of the troops from Italy, but most of his ships were taken by Bibulus. After the battle of Pharsalia (48) Calenus took many cities in Greece. In 47 he was made consul by Caesar. After Caesar's death (44) Calenus joined M. Antony, and subsequently had the command of Antony's legions in the N of Italy. At the termination of the Perusinian war (41) Calenus died, and Octavianus was thus enabled to obtain possession of his army (Caes. *B. G.* i. 87, ii. 26, 55, Cic. *Phil.* viii. 4).

Calēs or **-ex** (κάλης or ηξ *Halabli*), a river of Bithynia (Thuc. iv. 75).

Cāles (-is, usually Pl. *Cales* -um *Calenus*

Calvi), chief town of *Caleni*, an Ansonian people in Campania, on the *Via Latina*, said to have been founded by *Calais*, son of *Boreas*, and therefore called *Threicia* by the poets. *Calais* was taken and colonised by the Romans, B.C. 385. It was celebrated for its excellent



Calais in Campania. B.C. 385. Obv. head of Pallas, rev. Calais and Victory in a biga

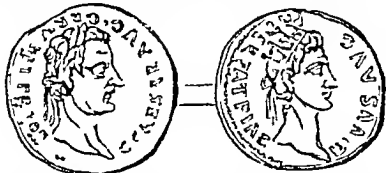
wine (Strab. p. 287, Liv. viii. 16, xii. 13, Tac. Ann. vi. 15, Hor. Od. i. 20, iv. 12, Juv. i. 69)

Calètes or -i, a people in Belgic Gaul near the mouth of the *Seine*, whose name is preserved in *Caux* (Ces. B.G. ii. 4, Strab. p. 189), their capital was *JULIOBONA*.

Calētor (*Καλήτωρ*), son of *Clitius*, slain at Troy by the Telamonian Ajax.

Calidius 1. *Q.*, tribune of the plebs B.C. 99, carried a law for the recall of *Q. Metellus Numidicus* from banishment. He was praetor 79, and had the government of one of the *Spains*, and on his return was accused by *Q. Lollius*, and condemned (Cic. *Planc.* 28, *Verr.* i. 13, iii. 25)—2. *M.*, son of the preceding, distinguished as an orator. In 37 he was praetor, and supported the recall of *Cicero* from banishment. In 51 he was an unsuccessful candidate for the consulship, and on the breaking out of the civil war, 49, he joined *Caesar*, who placed him over *Gallia Togata*, where he died in 48 (Cic. *Brut.* 79, 274, *ad Fam.* viii. 4, *Quint.* v. 1, 23, *Caes.* B.C. i. 2).

Caligula, Roman emperor, A.D. 37–41, son of *Germanicus* and *Agrippina*, was born A.D. 12, and was brought up among the legions in Germany. His real name was *Gaius* (*Caesar*), and he was always called *Gaius* by his contemporaries. *Caligula* was a surname given him by the soldiers from his wearing in his boyhood small *caligae*, or soldier's boots. Having escaped the fate of his mother and brother, he gained the favour of *Tiberius*, who raised him to offices of honour, and held out to him hopes of the succession. On the death of *Tiberius* (37), which was either caused or accelerated by him, he succeeded to the throne (Tac. Ann. vi. 45, Suet. *Cal.* 12, *Tib.* 78). He was saluted by the people with the greatest enthusiasm as the son of *Germanicus*. His first acts gave promise of a just and beneficent reign. He pardoned all the persons who had appeared as witnesses or accusers against his family, he



Caligula Roman Emperor A.D. 37–41. Obv. head of Caligula—legend C. CALISAR AVG GFRV. P. M. TR. POT. rev. head of Augustus radiate—legend DIVVS AVG PATER PATRIAE—a memorial type

released all the state prisoners of *Tiberius*, he restored to the magistrates full power of jurisdiction without appeal to his person, and promised the senate to govern according to the

laws. Towards foreign princes he behaved with great generosity. He restored *Agrippa*, the grandson of *Herod*, to his kingdom of *Judea*, and *Antiochus IV* to his kingdom of *Commagene*. But at the end of eight months the conduct of *Caligula* became suddenly changed. After a serious illness, which probably weakened his mental powers, he appears as a sanguinary and licentious madman. He put to death *Tiberius*, the grandson of his predecessor, compelled his grandmother *Antonia* and other members of his family to make away with themselves, often caused persons of both sexes and of all ages to be tortured to death for his amusement while taking his meals, and on one occasion, during the exhibition of the games in the *Circus*, he ordered a great number of the spectators to be seized, and to be thrown before the wild beasts. Such was his love of blood that he wished the Roman people had only one head, that he might cut it off with a blow. His obscenity was as great as his cruelty. He carried on an incestuous intercourse with his own sisters, and no Roman woman was safe from his attacks.

His marriages were disgracefully contracted and speedily dissolved, and the only woman who exercised a permanent influence over him was his last wife *Caesonia*. In his madness he considered himself a god, he even built a temple to himself as *Jupiter Latinus*, and appointed priests to attend to his worship. He sometimes officiated as his own priest, making his house *Incitatus*, which he afterwards raised to the consulship, his



Statue of Caligula (Found at Gabbell) colleague. His monstrous extravagancies soon exhausted the coffers of the state. One instance may show the senseless way in which he spent his money. He constructed a bridge of boats between *Baiae* and *Puteoli*, a distance of about three miles, and after covering it with earth he built houses upon it. When it was finished, he gave a splendid banquet in the middle of the bridge, and concluded the entertainment by throwing numbers of the guests into the sea. To replenish the treasury he exhausted Italy and Rome by his extortions, and then marched into Gaul in 40, which he plundered in all directions. With his troops he advanced to the ocean, as if intending to cross over into Britain, he drew them up in battle array, and then gave them the signal—to collect shells, which he called the spoils of conquered Ocean. The Roman world at length grew tired of such a mad tyrant. Four months after his return to the city, on the 24th of January, 41, he was murdered by *Cassius Chaerea*, tribune of a praetorian cohort, *Cornelius Sabinus*, and others. His

wife Caesonia and his daughter were likewise put to death (Suct. *Caligula*, Tac. *Ann* i 41, vi 20 ff, Dio Cass. lvi.)

Calingae, a people of India, on the E coast, below the mouth of the Ganges (Plin. vi 64).

Calinipaxa, a city on the Ganges, N of its confluence with the Jomanes (*Jumna*), said to have been the furthest point in India reached by Seleucus Nicator (Plin. vi 63).

Callaici, Callaeci [GALLAECI]

Callatebus (Καλλάτης), a city of Lydia between Colossae and Sardis, where the inhabitants made sugar out of wheat and the tamarisk (Hdt. vi 31).

Callatis (Κάλλατις, Κάλατις, Καλατιανός, *Mangalia*), a town of Moesia, on the Black Sea, originally a colony of Miletus, and afterwards of Heraclea (Strab. p 319, Mel. ii 2).

Calleva (*Silchester*), a town of Britain, 22 Roman miles from Venta Belgarum (Winchester). It is remarkable as the best preserved Roman town in the north of Europe.

Calliærus (Καλλίαρος), a town in Locris (II. ii 581, Strab. p 426).

Callias and **Hipponeus** (Καλλίας, Ἴππωναίος), a noble Athenian family, celebrated for their wealth. They enjoyed the hereditary dignity of torch bearer at the Eleusinian mysteries, and claimed descent from Triptolemus.

1 **Hipponeus**, acquired a large fortune by fraudulently making use of the information he had received from Solon respecting the introduction of his *σεισάχθεια*, B.C. 594 (Plut. *Sol* 15, cf. Arist. *Ἀθ. πολ.* 7).—2 **Callias**, son of Phaenippus, an opponent of Pisistratus, and a conqueror at the Olympic and Pythian games (Hdt. vi 121).—3 **Hipponeus**, surnamed *Ammon*, son of No. 2.—4 **Callias**, son of No. 3, fought at the battle of Marathon 490.

He was afterwards ambassador from Athens to Artaxerxes, and according to some accounts negotiated a peace with Persia, 449, on terms most humiliating to the latter. On his return to Athens, he was accused of having taken bribes, and was condemned to a fine of 50 talents (Dem. *de Fals. Leg.* p 428, § 311).—5 **Hipponeus**, son of No. 4, one of the Athenian generals in their incursion into the territory of Tanagra, 426, also commanded at the battle of Dehum, 424, where he was killed (Thuc. iii 91).

It was his divorced wife, and not his widow, whom Pericles married. His daughter Hipparete was married to Alcibiades, with a dowry of 10 talents, another daughter was married to Theodorus, and became the mother of Isocrates the orator.—6 **Callias**, son of No. 5, by the lady who married Pericles, dissipated all his ancestral wealth on sophists, flatterers, and women. The scene of Xenophon's *Banquet*, and also that of Plato's *Protagoras* is laid at his house. He is said to have ultimately reduced himself to absolute beggary. In 400 he was engaged in the attempt to crush Andocides. In 392 he commanded the Athenian heavy armed troops, when Iphicrates defeated the Spartans, and in 371 he was one of the envoys empowered to negotiate peace between Athens and Sparta, called 'the peace of Callias', which was followed by the war between Sparta and Thebes (Xen. *Hell.* vi 3, 4).

Callias 1. A wealthy Athenian who, on condition of marrying Cimon's sister, Elpinice, paid for him the fine of 50 talents which had been imposed on Miltiades. He appears to have been unconnected with the nobler family of Callias and Hipponeus.—2 **Tyrant** of Chalcis in Euboea, and the rival of Plutarchus, tyrant

of Eretria. He was defeated by the Athenians under Phocion, B.C. 350, and thereupon betook himself to the Macedonian court, but as he could not obtain aid from Philip, he formed an alliance with the Athenians, and by their means obtained the supremacy in the island. (Dem. *de Cor.* p 252, § 101).—3. A poet of the Old Comedy, flourished B.C. 412, the names of 6 of his comedies are preserved (*Fragments* by Meineke).—4. Of Syracuse, a Greek historian, was a contemporary of Agathocles, and wrote a history of Sicily in 22 books, embracing the reign of Agathocles, B.C. 317–239 (Müller, *Fragm. Hist. Graec.*).

Callicrates (Καλλικράτης) 1. An Achacan, exerted all his influence in favour of the Romans. On the conquest of Macedonia by the Romans, B.C. 168, Callicrates pointed out 1,000 Achaeans, as having favoured the cause of Persens, who were taken to Rome, and among them was the historian Polybius. Callicrates died at Rhodes, 149.—2. One of the architects of the *Parthenon* at Athens.

Callicratidas (Καλλικρατίδας), a Spartan, succeeded Lysander as admiral of the Lacedaemonian fleet, B.C. 406, took Methymna, and shut up Conon in Mytilene, but the Athenians sent out a fleet of 150 sail, and defeated Callicratidas off the Arginusae. Callicratidas fell in the battle. Callicratidas was a plain, blunt Spartan of the old school. Witness his answer, when asked what sort of men the Romans were: 'Bad freemen, but excellent slaves' (Xen. *Hell.* i 6, Plut. *Lys.* 7).

Callicula Mons, the ridge in Campania, which separates the plain called 'Ager Falernus' on the north of the Volturnus from the country about Allifae, and is continued in M. Tifata (Liv. xxv 15, 16).

Calldrōmus or **-um** (Καλλιδρόμος), part of the range of Mt. Oeta, near Thermopylae.

Calissae (*Calusi*?), a town in Samnium, perhaps in the territory of Allifae (Liv. viii 25).

Callimachus (Καλλίμαχος) 1. The Athenian polemarch, commanded the right wing at Marathon, where he was slain, after behaving with much gallantry, B.C. 490 (Hdt. vi 109). This is the last recorded instance of the polemarch performing the military duties which his name implies (*Dict. Ant. & Arch.*).—2. A celebrated Alexandrine grammarian and poet, was a native of Cyrene in Africa, and a descendant of the Battidae, whence he is sometimes called *Battidas* (Ov. *Fast.* i 367). He lived at Alexandria in the reigns of Ptolemy Philadelphus and Euergetes, and was chief librarian of the famous library of Alexandria, from about B.C. 260 until his death about 240. He compiled the *Pinakes*, which was a catalogue of the library in chronological order, with notes on the genuineness and contents of the books. Though, like all his prose work, this has perished, it formed a basis for later literary criticism. He founded a celebrated grammatical school at Alexandria, and among his pupils were Eratosthenes, Aristophanes of Byzantium, and Apollonius Rhodius. His emnity with his former pupil Apollonius Rhodius is related elsewhere [APOLLONIUS, No. 6]. He is said to have written 500 works, in prose and in verse, on an infinite variety of subjects, but of these we possess only some of his poems, which are characterised rather by labour and learning than by real poetical genius. Hence Ovid (*Am.* i 15, 14) says of Callimachus, *Quamvis ingenio non valet, arte valet*. He had great influence in spreading a love of science and learning, and left

his impress on the Alexandrian school of poetry which became learned and affected rather than spontaneous. The extant works of Callimachus are 6 *Hymns* in hexameter verse, 5 in the Ionic dialect, and 1 on the oath of Pallas, in the Doric dialect, and 72 *Epigrams* which belong to the best specimens of this kind of poetry and were incorporated in the Greek *Antilogia* at an early time. We have only a few fragments of his elegies, which enjoyed great celebrity and were imitated by the Roman poets; the most celebrated of these imitations is the *De Coma Berenices* of Catullus. O. the 20 poems of Callimachus the most important were *Asin. Origini* in 4 books on the origins of the various mythical stories from which Ovid took the idea of his *Fasts* (the *Iliad* also was imitated from a poem of Callimachus attacking *Arion* us); and an epic poem entitled *Hecele*, the name of an aged woman who rescued Theseus hospitably when he went out to fight against the Marathonian bull.—*Editions*: B. Spanheim, Ultrap. 1697, re-ed. by Ernest Lugd. Batav. 1761; b. Blomfield, Lond. 1815, b. Volzer, Lips. 1817. Merzke, 1851, Schneider, 1870.—3 A sculptor, probably of Athens, who lived about 420 B.C. and is said to have inserted the Corinthian column. Among his works was the golden chandelier in the Erechtheum with a bronze palm tree above to draw off the smoke (Paus. 1. 28, 7), and a statue of Hera at Plataea. He was so anxious to give his works the last touch of perfection that he lost the grand and sublime, whence Dionysius compares him to the orator *Lyfias* but in delicacy to Calam (*Hecele* 3). Callimachus was never satisfied with himself, and therefore received the epithet *καλλιστοχρος* which Pliny interprets as *calumniator sui* (Plin. *xxx* 92. *Vita* — 1, 10).

Callimædon (Καλλιμέδων), surnamed *ὁ Κεραειός* one of the orators at Athens in the Macedonian interest, and a friend of Phocion, condemned to death by the Athenians in his absence, B.C. 317 (Plut. *Phoc* 27, 33, *Dem* 27).

Callinicus Seleucus (Σελευκος).

Callinus (Καλλίνος), of Ephesus: the earliest Greek elegiac poet, probably lived about B.C. 700. Only one of his elegies is extant, consisting of 21 vigorous lines, in which he exhorts his countrymen to courage. Printed in Bergk's *Poetae Lyrici Graeci*.

Calliōpē (Μυτιλη).

Calliōpē (Καλλιόπη), a considerable city in the W. of Parthia, founded, or else enlarged, by Seleucus Nicator (Appian, *Syr* 37).

Calliphen (Καλλιφέν), a Greek philosopher and probably a disciple of Epicurus: is condemned by Cicero as making the chief good of man to consist in a union of virtue (*honestas*) and bodily pleasure (*voluptas*), (Cic. *Fin* 1. 6, 11 — 8 25. *Tusc* 1. 30, 85. *Off* 1. 23 119).

Callipolis (Καλλιπολις. Καλλιπολῆς). 1. (*Gallipoli*), a Greek town on a rocky peninsula on the Tarentine gulf in Calabria.—2. A town on the E. coast of Sicily not far from Aetna (Hdt. 7. 154, Strab. p. 272).—3. (*Gallipoli*), a town in the Thracian Chersonese opposite Lampacus.—4. A town in Paesonia between the Strymon and the Axios.—5. See CALLICUS.

Callippides (Καλλιπιδης), of Aetna, a celebrated tragic actor, a contemporary of Alcibiades and Aeschylus.

Callippus (Καλλιππος). 1. An Athenian accompanied Dion. and usurped the government of Syracuse, but was expelled the city at the

end of 13 months, and after wandering about Sicily with his mercenaries was at length put to death by his own friends.—2. An astronomer of Cyzicus came to Athens, where he assisted Aristotle in rectifying and completing the discoveries of Eudoxus. Callippus invented the period or cycle of 76 years estimated as 27753 days, which more nearly approached correctness than the estimate of Meton. This was called after him the *Callippic cycle*, and commenced B.C. 333 (Diod. 1. 35).

Callirrhōē (Καλλιρρόη). 1. Daughter of Oceanus, wife of Chrysotus and mother of Geryones and Echidna (Hes. *Th* 931).—2. Daughter of Acheolus and wife of Alcmaeon, induced her husband to procure for her the peplos and necklace of Harmonia by which she caused his death. [ALCMAEON].—3. Daughter of Scamander wife of Tros, and mother of Ius and Ganymedes.

Callirrhōē (Αθηναίη, p. 144 6).

Callisthēnes (Καλλισθένης), of Olynthus, a relation and a pupil of Aristotle, accompanied Alexander the Great to Asia. In his intercourse with Alexander he was arrogant and bold and took every opportunity of exhibiting his independence. He expressed his indignation at Alexander's adoption of Oriental customs, and especially at the requirement of the ceremony of adoration. He thus rendered himself so obnoxious to the king that he was accused of being guilty to the plot of Hermolaus to assassinate Alexander, and after being kept in chains for 7 months was at last put to death or died of disease (Curt. 7. 5, Arrian. 1. 14. *Part Alex* 52. ALEXANDER). Callisthenes wrote an account of Alexander's expedition, a history of Greece, in 10 books, from the peace of Antalcidas to the seizure of the Delphic temple by Philemelus (B.C. 357-357), and other works all of which have perished, except fragments collected by Muller in *Hist. Graec*.

Callisto (Καλλιστώ), an Arcadian nymph, hence called *Nonacrina virgo* (Ov. *Met* 1. 493) from Nonacris a mountain in Arcadia, was daughter and sister of Lycaon or of Nycteus or of Ceteus and a companion of Artemis in the chase. She was beloved by Zeus who metamorphosed her into a she-bear that Hera might not become acquainted with the amour. But Hera learnt the truth and caused Artemis to slay Callisto during the chase. Zeus placed Callisto among the stars under the name of *Arctos*, or the Bear. Arcas was her son by Zeus. According to Ovid, Jupiter (Zeus) overcame the virtue of Callisto by assuming the form of Artemis, Juno (Hera) then metamorphosed Callisto into a bear, and when Arcas during the chase was on the point of killing his mother Jupiter placed both among the stars (Apollod. 1. 8, 2, Pausan. 35. 1. 31. Ov. *Met* 1. 410, *Arctos*). In this story Artemis is interchanged with Callisto. There can be little doubt that originally Callisto was the bear-goddess who received a tremendous worship in Arcadia and who was identified with Artemis when the animal worship had left only survivals of names and rituals. Artemis having united the worship of Callisto with her own, Callisto became in legend the mere attendant of the goddess. [See ARTEMIS].

Callistratia (Καλλιστράτια), a town in Paphlagonia, on the coast of the Buxine.

Callistratus (Καλλιστράτος). 1. An Athenian orator, son of Callicrates of Apadna. His speech on the affair of Oropus, B.C. 336, is said to have excited the emulation of De-

mosthenes, and to have caused the latter to devote himself to oratory. After taking an active part in public affairs, generally in favour of Sparta, Callistratus was condemned to death by the Athenians in 361, and went into banishment to Methone in Macedonia. He ultimately returned to Athens, and was put to death. During his exile he is said to have founded the city of Datun, afterwards Philipp (Xen. *Hell.* i 2, 29, Lyeurg. *Leocr.* 93). —2 A Greek grammarian, and a disciple of Aristophanes of Byzantium. —3 A Roman jurist, frequently cited in the Digest, wrote at least as late as the reign (A.D. 198–211) of Severus and Antoninus (i.e. Septimius Severus and Caracalla).

Callistus, C. Julius, a freedman of Caligula, possessed influence in the reigns of Caligula and Claudius, and is the person to whom the physician Scribonius Largus dedicates his work.

Callium (Κάλλιον Κάλλιεύς), called **Callipolis** by Livy (xxxv 30), a town in Actolia in the valley of the Spercheus, SW of Hypata.

Callixenus (Καλλίξενος), the leader in the prosecution of the Athenian generals who had conquered at Aeginusae, B.C. 106. Not long after the execution of the generals, the Athenians repented of their unjust sentence, and decreed the institution of criminal accusations against Callixenus, but he escaped from Athens. On the restoration of democracy, 103, Callixenus took advantage of the general amnesty, and returned to Athens, but no man would give him either water or light for his fire, and he perished miserably of hunger (Xen. *Hell.* i 7).

Callon (κάλλων) 1 A sculptor of Aegium about 520 B.C., whose style is described as stiff and archaic (Quint. vii 10, Paus. vii 18, 6). —2 A sculptor of Ehs, early in the 5th century B.C., author of a Hermes and of a group of boy fluteplayers at Olympia (Paus. i 27, 27).

Calor 1 A river in Samnium, flows past Beneventum and falls into the Volturnus. Here Graeculus defeated Hannu B.C. 214 (Liv. xiv 14). —2 A river in Lucania, falls into the Silarus. These rivers keep their name **Calore**.

Calpō (κάλην *Gibraltar*), a mountain in the S of Spain on the Straits between the Atlantic and Mediterranean (Strab. p. 139). Thus and M. Abyla opposite to it on the African coast were called the **Columns of Hercules**.

Calpe (κάλην *Karpeh*), a river, promontory and town on the coast of Bithynia (Strab. p. 513, Xen. *Anab.* i 1).

Calpurnia, daughter of L. Calpurnius Piso, consul B.C. 58, and last wife of the dictator Caesar, to whom she was married in 59. The reports respecting the conspiracy against Caesar's life filled Calpurnia with the highest apprehensions, she in vain entreated her husband not to leave home on the Ides of March, 41 [CAESAR].

Calpurnia Gens, plebeian, pretended to be descended from Calpus, a son of Numa. It was divided into the families of BLASTIA, BIBULUS, FLAVIUS, and PISO.

T. Calpurnius Siculus, a poet of Nero's reign and imitator of Virgil. Of his writings we have 7 Eclogues and the *Actia* (at one time attributed to Virgil). Four other Eclogues by a later writer (probably Nemesianus) have been attributed to Calpurnius. His versification is good and as an imitation (especially *Ecl.* ii) not unsuccessful. In *Ecl.* i and ii he seems to praise Nero and to predict a wise rule.

Calva [VENUS].

Calventius, an Insubrian Gaul, of the town of Placentia, whose daughter married L. Piso,

the father of L. Piso Caesoninus, consul B.C. 58. In his speech against the latter, Cicero upbraids him with the origin of his mother, calling him *Caesoninus Simplicentinus Calventius*.

Calvinus, Domitius 1 Cn., curule aedile, B.C. 209, consul 243, and dictator and censor 260. In his consulship he, together with his colleague Dolabella, defeated the Gauls and Etruscans, and hence received the surname *Maximus* (Polyb. ii 19). —2 Cn., tribune of the plebs, 59, when he supported Bibulus against Caesar, praetor 56, and consul 53, through the influence of Pompey. In the civil war he joined Caesar. In 49 he fought under Curio in Africa, and in 48 he fought under Caesar in Greece, and commanded the centre of Caesar's army at the battle of Pharsala (Caes. *B. G.* ii 42, iii 78, 79). In 47 he had the command in Asia, and in 46 he fought in Africa against the Pompeian party. After Caesar's death (44) he fought under Octavian and Antony against the republicans. In 40 he was consul a second time, and in 39 went as proconsul to Spain.

Calvinus, L. Sextius, consul B.C. 121, defeated the Salluvii and other people in Transalpine Gaul, in 123 founded the colony of Aquae Sextiae (117) (Liv. *Lp.* 61, *Vell. Pat.* i 15).

Calvinus, T. Veturius, twice consul, B.C. 331 and 321. In his second consulship he and his colleague P. Postumius Albinus were defeated by the Sabines at Caudina. For details see *Annals* No. 8.

Calvisius Sabinus [SABINUS].

Calvus, Licinius [LICINIUS].

Calyendaeus (καλένδειος *Go! su*), a considerable river of Cilicia Tracheia, navigable as far up as Seleucia, where it is 180 feet wide. It rises in Isauria (Strab. p. 670). The promontory at its mouth is mentioned by Polybius (xvi 26) and Livy (xxxviii 38).

Calydnae (καλιδναίησσι), a group of small islands off the coast of Troas, Δ of Tenedos. The name *Lagynsae* is also applied to the group, and Calydnae to the largest island, now *Tauschan awalar*, or 'hare island'.

Calydōn (καλυδών *καλυδώνιος Ιουρταγα*), an ancient town of Aetolia on the Evenus in the land of the Curetes, said to have been founded by Aetolus or his son Calydon. The surrounding country produced wine, oil, and corn. Homer calls it *κραίην* (*Il.* ix 577, xiii 217, xiv 116, cf. Strab. pp. 450, 460). In the mountains in the neighbourhood took place the celebrated hunt of the Calydomian boar [ΜΕΛΑΓΡΙ]. The inhabitants were removed by Augustus to Nicopolis.

Calymna (κάλυμνα *Calymno*), an island off the coast of Caria, between Leros and Cos, said to have been originally occupied by Carians and then colonised by Dorians under Heraclid leaders. In the Persian war it was subject to Artamisia (Hdt. vii 99, Diod. i 54, Or. i 1 ii 81).

Calynda (καλυνδα *καλυνδέης Doloman*), a city of Caria B.C. of Caninus, and 60 stadia (6 geo. miles) from the sea. The Calyndians formed a part of the fleet of Xerxes afterwards they were subject to the Carianians, and both cities were added by the Romans to the territory of Rhodes (Hdt. viii 87, Polyb. xxxi 17, Strab. p. 561).

Calyppo (καλυψώ), daughter of Oceanus and Tethys, or of Nereus, or, according to Homer, of Atlas (Hes. *Th.* 359, Hom. *Od.* i 50, Apollod. 1, 2, ATLAS), was a nymph inhabiting the island of Ogygia, on which Ulysses was shipwrecked. Calypso loved him, and pro-

vii 170, Diod iv 78, Ar Pol ii 10, Strab p 278, Athen pp 86, 888)

Cāmilla, daughter of king METABUS of the Volscian town of Prævernum, was one of the swift-footed servants of Diana, accustomed to the chase and to war. She assisted Turnus against Aeneas, and after slaying numbers of the Trojans was at length killed by Aruns (Verg *Aen* vii 803, xi 581-838).

Cāmillus, **Furius** 1 M., one of the great heroes of the Roman republic. He was censor B.C. 408, in which year Livy erroneously places his first consular tribunate. He was consular tribune for the first time in 401, and for the second time in 398. In 396 he was dictator, when he gained a glorious victory over the Faliscans and Fidenates, took Veii, and entered Rome in triumph, seated in a chariot drawn by white horses. In 394 he was consular tribune for the third time, and reduced the Faliscans. The story of the schoolmaster who attempted to betray the town of Falerii to Camillus, belongs to this campaign. In 391, Camillus was accused of having made an unfair distribution of the booty of Veii, and went voluntarily into exile at Ardea. Next year (390) the Gauls took Rome, and laid siege to Ardea. According to the mythical traditions (see below), the Romans in the Capitol recalled Camillus, having appointed him dictator in his absence. Camillus hastily collected an army, attacked the Gauls, and defeated them completely, having appeared on the scene just as the Romans were weighing out gold to their conquerors [BRENNUS]. His fellow citizens saluted him as the Second Romulus. In 389 Camillus was dictator a third time, and defeated the Volscians, Aequians, and other nations. In 386 he was consular tribune for the fourth, in 384 for the fifth, and in 381 for the sixth time. In 368 he was appointed dictator a fourth time to resist the rogations of C. Licinius Stolo. Next year, 367, he was dictator a fifth time, and though 80 years of age, he completely defeated the Gauls (Liv. v 10-vi 4, Plut *Camill*). He died of the pestilence, 365. These legends of Camillus are late inventions for the glorification of the house of the Furi, from whose archives they were adopted doubtless by Livy. We have the truer account in Polybius, that the Gauls on their own terms restored the town to the Romans, and retired unmolested with their gold and their plunder, having heard of an attack by the Veneti on their own country (Polyb. ii 18). —2 Sp., son of No. 1, first praetor 367 —3 L., also son of No. 1, was dictator 350 in order to hold the comitia, and consul 349, when he defeated the Gauls (Liv. vii 24). —4 L., son of No. 2, consul 338, when he took Tibur, and in conjunction with his colleague Maenius completed the subjugation of Latium, for which he was honoured with a triumph and an equestrian statue in the Forum. In 325 he was consul a second time (Liv. viii 16). —5 M., proconsul of Africa in the reign of Tiberius, defeated the Numidian Tacfarinas, A.D. 17 (Tac *Ann* ii 52). —6 M., surnamed SCRIBONIANUS, consul A.D. 32, under Tiberius. At the beginning of the reign of Claudius he was legate of Dalmatia, where he revolted, but was conquered, 42, sent into exile, and died 53 (Tac *Ann* xii 52).

Camirus (*Kάμειρος*), on the W coast of the island of Rhodes, founded by Camirus, son of Cercaphus and Cydippe, and the principal town in the island before the foundation of Rhodes.

It was the birthplace of the poet Pisander (M. ii 656, Hdt. i 144, Strab p 655).

Camisa (*Kάμισα*), a fortress in Cappadocia, 28 Roman miles E of Sebaste.

Camoenae [CAMENAE]

Campānia (*Campanus Terra di Lavoro*), a district of Italy, the name of which is probably (like that of Capua) connected with *campus* 'a plain,' was bounded on the NW by Latium, N and E by Samnium, SE by Lucania, and S and SW by the Tyrrhenian sea. It was separated from Latium by the river Liris, and from Lucania at a later time by the river Silarus, though in the time of Augustus it did not extend further S than the promontory of Minerva. In still earlier times the *Ager Campanus* included only the country round Capua. The country along the coast from the Liris to the Promontory of Minerva is a plain inclosed by the Apennines which sweeps round it in the form of a semicircle. Campania is a volcanic country, to which circumstance it was mainly indebted for its extraordinary fertility. It produced corn, wine, oil, and every kind of fruit in the greatest abundance, and in many parts crops could be gathered 3 times in the year. The fertility of the soil, the beauty of the scenery, and the softness of the climate, procured for Campania the epithet *Felix*, a name which it justly deserved (Strab p 242, Polyb. iii 91, Cic. *de Leg. Agr.* i 7). It was the favourite retreat in summer of the Roman nobles, whose villas studded a considerable part of its coast, especially in the neighbourhood of BAIAE. The principal river was the VULTURNUS; the minor rivers were the LIRIS, SAURO, CLANIUS, SEBETHUS, SARUS, and SILARUS. The chief lakes were LUCERUS, ACHERUSIA, AVERNUS, and LITERNA, most of them craters of extinct volcanoes. —The earliest inhabitants of the country were the AUSONES and OSCI or OPICI, whence the older Greek name for the country was Ὀπική. They were subsequently conquered by the Etruscans, who became the masters of almost all the country, with a confederation of twelve cities, the chief of which was Capua or Voltturnum. In the time of the Romans we find 3 distinct peoples, besides the Greek population of CUVAE. 1 The *Campani*, properly so called, a mixed race, consisting of Etruscans and the original inhabitants of the country, dwelling along the coast from Sinuessa to Paestum. They were the ruling race; their history is given under CAPUA, their chief city. 2 *SMICRI*, an Ausonian people, in the NW of the country on the borders of Samnium. 3 *PICEENTINI* in the SE of the country.

Campē (*Kάμπη*), a monster which guarded the Cyclopes in Tartarus, was killed by Zeus when he wanted the assistance of the Cyclopes against the Titans.

Campi Lapidēi (*πεδίων λιθῶδες*, *la Crau*), 'Plain of Stones' in the S of Gaul, E of the Rhone, near the Mediterranean, and on the road from Arles to Marseilles. These stones were probably deposited by the Rhone and the Druentia (*Durance*), when their course was different from what it is at present, and had formed a lake. This singular plain was known even to Aeschylus, who says that Zeus rained down these stones from heaven to assist Hercules in his fight with the Ligiurians, after the hero had shot away all his arrows. A sweet herbage grows underneath and between the stones, and consequently in ancient as well as in modern times, flocks of sheep were pastured

on this plain. (Strab p 182, Plin n. 34, xvi 97)

Campi Macri (Μακροί Κάμποι *Magreta*), the 'Long Plains,' a tract of country between Parma and Modena, celebrated for the wool of its sheep (Colum vii 2, 3). There appears to have been a place of the same name, where annual meetings of the neighbouring people were held (Strab p 216, Liv xli 18).

Campi Raudii, a plain in the N. of Italy near Vercellae, where Marius and Catulus defeated the Cimbri, B.C. 101 (Plut. *Mar* 26).

Campi Veteres, in Lucania, the scene of the death of Ti. Sempronius Gracchus B.C. 212 (Liv xrv 16). Some take its position to be marked by Vietri a little W of Potenza.

Campus Martius [ROMA].

Camulodunum, or **Camalodunum** (*Colchester*), chief town of the Trinobantes in Britain, named from **Camulus**, the Celtic Mars. A Roman colony was established here in the reign of Claudius. It was sacked in the insurrection of Boudicca (Tac. *Ann* xii 32, xiv 31), but afterwards became the civil capital of Roman Britain, while Eboracum was the military centre. Eventually, however, its importance diminished, as that of Eboracum increased.

Camūni (Καμουνί), an Alpine tribe in the valley of the Ollus (*Oglio*) N. of L. Selinus (*L. di Iseo*), now called *Val Camonica* (Strab p 206, Plin iii 184, 186).

Cānācē (Κανᾶκη), daughter of Aeolus and Enarete, had several children by Poseidon. She entertained an unnatural love for her brother, Macareus, and on this account was forced by her father to kill herself (Ov. *Her* 11, *Trist* ii 384).

Cānāchus (Κάναχος). 1. A Sicyonian sculptor, belonged to the later archaic period about 520 B.C., and executed, among other works, a colossal statue of Apollo Philaeus at Branchidae, which was carried to Ecbatana by Xerxes, 479. Cicero speaks of his works as 'rigidiora quam ut imitentur veritatem' (*Brut* 18, 70, Paus ii 10, 4, ix 10, 2).—2. Probably grandson of the former, from whom he is not distinguished by the ancients. He and Patrocles cast the statues of 2 Spartans, who had fought at Argosopotamos, B.C. 405 (Paus x 9, 4).

Canastrum or **Canastrium** (Καναστρον, Καναστρίον, or ἀκρωτήριον, ἡ Καναστρίνη ἕκρη *C. Paliuri*), the S.E. extremity of the peninsula Pallene in Macedonia.

Candacē (Κανδᾶκη), a queen of the Ethiopians of Meroe, invaded Egypt B.C. 22, but was driven back and defeated by Petronius, the Roman governor of Egypt. Her name seems to have been common to queens of Ethiopia (Strab p 820, Plin vi 186).

Candaules (Κανδαύλης), also called Myrsilus, last Heraclid king of Lydia. His wife compelled Gyges to put her husband to death, because he had exhibited to Gyges her unveiled charms. Gyges then married the queen and mounted the throne, B.C. 716 (Hdt i 8).

Candāvia, **Candāvii Montes**, the mountains separating Illyria from Macedonia, across which the Via Egnatia ran (Strab p 323, Caes. B.C. iii 79).

Candidum Pr (*Ras el-Abiad*, *Cap Bianco*), N.W. of Hippo Zaritis on the N. coast of Zeugitana, in Africa, forms the W. headland of the Sinus Hipponensis (Mel i 7, 2).

Cane or **Canae** (Κάνη *Karadagh*), a promontory and town in Aeolis between Atarneus and Pitane, opposite the S. extremity of Lesbos (Strab pp 581, 584, 615, Hdt vii 42, Liv xxxvi 46).

Canens, a nymph wedded to Peneus. When Circe in jealousy changed Peneus to a bird [*Picus*], Canens after a vain search for her husband sank in the Tiber, whence her song was heard floating in the air (Ov. *Met* xiv 220).

Canicula [CAVIS].

Canidia, whose real name was Gratidia, was a Neapolitan courtesan beloved by Horace, but when she deserted him, he revenged himself by holding her up to contempt as an old sorceress (*Epod* 5, 17, *Sat* i 8).

Canidius Crassus, P. [CRASSUS].

Caninius Gallus [GALLUS].

Caninius Rebilus [REBILUS].

Cānis (Κῶν), the constellation of the *Great Dog*. The most important star in this constellation was specially named *Canis* or *Canicula*, and also *Sirius*. About B.C. 400 the heliacal rising of Siris at Athens, corresponding with the entrance of the sun into the sign Leo, marked the hottest season of the year, and this observation being taken on trust by the Romans, without considering whether it suited their age and country, the *Dies Caniculares* became proverbial among them, as the *Dog Days* are among ourselves.—The constellation of the *Little Dog* was called *Procyon* (Προκύων), literally translated *Ante canem*, *Antecame*, because in Greece this constellation rises heliacally before the *Great Dog*. When Bootes was regarded as Icarus [Αἰκτός], Procyon became Maera, the dog of Icarus.

Cannae (Cannensis *Canne*), a village in Apulia, N.E. of Canusium, situated in an extensive plain E. of the Aufidus and N. of the small river Vergellus, memorable for the defeat of the Romans by Hannibal, B.C. 216 (Liv. xxi 46, Polyb iii 118, Appian, *Hann* 20).

Canninefates [ΒΑΤΑΝ].

Canobus or **Canopus** (Κάνωβος or Κάνωτος) according to Grecian story, the helmsman of Menelaus, who on his return from Troy died in Egypt, and was buried on the site of Canobus, which derived its name from him (Strab p 801).

Cānōbus or **Canōpus** (Κάνωβος, Κάνωτος, Κανωβίτης). Pu. W. of *Aboukir*, an important city on the coast of Lower Egypt, near the W. most mouth of the Nile, which was hence called the Canopic Mouth (τὸ Κανωβικὸν στόμα). It was 120 stadia (12 geog. miles) E. of Alexandria, and was (at least at one time) the capital of the Nomos Menelaïtes. It had a great temple of Serapis, and a considerable commerce, and its inhabitants were proverbial for their luxury (*Κανωβισμός*). After the establishment of Christianity, the city rapidly declined (Hdt ii 15, 97, 113, Strab pp 666, 800, Aesch. *Suppl* 112, Verg. *Georg* iv 287).

Canonium, in Britain, 8 miles from Camulodunum (*Colchester*) on the road to Venta Icenorum (*Norwich*) probably about *Kelvedon*.

Cantābri, a people in the N. of Spain. The Romans originally gave this name to all the people on the N. coast of Spain, but when they became better acquainted with the country, the name was restricted to the people bounded on the E. by the Astures and on the W. by the Autrigones. The Cantabri were a fierce and warlike people, and were only subdued by Augustus after a struggle of several years (B.C. 25–19) (Strab pp 155, 164, Dio Cass. lvi 25, liv 20, Hor. *Od* ii 6, iii 8).

Cantharus (Κάνθαρος), a sculptor of Sicyon, about B.C. 268 (Plin. xxxiv 85).

Canthus (Κάνθος), an Argonaut, son of Canethus or of Ahas of Euboea, was slain in Libya by Cephalion or Caphaurus.

Cantium (Canti *Kent*), a district of Britain, nearly the same as the modern *Kent*, but included **LONDINIUM**

Canuléius, C, tribune of the plebs, *b c* 445, proposed the law, establishing *conubium*, or the right of intermarriage, between the patricians and plebs. He also proposed that the people should have the right of choosing the consuls from either the patricians or the plebs, but this proposal was not carried, and it was resolved instead, that military tribunes, with consular power, should be elected from either order in place of the consuls [*Dict Ant s v Lex Canuleia*]

Canusium (Canusinus *Canosa*), a town in Apulia, on the Aufidus, and on the high road from Rome to Brundisium, founded, according to tradition, by Diomedes (Strab p 284), whence the surrounding country was called *Campus Diomedis*. It was at all events a Greek colony, and both Greek and Oscan were spoken there in the time of Horace (*Canusim more bilungus*, Hor *Sat* 1 10, 30). Canusium was a town of considerable importance, but suffered greatly, like most of the other towns in the S of Italy, during the second Punic war. Here the remains of the Roman army took refuge after their defeat at Cannae, *b c* 216. It was celebrated for its mules and its woollen manufactures, but it had a deficient supply of water (Hor *Sat* 1 5, 91). There are still ruins of the ancient town near *Canosa*.

Canutius, or **Cannutius** 1 P, a distinguished orator, frequently mentioned in Cicero's oration for Cluentius—2 T1, tribune of the plebs, *b c* 44, a violent opponent of Antony, and, after the establishment of the triumvirate, of Octavian also. He was taken prisoner at the capture of Perugia, and was put to death 40.

Capaneus (Καπαεύς), son of Hipponous and Astynome or Laodice, and father of Sthenelus, was one of the seven heroes who marched from Argos against Thebes. He was struck by Zeus with lightning, as he was scaling the walls of Thebes, because he had dared to defy the god. While his body was burning, his wife Evadne leaped into the flames and destroyed herself.

Capella, the star [CAPRA]

Capella, an elegiac poet of whom nothing remains, contemporary of Ovid (*Pont* iv 16, 36).

Capella, Martiānus Mineus Felix, a native of Carthage, probably flourished towards the close of the fifth century of our era. He is the author of a work in nine books, composed in a medley of prose and various kinds of verse, after the fashion of the *Satyrā Menippea* of Varro. It is a sort of encyclopaedia, and was much esteemed in the middle ages. The first two books, which are an introduction to the rest, consist of an allegory, entitled the Nuptials of Philology and Mercury, while in the remaining seven are expounded the principles of the seven liberal arts, Grammar, Dialectics, Rhetoric, Geometry, Arithmetic, Astronomy, and Music, including Poetry—*Éditions*. By Hugo Grotius, Lugd Bat 1599, by Kopp, Francf 1886, Eysenhardt, Lips 1886.

Capēna (Capenas, -āns *Civitucola*, an uninhabited hill), an ancient Etruscan town founded by and dependent on Veii, submitted to the Romans *b c* 395, the year after the conquest of Veii, and subsequently became a Roman municipium (Liv v 8-24). In its territory was the celebrated grove and temple of Feronia on the small river Capenas [FERONIA].

Capēna Porta [ROMA.]

Caper, Flavius, a Roman grammarian of un-

certain date, whose works are quoted repeatedly by Priscian, and of whom we have two short treatises extant printed by Putschius, *Grammat Latin* pp 2239-2248, Hanov 1605.

Cāpētus Silvius [SILVIUS]

Caphāreus (Καφηρεύς *Capo d' Oro*), a rocky and dangerous promontory on the SE of Euboea, where the Greek fleet was wrecked on its return from Troy (Hdt viii 7, Strab p 368, Eur *Troia* 90, Verg *Aen* xi 260, Ov *Met* xiv 472, 481).

Caphyāe (Καφύαι), a town in Arcadia, NW of Orchomenus (Strab p 608, Paus viii 28).

Capito, C Ateius 1 Tribune of the plebs *b c* 55, opposed the triumvirs Pompeius and Crassus as regards their levies of troops and disposition of provinces (Plut *Crass* 19, Dio Cass xxix 38, Cic *ad Att* iv 13)—2 Son of No 1, an eminent Roman jurist, was appointed *Curator aquarum publicarum* in *a d* 18, and held this office till his death, 22. He gained the favour of both Augustus and Tiberius by flattery and obsequiousness (Suet *Gramm* 22, Dio Cass lvi 17, Tac *Ann* iii 75). He wrote numerous legal works, which are cited in the Digest and elsewhere. Capito and his contemporary Labeo were reckoned the highest legal authorities of their day, and were the founders of two legal schools, to which most of the great jurists belonged. The schools took their respective names from distinguished disciples of those jurists. The followers of Capito were called from MASURIUS SABRUS, *Sabiniani*, and afterwards from CASSIUS LONGINUS, *Cassiani*. The followers of Labeo took from Proculus the name *Proculiani* [LABEO].

Capito, C Fontēius, a friend of M Antony, accompanied Maecenas to Brundisium, *b c* 37, when the latter was sent to effect a reconciliation between Octavianus and Antony (Hor *Sat* 1 5 32). Capito remained with Antony, and went with him to the East.

Cāpitōlinus, Jūlius, one of the *Scriptores Historiae Augustae*, lived in the reign of Diocletian (A.D. 284-305). The Lives of Antoninus Pius, M Aurelius Verus, Pertinax, Clodius Albinus, the two Maximians, three Gordians, Maximus and Balbinus, are attributed to him.

Cāpitōlinus, Manlius [MANLIUS]

Cāpitōlinus Mons [ROMA.]

Cāpitōlinus, Petillius, was, according to the Scholast on Horace (*Sat* 1 4 94), entrusted with the care of the temple of Jupiter on the Capitol (whence he was called Capitolineus), and was accused of having stolen the crown of Jupiter, but was acquitted by the judges in consequence of his being a friend of Augustus. The surname Capitolineus appears, however, to have been a regular family-name of the gens. The story, therefore, is doubtful, and it remains uncertain for what speculation he was tried.

Cāpitōlinus, Quintius [QUINTIUS]

Cāpitōlium [ROMA.]

Cappādōcia (Καππαδοκία *Καππάδοξ*, Cappadox), a district of Asia Minor, to which different boundaries were assigned at different times. Under the Persian empire it included the whole country inhabited by a people of mixed origin, the old Cimmerian stock being combined with a large immigration of Assyrian colonists, whence the inhabitants were called (from their complexion) White Syrians (Λευκοσύνιοι), as well as Cappadoces, which appears to have been a word of Persian origin. Their country seems to have embraced the whole NE part of Asia Minor E of the Halys and N of the Taurus. Under the later Persian kings the country was divided

into two satrapies, which were named respectively from their proximity to the Euxine and to the Taurus, the N part being called Cappadocia ad Pontum and then simply Pontus, the S part Cappadecia ad Taurum, and then simply Cappadocia the former was also called Cappadocia Minor and the latter Cappadecia Major. In the time of Strabo Amisus (*Samsun*) was, as now, the seaport for Cappadocia, but in earlier times Sinope was the port for this district and for merchandise from Central Asia. The change seems to have come about the second century B C.

Under the Persian Empire, the whole country was governed by a line of hereditary satraps, who traced the descent from Anaphas, an Achaemenid, one of the seven chieftains that slew the pseudo Smerdis, and who soon raised themselves to the position of tributary kings. After a temporary suspension of their power during the wars between the successors of Alexander, when Ariarathes I was defeated and slain by Perdiccas (B C 322), the kings of S Cappadocia (respecting the other part see Pontus) recovered their independence under Ariarathes II, whose history and that of his successors will be found under *ARIARATHES* and *ARIEBAZANES*. In A D 17, Archelaus, the last king, died at Rome, and Tiberius made Cappadocia a Roman province, governed by a procurator till the reign of Vespasian (Dio Cass. l. ii 17, Tac. *Ann.* xii 46, *C. I. L.* ii p 1970). Seen afterwards the districts of Cataonia and Mehtene, which had before belonged to Cilicia, were added to Cappadocia, and the province then comprised the ten praefecturae (*στρατηγίαι*) of Melitene, Cataonia, Cilicia, Tyanitis, Garsauritis, Laviniasene, Sargarausene, Saranraene, Chamaene, and Morimene (Strab. p 534). The W frontier of the Roman province was formed by Lake Tatta and a line passing S to the Taurus, so as just to include Cybistra. The Taurus formed the southern and the Euphrates the eastern boundary. On the NW it just included Parnassus and Zama. The northern frontier seems to have varied, extending at one time nearly as far as Sebastopolis and Zela, but in Strabo's time falling south of Sibora. Vespasian in A D 70 placed the province of Cappadocia under a consular *legatus* (Suet. *Vesp.* 8). About A D 78 it was united with the province Galatia, but Trajan reverted to the original division, and added Pontus Galaticus and Polémoniaeus to Cappadocia. In the fourth century the province was divided into Cappadocia Prima and Secunda, and Justinian again divided Cappadocia Secunda into two parts, making Mocissus, which he named Justinianopolis, the capital of Cappadocia Tertia. Cappadocia was a rough and generally sterile mountain region, bordered by the chains of the PARIADRES on the N, the SCYTHISS on the E, and the TAURUS on the S, and intersected by that of the ANTI-TAURUS, on the side of whose central mountain, ARGAEUS, stood the capital Mazaca, aft. CAESAREA AD ARGAEUM. Its chief rivers were the HALYS and the MELAS. Its fine pastures supported good horses and mules.

Cappadox (*Καππάδοξ* *Dehâdjermak*), a tributary of the Halys, rising in M. Lihrus, in the chain of Paryadres, and forming the NW boundary of Cappadocia, on the side of Galatia.

Capra, or Capella (Αἴξ), the brightest star in the constellation of the Auriga, or *Orionoteer*, is sometimes called *Olema Capella*, because it rested on the shoulder (*ἐπὶ τῆς ὤλης*) of the Auriga. This star was said to have been originally the nymph or goat who nursed the infant

Zens in Crete [*AMALTHEA*]. Its heliacal rising took place soon before the winter solstice, and thus it was termed *signum pluviale*.

Capraria 1 (*Capraga*), a small island off the coast of Etruria between Populonia and the N extremity of Corsica, inhabited only by wild goats, whence its name called by the Greeks Αἴγυλον—2 (*Cabrena*), a small island off the S of the baie in Major (*Majorca*), dangerous to ships—3 See AEGATES—4 See FERTUNATAE INSULAE.

Caprasia, a town of Bruttium, 28 miles from Consentia probably the modern *Tarsia*.

Capraea (*Capri*), a small island, 9 miles in circumference, off Campania, at the S entrance of the gulf of Puteoli, and 2½ miles from the promontory of Mimeria, from which the island had been separated by an earthquake. It is composed of calcareous rocks, which rise to two summits, the highest of which is between 1600 and 1700 feet above the sea. The scenery is beautiful, and the climate soft and genial. According to tradition, it was originally inhabited by the Teleboae, but afterwards belonged to the inhabitants of Neapolis, from whom Augustus either purchased it or obtained it in exchange for the island Pithecusa. Here Tiberius lived the last ten years of his reign, indulging in secret debauchery, and accessible only to his creatures. He erected many magnificent buildings on the island, the chief of which was the Villa Jervis, and the ruins of which are still to be seen (Tac. *Ann.* iv 67, Suet. *Aug.* 92, *Tib.* 40-65).

Capria (*Kapia*), a large salt lake in Pamphylia, between Perge and Aspendus.

Capricornus (*Αἰγόκερος*), the Goat, a sign of the Zodiac, between the Archer and the Waterman, fought with Jupiter against the Titans.

Caprus (*Κάρπος*) 1 (*Little Zab*), a river of Assyria, rising in Mt Zagros, and flowing SW into the Tigris, opposite to Caenae (Strab. p 738)—2 A little river of Phrygia, rising at the foot of M. Cadmus, and flowing N into the Lycus.

Capsa (Capsetanus *Ghafsah*), a strong city in the SW of Byzacena in N Africa, in a fertile oasis, surrounded by a sandy desert abounding in serpents. Its foundation was ascribed by tradition to the Libyan Hercules. In the war with Jugurtha it was destroyed by Marius, but it was afterwards rebuilt and made a colony (Strab. p 891, Sall. *Jug.* 89).

Capua (Capuanus, Capuensis, but more commonly Campinus *Capua*), originally called Vulturum, the chief city of Campania after the fall of CUMAE, is said to have derived its name from Capys. Capua was either founded or colonised by the Etruscans, according to some 50 years before the foundation of Rome, and it became at an early period the most prosperous, wealthy, and luxurious city in the S of Italy (Liv. iv 37, Strab. p 242, Voll. Pat. 1 7). In B C 420 it was conquered by the warlike Samnites, and the population, which had always been of a mixed nature, now consisted of Ausonians, Oscans, Etruscans, and Samnites. At a later time Capua, again attacked by the Samnites, placed itself under the protection of Rome, 343. It revolted to Hannibal after the battle of Cannae, 216, but was taken by the Romans in 211, was fearfully punished, and never recovered its former prosperity. It was now governed by a praefectus, who was sent annually to the city from Rome. It received a Roman colony by the lex agraria of Julius Caesar, 59, and under Nero a colony of veterans was settled there (Suet. *Jul.* 20, Tac. *Ann.* xii

81) It was subsequently destroyed by the barbarians who invaded Italy. The modern town of Capua is built about 8 miles from the ancient one, the site of which is indicated by the ruins of an amphitheatre.

Caput Vada Prom [BRACHODES]

Cāpys (Κάπυς) 1 Son of Assaracus and Hieromnemone, and father of Ancluses—2 A companion of Aeneas, from whom Capua was said to have been named (Verg *Aen* 1 145).

Cāpys Silvius [SILVIUS]

Capytium or **Capitium** (*Capizzi*), called by Cicero (*Verr* iii 48) *Capitina Civitas*, a town in Sicily near Mt Aetna (Ptol iii 4, 12).

Car (Καρ), son of Phoroneus, and king of Megara, from whom the acropolis of this town was called Caria.

Caracalla, emperor of Rome, A.D. 211–217, was son of Septimius Severus and his 2nd wife Julia Domna, and was born at Lyons, A.D. 188 (Herodian, iv 1, Dio Cass lxxvii 2). He was originally called *Bassianus* after his maternal grandfather, but afterwards *M. Aurelius Antoninus*, which became his legal name, and appears on medals and inscriptions. *Caracalla* was a nickname derived from a long tunic worn by the Gauls, which he adopted as his favourite dress after he became emperor (Dio Cass lxxviii 3). In 198 Caracalla, when 10 years old, was declared Augustus, and in the same year accompanied his father, Severus, in the expedition against the Parthians. He returned with Severus to Rome in 202, and married Plautilla, daughter of Plautianus, the praetorian praefect. In 208 he went with Severus to Britain, and on the death of the latter at York, 211, Caracalla and his brother Geta



Caracalla Roman Emperor A.D. 211–217

Obv. head of Caracalla laureate with legend ANTONINVS AVGVSTVS PIVS. Rev. figure of Mars with legend MARTI PROPVGNATORI.

succeeded to the throne, according to their father's arrangements. Caracalla obtained the sole government by the murder of his brother, 212 (Dio Cass lxxvii 2, Herodian, iv 8, *Vita Caracae* 6). The assassination of Geta was followed by the execution of many of the most distinguished men of the state, whom Caracalla suspected of favouring his brother's cause. The celebrated jurist Papinian was one of his victims. His cruelties and extravagancies knew no bounds, and after exhausting Italy by his extortions, he resolved to visit the different provinces of the empire, which became the scenes of fresh atrocities. In 214 he visited Gaul, Germany, Dacia, and Thraciae, and, in consequence of a campaign against the Alemanni, he assumed the surname *Alemannicus*. In 215 he went to Syria and Egypt, his sojourn at Alexandria was marked by a general slaughter of the inhabitants, in order to avenge certain sarcastic pleasantries in which they had indulged against himself and his mother. In 216 he crossed the Euphrates, laid waste Mesopotamia, and returned to Edessa, where he wintered. Next year he again took the field, intending to cross the Tigris, but was murdered near Edessa by Macrinus, the praetorian praefect. Caracalla gave to all free inhabitants of

the empire the name and privileges of Roman citizens (*Vita Severi*, *Vita Caracae*, Dio Cass. lxxvii, Herodian, iv).

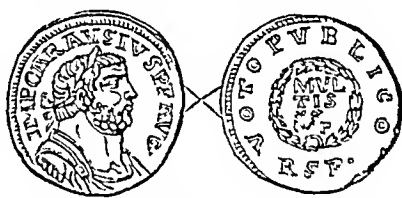
Caralis or **Carales** (*Carahitinus Cagliari*), the chief town of Sardinia, with an excellent harbour, situated on the *Sinus Caralitani* and on a promontory of the same name (*Capo S. Elia*). It was founded by the Carthaginians, under the Romans it was the residence of the praetor, and at a later period enjoyed the Roman franchise (Paus i 17, 9, Liv xxx 39, Caes *B C* i 80, Strab p 224).

Cārambis (Καράμβης ἄρχα Κρεμπε), a promontory, with a city of the same name, on the coast of Paphlagonia, almost exactly opposite the Kriu Metopon or S. promontory of the Chersonesus Tanrica (*Crimea*) (Strab p 545).

Carānus (Κάρανος) 1 Of Argos, a descendant of Heracles, and a brother of Pludon, is said to have settled at Edessa in Macedonia with an Argive colony about B.C. 750, and to have become the founder of the dynasty of Macedonian kings—2 Son of Philup and half-brother of Alexander the Great—3 A general of Alexander the Great.

Caratacus, or **Caractacus**, king of the Silures in Britain, defended his country against the Romans, in the reign of Claudius. He was at length defeated by the Romans, and fled to Calpurnia, queen of the Brigantes, but she betrayed him to the Romans, who carried him to Rome, A.D. 51. When brought before Claudius, he addressed the emperor in so noble a manner that he pardoned him and his friends (Tac *Ann* viii 38, *Hist* iii 45).

Carausius, born among the Menapii in Gaul, was entrusted by Maximian with the command



Carausius Roman Emperor A.D. 287–293.

Obv. bust of Carausius laureate with legend IMP CARAVSIVS PIVS AVGVSTVS. Rev. within wreath MVLTVS XX IMP, around OTOPVE KIG RSP.

of the fleet which was to protect the coasts of Gaul against the ravages of the Franks. But Maximian, having become dissatisfied with the conduct of Carausius in this command, and suspecting that he aimed at independent rule, gave orders for his execution. Carausius forthwith crossed over to Britain, where he assumed the title of Augustus, A.D. 287. After several ineffectual attempts to subdue him, Diocletian and Maximian acknowledged him as their colleague in the empire, and he continued to reign in Britain till 293, when he was murdered by his chief officer, Allectus (Eutrop ix 20–25, *Aurel Caes* 39).

Carbo, **Papirius** 1 C., a distinguished orator, and a man of great talents, but of no principle. He commenced public life as one of the 3 commissioners or triumvirs for carrying into effect the agrarian law of Tib. Gracchus. His tribuneship of the plebs, B.C. 181, was characterised by the most vehement opposition to the aristocracy, and he was thought even to have murdered Scipio Africanus, the champion of the aristocratic party, 129. But after the death of C. Gracchus (121), he suddenly deserted the popular party, and in his consulship (120) actually undertook the defence of Opimius,

who had murdered C. Gracchus. In 119 Carbo was accused by L. Licinius Crassus, who brought a charge against him, and as he fore saw his condemnation, he put an end to his life. Valerius Maximus is probably mistaken in saying that he went into exile (*Liv. Ep.* 59, 61, Appian, *B. C.* 1, 18, Vell. Pat. 2, 4, *Cic. de Or.* 1, 25, *ad Fam.* 1, 21, Val. Max. 7, 6). —2 *Cn.*, consul 113, was defeated by the Cimbrî near Norcia, and being afterwards accused by M. Antonius, he put an end to his own life (*Liv. Ep.* 63). —3 *C.*, with the surname *Arvina*, son of No 1, was a supporter of the aristocracy. In his tribuneship (90), Carbo and his colleague, M. Plautius Silvanus, carried a law (*Lex Papiria Plautia*), giving the Roman franchise to the citizens of the federate towns. Carbo was murdered in 82, by the praetor Brutus Damasippus, at the command of the younger Marius (Vell. Pat. 2, 26) [Brutus, No 10]. —4 *Cn.*, son of No 2, was one of the leaders of the Marian party. He was thrice consul—namely, in 85, 84, and 82. In 82 he carried on war against Sulla and his generals, but was at length obliged to abandon Italy. He fled to Sicily, where he was taken prisoner, and put to death by Pompey at Lilybaeum (Plut. *Pomp.* 5, Appian, *B. C.* 1, 67-96).

Carcaso (*Carcassone*), a town of the Tectosages in Gallia Narbonensis, on the river Atax (*Aude*). P. Crassus drew troops from it in his Aquitanian campaign of b.c. 56 (Caes. *B. G.* 3, 20, *Carcasum*, Plin. 3, 36, Ptol. 2, 10).

Carcâthiêcorta (*καρκαθιέκρτα* *Karpiut* or *Diarkhêr*), the capital of the district of Sophene in Armenia Major (Strab. p. 527).

Carclînut (*Καρκλίνος*). 1 A comic poet and a contemporary of Aristophanes (*Nub.* 1263, *Pax*, 791). —2 A tragic poet of Agrigentum, contemporary of Sophocles and father of Xenocles, who defeated Euripides in b.c. 415. —3 Son of Xenocles and grandson of No 2, wrote tragedies, which are characterised as sententious, and careless in versification (*Ar. Poet.* 16, 17).

Cardâmyle (*καρδαμύλη* *καρδαμυλ(της)*). 1 A town in Messenia, one of the 7 towns promised by Agamemnon to Achilles (*Il.* 1, 150, 292). It stood on a rock 1 mile from the sea and 7 from Leuctra, by Augustus it was transferred from Messenia to Laconia (Strab. p. 860, Paus. 1, 26, 7). Ruins are seen NE of the modern *Skaridamula*. —2 An island near or perhaps a town in Chios.

Cardêa, a Roman divinity protecting the hinges of doors (*cardo*), was a nymph beloved by Janus. Ovid (*Fast.* 1, 101, scq.) confounds this goddess with *CERYA*.

Cardia (*καρδία* *Καρδιανός* *Bahla-burun*), a town on the W side of the Thracian Chersonese on the gulf of Melas, founded by Miletus and Clazomenae, and subsequently colonised by the Athenians under Miltiades (Hdt. 7, 58, 1, 115). It was destroyed by Lysimachus, who built the town of *LYSIMACHIA* in its immediate neighbourhood. Cardia was the birthplace of Eumenes and of the historian Hieronymus (Paus. 1, 9, 10, Strab. p. 331, Nep. *Eum.* 1).

Cardûchi (*Καρδοῦχοι*), a powerful and warlike people in the SE of Great Armenia, on the NE margin of the Tigris valley, probably the same as the *Γαρδύαιοι* and *Γαρδύνηοι* of the late geographers and the *Kurds* of modern times. They dwell in the mountains which divided Assyria on the NE from Armenia (*Mts of Kurdistan*), and were never thoroughly subdued (Strab. pp. 523, 731, 747, Xen. *Anab.* 1, 1, Diod. 14, 27).

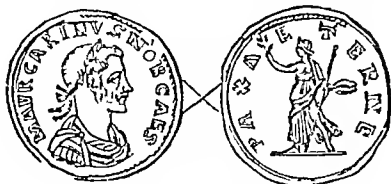
Carêsus (*Κάρησος*), a town of the Troad, on a river of the same name destroyed before the time of Strabo (*Il.* 11, 20, Strab. p. 602).

Cârîa (*Κάρια* *Kâp*), a district of Asia Minor, in its SW corner, bounded on the N and NE by the mountains Messogis and Cadmus, which divided it from Lydia and Phrygia, and adjacent to Phrygia and Lycia on the E and SE. It is intersected by low mountain chains running out far into the sea in long promontories, the N-most of which was called Mycale, ending in the point Trogium (opposite to Samos), the next Posidium (on which stood Miletus and Branchidae), the next is the long tongue of land terminated by the two headlands of Zephyrium and Termerium (with Halicarnassus on its S side), next the Cnidian Chersonesus, terminated by the cape Triopium and the city of Cnidus, then the Rhodian Chersonesus, the S point of which was called Cynossema, opposite to Rhodes, and, lastly, Pedalum or Artemisium, forming the W headland of the bay of Glaucus. The chief gulfs formed by these promontories were the Maeandrian, between Trogium and Posidium, the Iassian, between Posidium and Zephyrium, and the Sinus Caramicus, between Termerium and Triopium. The valleys between these mountain chains were well watered and fertile. The chief river was the Maeander, between the chains of Messogis and Latmus, to the S of which the country was watered by its tributaries, the Marsyas, Harpasus, and Mosynus, besides some streams flowing W and S into the sea, the most considerable of which was the Calbis (See the articles). The chief products of the country were corn, wine, oil, and figs, for the last of which Canus, on the S coast, was very famous. An extensive commerce was carried on by the Greek colonies on the coast.—Even before the great colonisation of the coasts of Asia Minor, Dorian settlements existed on the Triopian and Cnidian promontories, and this part of Caria, with the adjacent islands, received at that time other Dorian colonies, and obtained the name of Doris, while to the N of the Iassian Gulf, the coast was occupied by Ionian colonies, and thus formed the S part of Ionia. The inhabitants of the rest of the country were Carians (*kâpes*), a race probably of Semitic origin, which appears, in the earliest times of which we know anything, to have occupied the greater part of the W coast of Asia Minor and several islands of the Aegean, with Mylasa as their chief town, in conjunction with the Leleges, from whom the Carians are not easily distinguishable [See under *LELEGES*]. The Carians, Lydians, and Mysians were connected by their common worship of Zeus Carios at Mylasa (Hdt. 1, 171). The Carians had also a common sanctuary of Zeus Stratus at Labrauda (Strab. p. 659, Hdt. 1, 119). Their language was reckoned by the Greeks as a barbarian tongue (*ἡ ἀνεπίλητος*), though it early received an admixture of Greek (*Il.* 1, 805, cf. Strab. p. 661). The people were warlike and were employed as mercenaries, e.g. by Egyptian kings (Hdt. 1, 163, 11). The Greeks are said to have borrowed from the Carians the fashions of handles for shields and devices on the shields, and of plumed helmets (Hdt. 1, 171).—The country was governed by a race of native princes, who fixed their abode at Halicarnassus after its exclusion from the Dorian confederacy [*HALICARNASSUS*]. These princes were subject allies of Lydia and Persia, and some of them rose to great distinction in war and peace [See *ARTEMISIA*, *MAUSOLUS*,

and ADA] After the Macedonian conquest, the S portion of the country became subject to Rhodes [RHODUS], and the N part to the kings of PERGAMUS. Under the Romans, Caria formed a part of the province of ASIA. [See these articles]

Carinae [ROMA]

Carinus, M. Aurélius, the elder of the 2 sons of Carus, was associated with his father in the government, A D 283, and remained in the W, while his father and brother Numerianus proceeded to the E to carry on war against the Persians. On the death of his father, in the course of the same year, Carinus and Numerianus succeeded to the empire. In 284 Numerianus was slain, and Carinus marched into



Carinus Roman Emperor A D 283 &c.

Obv. head of Carinus with legend M. AVR. CARINVS
NOB. CAES. rev. Pax with legend PAX AETERNA

Moesia to oppose Diocletian, who had been proclaimed emperor. A decisive battle was fought near Margum, in which Carinus gained the victory, but, in the moment of triumph, he was slain by some of his own officers, 285. Carinus was one of the most profligate and cruel of the Roman emperors. (Vopisc. *Carin.*, Eutrop. ix 18-20, Aurel. *Caes.* 39, Oros. vi 25)

Carmana (Κάρμανα Kerman), the capital of Carmania Propria, 3° long E of Persepolis.

Carmanā (Καρμανία Kīman), a province of the ancient Persian empire, bounded on the W by Persis, on the N by Parthia, on the E by Gedrosia, and on the S by the Indian Ocean. It was divided into 2 parts, C Propria and C Deserta, the former of which was well watered by several small streams, and abounded in corn, wine, and cattle. The country also yielded gold, silver, copper, salt, and cinnabar. The people were akin to the Persians (Strab. p 726, Arrian, *Anab.* vi 28, *Ind.* 87).

Carmanāor (Καρμανώρ), a Cretan, purified Apollo and Artemis, after slaying the Python.

Carmanūs, and -um (Κάρμυλος Jebel Elyas), a range of mountains in Palestine, branching off, on the N border of Samaria, from the central chain (which extends S and N between the Jordan and the Mediterranean), and running N and NW through the SW part of Galilee, till it terminates in the promontory of the same name (Cape Carmel), the height of which is 1200 feet above the Mediterranean (Strab. p 758). Here was an oracle consulted by Vespasian (Suet. *Vesp.* 5, cf. Tac. *Hist.* ii 78).

Carmenta, Carmentis, according to the prevalent tradition, was an Arcadian nymph, mother of Evander, Hermes being the father. She accompanied her son in his migration to Italy 60 years before the Trojan war. She was famed for her prophetic power, and an altar was erected to her at the Porta Carmentalis (Verg. *Aen.* viii 833, Ov. *Fast.* i 461, Liv. i 7, Dionys. i 88, Plut. *Q. R.* 56). At her festival on January 11th two sister 'Carmen-tes,' known as Porrima or Prosa and Postverta, were worshipped with her, as deities of child birth. Their names seem to imply her attributes as an oracular goddess who could declare alike the past events and the future. One peculiar feature of her ritual was the prohibition against

bringing leather into her sanctuary (Ov. *Fast.* i 629). She is said to have had a 2nd temple and 2nd festival on January 15th in accordance with the vow of Roman matrons when they secured their right of going in carriages. There is mention also of a flamen Carmentalis (Macrobius *Sat.* i 16, 6, Plut. *Rom.* 21, Ov. *Fast.* 617, Cic. *Brut.* 59, Gell. xvi 6, 4). Carmenta, whose name is no doubt connected with *carmen*, seems originally to have been an Italian deity of streams, of oracles and of help in child birth, with whom tradition connected other legends making her the mother of the Arcadian Evander, or in other accounts giving as her original names Νικοστράτη and Οέμης, (Plut. *Q. R.* 56).

Carmo (Carmona), a fortified town in Hispania Baetica, NE of Hispalis (Strab. p 141).

Carna, a Roman divinity, who was regarded as the protector of the physical well being of man at her festival on June 1st, offerings of the most nutritious food, especially of beans, were made and part was eaten by the worshippers. Hence the name 'Kalendae fabariae' for the 1st of June. Her temple on the Caelian hill was founded by M. Junius Brutus in the first year of the republic (Macrobius *Sat.* i 12, 31, *C. I. L.* i p 394, Tertullian *ad Nat.* ii 9). Ovid confounds this goddess with CARDEA.

Carnēades (Καρνεάδης), a celebrated philosopher, born at Cyrene about B C 218, was the founder of the Third or New Academy at Athens. In 155 he was sent to Rome, with Diogenes and Critolaus, by the Athenians, to deprecate the fine of 500 talents which had been imposed on the Athenians for the destruction of Oropus. At Rome he attracted great notice, and it was here that he first delivered his famous orations on Justice. The 1st oration was in commendation of the virtue, and the next day the 2nd answered all the arguments of the 1st, and showed that justice was not a virtue, but a matter of compact for the maintenance of civil society. Thereupon Cato moved the senate to send the philosopher home to his school, and save the Roman youth from his demoralising doctrines. Carneades died in 129, at the age of 85. He was a strenuous opponent of the Stoics, and brought Academic scepticism to its extreme point, maintaining that neither our senses nor our understanding supply us with a sure criterion of truth (Cic. *de Or.* ii 37, 155, *Tusc.* iv 8, 5, Gell. vi 14, Diog. Laert. iv 62).

Carnēus (Καρνείος), a surname of Apollo, under which he was worshipped by the Dorians, is derived by some from Carnus, a son of Zeus and Leto, and by others from Carnus, an Acarnanian soothsayer. The latter was murdered by Hippotes, and it was to propitiate Apollo that the Dorians introduced his worship under the surname of Carneus. The festival of the *Carnia*, in honour of Apollo, was one of the great national festivals of the Spartans. (*Dict. of Ant.* s v) [APOLLO]

Carni, a Celtic people, dwelling N of the Veneti in the Alpes Carnice [ALPES]

Carnuntum (Καρνούντος, οὐντος ruins between Deutsch-Altenburg and Petronell), an ancient Celtic town in Upper Pannonia on the Danube, E of Vindobona (Vienna), and subsequently a Roman municipium or a colony. It was one of the chief fortresses of the Romans on the Danube, and was the residence of the emperor M. Aurelius during his wars with the Marcomanni and Quadi (Eutrop. viii 13). It was the station of the Roman fleet on the

Danube and the regular quarters of the 14th legion. It was destroyed by the Germans in the 4th century (Ammian *xx* 5), but was rebuilt and was finally destroyed by the Hungarians in the middle ages.

Carnus [CARNEUS]

Carnūtes or -i, a powerful people in Gallia Lugdunensis between the Liger and Sequana, their capital was GENABUM.

Carpasia (*Καρπασία* *Karpassi*), a town in the SE of Cyprus (Strab p 682, Diod *xx* 48).

Carpātes, also called **Alpes Bastarnicae** (*Carpathian Mountains*), the mountains running through Dacia, a continuation of the Hercynia Silva. Strictly this name seems to have belonged to that part of the range, next to the Hercynia S, in which the Vistula has its source, and the part actually in Dacia should be termed only **Alpes Bastarnicae** (Ptol *iii*, 5, 6-20).

Carpāthus (*Κάρπαθος* *Karpathos*, or *Searpanto*), an island between Crete and Rhodes, in the sea named after it, a Dorian country under the rule of Rhodes (Strab p 488, Diod *v* 24), chief towns, Posidium and Nisyros.

Carpētāni, a powerful people in Hispania Tarraconensis, with a fertile territory on the rivers Anas and Tagus, in the modern *Castille* and *Estremadura*; their capital was TOLETUM.

Carpi or **Carpiāni**, a German people between the Carpathian mountains and the Danube.

Carrae or **Carthae** (*Κάρραι* *Haran* or *Charran*, SS *Harran*), a city of Osroene in Mesopotamia, not far from Edessa, where Crassus was defeated by the Parthians, B C 53 (Strab p 747, Dio Cass *xxxvii* 5, xl 25).

Carrinas or **Carinas** 1 C, one of the commanders of the Marian party, fought B C 83 against Pompey, and in 82 against Sulla and his generals. After the battle at the Colline gate at Rome, in which the Marian army was defeated, Carrinas took to flight, but was seized, and put to death (Eutrop *v* 8, Appian, *B C* *v* 92)—2 C, son of No 1, sent by Caesar, in 45, into Spain against Sext Pompeius. In 48 he was consul, and afterwards served as a general of Octavian against Sext Pompeius in Sicily, in 36, and as proconsul in Gaul in 31 (Appian, *B C* *v* 96-112, Dio Cass *li* 22)—3 Secundus, a rhetorician, expelled by Caligula from Rome, because he had declaimed against tyrants in his school (Tac *Ann* *xiii* 10, *xv* 45).

Carsēōli (Carseolānus ruins at *Civita*, near *Carsoli*), a town of the Aequi in Latium, colonised by the Romans at an early period (Liv *x* 3, 18, Strab p 238, Ov *Fast* *iv* 683).

Carsulāe (Carsulānus *Monte Castrilli*), a town in Umbria, was originally of considerable importance, but afterwards declined (Strab p 227, Tac *Hist* *iii* 60).

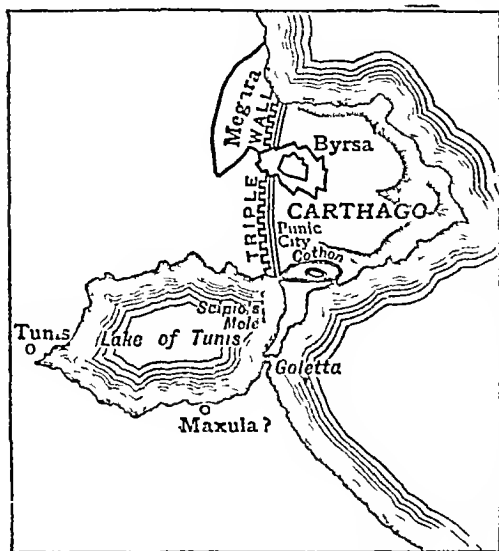
Carteia (also called Carthaea, Carpia, Carpesus remains near *Algeciras*), more anciently *Tartessus*, a celebrated town and harbour in the S of Spain, at the head of the gulf of which M. Calpe forms one side, founded by the Phoenicians, and colonised B C 171 by 4000 Roman soldiers, whose mothers were Spanish women (Liv *xliii* 3, cf *C I L* *ii* p 152). Some have thought that Calpe is the same as Carteia; it is more probable that there was a town of Calpe on the site of Gibraltar and that Carteia was distinct from it (Strab pp 141, 145, 151, Mela, *ii* 6, 8, Plin *iii* 17, Appian, *Iber* 3).

Cartenna or **Cartanna** (*Tenez*), a colony on the coast of Mauretania Caesariensis, founded by Augustus (Plin *v* 20, Ptol *iv* 2, 4).

Carthaea (*Καρθαία* *Poles*, Ru), a town on the S side of the island of Ceos.

Carthāgo, **Magna Carthago** (*Καρχηδών* *Karχhēdōn*, Carthaginiensis, Ponus Ru near *El-Marsa*, NE of Tunis), one of the most celebrated cities of the ancient world, stood in the recess of a large bay (Sinus Carthaginiensis) enclosed by the headlands Apollinis and Mercuri (*C Farina* and *C Bon*), in the middle and N most part of the N coast of Africa, in lat about 36° 55' N, and long about 10° 20' E. The Tyrian colony of Carthage was founded, according to tradition, about 100 years before the building of Rome—that is, about B C 858—but of its date it would not be safe to assert more than it was a later Phoenician settlement than Utica, of which it may have been first a dependency. The mythical account of its foundation is given under Dido. The part of the city first built was called, in the Phoenician language, Betzura or Bosra, i.e. *a castle*, which was corrupted by the Greeks into Byrsa (*Βύρσα*), i.e. *a hide*, and hence probably arose the story of the way in which the natives were cheated out of the ground. As the city grew, the Byrsa formed the citadel. The coast of this part of Africa has been much altered by the deposits of the river Bagradas and the sand which is driven seawards by the NW winds. Hence it must be understood that the identification of ancient sites at Carthage cannot be regarded as ascertained. In ancient times Carthage stood upon a peninsula surrounded by the sea on all sides except the W, but now the whole space between the N side of this peninsula and the S side of the Apollinis Pr (*C Farina*) is filled up and converted into a marsh, Utica, which was on the sea shore, being left some miles inland, and the course of the Bagradas itself being turned considerably N of its original channel, so that, instead of flowing about half way between Utica and Carthage, it now runs close to the ruins of Utica, and falls into the sea just under *C Farina*. The NE and SE sides of the peninsula are still open to the sea, which has indeed rather encroached here, for ruins are found under water. The S side of the peninsula was formed by an enclosed bay, the *Lake* or *Bay of Tunis*, connected with the sea only by a narrow opening (now called the *Goletta*, or, in Arabic, *Haket et Wad*, i.e. *Throat of the River*), which was once much deeper than it is now. The circuit of the old peninsula may be estimated at about 25 miles, and this space was occupied by the city itself, its gardens, suburbs, and cemeteries; the width of the isthmus is 3 miles. The N and E points of the peninsula are two headlands, *Cape Ghammart* and *Cape Carthage*; the space between them seems to have been occupied by suburbs and cemeteries to the south of a line between the promontories came the city proper as well as part of the suburb Megara, and in the south portion of the city proper was the citadel, Byrsa itself. South again of the citadel were the two defensible harbours, of which we have an accurate description (taken no doubt from an older writer, possibly from Polybius) in Appian (*Pun* 96). The outer harbour had an entrance from the sea 70 feet wide, closed by chains; this was used for merchantmen. The inner harbour, which communicated only with the outer, was for ships of war, and all round it, as well as round the island in the middle of it, were docks for 220 ships, with two Ionic columns in front of each dock, having the effect of colonnades on

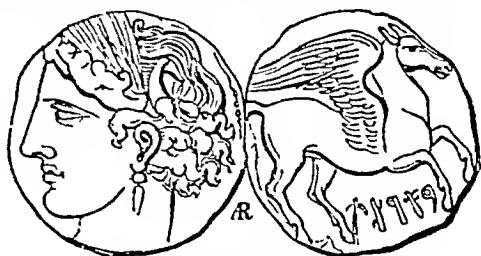
the island were quarters for the admiral. There seems no adequate ground for doubting that the name Cethon (Ἀθήων) was given to the inner harbour. Strabo (p. 832) refers to it especially to the island in the inner harbour, but in its origin it was probably meant to signify the cup-



Plan of Carthage

shaped harbour dug out with the island left in the middle. According to Festus the name was sometimes given to harbours on the sea coast which had been 'artificially withdrawn inland,' i.e. hollowed out of the land (cf. 'portus effoditunt,' Verg. *Aen.* i. 427). It is generally considered that two pools on the shore S. of the citadel mark these two harbours: this is by no means impossible, but cannot be regarded as certain: it has recently been disputed (see *Classical Review*, v. 280). They were probably larger at one time than they are now. These two harbours were in times of peace supplemented to any extent for the great commerce of Carthage by the *Lake of Tunis* (see above). The Roman city, which was built after the destruction of the original Carthage, lay to the S. of it. The fortifications of the city consisted of a single wall on the side towards the sea, where the steep shore formed a natural defence, and a triple wall or great height, with battlements and towers, cutting off the peninsula from the mainland. On this side were barracks for 40,000 soldiers, and stables for 300 elephants and 4000 horses. The suburb called Megara—probably a corruption of Magal, which Virgil (*Aen.* i. 421, iv. 259) has latinised into Magalia—also called Neapolis, containing many beautiful gardens and villas, lay to the N. of the city proper. The aqueduct which brought water to the city is still traceable to a great distance inland. The most remarkable buildings mentioned within the city were the temple of the god Esmun, whom the Greeks and Romans identified with Asclepius, and that of Apollo (Baal-Moloch or the Sun) in the market-place. The population of Carthage, at the time of the 3rd Punic war, is stated at 700,000 (Strab. p. 832, Appian, *Pun.* 95, 119, Polyb. i. 73, Liv. *Ep.* 51, Diod. xxxix.).—The constitution of Carthage was a municipal oligarchy, somewhat resembling that of Venice. The government was, by the original constitution, in the hands of the

Gerusia, or council of Ancients, formed of 28 members chosen (as it seems, annually) by the citizens: at their head were two chief magistrates, also elected annually, who were called 'kings' by Greek and Roman writers, but had little real power, and acted chiefly as supreme judges: their title *Suffetes* or *Shofetes* is the same as the Hebrew *Shophetim*, the 'Judges' in our translation of the Bible. A general in chief was appointed by the Gerusia and had a practical dictatorship during a campaign, but was called to account at the end of his office. The real power, however, at Carthage was in the hands of the council of 'The Hundred' (number 104), who were called 'Judges,' and were an oligarchic institution of the aristocratic party about B.C. 450, originally intended to check the power of the Suffetes and any attempt at tyranny. As they held office for life, and could punish, even with death, the suffetes, gerusiasts, or generals at the expiration of their office, they became practically supreme, and their approval of measures was generally sought beforehand. This council of 'The Hundred' was first formed when the power of the house of Mago excited suspicion, and its efficacy was shown in the defeat of the attempts made by Hanno (B.C. 340) and Hamilcar (B.C. 306) to seize the supreme power. Its members were elected by the pentarchies, which appear to have been committees of five, who held office for life, and filled up vacancies in their number by cooption. Originally the general assembly of citizens decided on matters about which the gerusia and the suffetes disagreed, but when the power fell really into the hands of the Hundred, it is probable that the general assembly had no functions beyond the duty of electing the suffetes and the gerusiasts.—The general tone of social morality at Carthage appears to have been high, at least during its earlier history: there was a censorship of public morals, under the care of the gerusia, and all the magistrates were required, during their term of office, to abstain from wine: the magistrates were also unpaid. Their punishments were very severe, and the usual mode of inflicting death was by crucifixion.—The religion of Carthage was that of the mother country: Baal Moloch, the Sun and Fire God, was appeased with cruel human sacrifices by fire, especially in time of reverses: the tutelary deity of Carthage was Melcarth ('the king of the city'), whom the Greeks called the Phoenician Heracles: they worshipped also Tanith or Astarte [see APHRODITE], and Esmun or Asclepius.—The chief occupations of the people



Carthage about B.C. 180

Our head of Persephone from Pegasus with Panto legend taken to be Byrsa

were commerce and agriculture: in the former they rivalled the mother city, Tyre, and the latter they pursued with such success that the country around the city was one of the best cultivated districts in the ancient world, and a

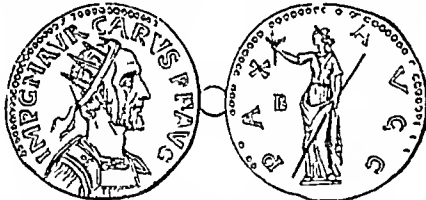
great work on agriculture, in 28 books, was composed by Mago, a suffete.—The revenues of the state were derived from the subject provinces, and its army was composed of mercenaries from the neighbouring country, among whom the Numidian cavalry were especially distinguished. It was in this mercenary army and the aversion of the citizens to military service, devoted as they were to commerce and wealth, that the eventual weakness of Carthage was found.—Of the *History of Carthage* a brief sketch will suffice, as the most important portions of it are related in the ordinary histories of Rome. The first colonists preserved the character of peaceful traders, and maintained friendly relations with the natives of the country, to whom they long continued to pay a rent or tribute for the ground on which the city was built. Gradually, however, as their commerce brought them power and wealth, they were enabled to reduce the natives of the district round the city, first to the condition of allies, and then to that of tributaries. Meanwhile they undertook military expeditions at sea, and possessed themselves, first of the small islands near their own coast, and afterwards of Malta, and the Lipari and Balearic islands; they also sent aid to Tyre, when it was besieged by Nebuchadnezzar (B.C. 600), and took part in wars between the Etruscans and the Phœnician colonies. On the coast of Africa they founded numerous colonies, from the Pillars of Hercules to the bottom of the Great Syrtis, where they met the Greek colonists of Cyrene; the people of these colonies became intermixed with the Libyans around them, forming a population who are called LLibyo Phœnicians. In connection with their commercial enterprises, they no doubt sent forth various expeditions of maritime discovery, among which we have mention of two, which were undertaken during the long peace which followed the war with Gelon in B.C. 480 to explore the W. coasts of Europe and Africa respectively. The record of the latter expedition, under Hanno, is still preserved to us in a Greek translation [HANNŌ], from which we learn that it reached probably as far S. as 10° N. lat., if not further. The relations of the Carthaginians with the interior of N. Africa appear to have been very extensive, but the country actually subject to them, and which formed the true Carthaginian territory, was limited to the district contained between the river Tusca (*Zain*) on the W. and the lake and river Triton, at the bottom of the Lesser Syrtis, on the S., corresponding very nearly to the modern regency of *Tunis*, and even within this territory there were some ancient Phœnician colonies, which, though in alliance with Carthage, preserved their independent municipal government, such as Hippo Zaritus, Utica, Hadrumetum, and Leptis.—The first great development of the power of Carthage for foreign conquest was made by Mago (about B.C. 550–500), who is said to have first established a sound discipline in the arms of the republic, and to have freed the city from the tribute which it still paid to the Libyans. His sons, Hasdrubal and Hamilcar, reduced a part of the island of Sardinia, where the Carthaginians founded the colonies of Caralis and Sulci, and by this time the fame of Carthage had spread so far, that Darius is said to have sent to ask her aid against the Greeks, which, however, was refused. The Carthaginians, however, took advantage of the Persian war to attempt the conquest of Sicily, whither Hamilcar was

sent with a great force in B.C. 480, but his army was destroyed and himself killed in a great battle under the walls of Himera, in which the Sicilian Greeks were commanded by Gelon, the tyrant of Syracuse, and which was said to have been fought on the same day as the battle of Salamis. It was, in fact, a concerted part of the great struggle between Grecian and Asiatic powers for the mastery of Southern Europe, to be fought out in the west, while the other attack was made from the east. It is impossible to overrate the importance of this and of other attempts of Carthage against Sicily and later against Italy. Their next attempt upon Sicily, in B.C. 410, led to a protracted war, which resulted in a treaty between the Syracusans, under Timoleon, and the Carthaginians, by which the latter were confirmed in the possession of the W. part of the island, as far as the river Halicius. From B.C. 310–307 there was another war between Syracuse and the Carthaginians, which was chiefly remarkable for the bold step taken by Agathocles, who invaded the Carthaginian territory in Africa, and thus, though unable to maintain himself there, set an example which was followed a century later by Scipio, with fatal results to Carthage. Passing over the wars with Pyrrhus and Hannibal, we come to the long struggle between Rome and Carthage, known as the Punic Wars, which are fully related in the Histories of Rome. [See also HANNIBAL.] The first lasted from B.C. 265–212, and resulted in the loss to Carthage of Sicily and the Lipari islands. It was followed by a fierce contest of some years between Carthage and her disbanded mercenaries, which is called the Libyan War, and which was terminated by Hamilcar Barcas. After a hollow peace, during which the Romans openly violated the last treaty, and the Carthaginians conquered Spain as far as the Iberus (*Libro*), the Second Punic War, the decisive contest between the two rival states, which were too powerful to co-exist, began with the siege of Saguntum (B.C. 218) and terminated (B.C. 201) with a peace by which Carthage was stripped of all her power. [HANNIBAL, SCIPIO.] Her destruction was now only a question of time, and, though she scrupulously observed the terms of the last peace for 50 years, in spite of every provocation from the Romans and their ally Masinissa, the king of Numidia, a pretext was at length found for a new war (B.C. 149), which lasted only 3 years, during which the Carthaginians, driven to despair by the terms proposed to them, sustained a siege so destructive that, out of 700,000 persons, who were living in the city at its commencement, only 50,000 surrendered to the Romans. The city was razed to the ground, and remained in ruins for 90 years. At the end of that time a colony was established on the old site by the Gracchi (Plut. *C. Gracch.* 8–14, Appian *Pun.* 186), which remained in a feeble condition till the times of Julius and Augustus, under whom a new city was built S. of the former, on the SE. side of the peninsula, with the name of Colonia Carthago. It soon grew so much as to cover a great part (if not the whole) of the site of the ancient Tyrian city. It became the first city of Africa, and occupied an important place in ecclesiastical as well as in civil history. It was taken by the Vandals in A.D. 439, retaken by Belisarius in A.D. 533, and destroyed by the Arab conquerors in A.D. 698.—Respecting the territory of Carthage under the Romans, see AFRICA, No. 2.

Carthāgo Nōva (Καρχηδών η νέα *Carthagena*), a town on the E coast of Hispania Tarraconensis, founded by the Carthaginians under Hasdrubal, B C 248, and subsequently conquered and colonised by the Romans, from which time its full name was *Colonia Victrix Julia Nova Carthago*. It is situated on a promontory running out into the sea, and possesses one of the finest harbours in the world at the entrance of the harbour was a small island called *Scombraria*, from the great number of scombr or mackerel caught here, from which such famous pickle was made. In ancient times Carthago Nova was one of the most important cities in all Spain, its population was numerous, its trade flourishing, and its temples and other public buildings handsome and imposing. It was, together with Tarraco, the residence of the Roman governor of the province. In the time of Strabo it was still flourishing, but was almost destroyed by the Goths. Isidore, who was a native, speaks of its desolation, A D 595 (*Orig* xv 1). In the neighbourhood were silver mines, and the country produced a quantity of *Spartum* or broom, whence the town bore the surname *Spartaria*, and the country was called *Campus Spartarius* (Strab p 158, Polyb ii 13, Liv xxvi 42, Plin iii 19).

Carūra (τὰ Καρούρα *Sarikuri*), a Phrygian city, in Caria, on the Maeander, celebrated for its hot springs (Strab pp 578, 603).

Carus, M. Aurēlius, Roman emperor A D 282-283, probably born at Narbo in Gaul, was praefectus praetorio under Probus, and on the



Carus Roman Emperor A D 282-283

Obv head of Emperor with name and titles rev Pax with legend PAX AVGV

murder of the latter was elected emperor. After defeating the Sarmatians, Carus invaded the Persian dominions, took Seleucia and Ctesiphon, and was preparing to push his conquests beyond the Tigris, when he was, according to some accounts, struck dead by lightning, towards the close of 283. Others infer that he was murdered by Aper. He was succeeded by his sons CARINUS and NUMERIANUS. Carus was a victorious general and able ruler (*Vopise Car* 5-8, *Prob* 22, *Oros* vii 24).

Carūsa (ἡ Καρούσα *Kerzeli*), a city on the coast of Paphlagonia, S of Sinope (Plin vi 7).

Carventum, a town of the Volsci, to which the *Carventana Arx* mentioned by Livy belonged, a town of the Volsci between Signa and the sources of the Trerus (Liv iv 53, 55).

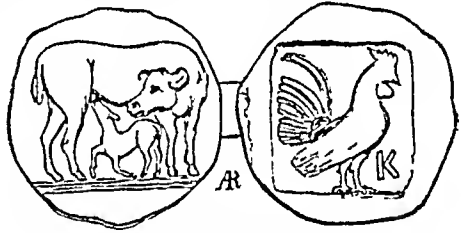
Carvilius Maximus 1 Sp, twice consul, B C 298 and 273, both times with L. Papirius Cursor. In their first consulship they gained brilliant victories over the Samnites, and in their second they brought the Samnite war to a close (Liv x 9, 38, 46, *Ep* 14). —2 Sp, son of the preceding, twice consul, 234, when he conquered the Sardinians and Corsicans, and 228, was alive at the battle of Cannae, 216, after which he proposed to fill up the vacancies in the senate from the Latins. This Carvilius was the first person at Rome who divorced his wife (Liv xxvi 23, Dionys ii 25).

Caryae (Καρίαί Καρυάτης, fem *Karyatis*), a town in Laconia near the borders of Arcadia, originally belonged to the territory of Tegea in Arcadia. It revolted from Sparta in B C 371 after the battle of Leuctra, and was punished by Archidamus, who took the town and slaughtered the citizens (*Xen Hell* vi 5, 24, vii 1, 28). It possessed a temple of Artemis Caryatis, and an annual festival in honour of this goddess was celebrated here by the Lacedaemonian maidens (Paus iii 10, 9, iv 16, 9). Respecting the female figures in architecture called *Caryatides*, see *Dict of Ant* s v.

Caryanda (τὰ Καρύανδα *Karyandēs Karaloyan*), a city of Caria, on a little island, once probably united with the mainland, at the NW extremity of the peninsula on which Halicarnassus stood. It once belonged to the Ionian League, and it was the birthplace of the geographer Scylax (Strab p 658).

Caryātis [CARYAE]
Carystius (Καρύστιος), a Greek grammarian of Pergamus, lived about B C 120, and wrote numerous works, all of which are lost.

Carystus (Κάρυστος *Karystos* *Karysto* or *Castel Rosso*), a town on the S coast of Euboea, at the foot of Mount Oeche, founded by Dryopes, called, according to tradition, after Carystus, son of Chiron. Datis and Artaphernes landed here in 490. In the neighbourhood was excellent marble (Cipolino), which was exported in large quantities, and the mineral called Asbestos was also found here (*II* ii 539, Thuc vi 57, *Hdt* vi 99, Strab p 446).



Coin of Carystus

Obv cow suckling calf rev within incuse square cock K (Carystus)

Casca, P. Servilius, tribune of the plebs, B C 44, was one of the conspirators against Caesar, and aimed the first stroke at his assassination. He fought in the battle of Philippi (42), and died shortly afterwards. —C. Casca, the brother of the preceding, was also one of the conspirators against Caesar.

Casellius, A., an eminent Roman jurist, contemporary with Caesar and Cicero, was a man of stern republican principles, and spoke freely against the proscriptions of the triumvirs. (*Hor A P* 871, Plin viii 144).

Casilinum (Casilinas, -ātis *Capua nuova*), a town in Campania on the Vulturnus, and on the same site as the modern Capua, celebrated for its heroic defence against Hannibal B C 216. It received Roman colonists by the Lex Julia, but had greatly declined in the time of Pliny (Liv xxii 15, xxiii 17, Strab p 237).

Casinum (Casinas, -ātis *S Germano* or *Casino*), a town in Latium on the river Casinus, and on the Via Latina near the borders of Campania, colonised by the Romans in the Samnite wars, subsequently a municipium, its citadel containing a temple of Apollo occupied the same site as the celebrated convent *Monte Cassino*. The ruins of an amphitheatre are found at *S Germano*. Varro had a villa there (Strab p 237, Liv ix 28, *Vari L L* vii 29, *R R* iii 5).

Casiōtis [CASIUS]

Cāsīus 1 (*Ras Kasaroun*), a headland on the coast of Egypt, E of Pelusium, separating Lake Serbonis from the sea, with a temple of Zeus Ammon on its summit. Here also was the grave of Pompey. At the foot of the mountain, on the land side, on the high road from Egypt to Syria, stood the town of Casium (*Katieh*). The surrounding district was called Casiōtis (Strab p 758, Lucan, viii 539)—2 (*Jebel Akra*), a mountain on the coast of Syria, S of Antioch and the Orontes, 5318 feet above the level of the sea. The mountain was sacred to Zeus, and also to Triptolemus (Strab p 750, Ammian xii 14, 8). In the life of Hadrian (14) it is said that he passed a night on the top in the vain hope of seeing day on one side and night on the other, according to a belief mentioned in Plin v 80. The name of Casiōtis was applied to the district on the coast S of Casius, as far as the N border of Phoenicia.

Casmēna, -ae (*Κασμένη*, Herod *Κασμέναι*, Thuc *Spaceaforo*), a town in Sicily, founded by Syracuse about B.C. 643. Here the Gamori, or oligarchical party expelled from Syracuse, found shelter (Hdt vii 155, Thuc vi 5). It was in the interior, but not far from the coast, and was one of the outposts of Syracuse to control the Sicels.

Caspēria or **Caspērūla**, a town of the Sabines, NW of Cures, on the Himella (*Aspra*). **Caspiae Portae** or **Pylae** (*Κάσπιαι πύλαι*, *Tengü Sirdara*), the principal pass from Media into Parthia and Hyrcania, through the **CASPII MONTES**, was a deep ravine, made practicable by art, but still so narrow that there was only room for a single wagon to pass between the lofty overhanging walls of rock. The Persians erected iron gates across the narrowest part of the pass, and maintained a guard for its defence. This pass was near the ancient Rhagae or Arsacia. Alexander passed through it in pursuit of Darius (Arrian, *Anab* iii 19). The Caspian gates, being the most important pass from Western to Central Asia, were regarded by many of the ancients as a sort of central point, common to the boundaries between W and E Asia and N and S Asia, and distances were reckoned from them (Strab pp 64, 514, 522).

Caspii (*Κάσπιοι*), the name of certain Scythian tribes near the Caspian Sea, is used rather loosely by the ancient geographers. The Caspi of Strabo are on the W side of the sea, and their country, Caspiāne, forms a part of Albania. Those of Herodotus and Ptolemy are in the E of Media, on the borders of Parthia, in the neighbourhood of the **CASPIAE PYLAE** (Strab p 502, Hdt iii 29, Ptol vi 2, 5). Probably it would not be far wrong to apply the name generally to the people round the SW and S shores of the Caspian in and about the **CASPII MONTES**.

Caspi Montes (*τὰ Κάσπια ὄρη*, *Elburz Mts*) or **Caspius Mons**, is a name applied generally to the whole range of mountains which surround the Caspian Sea, on the S and SW, at the distance of from 15 to 30 miles from its shore, on the borders of Armenia, Media, Hyrcania, and Parthia, and more specifically to that part of this range S of the Caspian, in which was the pass called **CASPIAE PYLAE**. The term was also loosely applied to other mountains near the Caspian, especially, by Strabo, to the E part of the Caucasus, between Colchis and the Caspian.

Caspii or **Caspiraei** (*Κάσπειροι*, *Κασπिरαῖοι*), a people of India, probably in *Cashmir*.

Caspiū Mare (*ἡ Κασπία θάλασσα*, *the Caspian Sea*), also called **Hyrcanium**, **Albanum**, and **Scythicum**, all names derived from the people who lived on its shores, is a great salt-water lake in Asia, according to the ancient division of the continents, but now on the boundary between Europe and Asia. Its average width from E to W is about 210 miles, and its length from N to S, in a straight line, is about 740 miles, but, as its N part makes a great bend to the E, its true length, measured along a curve drawn through its middle, is about 900 miles, its area is about 180,000 square miles. The notions of the ancients about the Caspian varied very much, and it is curious that two of the erroneous opinions of the later Greek and Roman geographers—namely, that it was united both with the Sea of Aral and with the Arctic Ocean—expressed what, at some remote period, were probably real facts. Their other error, that its greatest length lay W and E, very likely arose from its supposed union with the Sea of Aral. Another consequence of this error was the supposition that the rivers Oxus and Jaxartes flowed into the Caspian. That the former really did so at some time subsequent to the separation of the two lakes (supposing that they were once united) is pretty well established, but whether this has been the case within the historical period cannot be determined [Oxus]. The country between the two lakes has evidently been greatly changed, and the sand hills which cover it have doubtless been accumulated by the force of the E winds bringing down sand from the steppes of Tartary. Both lakes have their surface considerably below that of the Black Sea, the Caspian being nearly 350 feet, and the Aral about 200 feet, lower than the level of the Black Sea, and both are still sinking by evaporation. Moreover, the whole country between and around them for a considerable distance is a depression, surrounded by lofty mountains on every side, except where the valley of the *Irish* and *Obi* stretches away to the Arctic Ocean. Besides a number of smaller streams, two great rivers flow into the Caspian, the Rha (*Volga*) on the N, and the united Cyrus and Araxes (*Kour*) on the W, but it loses more by evaporation than it receives from these rivers (Strab pp 507, 519, Mel iii 5, Plin vi 36, Diod xviii 5, Arist *Meteor* i 13, 29).

Cassandano (*Κασσανδάνη*), wife of Cyrus the Great, and mother of Cambyses.

Cassander (*Κάσσανδρος*), son of Antipater. His father, on his death bed (B.C. 321), appointed Polysperchon regent, and conferred upon Cassander only the secondary dignity of Chieftain. Being dissatisfied with this arrangement, Cassander strengthened himself by an alliance with Ptolemy and Antigonus, and entered into war with Polysperchon. In 318 Cassander obtained possession of Athens and most of the cities in the S of Greece. In 317 he was recalled to Macedonia to oppose Olympias. He kept her besieged in Pylina throughout the winter of 317, and on her surrender in the spring of the ensuing year, he put her to death. The way now seemed open to him to the throne of Macedon. He placed Roxana and her young son, Alexander Aegus, in custody at Amphipolis, not thinking it safe as yet to murder them, and he connected himself with the regal family by a marriage with Thessalonica, half-sister to Alexander the Great (Diod xix 49). In 315 Cassander joined Seleucus, Ptolemy, and Lysi-

machus in their war against Antigonos, of whose power they had all become jealous. This war was upon the whole unfavourable to Cassander, who lost most of the cities in Greece. By the general peace of 311, it was provided that Cassander was to retain his authority in Europe till Alexander Aegus should be grown to manhood. Cassander thereupon put to death the young king and his mother Roxana (Diod. xix 105, v 26). In 310 the war was renewed, and Heracles, the son of Alexander by Barsine, was brought forward by Polysperchon as a claimant to the Macedonian throne, but Cassander bribed Polysperchon to murder the young prince and his mother, 309. In 306 Cassander allowed himself to be called by the title of king, when it was assumed by Antigonus, Lysimachus, and Ptolemy (Plut. *Demetr.* 18).



Coin of Cassander

Obv, head of Heracles rev, boy on horse—legend ΒΑΣΙΛΕΥΣ ΚΑΣΣΑΝΔΡΟΥ

In the following years, Demetrius Poliorcetes, the son of Antigonos, carried on the war in Greece with great success against Cassander, but in 302 Demetrius was obliged to pass into Asia, to support his father, and next year, 301, the decisive battle of Ipsus was fought, in which Antigonos and Demetrius were defeated, and the former slain, and which gave to Cassander Macedonia and Greece. Cassander died of dropsy in 297, and was succeeded by his son Philip (Diod. xv 112, Plut. *Demetr.* 31).

Cassandra (Κασσάνδρα), daughter of Priam and Hecuba, and twin sister of Helenus (II

could understand the divine sounds of nature and the voices of birds. When she grew up her beauty won the love of Apollo, who conferred upon her the gift of prophecy, upon her promising to comply with his desires, but after she had become possessed of the prophetic art, she refused to fulfil her promise. Thereupon the god in anger ordained that no one should believe her prophecies. She predicted to the Trojans the ruin that threatened them, but no one believed her, she was looked upon as a madwoman, and, according to a late account, was shut up and guarded. On the capture of Troy she fled into the sanctuary of Athene, but was torn away from the statue of the goddess by Ajax, son of Oileus, and, according to some accounts, was even ravished by him in the sanctuary. On the division of the booty, Cassandra fell to the lot of Agamemnon, who took her with him to Mycenae. Here she was killed by Clytaemnestra (*Od.* xi 421, Verg. *Aen.* ii 348, Aesch. *Ag.* 1300, Strab. p. 264).

Cassandra [POTIDAEA]

Cassia Gens [CASSIUS]

Cassiodorus, Magnus Aurelius, a distinguished statesman, and one of the few men of learning at the downfall of the Western Empire, was born about A.D. 468, at Scylacium in Brutium, of an ancient and wealthy Roman family. He enjoyed the full confidence of Theodoric the Great and his successors, and under a variety of different titles he conducted for a long series of years the government of the Ostrogothic kingdom. At the age of 70 he retired to the monastery of Viviers, which he had founded in his native province, and there passed the last 30 years of his life. His time was devoted to study and to the composition of elementary treatises on history, metaphysics, the 7 liberal arts, and divinity, while his leisure hours were employed in the construction of philosophical toys, such as sundials, water clocks, &c. Of

his numerous writings the most important is his *Variarum (Epistolarum) Libri XII*, an assemblage of state papers drawn up by Cassiodorus in accordance with the instructions of Theodoric and his successors. The other works of Cassiodorus are of less value to us. The principal are 1 *Chronicon*, a summary of Universal History giving a catalogue of Roman consuls, 2 *De Orthographia Libris*, 3 *De Arte Grammatica ad Donati Mentem*, 4 *De Artibus ac Disciplinis Liberalium Literarum*, much read in the middle ages, 5 *De Anima*, 6 *Libri XII de Rebus Gestis Gothorum*, known to us only through the abridgment of Jornandes, 7 *De Institutione Divinarum Literarum*, an introduction to the profitable study of the Scriptures. There are also several other ecclesiastical works of Cassiodorus extant. The best edition of his collected works is by D. Garct, Rouen, 1679, 2 vols fol., reprinted at Venice, 1729.

Cassiopē (Κασσιόπη), a town in Coreyra on a promontory of the same name, with a good harbour and a temple of Zeus.

Cassiopea, Cassiōpē, or Cassiōpē (Κασσιόπεια, Κασσιόπεια, or Κασσιόπη), wife of



Cassandra and Apollo (Picture d'Ercolano vol. II tav. 17)

xiii 365). According to a post-Homeric story, she and her brother, when young, were left asleep in the sanctuary of Apollo, when their ears were purified by serpents, so that they

Cepheus in Aethiopia, and mother of Andromeda, whose beauty she extolled above that of the Nereids [ANDROMEDA]

Cassiterides Insulae (Κασσιτερίδες νῆσοι), 'the Tin Islands,' from which the Phoenicians at an early period procured tin. Herodotus (iii 125) has heard of their name, but doubts their real existence, apparently thinking that the Phoenicians merely concealed under this name the spot where the metal was found. It has been usual to identify them with the Scilly Islands, and to say that the Phoenicians there bought the tin which the Britons brought over from Cornwall, but there is no authority for any such idea, and it is from a common sense point of view highly improbable that the Phoenician ships should have halted at this inconvenient anchorage instead of going on to get the metal in the Cornish harbours. The 'Ictis' of Diodorus (v 38) may be St Michael's Mount, but certainly is not the Scilly Isles. Strabo seems to fix the Cassiterides Insulae as off the coast of the Artabri, at the extreme NW of Spain, not far from Cape Finisterre. He says that they lie out to sea northwards, but it is inconceivable that he could have meant 500 miles away. He says that there are ten of these islands (pp 120, 129, 147, 176). Pliny also places them off the north coast of Spain, and though he seems to distinguish them from the islands off the coast of the Artabri, it is not certain that he should be so read (iv 119). On the whole, if these islands are to be fixed definitely anywhere, there is most authority for taking them to be small Spanish islands off the Galician coast. But it is probable that some ancient writers spoke of the British isles generally under this name.

Cassius, the name of one of the most distinguished of the Roman gentes, originally patrician, afterwards plebeian. 1 **Sp Cassius Viscellinus**, thrice consul first bc 502, when he conquered the Sabines, again, 493, when he made a league with the Latins, and, lastly, 486, when he made a league with the Hernicans, and carried his celebrated agrarian law, the first which was proposed at Rome. It was an attempt to take the control of the public lands from the senate and to provide for a more equitable and less selfish appropriation. His proposal was to have the public land measured, to lease a part for the benefit of the public treasury, and to assign a part to the plebeians, that the share of patricians in the public land should be strictly defined, and that the remainder should be divided among the plebeians. In the following year he was accused of aiming at regal power, and was put to death. The manner of his death is related differently, but it is most probable that he was accused before the comitia curiata by the quaestores parietini, and was sentenced to death by his fellow patricians. His house was razed to the ground, and his property confiscated. His guilt is doubtful, he had made himself hateful to the patricians by his agrarian law, and it is most likely that the accusation was invented for the purpose of getting rid of a dangerous opponent. At his death his law fell into neglect, and it remained for others to bring in the required legislation (See *Diet Ant s v Agrariae Leges*). He left 3 sons, but as all the subsequent Cassii are plebeians, his sons were perhaps expelled from the patrician order, or may have voluntarily passed over to the plebeians, on account of the murder of their father.—2 **C Cass Longinus**, consul 171, obtained as his province Italy and Cisalpine

Gaul, and without the authority of the senate attempted to march into Macedonia through Illyrium, but was obliged to return to Italy. In 154 he was censor with M Messala, and a theatre which these censors had built was pulled down by order of the senate, at the suggestion of P Scipio Nasica, as injurious to public morals (Liv xlii 1, *Ep* 48, Vell Pat 1 15).—3 **Q Cass Longinus**, praetor urbanus bc 167, and consul 164, died in his consulship.—4 **L Cass Longinus Ravilla**, tribune of the plebs, 137, when he proposed a law for voting by ballot (*tabellaria lex*), consul 127, and censor 125. He was severe in his justice (Cic *Legg* iii 16, 35, *Rosc Am* 30, 86, cf Val Max viii 1, 7).—5 **L Cass Longinus**, praetor 111, when he brought Jugurtha to Rome, consul 107, with C Marcius, and received as his province Narbonese Gaul, in order to oppose the Cimbri, but was defeated and killed by the Tigurini.—6 **L Cass Longinus**, tribune of the plebs 104, brought forward many laws to diminish the power of the aristocracy.—7 **C Cass Longinus Varus**, consul 78, brought forward, with his colleague M Terentius, a law (*lex Terentia Cassia*), by which corn was to be purchased and then sold in Rome at a small price. In 72 he was defeated by Spartacus near Mutina, in 66 he supported the Manilian law for giving the command of the Mithridatic war to Pompey, and in his old age was proscribed by the triumvirs and killed, 43 (Cic *Verr* v 21, 62, Oros i 24, Appian, *B O* iv 28).—8 **C Cass Longinus**, the murderer of Julius Caesar. In 53 he was quaestor of Crassus in his campaign against the Parthians, in which he distinguished himself (Plut *Crass* 27, Dio Cass i 28). After the death of Crassus, he collected the remains of the Roman army, and made preparations to defend Syria against the Parthians. In 52 he defeated the Parthians, who had crossed the Euphrates, and in 51 he again gained a still more important victory over them (Cic *Phil* xi 14, 35). Soon afterwards he returned to Rome. In 49 he was tribune of the plebs, joined the aristocratical party in the civil war, and fled with Pompey from Rome. In 48 he commanded the Pompeian fleet, after the battle of Pharsalia he went to the Hellespont, where he accidentally fell in with Caesar, and surrendered to him. He was not only pardoned by Caesar, but in 44 was made praetor, and the province of Syria was promised him for the next year (Dio Cass xlii 13, Cic *ad Fam* xv 15, Plut *Caes* 62, Appian, *B C* ii 111). But Cassius had never ceased to be Caesar's enemy, it was he who formed the conspiracy against the dictator's life, and gained over M Brutus to the plot (Plut *Brut* 14, Cic *ad Att* xiv 21). After the death of Caesar, on the 15th of March, 44 [CAESAR], Cassius returned in Italy for a few months, but in July he went to Syria, which he claimed as his province, although the senate had given it to Dolabella, and had conferred upon Cassius Cyrene in its stead. He defeated Dolabella, who put an end to his own life, and after plundering Syria and Asia most unmercifully, he crossed over to Greece with Brutus in 42, in order to oppose Octavian and Antony. At the battle of Philippi, Cassius was defeated by Antony, while Brutus, who commanded the other wing of the army, drove Octavian off the field, but Cassius, ignorant of the success of Brutus, commanded his freedman to put an end to his life. Brutus mourned over his companion, calling him the last of the Romans (Plut *Brut*

33, Dio Cass xlv 42) Cassius was married to Julia Tertia or Tertulla, half sister of M Brutus. Cassius was well acquainted with Greek and Roman literature, he was a follower of the Epicurean philosophy, his abilities were considerable, but he was vain, proud, and revengeful—9 C Cass Longinus, brother of No 8, assisted M Laterensis in accusing Cn Plancius, who was defended by Cicero in 54. He joined Caesar at the commencement of the Civil war, and was one of Caesar's legates in Greece in 48. In 44 he was tribune of the plebs, but was not one of the conspirators against Caesar's life. He subsequently espoused the side of Octavian, in opposition to Antony, and on their reconciliation in 43, he fled to Asia. He was pardoned by Antony in 41—10 Q Cass Longinus, the *frater* or first-cousin of No 8. In 54 he went as the quaestor of Pompey into Spain, where he was universally hated on account of his rapacity and cruelty. In 49 he was tribune of the plebs, and a warm supporter of Caesar, but was obliged to leave the city and take refuge in Caesar's camp. In the same year he accompanied Caesar to Spain, and after the defeat of Afranius and Petreus, the legates of Pompey, Caesar left him governor of Further Spain. His cruelty and oppressions excited an insurrection against him at Corduba, but this was quelled by Cassius. Subsequently 2 legions declared against him, and M Marcellus, the quaestor, put himself at their head. He was saved from this danger by Lepidus, and left the province in 47, but his ship sank, and he was lost, at the mouth of the Iberus (Dio Cass xlv 15, *Bell Alex* 48)—11 L Cass Longinus, a competitor with Cicero for the consulship for 63, was one of Catiline's conspirators, and undertook to set the city on fire, he escaped the fate of his comrades by quitting Rome before their apprehension—12 L Cass Longinus, consul A.D. 30, married to Drusilla, the daughter of Germanicus, with whom her brother Caligula afterwards lived. Cassius was proconsul in Asia A.D. 40, and was commanded by Caligula to be brought to Rome, because an oracle had warned the emperor to beware of a Cassius: the oracle was fulfilled in the murder of the emperor by Cassius Chaerea—13 C Cass Longinus, the celebrated jurist, governor of Syria, A.D. 50, in the reign of Claudius. He was banished by Nero in A.D. 66, because he had, among his ancestral images, a statue of Cassius, the murderer of Caesar (Tac *Ann* xvi 7, Suet *Ner* 37, Plin *Ep* vii 24). He was recalled from banishment by Vespasian. Cassius wrote 10 books on the civil law (*Libri Juris Civilis*), and Commentaries on Vitellius and Urseus Ferrox, which are quoted in the Digest. He was a follower of the school of Ateius Capito, and as he reduced the principles of Capito to a more scientific form, the adherents of this school received the name of *Cassiani* (Tac *Ann* xii 12)—14 L Cass Hemina, a Roman annalist, lived about B.C. 140, and wrote a history of Rome from the earliest times to the end of the 3rd Punic war (Plin xii 84, xiv 6)—15 Cass Parmensis, so called from Parma, his birth place, was one of the murderers of Caesar, B.C. 43, took an active part in the war against the triumvirs, and, after the death of Brutus and Cassius, carried over the fleet which he commanded to Sicily, and joined Sex Pompey, upon the defeat of Pompey, he surrendered himself to Antony, whose fortunes he followed until after the battle of Actium, when he went

to Athens, and was there put to death by the command of Octavian, B.C. 30 (Cic *ad Fam* xii 13, Appian, *B C* v 2, Vell Pat ii 87). Cassius was a poet, and his productions were prized by Horace (*Ep* i 4, 8). He wrote 2 tragedies, entitled *Thyestes* and *Brutus*, epigrams, and other works (Quintil v 11, 24, Varr *L L* vi 7, vii 72)—16 Cass Etruscus, a poet censured by Horace (*Sat* i 10, 61), must not be confounded with No 15—17 Cass Avidius, an able general of M Aurelius, was a native of Syria. In the Parthian war (A.D. 162–165), he commanded the Roman army as the general of Verus, and after defeating the Parthians, he took Seleucia and Ctesiphon. He was afterwards appointed governor of all the Eastern provinces, and discharged his trust for several years with fidelity, but in A.D. 175 he proclaimed himself emperor. He reigned only a few months, and was slain by his own officers, before M Aurelius arrived in the East (Dio Cass lxxi 21 ff., Capitol *Ver* 7, *M Aurel* 25)—18 Dionysius Cassius, of Utica, a Greek writer, lived about B.C. 40, and translated into Greek the work of the Carthaginian Mago on agriculture—19 Cass Felix, a Greek physician, probably lived under Augustus and Tiberius, wrote a small work entitled *Ἱατρικὰ Ἀπορίαι καὶ Προβλήματα Φυσικά*, *Questiones Medicae et Problemata Naturalia* printed in Ideler's *Physici et Medici Graeci Minores*, Berol. 1841—20 Cass Chaerea [CHAEREA]—21 Cass Dion [DION CASSIUS]—22 Cass Severus [SEVERUS]

Cassivelaunus, a British chief, ruled over the country N of the Thames (*Thames*), and was entrusted by the Britons with the supreme command on Caesar's 2nd invasion of Britain, B.C. 54. He was defeated by Caesar, and was obliged to sue for peace, and give hostages (Caes *B G* v 11–12, Dio Cass xl 3).

Cassôpe (Κασσώπη), a town in Thesprotia near the coast (Strab p 324). At one time it ruled over neighbouring towns such as Pandosia and Elateia (Dem *de Halon* 83). Its ruins are near *Lelovo*.

Castäbala (τὰ Καστάβαλα). 1 A city of Cappadocia, near Tyana, celebrated for its temple of Artemis Perasia (Strab p 537, Plin vi 8)—2 A town in Cilicia Campestris, near Issus (Curt iii 7, Plin v 93).

Castälia (Καστάλια), a celebrated fountain on Mt Parnassus, sacred to Apollo and the Muses, who were hence called Castäliädes, said to have derived its name from Castalia, daughter of Achelous, who threw herself into the fountain when pursued by Apollo [DELPHI].

Castölus (Κάστωλος) a plain in which the troops of the Persian satrap over Lydia, Phrygia and Cappadocia were mustered. It is mentioned only in Xen *Anab* i 1, 2 and *Hell* i 4, 3. We have no clue to its position except that Stephanus of Byzantium (*s v*) states it to have been in Lydia.

Castor, brother of Pollux [DIOSCURI].

Castor (Κάστωρ). 1 A Greek grammarian, surnamed *Philoromaeus*, probably lived about B.C. 150, and wrote several books, a portion of his *Τέχνη ῥητορικὴ* is still extant and printed in Walz's *Rhetores Graeci*, vol. iii p 712, seq—2 Grandson of Deiotarus [DEIOTARUS].

Castromonium (*Marino*) a town in the Alban hills just N of the Alban lake, a municipium under the Roman empire (Orell 1393).

Castülo (Καστάλων or Καστῶλων *Castlona*), a town of the Oretani on the Baetis, and near the frontiers of Baetica, at the foot of a mountain

which resembled Parnassus, was under the Romans an important place, a municipium with the Jus Latii, and included in the jurisdiction of Carthago Nova. In the mountains (*Saltus Castulonensis*) in the neighbourhood were silver and lead mines. The wife of Hannibal was a native of Castulo (Strab p 142, Liv xxiv 41, Phu in 17, 25, Sil It in 97).

Casuentus (*Basiento*), a river in Lucania, flows into the sea near Metapontum.

Casus (Κάσος *Kasos*) an island between Carpathus and Crete remains are found of its ancient port (Π in 676, Strab p 189).

Casytes (Κασύτης *Chismeh*), on the coast of Ionia, the harbour of ERYTHRAE.

Catabathmus Magnus (Καταβάθμους *le descent, Marsa Sollern*), a mountain and seaport, at the bottom of a deep bay on the N coast of Africa, was generally considered the boundary between Egypt and Cyrenaica (Plin v 32, 38). Ptolemy distinguishes from this a place called Catabathmus Parvus, near the borders of Egypt, above Paraolonium (Strab p 791).

Catacecaumene (ἡ Κατακεκαυμένη, 'the burnt country'), a volcanic region in the Maeonian district of Lydia (Strab p 628).

Cātādūpa οἱ-ι (τὰ Κατὰδούπα, οἱ Κατὰδούποι), a name given to the cataracts of the Nile, and to the adjoining parts of Aethiopia [NILE].

Catalauni or **Catelauni**, a people in Gaul in the modern *Champagne*, mentioned only by later writers. Their capital was **Durocatalauni** or **Catelauni** (*Châlons-sur-Marne*), in the neighbourhood of which Attila was defeated by Aetius and Theodoric, v 451.

Catamitus, the Roman name for Ganymedes, of which it is only a corrupt form.

Catāna or **Catīna** (κατάνη *καταναῖος Catania*), an important town in Sicily on the E coast at the foot of Mt Aetna, founded B.C. 780 by Naxos, which was itself founded by the Chalcidians of Euboea. In B.C. 476 it was taken by Hiero I, who removed its inhabitants to Leontini, and settled 5000 Syracusans and 5000 Peloponnesians in the town, the name of which he changed into Aetna. Soon after the death of Hiero (467), the former inhabitants of Catana again obtained possession of the town, and called it by its original name, Catana.



Coin of Catana

Obv. head of Apollo, laureate. ΑΡΑΕΙΣ (artist's name) rev., quadriga, above ΝΙΡΟ ΚΑΤΑΝΑΙΩΝ and crab fish.

Subsequently Catana was conquered by Dionysius, was then governed by native tyrants, next became subject to Agathocles, and finally in the 1st Punic war fell under the dominion of Rome. It was colonised by Augustus with some veterans. Catana frequently suffered from earthquakes and eruptions of Mt Aetna. It is now one of the most flourishing cities in Sicily (Thuc vi 8, Strab p 268, Cic *Verr* iii 83, 192, Liv xxvii 8, Dio Cass liv 7). It has important remains of the Roman period.

Cātāēniā (*Karaevia*), a district in the SE part of Cappadocia, to which it was first added under the Romans, with Mehteue, which lies E

of it. These two districts form a large and fertile plain, lying between the Anti Taurus and the Taurus and Amanus, and watered by the river Pyramus (Strab p 535).

Catarrhactes (Κατάρρακτες) 1 (*Duden-Sü*), a river of Pamphylia, which descends from the mountains of Taurus, in a great broken waterfall (whence its name, ἡ κατάρρακτις), and which, after flowing beneath the earth in two parts of its course, falls into the sea E of Attalia (Strab p 667, Mel i 14).—2 The term is also applied to the cataracts of the Nile, which are distinguished as C Major and C Minor [NILE].

Catelauni [CATALAUNI].

Cathaei (Καθαῖοι), a great and warlike people of India intra Gangem, upon whom Alexander made war (Arrian *Anab* v 22). It is said that the name is not that of a tribe, but of a warrior caste of the Hindoos, the *Kshatriyas*.

Cātīlina, L **Sergius**, the descendant of an ancient patrician family which had sunk into poverty. His youth and early manhood were stained by every vice and crime. He first appears in history as a zealous partisan of Sulla, and during the horrors of the proscription, he killed, with his own hand, his brother-in-law, Q. Caecilius, a quiet inoffensive man, and put to death by torturo M. Marius Gratidianus, the kinsman and fellow townsman of Cicero. He was suspected of an intrigue with the vestal Fabia, sister of Terentia, and was said and believed to have made away with his first wife and afterwards with his son, in order that he might marry Aurelia Orestilla, who objected to the presence of a grown up step child, but notwithstanding this infamy he attained to the dignity of praetor in B.C. 68, was governor of Africa during the following year, and returned to Rome in 66, in order to sue for the consulship. The election for 65 was carried by P. Autronius Paetus and P. Cornelius Sulla, both of whom were soon after convicted of bribery, and their places supplied by their competitors and accusers, L. Aurelius Cotta and L. Manlius Torquatus. Catiline had been prohibited by the senate from becoming a candidate, in consequence of a pending impeachment for oppression in his province, preferred by P. Clodius Pulcher, afterwards so celebrated as the enemy of Cicero. Exasperated by their disappointment, Autronius and Catiline formed a project, along with Cn. Piso, to murder the new consuls when they entered upon their office upon the 1st of January. This design is said to have been frustrated solely by the impatience of Catiline, who, upon the appointed day, gave the signal prematurely, before the whole of the armed agents had assembled. He was acquitted in 65 on his trial for extortion, and began to organise a more extensive conspiracy, in order to overthrow the existing government. The time was propitious to his schemes. The younger nobility were thoroughly demoralised, with ruined fortunes, the Roman populace were restless and discontented, ready to follow at the bidding of any demagogue, while many of the veterans of Sulla, who had squandered their ill gotten wealth, were now anxious for a renewal of those scenes of blood which they had found so profitable. Among such men Catiline soon obtained numerous supporters, and the difficult position of the democratic party, whose safety was threatened by the increased military power of Pompey, caused them to view with more or less favour the schemes of the anarchists. Hence it was

that (as seems probable) Catiline was secretly encouraged by Crassus and Caesar [see those articles] These circumstances of the time, rather than their own capacity, explain the influence which Catiline and the other conspirators attained, for neither Catiline himself nor his associates were really brilliant or capable leaders. Had they been such, they would not have allowed their hand to be forced by Cicero, or permitted themselves, as in fact they did, to play the game of the senatorial party. The most distinguished men who joined him, and were present at a meeting of the conspirators which he called in June, 64, were P. Cornelius Lentulus Sura, who had been consul in B.C. 71, but having been passed over by the censors, had lost his seat in the senate, which he was now seeking to recover by standing a second time for the praetorship, C. Cornelius Cethegus, distinguished throughout by his headstrong impetuosity and sanguinary violence, P. Autronius, spoken of above, L. Cassius Longinus, at this time a competitor for the consulship, L. Vargunteus, who had been one of the colleagues of Cicero in the quaestorship, and had subsequently been condemned for bribery, L. Calpurnius Bestia, tribune elect, Publius and Servius Sullæ, nephews of the dictator, M. Porcius Laeca, &c. The first object of Catiline was to obtain the consulship for himself and C. Antonius, whose co-operation he confidently anticipated. But in this object he was disappointed. Cicero and Antonius were elected consuls. This disappointment rendered him only more vigorous in the prosecution of his designs, more adherents were gained, and troops were levied in various parts of Italy, especially in the neighbourhood of Faesulæ, under the superintendence of C. Manlius, one of the veteran centurions of Sulla. Meantime, Cicero, the consul, was unremitting in his efforts to preserve the state from the threatened danger. Through the agency of Fulvia, the mistress of Curius, one of the conspirators, he became acquainted with every circumstance as soon as it occurred, and was enabled to counteract all the machinations of Catiline. Cicero at the same time gained over his colleague Antonius, by promising him the province of Macedonia. At length Cicero openly accused Catiline, and the senate, now aware of the danger which threatened the state, passed the decree, 'that the consuls should take care that the republic received no harm,' in virtue of which the consuls were invested for the time being with absolute power, both civil and military. In the consular elections which followed soon afterwards, Catiline was again rejected. On the night of the 6th of November, B.C. 63, he met the ringleaders of the conspiracy at the dwelling of M. Porcius Laeca, and informed them that he had resolved to wait no longer, but at once to proceed to open action. Cicero, informed as usual of these proceedings, summoned the senate on the 8th of November, and there delivered the first of his celebrated orations against Catiline, in which he displayed a most intimate acquaintance with all the proceedings of the conspirators. Catiline, who was present, attempted to justify himself, but scarcely had he commenced when his words were drowned by the shouts of 'enemy' and 'parricide' which burst from the whole assembly. Finding that he could at present effect nothing at Rome, he quitted the city in the night (8th-9th November), and proceeded to the camp of Manlius, after leaving the chief

control of affairs at Rome in the hands of Lentulus and Cethegus. On the 9th, when the flight of Catiline was known, Cicero delivered his second speech, addressed to the people in the forum, in which he justified his recent conduct. The senate declared Catiline and Manlius public enemies, and soon afterwards Cicero obtained legal evidence of the guilt of the conspirators within the city, through the ambassadors of the Allobroges. These men had been solicited by Lentulus to join the plot, and to induce their own countrymen to take part in the insurrection. They revealed what they had heard to Q. Fabius Sanga, the patron of their state, who in his turn acquainted Cicero. By the instructions of the latter, the ambassadors affected great zeal in the undertaking, and having obtained a written agreement, signed by Lentulus, Cethegus, and Statilius, they quitted Rome soon after midnight on the 3rd of December, but were arrested on the Milvian bridge, by Cicero's order. Cicero instantly summoned the leaders of the conspiracy to his presence, and conducted them to the senate, which was assembled in the temple of Concord (4th of December). He proved the guilt of the conspirators by the testimony of witnesses and by their own signatures. They were thereupon consigned to the charge of certain senators. Cicero then summoned the people, and delivered what is called his third oration against Catiline, in which he informed them of all that had taken place. On the following day, the 5th of December, the day so frequently referred to by Cicero in after times with pride, the senate was called together to deliberate respecting the punishment of the conspirators. After an animated debate, of which the leading arguments are expressed in the two celebrated orations assigned by Sallust to Caesar and to Cato, a decree was passed, that Lentulus and the conspirators should be put to death. The sentence was executed the same night in the prison. Cicero's speech in the debate in the senate is preserved in his fourth oration against Catiline. The consul Antonius was then sent against Catiline, and the decisive battle was fought early in 62. Antonius, however, unwilling to fight against his former associate, gave the command on the day of battle to his legate, M. Petreus. Catiline fell in the engagement, after fighting with the most daring valour.—The history of Catiline's conspiracy has been written by Sallust; see also Dio Cass. xxxvi. 27, xxxvii. 10, 29-42, Liv. Ep. 101, 102, Plut. *Cat. Min.* 23, Cic. 10-22, Cic. *in Catil. pro Sulla, ad Att.* 1, 19, 11, xii. 21, xvi. 14.

Cātillus or **Cātulus** (in Statius *Cātillus*), the founder of TIBUR. According to the prevalent tradition there were three brothers, Tiburtus, Coras, and Cātillus (some make them sons of Cātillus the son of Amphiaræus), who migrated from Argos and founded Tibur, having driven away the Sicani from that territory. Virgil makes Cātillus and Coras fight against Aeneas (*Aen.* vii. 670, *Serv. ad loc.*, *Hor. Od.* i. 18, 2, *Sil.* viii. 366, *Stat. Silv.* i. 3, 100, *Solin.* ii. 8).

Cātius, an Epicurean philosopher, a native of Gallia Transpadana (Insuber), composed a treatise in 4 books, *de Rerum Natura et de Summo Bono*, died B.C. 45 (Cic. *ad Fam.* xv. 16, *Quint.* x. 1, 124). This is not the Cātius of *Hor. Sat.* ii. 4, of whom nothing is known.

Cātō, Dionysius, the author of a small work, entitled *Dionysia de Moribus ad Filium*, consisting of a series of sententious moral precepts.

been preserved, and even this is only a later revision of the original work in a somewhat incomplete form. It is for the use of L. Manlius, who had an estate near Casinum. The systematic beginning on the subject of agriculture and country life is followed, as we now have it, by disconnected rules for housekeeping, sacrifices, forms of sale, receipts, &c. The style is less archaic, no doubt, than the original work. Edition in the *Scriptores Rei Rusticae*, Schneider, Lips 1794, fragments of *Origines* by Roth 1852, Peter 1871, of other works by Wordsworth 1874—2 M, son of No 1, by his first wife Licinia, and thence called *Licinianus*, was distinguished as a jurist. In the war against Perseus, 168, he fought with great bravery under the consul Aemilius Paulus (Val Max in 12), whose daughter, Aemilia Tertina, he afterwards married. He died when praetor designatus, about 152—3 M, son of No 1, by his second wife Salonia, and thence called *Salonianus*, was born 154, when his father had completed his 80th year—4 M, son of No 2, consul 118, died in Africa in the same year—5 C, also son of No 2, consul 114, obtained Macedonia as his province, and fought unsuccessfully against the Scordisci. He was accused of extortion in Macedonia, and was sentenced to pay a fine. He afterwards went to Tarraco in Spain, and became a citizen of that town (Vell Pat in 18, Cic pro *Bulb* 11)—6 M, son of No 3, tribunus plebis, died when a candidate for the praetorship—7 L, also son of No 3, consul 89, was killed in the Social war—8 M, son of No 6 by Livia, great-grandson of Cato the Censor, and surnamed *Uticensis* from Utica, the place of his death, was born 95. In early childhood he lost both his parents, and was brought up in the house of his mother's brother, M. Livius Drusus, along with his sister Porcia and the children of his mother by her second husband, Q. Servilius Caepo. In early years he discovered a stern and unyielding character, he applied himself with great zeal to the study of oratory and philosophy, and became a devoted adherent of the Stoic school, and among the profligate nobles of the age he soon became conspicuous for his rigid morality. He served his first campaign as a volunteer, 72, in the servile war of Spartacus, and afterwards, about 67, as tribunus militum in Macedonia. In 65 he was quaestor, when he corrected numerous abuses which had crept into the administration of the treasury. In 63 he was tribune of the plebs, and supported Cicero in proposing that the Catilinarian conspirators should suffer death [CATILINA]. He now became one of the chief leaders of the aristocratical party, and opposed with the utmost vehemence the measures of Caesar, Pompey, and Crassus. In order to get rid of him, he was sent to Cyprus in 58 with the task of annexing the island to the Roman dominions. He returned in 56, and continued to oppose the triumvirs, but all his efforts were vain, and he was rejected when he became a candidate for the praetorship. On the breaking out of the civil war (49), he was entrusted, as proprætor, with the defence of Sicily, but, on the landing of Cæsar with an overwhelming force, he abandoned the island and joined Pompey in Greece. After Pompey's victory at Dyrrachium, Cato was left in charge of the camp, and thus was not present at the battle of Pharsalia (48). After this battle, he set sail for Corcyra, and thence crossed over to Africa, where he joined Metellus Scipio, after a terrible

march across the desert. The army wished to be led by Cato, but he yielded the command to the consular Scipio. In opposition to the advice of Cato, Scipio fought with Caesar, and was utterly routed at Thapsus (April 6th, 46). All Africa now, with the exception of Utica, submitted to Caesar. Cato wanted the Romans in Utica to stand a siege, but when he saw that they were inclined to submit, he resolved to die rather than fall alive into the hands of the conqueror. Accordingly, after spending the greater part of the night in perusing Plato's *Phædo*, he stabbed himself below the breast. In falling he overturned an abacus. His friends, hearing the noise, ran up, found him bathed in blood, and, while he was fainting, dressed his wound. When, however, he recovered feeling, he tore open the bandages, and expired, at the age of 49—Cato soon became the subject of biography and panegyric. His life was written by Plutarch (*Cato Min*), shortly after his death appeared Cicero's *Cato*, which provoked Caesar's *Anticato*. In Lucan the character of Cato is a personification of virtue. In modern times, the closing events of his life have been dramatised, especially in the famous *Cato* of Addison—9 M, a son of No 8, fell at the battle of Philippi, 42.

Cato, Vălerius, a distinguished grammarian and poet, lost his property in his youth during the usurpation of Sulla, and taught for his living. He is the

Cato grammaticus Latina Siren,
Qui solus legit et facit poetas

He wrote love elegies and mythological poems, of which nothing has been preserved. The *Dirae* and *Lydia*, printed in Virgil's *Catalecta*, were attributed to him, but it is generally considered that this is an error (Suet *Gr* 11).

Cattigara (rà Kattiyapa), the easternmost town of ancient geography, a port S of Thinae and near the mouth of the river Cottiaris (prob *Yang tse kiang*). It may correspond with *Hanchow* (Ptol 1 11, 14, 17, vii 3, viii 27, 14).

Catti [CHATTI]

Catullus 1 C Vălerius, one of the greatest Roman poets, born at Verona or in its immediate vicinity, B C 87. It is probably an error of Jerome when he says that Catullus died in his 30th year, and it seems impossible to believe that the later date of B C 84 which some fix as the year of his birth can be correct. His death should probably be placed in B C 54, since he mentions (113, 2) the 2nd consulship of Pompey, which was in 55, and no later event is alluded to in his poems. This date would still make him a young man at his death, and would agree with the 'juvenalis' of Ov *Am* iii 9, 61. Catullus inherited considerable property from his father, but he squandered a great part of it. In order to better his fortunes, he went to Bithynia in the train of the proprætor Memmius B C 57, but it appears that the speculation was attended with little success (10, 6, 28, 7, 31, 5, 46, 1). On his return he visited the grave of his brother, who had died in the Troad—a loss which he deplores in the affecting elegy to Hortatulus. For the rest of his life he continued to reside at Rome or at his country seats on the promontory of Sirmio and at Tibur. Among his friends were Nepos, Calvus, Cinna, Pollio, and Cicero, whom he addresses as the most eloquent of Romans (49, 1). His special enemy was Mamurra, whom he attacks under the name of Mentula when he wished not to offend Caesar. Caesar himself he had attacked, but not beyond the possibility

of reconciliation (Suet. *Jul* 78) The strongest personal feeling traceable in his poems, besides his love for his brother, was his passion for Clodia (if, as is probable, the *Lesbia* of his poems was Clodia, the beautiful and infamous sister of P. Clodius and wife of Metellus Celer), to whom he addressed his most ardent lyrics. It seems that he was disillusioned at last as to her character, but so far still under the spell that it made his life unhappy (76 and 91). The most perfect poems of Catullus are his lyrics, especially his ode on Sirmio, on Acme and Septimius, the poem to Lesbia, and the nuptial ode for Manlius Torquatus, but though he is less great in dactylic metres, there is much grandeur and beauty in his long hexameter poem on the nuptials of P. Scaevola in this poem, which, though original, is modelled on the Greek style, appears the influence of the Alexandrian school, and especially in the *Coma Berenices*, a translation or paraphrase of a poem of Callimachus. In consequence of the intimate acquaintance which Catullus displays with Greek literature and mythology, he was called *doctus* by Tibullus, Ovid, and others. The *litis* in the galliambic metre is due to Greek study, but has all the fire and passion of the poet's own genius.—*Editions* R. Ellis, Oxon 1878, Schwabe, Berlin, 1896, Postgate, 1890, Munro's *Criticisms*, 1878.—2 A writer of mimes in the first century A.D. (Juv. viii 111, 'facundi scena Catulli,' Mart. i 30). One of his mimes was called *Laureolus*, in which a robber was crucified on the stage (Tertull. *Valentin* 14, Suet. *Cal* 57, Joseph. *Ant* xiv 1, 13, Mart. *Spect* 7, Juv. viii 187), another was *Phasma*, or the *Ghost* (Juv. viii 186).—3 Catullus Messalinus, an informer in the reign of Domitian (Juv. iv 115, Plin. *Ep* ii 22, 5, Tac. *Agri* 45).

Catulus, Lutatius 1 C, consul B.C. 242, defeated as proconsul in the following year the Carthaginian fleet off the Aegates islands, and thus brought the first Punic war to a close, 241 (Polyb. i 58-64, Liv. *Ep* 19).—2 Q, consul 102 with C. Marius IV, and as proconsul next year gained along with Marius a decisive victory over the Cimbri near Vercellae (*Vercelli*), in the N of Italy. Catulus claimed the entire honour of this victory, and asserted that Marius did not meet with the enemy till the day was decided, but at Rome the whole merit was given to Marius. The accounts of Plutarch, who attributes the victory mainly to Catulus, are taken from the annals of Sulla, naturally adverse to the fame of Marius. Both Cicero and Juvenal speak of Marius as having the chief merit (Plut. *Mar* 27, Cic. *Tusc* v 19, 56, Juv. viii 253, Vell. Pat. ii 12, Appian, *B.C.* i 74). Catulus belonged to the aristocratic party, he espoused the cause of Sulla, was included by Marius in the proscription of 87, and, as escape was impossible, put an end to his life by the vapours of a charcoal fire. Catulus was well acquainted with Greek literature, and famed for the grace and purity with which he spoke and wrote his own language. He was the author of several orations, of a historical work on his own consulship and the Cimbrian war, and of poems, but all these have perished, with the exception of two epigrams (Cic. *N.D.* i 28, 79, Gell. xix 9).—3 Q, son of No. 2, a distinguished leader of the aristocracy, also won the respect and confidence of the people by his upright character and conduct. Being consul with M. Lepidus in 78, he resisted the efforts of his colleague to abrogate the acts of Sulla, and the following spring he

defeated Lepidus in the battle of the Milvian bridge, and forced him to take refuge in Sardinia. He opposed the Gabinian and Manilian laws which conferred extraordinary powers upon Pompey (67 and 66). He was censor with Crassus in 65, and died in 60 (Plut. *Crass* 13).

Caturiges, a Ligurian people in Gallia Narbonensis, whose territory extended from Vapincum (*Gap*) to the Cottian Alps; their chief towns were EBURUDUNUM, and **Caturigae** or **Catorimagus** (*Chorges*) (Caes. *B.G.* i 10, Plin. iii 137, Strab. p. 204).

Catus Decianus, procurator of Britain in the reign of Nero, was by his extortion one of the chief causes of the revolt of the people under Boudicca or Boadicea, A.D. 62. He fled to Gaul (Tac. *Ann.* xiv 32).

Catuvellauni or **Catycenclani**, a British tribe in Rutland, Bedfordshire, Northampton, and Huntingdon (Ptol. iii 3, 21, Dio C. ss. 1 v 20).

Cauca (*Coca*), a town of the Vaccaei in Hispania Tarraconensis, birthplace of the emperor Theodosius I (Zosim. iv 24).

Caucāsiae Pylae [**CAUCASUS**]

Caucāsus, **Caucāsii Montes** (ὁ Καύκασος, τὰ Καυκάσιον ὄρος, τὰ Καυκάσια ὄρη *Caucasus*) 1 A great chain of mountains extending WNW and ESE from the E shore of the Pontus Euxinus (*Black Sea*) to the W shore of the Caspian. Its length is about 700 miles, its greatest breadth 120, its least 60 or 70. Its greatest height exceeds that of the Alps, its loftiest summit (*Mt. Elbruz*, nearly in 43° N lat. and 43° E long.) being 18,000 feet above the sea, and therefore reckoning now as the highest European mountain, and to the E of this there are several other summits above the line of perpetual snow, which, in the Caucasus, is from 10,000 to 11,000 feet above the sea. At both extremities the chain sinks. Two chief passes over the chain were known to the ancients: the one, between its E extremity and the Caspian, near *Derbent*, was called **Albanicae Pylae**, the other, nearly in the centre of the range, was called **Caucasicae** or **Sarmaticae Pylae** (*Pass of Daniel*). In ancient times, as is still the case, the Caucasus was inhabited by a great variety of tribes, speaking different languages (Strabo says, at least 70), but all belonging to that family of the human race which has peopled Europe and W Asia, and which has obtained the name of Caucasian.—That the Greeks had some vague knowledge of the Caucasus in very early times, is proved by the myths respecting Prometheus and the Argonauts, from which it seems that the Caucasus was regarded as at the extremity of the earth, on the border of the river Oceanus. The account which Herodotus gives is good as far as it goes (i 203), but it was not till the march of Pompey, in the Mithridatic War, extended to the banks of the Cyrus and Araxes and to the foot of the great chain, that means were obtained for that accurate description of the Caucasus which Strabo gives in his 11th book. Pompey in his pursuit of Mithridates penetrated into this country (Plut. *Pomp* 34, *Lucull* 14, Appian, *Mithrid* 103). The country about the E part of the Caucasus was called **ALBANIA**, the rest of the chain divided **IBERIA** and **COLCHIS**, on the S, from **SARMATIA ASIATICA** on the N.—2 **Caucasus Indicus** [**PAROPAMISUS**]

CAUCI [**CHAUCI**]

Caucōnes (*Καυκωνες*), the name of peoples both in Greece and Asia. In Greece they belonged mainly to Elis as aboriginal *etc.*, they preceded any historical Greek immigration (Strab. pp.

342-353, Hdt i 147, Od in 366) In Asia Homer joins them with Leleges and Pelasgi as allies of the Trojans (*Il* v 429, v 329) Strabo places them on the coast of Bithynia (pp 345, 542) The Caucones in the NW of Greece, in Elis and Achaia, were supposed by the ancient geographers to be an Arcadian people The Caucones in the NW of Asia Minor are mentioned by Homer as allies of the Trojans, and are placed in Bithynia and Paphlagonia by the geographers, who regarded them as Pelasgians, though some thought them Scythians

Caudium (*Montesarchivo*), a town in Samnium on the road from Capua to Beneventum (*Hor Sat* i 5, 51, Strab 249) In the neighbourhood were the celebrated *Furculae Caudinae*, or *Caudine Forks*, narrow passes in the mountains, where the Roman army surrendered to the Samnites, and was sent under the yoke, B C 321 it is probably the valley of *Isclero*

Caulonia (*Καυλωνία* *Καυλωνίδης*), an Achaean town on the E coast of Bruttium, NE of Locri, originally called Aulonua, founded first by the Achaeans of Aegium, afterwards of Croton, destroyed by Dionysius the elder, who removed its inhabitants to Syracuse and gave its territory to Locri (Paus vi 3, 12, Strab p



Coin of Caulonia (Circ B C 650-480)

Obv. naked male figure holding in right hand a branch and in left hand a stag
Rev. same figure holding a branch and a stag

261, Diod xiv 106), afterwards rebuilt, but again destroyed in the war with Pyrrhus, rebuilt a third time and destroyed a third time in the second Punic war (*Liv xxvii* 12-16, Polyb v 1) It was celebrated for its worship of the Delphian Apollo

Caurus [ΒΥΒΛΙΣ]

Caurus (*ἡ καὶνος Καύριος* ruins at *Daliar*), one of the chief cities of Caria, on its S coast, a little E of the mouth of the Calbis, in a very fertile but unhealthy situation It had a citadel called Imbros, an enclosed harbour for ships of war, and safe roads for merchant vessels It was founded by the Cretans after B C 300 it was subject to the Rhodians Its dried figs (*Cannecac ficus*) were celebrated The painter Protogenes was born here (Strab p 652, Hdt i 172, Cic *ad Q Fr* i 1, Plin v 103)

Caurus, the Argestes (*Ἀργέστης*) of the Greeks, the NW wind, in Italy a stormy wind

Cavāri, a people on the E bank of the Rhone, between the mouths of the Druentia and the Isara (Strab p 185)

Cavarinus, a Senonian, whom Caesar made king of his people, was expelled by his subjects and compelled to fly to Caesar, B C 54

Caystrus (*Καῦστρος*, Ion *Καῦστρος* or *Kuchuk Meander*, i.e. *Little Maeander*), a river of Lydia and Ionia, rising in the E part of Mount Tmolus, and flowing between the ranges of Tmolus and Messogis into the Aegean, a little NW of Ephesus To this day it abounds in swans, as it did in Homer's time The valley

of the Caystrus is called by Homer 'the Asian meadow,' and is probably the district to which the name of Asia was first applied There was an inland town of the same name on its S bank (Hom *Il* ii 461, Strab p 627, Verg *Georg* i 383, *Aen* vii 699)

Caystron Pedion (*Καῦστρον πεδῖον*), a town of Phrygia (*Xen An* i 2, 11) It is probably right to identify it as the town afterwards called Julia, near Ipsus and a little NE of Synnada

Ceba (*Ceva*), a town in the Ligurian Apennines, near the source of the Tanarus, famous for its cheeses (Plin xi 241)

Cebenna Mons (*τὸ Κέμμενον ὄρος Cevennes*), mountains in the S of Gaul, separating the Arverni from the Helvi Caesar found them in the winter covered with snow 6 feet deep (*Caes B G* vii 8, Strab p 177)

Cēbēs (*Κέβης*), of Thebes, a disciple and friend of Socrates, was present at the death of his teacher He wrote philosophical works, which have perished, for the treatise called *Πῖναξ*, or *Pictura*, ascribed to him is spurious This work is an allegorical picture of human life, which is explained by an old man to a circle of youths—*Editions* By Schweighauser, *Argent* 1806, and by Cornes in his edition of Epictetus, Paris, 1826

Cebrenē (*Κεβρήνη*), a city in the Troad, on M Ida, fell into decay when Antigonos transplanted its inhabitants to Alexandria Troas A little river, flowing past it, was called Cebren (*Κεβρήν*), and the district Cebrenia

Cecropia [CECROPS]

Cecrops (*Κέκροψ*), said to have been the first king of Attica (Apollod iii 14) He was married to Aegraulos, daughter of Actaeus, by whom he had a son, Erysichthon, who succeeded him as king of Athens, and 3 daughters, Aegraulos, Herse, and Pandiosos [See these names] In his reign Poseidon and Athene contended for the possession of Attica, but Cecrops decided in favour of the goddess (Hdt viii 55, Paus i 26, 6, *ATHENE*) Cecrops is said to have founded Athens, the citadel of which was called Cecropia after him, to have divided Attica into 12 communities, and to have introduced the first elements of civilised life (Paus ix 38, Strab p 407) He is sometimes called *διφύης* or *geminus* (Diod i 28, *Or Met* ii 555, cf *Aristoph Vesp* 438), because the upper part of his body was represented as that of a man and the lower part as that of a serpent, by which was symbolised his origin as earth born or autochthonous he is thus represented on an Athenian terracotta (now at Berlin) when he is present at the birth of Erichthonius Later Greek writers made Cecrops to be a native of Sais in Egypt, who led a colony of Egyptians into Attica (Diod i 29)

Cecryphalia (*Κεκρυφάλεια Angistri*), a small island in the Saronic gulf, between Aegina and Epidaurus (Thuc i 105, Diod xi 78)

Cedrae (*Κεδραία* or *εἰαί*, *Κεδραῖος* or *-αῖος*), a town of Caria, on the Ceramic Gulf

Cedrēnus, Georgius, a Byzantine writer, author of a historical work, which begins with the creation of the world, and goes down to A D 1057 Edited by Bekker, Bonn, 1838-39

Cēlaenae (*Κελαναί*, *Κελανιτῆς Dener*), the greatest city of S Phrygia, before the rise of its neighbour, Apamea Cibotus, reduced it to insignificance It lay at the sources of the rivers Maeander and Marsyas In the midst of it was a citadel built by Xerxes on a precipitous rock, at the foot of which, in the Agora of the city, the Marsyas took its rise, and near

the river's source was a grotto celebrated by tradition as the scene of the punishment of Marsyas by Apollo. Outside of the city was a royal palace, with pleasure gardens and a great park (*παράδεισος*) full of game, which was generally the residence of a satrap. The Maeander took its rise in the very palace, and flowed through the park and the city, below which it received the Marsyas (Hdt vii 28, Xen An i 2, 7, Liv xxviii 18, Strab p 577).

Cēlaeno (Κελαϊνώ) 1 A Pleiad, daughter of Atlas and Pleione, beloved by Poseidon — 2 One of the Harpies [HARPIAE].

Celēia (Cilli), an important town in the SE of Noricum, and a Roman colony with the surname *Claudia*, was in the middle ages the capital of a Slavonic state called Zellia (Plin iii 146, C I L iii 5154).

Cēlendēris (Κελενδερīs *Khelindreh*), a sea port town of Cilicia, said to have been founded by the Phoenicians, and afterwards colonised by the Samnians. The acropolis was strongly placed on a rock (Tac Ann ii 80, Mel i 13).

Celenna, a town of Campania (Verg Aen vii 739).

Cēler, together with Severus, the architect of Nero's immense palace, the golden house. He and Severus projected and even began a canal from the lake Avernus to the Tiber (Tac Ann vi 42).

Cēler, P Egnātius [BAREA].

Celetrum (*Kastoria*), a town in Macedonia on a peninsula of the Laeus Castoris (Liv xxi 40).

Cēlēus (Κηλεύς), king of Eleusis, husband of Metanira, and father of Demophon and Triptolemus. He received Demeter with hospitality at Eleusis, when she was wandering in search of her daughter. The goddess, in return, wished to make his son Demophon immortal, and placed him in the fire in order to destroy his mortal parts, but Metanira screamed aloud at the sight, and Demophon was destroyed by the flames. Demeter then bestowed great favours upon Triptolemus [TRIPTOLEVUS]. Celeus is described as the first priest and his daughters as the first priestesses of Demeter at Eleusis (see further under DEMETER).

Celsa (Vehilla Ru, nr *Xelsa*), a town in Hispania Tarraconensis on the Iberus, with a stone bridge over this river, a Roman colony called *Victrix Julia Celsa* (Strab p 161).

Celsus 1 A military tribune in Africa who in the 12th year of Gallienus, i.e. 265, was proclaimed emperor by the proconsul of the province. He was slain on the 7th day of his usurpation (Trebell Poll *Trig Tyr*). — 2 An Epicurean philosopher, lived in the time of the Antonines, and was a friend of Lucian. He is supposed to be the same as the Celsus who wrote the work against Christianity called *Λόγος ἀληθής*, which acquired so much notoriety from the answer written to it by Origen. — 3 A Cornelius Celsus, probably lived under the reigns of Augustus and Tiberius. He wrote several works, of which only one remains entire, his treatise *De Medicina*, 'On Medicine' in 8 books. The first two books are principally occupied by the consideration of diet, and the general principles of therapeutics and pathology, the remaining books are devoted to the consideration of particular diseases and their treatment, the third and fourth to internal diseases, the fifth and sixth to external diseases, and to pharmaceutical preparations, and the last two to those diseases which more particularly belong to surgery — *Editions*. By Milligan, Edinb

1826, by Ritter and Albers, Colon ad Rhen 1835 — 4 Julius Celsus, a scholar at Constantinople in the 7th century after Christ, made a recension of the text of Caesar's Commentaries. Many modern writers have attributed to him the Life of Caesar which was in reality written by Petrarch. — 5 P Juventius Celsus, two Roman jurists, father and son, both of whom are cited in the Digest. Very little is known of the elder Celsus. The younger Celsus, who was the more celebrated, lived under Nerva and Trajan, by whom he was highly favoured. He wrote *Digesta* in 39 books, *Epistolae*, *Quaestiones*, and *Institutiones* in 7 books (Plin Ep vi 5). — 6 P Marius Celsus, an able general first of Galba and afterwards of Otho. After the defeat of Otho's army at the battle of Bedriacum, Celsus was pardoned by Vitellius, and was allowed by him to enter on the consulship in July (A.D. 69).

Celsus Albinovanus [ALBINOVANUS].

Celtae, a powerful race, which occupied a great part of W Europe. The Greek and Roman writers call them by three names, which are probably only variations of one name, namely Celtae (Κελταί, Κελτοί), Galatae (Γαλάται), and Galli. Their name was originally given to all the people of N and W Europe who were not Iberians, and it was not till the time of Caesar that the Romans perceived the distinction between the Celts and the Germans. The name of Celts then began to be confined to the people between the Pyrenees and the Rhine. The Celts belonged to the great Indo-Germanic race, as their language proves, and, at a period long antecedent to all historical records, settled in the W of Europe. The most powerful part of the nation appears to have taken up their abode in the centre of the country called after them GALLIA, between the Garumna in the S and the Sequana and Matrona in the N. From this country they spread over various parts of Europe, and they appear in early times as a migratory race, ready to abandon their homes, and settle in any district which their swords could win. Besides the Celts in Gallia, there were eight other different settlements of the nation, which may be distinguished by the following names — 1 Iberian Celts, who crossed the Pyrenees and settled in Spain [CELTIBERI]. 2 British Celts [BRITANNIA]. 3 Belgic Celts, the inhabitants of Gallia Belgica, at a later time much mingled with Germans. 4 Italian Celts, who crossed the Alps at different periods, and eventually occupied the greater part of the N of Italy, which was called after them GALLIA CISALPINA. 5 Celts in the Alps and on the Danube, namely the Helvetii, Gothini, Osi, Vindelici, Raeti, Norici, and Carni. 6 Illyrian Celts, who, under the name of Scordisci, settled on Mt Scordus. 7 Macedonian and Thracian Celts, who had remained behind in Macedonia, when the Celts invaded Greece, and who are rarely mentioned. 8 Asiatic Celts, the Tolistobogi, Trocmi, and Tectosages, who founded the kingdom of GALATIA. — Some ancient writers divided the Celts into two great races, one consisting of the Celts in the S and centre of Gaul, in Spain, and in the N of Italy, who were the proper Celts, and the other consisting of the Celtic tribes on the shores of the Ocean and in the E as far as Scythia, who were called Gauls. To the latter race the Cimbri belonged, and they are considered by some to be identical with the Cimmerii of the Greeks. — The Celts in outward appearance were distinguished from Greeks and Romans by their

shaggy hair and long moustaches, and are described by the ancient writers as men of large stature, of fair complexion, and with flaxen or red hair, 'procera corpora, flava caesaries, truces oculi' The Celtic element in France at the present time preserves the old Celtic characteristic of a quick and lively temper, but not those bodily characteristics which are nearer the German type than the French. They hold good more generally in the highlands of Scotland and in Wales. They were brave and warlike, impatient of control and prone to change. They fought with long swords, their first charge in battle was the most formidable, but if firmly resisted, they usually gave way. They were long the terror of the Romans, once they took Rome, and laid it in ashes (B.C. 390).—For details respecting their later history and political organisation, see GALLIA, GALATIA.

Celtibēri (Κελτιβήρες), a powerful people in Spain, consisting of Celts who crossed the Pyrenees at an early period and became mingled with the Iberians, the original inhabitants of the country. They dwelt chiefly in the central part of Spain, in the highlands which separate the Iberus from the rivers which flow towards the W., and in which the Tagus and the Durus rise. They were divided into various tribes, the AREVACAE, BEROYES, and PELENDONES, which were the three most important, the LUSONES, BELLI, DITTANI, &c. Their chief towns were SEGORIGA, NUMANTIA, BILBILIS, &c. Their country called Celtiberia was mountainous and unproductive. They were a brave and warlike people, and proved formidable enemies to the Romans. They submitted to Scipio Africanus in the 2nd Punic war, but the oppressions of the Roman governors led them to rebel, and for many years they successfully defied the power of Rome. They were reduced to submission on the capture of Numantia by Scipio Africanus the younger (B.C. 134), but they again took up arms under Sertorius, and it was not till his death (72) that they began to adopt the Roman customs and language (Diod. i. 83, Liv. xxv. 33, Polyb. xxxi. 1, Strab. p. 151).

Celtici 1 A Celtic people in Lusitania between the Tagus and Anas.—2 A Celtic people in Gallaecia near the promontory Nerium, which was called Celticum after them (*C. Finisterre*).

Cema, or **Caenia**, a mountain in the Maritime Alps, which Pliny (in 35) mentions as the source of the Varus (*Var*).

Cēmēnēlum (*Cimella* or *Cimiez*), a town in the Maritime Alps, two miles N. of Nice.

Cenaëum (Κηναῖον ἄλρον *Kanaia* or *Litar*), the NW. promontory of Euboea, opposite Ther mopylae, with a temple of Zeus Cenaëus (Strab. p. 444).

Cenchreæ (Κεγχυραῖα) 1 The E. harbour of Corinth on the Saronic gulf, important for the trade and commerce with the E.—2 A town in Argolis, S. of Argos, on the road to Tegea.

Cenomani, a powerful Gallic people, originally a branch of the Auleri, crossed the Alps at an early period, and settled in the N. of Italy in the country of Brattia, Verona, and Mantua, and extended N. as far as the confines of Rhaetia (Polyb. ii. 17, Liv. v. 35). They were at constant feud with the neighboring tribes of the Insubres, Boni, &c., and hence usually assisted the Romans in their wars with these people. In the 2nd Punic war they sided with Rome, except during the Gallic revolt on Hasdrubal's approach (Liv. xxi. 55, xxxi. 10, Strab. p. 216).

Censorinus 1 One of the 30 tyrants,

assumed the purple at Bologna, A.D. 270, but was shortly afterwards put to death by his own soldiers (Trebell. *Trig. Tyr.* 33).—2 Author of a treatise entitled *de Die Natali*, which treats of the generation of man, of his natal hour, of the influence of the stars and genii upon his career, and discusses the various methods employed for the division and calculation of time. The book is dedicated to Q. Cerebellus, and was composed A.D. 238. A fragment *de Metris* and lost tracts *de Accentibus* and *de Geometria* are ascribed to this Censorinus.—*Editions* Otto Jahn, 1845, Hultsch, 1867.

Censorinus, Marcus 1 C., son of C. Marcus Rutilius, first plebeian dictator (B.C. 356), was originally called Rutilus, and was the first member of the family who had the surname Censorinus. He was consul B.C. 310, and conducted the war in Samnium. He was censor 294, and a second time 265, the only instance in which a person held the office of censor twice (Liv. ix. 33, x. 47, Val. Max. ii. 1, 3).—2 L., consul 149, the first year of the third Punic war, conducted the war against Carthage with his colleague M. Manilius.—3 C., one of the leaders of the Marian party, fought against Sulla in the battle near the Collino gate, was taken prisoner, and put to death by Sulla's order. Censorinus was one of the orators of his time, and versed in Greek literature (Appian, *B.C.* i. 71–93, *Cic. Brut.* 67, 90).—4 L., a partisan of M. Antony, praetor 43, and consul 39.—5 C., consul B.C. 8, died in Asia A.D. 2, while in attendance upon C. Caesar, the grandson of Augustus (Vell. Pat. ii. 102).

Centauri (Κένταυροι), a mythical race inhabiting the mountains of Thessaly, represented as in form half horses and half men. In Homer there is no certain allusion to their semi-equine form. In the Iliad they are called φῆρες (= θῆρες), possibly = 'wild men' in the Odyssey they bear the name Κένταυροι, and are spoken of as intemperate (*Il.* i. 268, ii. 748, *Od.* xxi. 297). We have various genealogies (1) that they sprang from Centaurus, the offspring of Ixion and a cloud, who mingled with Magnesian mares (Pind. *Pyth.* ii. 80), or that they were born directly from Ixion and the cloud (Diod. iv. 69), (2) that they were born from Apollo and Hebe, a daughter of Peneus (Diod. l.c.). The most famous of the legends connected with them, and a favourite subject for sculpture is the fight of the Centaurs and the Lapithae, which arose from an insult offered to Hippodamia by Eurymachos, one of the Centaurs, in flamed by wine, at the marriage feast of PERITHOOS. The Centaurs were driven away to Mt. Pindus. Theseus is brought into the story as aiding Perithoos in the battle (Pind. *Fr.* 143, *Plut. Thes.* 30, Diod. iv. 70, *Ov. Met.* vii. 210, *Hor. Od.* i. 18, 8). Similar stories of the unbridled passions of the Centaurs are given in the attack of Nessus upon Deianira, and the fight between Heracles and the Centaurs at the cave of Pholus (Paus. vii. 18, *Soph. Trach.* 55, *Lur. Herc. Fur.* 364, *Apollod.* ii. 5, 4). As regards the origin and significance of these myths, some adduce the story of Ixion to show that the idea of Centaurs arose from tracing a likeness to the Centaur shape in clouds, others rely on their supposed descent from Apollo to prove that they represented rays of the sun, others note their descent from a river god, and suggest that the Centaurs are the violent streams which rush from the mountains of Thessaly. It is indeed possible that a fancied likeness in cloud shapes or torrents may have

caused the various genealogies to be added to the traditions, but the origin of the myth was probably simpler, and started with those who first beheld an equestrian tribe from the North settling in Thessaly at a time when horses were not ridden in Greece, and imagined the horse and its rider to be one being. The name 'bull-spearers' or 'bull-goaders' (*κεντήρ τῆρος*) suggests either the hunting of bulls by mounted Thessalians (Schol ad Pind *l c*), or the driving of bulls by mounted 'cowboys' (Serv ad *Georg* iii 115). But whatever the origin of the myth, the Centaurs, like the Satyrs, represented unbridled animal passions, and the combats with Centaurs recorded the strife between civilisation and barbarism. CHIRON alone among them has been made an instance of learning and culture. In art of an archaic type they are represented with the fore part, including the legs, human, having the hind quarters of a horse attached. The more familiar type, from the sculptures of the Parthenon onwards, showed them as men from the head to the loins, while in the rest of the body, the four

came a place of importance under Trajan, who built a villa there and constructed an excellent harbour with a lighthouse at each end of the breakwater (Phn *Ep* vi 31). It was destroyed by the Saracens in the 9th century, but was rebuilt on its ancient site, and was hence called *Civita Vecchia*.

Centūripae (*τα Κεντόριπα, αἱ Κεντούριπαι* *Κεντοριπίνας*, in Thuc *οἱ Κεντόριπες*, *Centuripinas Centoribi*), an ancient town of the Siculi in Sicily, at the foot of Mt Aetna, on the road from Catana to Panormus, and not far from the river Symaethus, in its neighbourhood a great quantity of corn was grown, and it became under the Romans one of the most flourishing cities in the island (Thuc vi 96, Diod xiv 78, Strab p 272, Cic *Verr* ii 67, 69, iii 6, 45).

Cēos (*Κέως, Ἴον Κέος Κείος, Ἴον Κήιος, Cēus Zea*), an island in the Aegean Sea, one of the Cyclades, between the Attic promontory Sunium and the island Cythnus, celebrated for its fertile soil and its genial climate. It was inhabited by Ionians, and originally contained 4 towns, Kūhs, Carthæna, Coressus, and Poeceessa,

but the two latter perished by an earthquake. SIMONIDES was a native of the island.

Cēphālē (*Κεφαλή*), an Attic demus, on the right bank of the Erasinus, belonging to the tribe Acamantis.

Cēphallēnia (*Κεφαλληνία, Κεφαλήνια* *Κεφαλλήνη, ἢ Κεφαλλήνες* *Cephalonia*), called by Homer *Same* (*Σάμη*) or *Samos* (*Σάμος*) (*Il* ii 684, *Od* iv 671, iv 24), the largest island in the Ionian sea, separated from Ithaca on the E by a narrow channel, contains 348 square miles. It is said to have been originally inhabited by Taphians, and to have derived its name from the mythical CEPHALUS. Even in Homer its inhabitants are called Cephallenes, and are the subjects of Odysseus, but the name Cephallenia first occurs in Herodotus (*Il* ii 681, *Od* xx 210, *Hdt* iv 28). The island is very mountainous (*παιταλοεσσῆ*), and the highest mountain, called Aenos, on which stood a temple of Zeus, rises more than 4000 feet above the sea. Cephallenia was a tetrapolis, containing the 4 towns, SAME, PALE, CRANI, and PRONI. It



Centaur (Metope from the Parthenon)

legs, and the tail, they are horses. The female Centaur is described by Lucian, *Zeuzeis*, 3 (cf *On Met* xii 998), and appears in a Florentine cameo sucking an infant Centaur.

Centrites (*Κεντρίτης* *Bohtan tshai*), a small river of Armenia, which it divided from the land of the Carduchi, N of Assyria. It rises in the mountains S of the Arsissa-Palus (*L Van*), and flows into the Tigris (*Xen Anab* iv 3).

Centumālus, Fulvius 1 *Cn*, legate of the dictator M Valerius Corvus B C 301, consul 298, when he gained a victory over the Samnites, and propraetor 295, when he defeated the Etruscans (*Liv* x 26).—2 *Cn*, consul 229, defeated the Illyrians subject to the queen Teuta (*Polyb* ii 5).—3 *Cn*, curule aedile 214, praetor 213, with Suessula as his province, and consul 211, in the next year he was defeated by Hannibal near Herdonia in Apulia, and was killed in the battle (*Liv* xxiv 48, 44, xxvii 1).—4 *M*, praetor urbanus 192, superintended the preparations for the war against Antiochus the Great (*Liv* xxxv 20).

Centumcellae (*Civita Vecchia*), a seaport town in Etruria, 47 miles from Rome, first be-

never attained political importance. In the Persian wars the inhabitants of Pale are alone mentioned. In the Peloponnesian war Cephalenia surrendered to the Athenians. Same ventured to oppose the Romans, but was taken by M Fulvius, B C 189 (*Strab* pp 455, 461, Thuc ii 30, *Liv* xxxvii 13, *Polyb* xxii 13, 23).

Cēphāloedium (*Κεφαλοείδιον* *Cephaloeditānus, Cēphalē or Cēphalū*), a Sicel town, which took a Greek name, on the N coast of Sicily in the territory of Himera (*Diod* xiv 56, *Strab* p 266).

Cēphālus (*Κέφαλος*) 1 A young man of great beauty, beloved by Eos (Aurora) and carried off by her. He is generally explained as representing the morning star which disappears at the approach of dawn. One legend makes him the son of Hermes and Herse (dew) he dwells with Eos in the East, and their son is Tithonus (*Apollod* iii 14). In other accounts Tithonus is the husband of Eos, and the son of Eos and Cephalus is Phaeon (*Hes Th* 986, *Paus* i 3). The most famous and poetical story of Cephalus makes him the son of Deion and Diomedes, and husband of Procris or Procne, daughter of

Erechtheus, whom he tenderly loved. He was beloved by Eos, but as he rejected her advances from love to his wife, she advised him to try the fidelity of Procris. The goddess then metamorphosed him into a stranger, and sent him with rich presents to his house. Procris was tempted by the brilliant presents to yield to the stranger who then discovered himself to be her husband, whereupon she fled in shame to Crete. Artemis made her a present of a dog called Lelaps (λαΐλαψ, storm) and a spear which were never to miss their object, and then sent her back to Cephalus in disguise. In order to obtain this dog and spear, Cephalus promised his love. Procris then made herself known to him as his wife, and this led to a reconciliation between them. Procris, however, still feared the love of Eos, and therefore jealously watched Cephalus when he went out hunting. Once, having heard him call upon the breeze (*aura*), and taking this to imply a mistress named Aura, she watched him, hidden in a bush. Cephalus, thinking that some animal was stirring the leaves, killed her with the never-failing spear (Ov. Met. vii 660-665, Apollod. ii 15, Hyg. Fab. 189). He is said to have been punished for this homicide by the Areopagus and to have gone to Thebes, where his dog became useful for hunting a destructive fox (Paus. ix 19). Subsequently Cephalus fought with Amphiaraus against the Teleboans, upon the conquest of whom he was rewarded with the island which he called after his own name Cephalonia (Strab. p. 456). Clearly a number of local traditions, Athenian, Cretan, Theban, and Cephalonian, have gathered round the name of Cephalus, some from legends of hunters and huntresses, the last from the similarity of name.

—2 A Syracusan, and father of the orator Lysias, came to Athens at the invitation of Pericles. He is one of the speakers in Plato's *Republic*.

—3 An eminent Athenian orator of the Collytean demus, flourished B.C. 402.

Cēpheus (Κηφεύς) 1 King of Ethiopia, son of Belus, husband of Cassiopeia, and father of Andromeda, was placed among the stars after his death (Hdt. vii 61, Hor. *Od.* iii 29, *Andromeda*). —2 Son of Aleus and Neaera or Cleobule, one of the Argonauts. He was king of Tegea in Arcadia, and perished, with most of his sons, in an expedition against Hercules.

Cēphisia or **Cephissia** (Κηφισία more correct than Κηφισία Κηφισιεύς *Kissia*), one of the 12 Cecropian towns of Attica, and afterwards a demus belonging to the tribe Erechtheis, NE of Athens, on the W slope of Mt. Pentelcus.

Cēphisōdōrus (Κηφισόδορος) 1 An Athenian comic poet of the Old Comedy, about B.C. 402. —2 An Athenian orator, a disciple of Isocrates, wrote an apology for Isocrates against Aristotle, entitled αὐτὸς Ἀριστοτέλη ἀντιγραφαί. It is probable that it was this Cephisodorus who wrote a History of the Sacred War.

Cēphisōdōtus (Κηφισόδοτος) 1 An Athenian who led a fleet to Thrace in B.C. 359 with little success that he was recalled and prosecuted whether he was the same person as the orator Cephisodorus is disputed (Dem. c. *Lept.* p. 501, § 146, c. *Aristocr.* p. 670 § 153). —2 An Athenian sculptor, father of Praxiteles. He belonged to that younger school of Attic artists who early in the 4th cent. B.C. were passing from the sterner majesty of Phidias to the idealised grace and beauty which were perfected by Praxiteles. The statue, now at Munich, of Eirene and the infant Plutus (called the Lencotherion) is a copy of his work (Paus. ix 16). It is interesting to trace

a similar position of the infant Dionysus in the great statue of Praxiteles (Plin. xxviii 74, Paus. viii 30, 5). —3 An Athenian sculptor, called the Younger, a son of the great Praxiteles, flourished 300 (Plin. xxxvi 24).

Cēphisōphon (Κηφισόφων), a friend of Euripides, is said not only to have been the chief actor in his dramas, but also to have aided him with his advice in the composition of them.

Cēphisus or **Cephissus** (Κηφισός, Κηφισσός) 1 The chief river in Phocis and Boeotia (now *Mavroneri*), rises near Lilaea in Phocis, flows through a fertile valley in Phocis and Boeotia, and falls into the lake Copais, which is hence called *Cephissis* in the *Iliad* (i 709) [*COPAIS*]. —2 The largest river of the Athenian plain, rises in the W slope of Mt. Pentelcus, and flows past Athens on the W into the Saronic gulf between Phalerum and Peiræus. —3 An other river of Attica, rising in Mt. Icarus on the borders of Megaris, and flowing into the sea at Eleusis, now *Sarantaporos*. —4 A river of Argolis, tributary of the Inachus.

Cer (κήρ, Κήρες) [*ΜΟΜΑΕ*].

Ceramicus Sinus (Gulf of Giova), a bay in Caria between Halicarnassus and Cnidus on the north side of this bay stood the town of Ceramus which gave the name (Strab. p. 656). —**Ceramicus**, a district of Athens [*ΑΤΤΙΚΑΙΑ*].

Ceramon Agora (*Islam Keni*), a town of Phrygia on the 'royal road' from Susa to Sardis. (Xen. *Anab.* i 2, 10).

Cērāsus (Κερασούς Κερασούντιος nr *Khercoun*), a flourishing colony of Sinope, on the coast of Pontus, at the mouth of a river of the same name, chiefly celebrated as the place from which Europe obtained both the cherry and its name. Lucullus is said to have brought back plants of the cherry with him to Rome, but this refers probably only to some particular sorts, as the Romans seem to have had the tree much earlier. —**Cerasus** fell into decay after the foundation of Pharnacia (*Khercoun*) (Xen. *Anab.* i 3, 2, Plin. xv 102).

Cērāta (τὰ Κεράτα), the Horns, a mountain on the frontiers of Attica and Megaris.

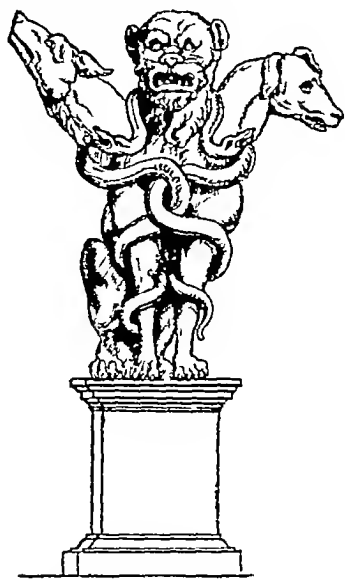
Cerannii Montes (Κεράννια ὄρη *Khimara*), a range of mountains extending from the frontier of Illyria along the coast of Epirus, derived their name from the frequent thunderstorms which occurred among them. These mountains made the coast of Epirus dangerous (Hor. *Od.* i 5, 20). They were also called *Acroceraunia*, though this name was properly applied to the promontory separating the Adriatic and Ionian seas. The inhabitants of these mountains were called *Cerannii* (Caes. *B.C.* iii 6).

Cerberus (Κερβερος), the dog that guarded the entrance of Hades is mentioned as early as the Homeric poems, but simply as 'the dog,' and without the name of Cerberus (*Il.* viii 368, *Od.* vi 628). Hesiod calls him a son of Typhon and Echidna, and represents him with 50 heads. Later writers describe him as a monster with only 3 heads, with the tail of a serpent and with serpents round his neck. Some poets again call him many headed or hundred headed. The den of Cerberus is placed on the further side of the Styx, at the spot where Charon landed the shades of the departed [*HADES*].

Cercasōrum or **-esura** (Κερκασσάρος -όλις, Hdt., Κερκέσουρα, Strab. *El. Arlas*), a city of Lower Egypt, on the W bank of the Nile, at the point where the river divided into its 3 principal branches, the E or Pelusiae, the W or Canopic, and the N between them.

Cercetæ or **-ai** (Κερκε-αι, the *Circassians*),

a people of Sarmatia Asiatica, beyond the Cimmerian Bosphorus, on the E coast of the Palus Maeotis (Strab p 496, Plin vi 16)



Cerberus (From a bronze statue)

Cercetius, a mountain in Thessaly, part of the range of Pindus

Cercina and **Cercinitis** (Κερκίνα, Κερκινίτις *Kerkenah Is*, *Ramlah*, and *Gherba*), 2 low islands off the N coast of Africa, in the mouth of the Lesser Syrtis, united by a bridge, and possessing a fine harbour. Cercina was the larger, and had on it a town of the same name (Strab pp 123, 881)

Cercine (Κερκίνη *Kara-dagh*), a mountain in Macedonia, between the Axios and Strymon

Cercinitis (Κερκινίτις), a lake in Macedonia, near the mouth of the Strymon, through which this river flows

Cercinium, a town in Thessaly between Larissa and Pherae

Cerco, Q. Lutatius, consul with A. Manlius Torquatus, B.C. 241, in conjunction with his coalition, subdued the Falisci or people of Falerni, who revolted from the Romans

Cercōpes (Κέρκωπες), droll and thievish gnomes, robbed Heracles in his sleep, but were taken prisoners by him, and either given to Omphale, or killed, or set free again. Some placed them at Thermopylae (Hdt vi 216), but the comic poem *Cercōpes*, which bore the name of Homer, probably placed them at Oechalia in Euboea. Others transferred them to Lydia, or the islands called Pithecusae, which derived their name from the Cercōpes who were changed into monkeys by Zeus for having deceived him (Ov *Met* xiv 90, Diod iv 81, Mela, ii 7, Suid s.v.)

Cercops (Κέρκωψ) 1 One of the oldest Orphic poets, also called a Pythagorean, was the author of an epic poem, 'on the descent of Orpheus to Hades' (Clem Alex *Strom* p 333, cf Cic *N D* i 38)—2 Of Miletus, the contemporary and rival of Hesiod, is said to have been the author of an epic poem called *Aegimius*, which is also ascribed to Hesiod (Diog Laert ii 46, Athen p 508)

Cercyon (Κερκυων), son of Poseidon or Hephaestus, a cruel tyrant at Eleusis, put to death his daughter Alope, and killed all strangers whom he overcame in wrestling, he was in the end conquered and slain by Theseus

Cerdylum (Κερδύλιον), a small town in Macedonia on the right bank of the Strymon, opposite Amphipolis

Cērēālis, Pētīlius, served under Vettius Bolanus, in Britain, A.D. 61, was one of the generals who supported the claim of Vespasian to the empire, 69, suppressed the revolt of Civilis on the Rhine, 70, and was governor of Britain, 71, when he conquered a great part of the Brigantes (Tac *Hist* v 14, Agri 8, 17)

Cereatae (*Casamari*), a town in Latium, in the territory of Arpinum, and the actual birth place of Marius (Kippēatai, Plut *Mar* 3), who probably made it a municipium (Plin iii 63)

Cērēs [DEMETER]

Cerfenina, a town of the Marsi on the Via Valeria, at the pass leading to Corfinium

Cerilli (*Cirella Vecchia*), a town in Bruttium on the coast, S. of the mouth of the Laus

Cerinthus (Κήρινθος), a town on the E coast of Euboea, on the river Budorus

Cernē (Κέρνη prob *Arguin*), an island off the W coast of Africa, to which the Phoenicians traded (Ptol vi 4, Scyl *Peripl* 53)

Cerretani, an Iberian people in Hispania Tarraconensis, in the modern *Cerdagna*, in the Pyrenees, subsequently divided into two tribes, the Juliani and Augustani (Plin iii 23)

Cersobleptes (Κερσobleπτης), son of Cotys, king of Thrace, on whose death in B.C. 368 he inherited the kingdom in conjunction with Bersades and Amadocus. As an ally of the Athenians, Cersobleptes became involved in war with Philip, by whom he was defeated and reduced to the condition of a tributary, 343 (Dem *Phil* iii 114, Diod xvi 70)

Cersus (Κέρσος *Merkes*), a river of Cilicia, flowing through the Pylae Syro Ciliciae, into the E side of the Gulf of Issus

Certōnium (Κερτόνιον), a town in Mysia, mentioned by Xenophon (*Anab* vi 8, 8)

Cervidius Scaevola [SCAEVOLA]

Cerus, an old Latin name for the deity of creative power, is from the same root as *creare* and *Cercus* hence in the hymns of the Salii 'Cerus manus,' or 'Cerus duonus' = creator bonus (Varr *L L* vi 26, C *I L* i 46)

Cerynia (Κερυνία *Gerne*), a town of Cyprus on the north coast between Lapethus and Aphrodisium

Cēryx (Κήρυξ), an Attic hero, son of Hermes and Aglauros, from whom the priestly family of the Ceryces at Athens derived their origin. According to the Eleusian tradition, however Ceryx, from whom they were descended, was a younger son of Eumolpus. It is probable that the Ceryces were an Athenian family which at some time took the place of an Eleusian family of priests [*Diet Ant* art *Eleusinia*]

Cestrinē (Κεστρίνη), a district of Epirus in the S. of Chaonia and N. of the Thyamis, said to have been formerly called Cammania, and to have derived its later name from Cestrinus, son of Helenus (Thuc i 46, Paus i 11)

Cestrus (Κέστρος *Al su*), a considerable river of Pamphylia, flowing from the Taurus southwards into the Mediterranean. It was navigable in its lower course, at least as far as the city of Perge, which stood on its W bank, 60 stadia above its mouth (Strab p 667)

Cetēi (Κήτειοι), mentioned in *Od* xi 521 as fighting on the Trojan side under Eurypylus, a prince from the southern part of Asia Minor. In this people (and in the legends of Memnon) we have probably the Homeric tradition of the Hittites (the Kheta of Egyptian monuments), who seem to have migrated from Armenia into

the Semitic countries, and founded a great empire, extending from their two capitals, Kadesh on the Orontes and Carchemish (= Ninus Vetus) on the Euphrates, through a great part of Asia Minor as far as the Aegæan. The time of their greatest power was about the 14th century B.C., when they united the tribes of a great part of Asia Minor in their wars against Ramses II., which ended after the great battle of Kadesh in an alliance on no unequal terms with Egypt. The monuments between Smyrna and Ephesus, mentioned by Herodotus (ii 106) as Egyptian, are really Hittite, and mark their conquests westward. Their empire gradually dwindled and ended with the fall of Carchemish B.C. 717. Their chief deity was the goddess Atargates [see APHERODITE], whose priestesses are held by some to be the origin of the myths of the Amazons [AMAZONES, MEMNON].

Cethëgus, Cornélius, an ancient patrician family. They seem to have kept up an old fashion of wearing the *toga* without a *tunica* beneath, the *toga* being folded round the body like a girdle as in the *cinctus* Gabinus [see *Dict. Ant. art. Toga*], to which Horace alludes in the words *cinctuti Cethegi* (*Ars Poët.* 50), and Lucan (ii 543) describes the associate of Catiline thus, *exsertique manus vesana Cethegi*. 1 M., curule aedile and pontifex maximus B.C. 213, praetor 211, when he had the charge of Apulia, censor 209, and consul 204. In the next year he was commanded as proconsul in Cisalpine Gaul, where he defeated Mago, brother of Hannibal. He died 196. His eloquence was rated very high, so that Ennius gave him the name of *Suadax medulla*, and Horace twice refers to him as an ancient authority for the usage of Latin words (*Cic. de Sen.* 14, 50, *Hor. Epist.* ii 2, 116, *Ars Poët.* 50).—2 C., commanded in Spain as proconsul 200 (*Liv.* xxxi 19), was aedile 199, consul 197, when he defeated the Insubrians and Cenomani in Cisalpine Gaul, and censor 194.—3 P., curule aedile 187, praetor 185, and consul 181. The grave of Numa was discovered in his consulship (*Plut. Num.* 22).—4 M., consul 160, when he drained a part of the Pomptine Marshes.—5 P., a friend of Marius, proscribed by Sulla, 88, but in 83 went over to Sulla, and was pardoned.—6 C., one of Catiline's crew, was a profligate from his early youth. When Catiline left Rome, 63, after Cicero's first speech, Cethegus stayed behind under the orders of Lentulus. His charge was to murder the leading senators, but the tardiness of Lentulus prevented anything being done. Cethegus was arrested and condemned to death with the other conspirators (*Sall. Cat.* 16-55, *Lucan.* ii 543).

Cētiūs (Kήτειος), a small river of Mysia, flowing from the N., and falling into the Caicus close to Pergamum (*Plin.* v 126).

Centrōnes or Centrōnes, a people in Gallia Belgica, dependents of the Nervii.

Cēyx (Κηϋξ), king of Trachys, husband of Alcione. His death is differently related [*ALCIONE*]. He was the father of Hippasus, who fell fighting as the ally of Hercules.

Chabōras (Χαβώρας Chabur), a river of Mesopotamia which rises in Mt. Marius and flows S. into the Euphrates at Circesium (*Ptol.* v 18, *Procop. B. P.* ii 5). Its name varied (prob. in different parts of its course) it appears as *Aborrhās* in *Strab.* p. 747, *Ammian.* xiv 3, and as *Araxes* in *Xen. Anab.* i 4, 19.

Chabrias (Χαβρίας), a celebrated Athenian general. In B.C. 392 he succeeded Iphicrates in the command of the Athenian forces at Corinth.

In 388 he assisted Evagoras in Cyprus against the Persians. In 378 he was one of the commanders of the forces sent to the aid of Thebes against Agesilaus, when he adopted for the first time that manoeuvre for which he became so celebrated,—ordering his men to await the attack with their spears pointed against the enemy and their shields resting on one knee. A statue was afterwards erected at Athens to Chabrias in this posture. In 376 he gained an important victory off Naos over the Lacedaemonian fleet under the command of Pollis. In 361 he took the command of the naval force of Tachos, king of Egypt, who was in rebellion against Persia. In 358 he was sent as the Athenian commander in Thrace, but was compelled by Charidemus to make a peace unfavourable to Athens. On the breaking out of the Social war in 357, Chabrias commanded the Athenian fleet. At the siege of Chios he sailed into the harbour before the rest of the fleet, and, when his ship was disabled, he refused to save his life by abandoning it, and fell fighting (*Nep. Chabrias*, *Xen. Hell.* i 1-4, *Diod.* xv 29-34, xvi 7).

Chaerēa, C. Cassius, tribune of the praetorian cohorts, formed the conspiracy by which Calpurnia was slain, A.D. 41. Chaerea was put to death by Claudius upon his accession (*Suet. Cal.* 56, *Dio Cass.* lix 29, *Tac. Ann.* i 32).

Chaerēmon (Χαιρήμων). 1 One of the most celebrated of the later tragic poets at Athens, about B.C. 380. He was one of the *Ἀναγνώστικοι*, or 'Reading Tragedians,' who in the decline of tragedy composed subtle and overstrained plays which were not acted but read before a select audience. Some of his plays were for acting (Athen. p. 607).—2 Of Alexandria, a Stoic philosopher, chief librarian of the Alexandrian library, was afterwards called to Rome, and became the preceptor of Nero. He wrote a history of Egypt, on Hieroglyphics, on Comets, and a grammatical work. *Marshall* (xi 56) wrote an epigram upon him.

Chaerēphon (Χαιρέφῶν), a pupil of Socrates, was banished by the Thirty, and returned to Athens on the restoration of democracy, B.C. 403. He was dead when the trial of Socrates took place, 399 (*Xen. Mem.* i 2, 48, ii 3, 1).

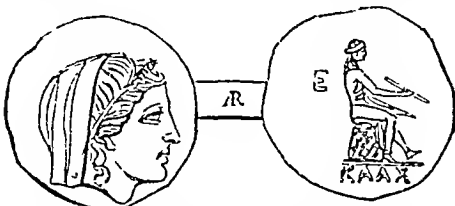
Chaerōnēa (Χαιρώνεια Chairowneus Capurna), the Homeric Arne according to Pansanias, a town in Boeotia on the Cephissus near the frontier of Phocis, a dependant of Orchomenus. It stood where the valley of the Cephissus narrows to two miles, and thus it commanded the approach from the north. It was memorable for the defeat of the Athenians and the Boeotians in B.C. 338 by Philip, king of Macedonia, and for Sulla's victory over the army of Mithridates, 86. Chaeronea was the birthplace of Plutarch. Several remains of the ancient city have been discovered at *Capurna*, a theatre excavated in the rock, an aqueduct, and the marble lion (broken in pieces) which adorned the sepulchre of the Boeotians who fell at the battle of Chaeronea (*Thuc.* iv 76, *Pans.* ix 41, 6, *Strab.* p. 414, *Plut. Sull.* 17).

Chalaeum (Χάλαιον Χαλαῖος), a port town of the Locri Ozolae on the Crissanean gulf, on the frontiers of Phocis (*Thuc.* iii 101).

Chalastrea (Χαλάστρα), a town in Mygdonia in Macedonia, at the mouth of the river Axios (*Hdt.* vi 123, *Strab.* p. 330).

Chalcē or -ae or -ia (Χαλκή, Χάλκαι, Χαλκία Charli), an island of the Carpathian sea, near Rhodes, with a town of the same name, and a temple of Apollo (*Strab.* p. 483, *Thuc.* viii 11).

Chalcēdon (Χαλκηδών, more correctly, Καλ-
χηδών Χαλκηδόνιος *Chalhedon*, Grk, *Kad-
Kioi*, Turk, Ru), a Greek city of Bithynia, on
the coast of the Propontis at the entrance of
the Bosphorus, nearly opposite to Byzantium,
was founded by a colony from Megara in B C
685. As occupying an inferior site to that of
Byzantium it was spoken of by the oracle as
'the city of the blind' (Strab p 320, Tac *Ann*
xii 68). After a long period of independence
it became subject to the kings of Bithynia, who



Coin of Chalcedon

Obv head of Demeter veiled. rev Apollo seated on om-
phalos below ΕΡΑΑΧ struck circ B C 280-270

removed most of its inhabitants to the new city
of Nicomedia (B C 140). The Romans restored
its fortifications, and made it the chief city of
the province of Bithynia, or Pontica Prima. It
was entirely destroyed by the Turks.—The
fourth oecumenical council of the Church met
here A D 451 (Hom II ii 387, Strab p 320,
Thuc iv 75, Xen *An* vii 1, 20, Plut *Lucull* 8).

Chalcidicē (Χαλκιδίκη), a peninsula in Mace-
donia between the Thermaic and Strymonic
gulfs, runs out into the sea like a 3 pronged fork,



Coin of Chalcidian league struck at Olynthus B C 393-380
Obv head of Apollo laureate. rev lyre ΧΑΛΚΙΔΕΩΝ μα-
γιστράτης ΕΠΙ ΑΡΙΣΤΑΝΟΣ

ending in 3 smaller peninsulas, **PALLENE**, **SITHO-
LIA**, and **ACTE** or **ATHOS**. It derived its name
from Chalcidian colonists [CHALCIS, No 1].

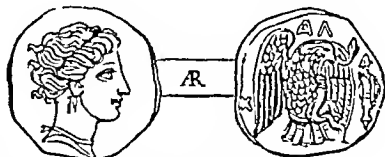
Chalcidius, a Platonic philosopher who lived
probably in the 5th century of the Christian
era, translated into Latin the *Timaeus* of Plato,
on which he likewise wrote a voluminous com-
mentary. Edited by Meursius, Leyden, 1617,
and by Fabricius, Hamburg, 1718.

Chalcioecus (Χαλκιοίκος), 'the goddess of the
brazen house,' a surname of Athene at Sparta,
from the brazen temple there [ATHENE].

Chalciope (Χαλκίπη) 1 Daughter of
Eurypylos, king of Cos, mother of Thessalus
by Heracles (Il ii 676, Apollod ii 7, 8).—2
Daughter of Aetes, and sister of Medea, mar-
ried to Phryxus (Ap Rh ii 1140, Apollod i 9).

Chalcis (Χαλκίς Χαλκιδεύς, Chalcidensis)
1 (*Egripo* or *Negroponte*), the principal town
of Euboea, situated on the narrowest part of the
Eumpos, and united, as early as B C 411, with
the mainland by a bridge (Thuc vii 95, Diod
xv 80). It was a very ancient town, originally
inhabited by Abantes or Curetes, and colonised
by Attic Ionians under Cothus. In the time of
Hesiod (*Op* 655) Chalcis was ruled by a king,
in the next century by an oligarchy of the richer
class called Hippobotae (Strab p 447, Hdt v
77). The Athenians planted 4,000 cleruchs here

in B C 506, who retired on the Persian invasion
(Hdt v 77, vi 100). Its flourishing condition
at an early period is attested by the numerous
colonies which it planted in various parts of the
Mediterranean. It founded so many cities in the
peninsula in Macedonia between the Strymonic
and Thermaic gulfs, that the whole peninsula
was called Chalcidice. In Italy it founded
Cuma, and in Sicily Naxos. Chalcis was usually
subject to Athens during the greatness of the
latter city, and afterwards passed into the hands
of the Macedonians, Antiochus, Mithridates, and
the Romans. It was a place of great military
importance, as it commanded the navigation
between the N and S of Greece, and hence it
was often taken and retaken by the different
parties contending for the supremacy in Greece.
—The orator Isaeus and the poet Lycophron
were born at Chalcis, and Aristotle died here



Coin of Chalcis in Euboea

Obv head of Hera (?). rev eagle flying and holding ser-
pent ΕΡΑΑΧ struck circ B C 350

—2 A town in Aetolia at the mouth of the
Evenus, situated at the foot of the mountain
Chalcis, and hence also called *Hypochalcis*
(Hom II ii 640, Thuc ii 83, Strab p 451).—
3 (*Kinnesrin*, Ru), a city of Syria, in a fruitful
plain, near the termination of the river Chalus,
the chief city of the district of Chalcidice, which
lay to the E of the Orontes.—4 A city of Syria
on the Balus, in the plain of Marsyas.

Chalcōdon (Χαλκῶδων), king of the Abantes
in Euboea, was said to be a son of Abas, the
descendant of Erechtheus. He was father of
Elphenor, who fought at Troy (Il ii 541, iv
464). He was killed by Amphitryon, fighting
against Thebes. His descendants were called
the *Chalcodontidae*, and ruled over parts of
Boeotia as well as of Euboea (Eur *Ion* 59,
Paus viii 15, 3, ix 19, 3).

Chaldaea (Χαλδαία Χαλδαίος), in the nar-
rower sense, was a province of Babylonia, about
the lower course of the Euphrates, the border
of the Arabian Desert, and the head of the Per-
sian Gulf. It was intersected by numerous
canals, and was extremely fertile. In a wider
sense, the term is applied to the whole of Baby-
lonia, and even to the Babylonian empire, on
account of the supremacy which the Chaldaeans
acquired at Babylon. They seem to have been
settled on the shores of the Persian Gulf when
they are first heard of in the 9th cent B C.
Under Merodach Baladan, about B C 700, they
became masters of Babylonia and gave their
name to the whole country [BABYLON].

Chalus (Χάλος Κοιμή), a river of N Syria,
flowing S past Beroea and Chalcis, and ter-
minating in a marshy lake.

Chalybes (Χάλυβες), a people apparently of
Scythian origin (later called Chaldaei), said to
be descended from Chalybs son of Ares. They
represent the earliest workers in iron of whom
the Greeks had heard, they are generally re-
presented as dwelling on the S shore of the
Black Sea, about Themiscyra and the Thermodon
(and probably to a wider extent, for Herodotus
clearly mentions them among the nations W
of the Halys), and occupying themselves in the
working of iron (Strab p 549, 551, Hdt i 28,

Aesch *Pr* 717, Ap Rh 11 1002, Verg *Georg* 1 58)

Chalýbon (Χαλυβών O T Helbon), a city of N Syria, afterwards ΒΕΛΟΞΑ

Chamaeleon (Χαμαιλέον), a Peripatetic philosopher, or, rather, student of literature, of Hecalea on the Pontus, one of the disciples of Aristotle, wrote works on several ancient Greek poets, and on philosophical subjects

Chamāvi, a people in Germany, who were compelled by the Roman conquests to change their abodes several times They first appear in the neighbourhood of the Rhine, but afterwards migrated E, defeated the Bructeri, and settled between the Weser and the Harz At a later time they dwelt on the lower Rhine, and were auxiliaries of the Franks (Strab p 291, Tac *Germ* 2, 33, *Ann* xiii 55, Ammian xvi 8)

Chāōnes (Χάωνες), one of the 3 peoples in habiting Epirus, were at an earlier period in possession of the whole country, but subsequently dwelt along the coast from the river Thyamis northwards to the Acrocerania promontory, which district was therefore called **Chaonia** By the poets *Chaonius* is used as equivalent to Epirot

Chāōs (Χάος), the vacant and infinite space which existed according to the ancient cosmogonies previous to the creation of the world, and out of which the gods, men, and all things arose Chaos was the mother of Erebus and Nyx, from whom again were born Aether and Heimera (Hes *Th* 116ff) In the Orphic cosmogony Chaos and Aether are born from Chronos

Charadra (Χαράδρα Χαράδραϊος) 1 A town in Phocis on the river Charadrus, situated on an eminence not far from Lilaia (Hdt viii 33, Paus v 3)—2 A town in Epirus, SW of Ambracia—3 A town in Messenia, built by Pelops

Charadrus (Χαράδρος) 1 A small river in Phocis, a tributary of the Cephissus—2 A small river in Argolis, a tributary of the Inachus—3 A small river in Messenia, rises near Oechalia

Charadrus (Χαράδρος, *Khaladrian*), a town in Cilicia on the coast road from Arsinoe to Selinus (Trajanopolis)

Charax (Χάραξ), of Pergamun, a historian of the 2nd cent B C, wrote a work in 40 books, called *Ελληνικά*, and another named *Χρονικά* (In Muller, *Fragm Hist Græc*)

Charax (Χάραξ, i.e. a palisaded camp *Χαρα κηρύς*), the name of several cities, which took their origin from military stations The most remarkable of them stood at the mouth of the Tigris [ALEXANDRIA, No 4]. There were others in the Chersonesus Taurica, in N Media, near Celaenae in Phrygia, in Corsica, and on the Great Syrtis in Africa

Charaxus (Χάραξος) of Mytilene, son of Seamaudronymus and brother of Sappho, fell in love with Rhodopis

Chāres (Χάρης) 1 An Athenian general, who for a long series of years contrived by profuse corruption to maintain his influence with the people, in spite of his very disreputable character In B C 367 he was sent to the aid of the Phliasians, who were hard pressed by the Arcadians and Argives, and he succeeded in relieving them (Xen *Hell* vii 2, 18, Diod vi 75) In the Social war, after the death of Chabrias, 356, he had the command of the Athenian fleet along with Iphicrates and Timotheus His colleagues having refused, in consequence of a storm, to risk an engagement, Chares accused them to the people, and they were recalled (Diod xvi 21, Nep *Tim* 4) Being now left in the solo command, and being

in want of money, he entered into the service of Artabazus, the revolted satrap of Western Asia, but was recalled by the Athenians on the complaint of Artaxerxes III In the Olynthian war, 349, he commanded the mercenaries sent from Athens to the aid of Olynthus In 340 he commanded the force sent to aid Byzantium against Philip, but he effected nothing, and was accordingly superseded by Phocion In 338 he was one of the Athenian commanders at the battle of Chaeronea When Alexander invaded Asia in 334, Chares was living at Sigeum, and in 333 he commanded for Darius at Mytilene (Arrian, *Anab* ii 1, iii 2)—2 Of Mytilene, an officer at the court of Alexander the Great, wrote a history of Alexander in 10 books—3 An artist of Lindus in Rhodes, the favourite pupil of Lysippus, flourished B C 290 He belonged to a period when it was sought to replace the old grandeur and simplicity by mere size and dramatic effect His chief work was the statue of the Sun, which, under the name of 'The Colossus of Rhodes', was celebrated as one of the 7 wonders of the world Its height was upwards of 105 English feet (70 cubits), the fingers being larger than most statues (Plin *xviii* 41), it was 12 years in erecting, and cost 300 talents It stood at the entrance of the harbour of Rhodes, but there is no truth in the tradition that its legs extended over the mouth of the harbour It was overthrown and broken to pieces by an earthquake 56 years after its erection, B C 224 (Cf Strab p 652, Polyb v 88) The fragments remained on the ground 900 years, till they were sold by the general of the caliph Othman IV to a Jew of Emesa, who earned them away on 980 camels, A D 672

Chāriclēs (Χαρικλῆς) 1 An Athenian demagogue, son of Apollodorus, was one of the commissioners appointed to investigate the affair of the mutilation of the Hermae, B C 115, was one of the commanders of the Athenian fleet, 413, and one of the Thirty on the capture of Athens by Lysander, 404 (Xen *Hell* iii 8, 2)—2 An eminent physician at Rome, attended the emperor Tiberius

Chāriclō (Χαρικλώ) 1 A nymph, daughter of Apollo, wife of the centaur Chiron, and mother of Carystus and Ocyroe (Pind *Pyth* iv 103)—2 A nymph, wife of Eueues and mother of TERESIAS

Chāridēmus (Χαρίδημος) 1 Of Oieus in Euboea, of mean origin, became the captain of a band of mercenaries, and served in this capacity under the Athenian generals Iphicrates and Timotheus He next entered the service of the satrap Artabazus, who had revolted against Artaxerxes III, and subsequently of Cotys, king of Thrace, whose daughter he married On the murder of Cotys, 360, Charidemus adhered to the cause of his son Cersobleptes, and on behalf of the latter carried on the struggle with the Athenians for the possession of the Chersonesus The Athenians, however considered that they were in some way indebted to him for the surrender of the Chersonese, since they voted him a golden crown In 349 he was appointed by the Athenians commander in the Olynthian war, but next year was superseded and replaced by Chares (Dem *c Aristocr*, Athen p 436)—2 An Athenian, one of the orators whose surrender was required by Alexander in B C 335, after the destruction of Thebes, fled to Asia, and took refuge with Darius, by whose orders he was put to death 333, shortly before the battle of Issus (Plut *Phoc* 16, Curt iii 2)

Chārīlāus (Χαρίλαος), king of Sparta, son of Polydectes, is said to have received his name from the general joy excited by the justice of his uncle Lycurgus when he placed him, a new born infant, on the royal seat, and bade the Spartans acknowledge him for their king. He carried on war against Aigos and Tegea, he was taken prisoner by the Tegeans, but was dismissed without ransom on giving a promise (which he did not keep) that the Spartans should abstain in future from attacking Tegea (Plut. *Lyc* 5, *Hdt* viii 181, *Paus* iii 7).

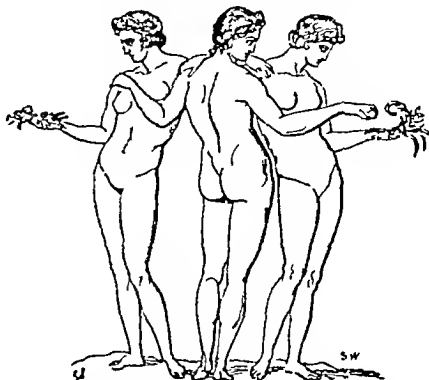
Chāris, Chārītēs (Χάρις, Χάριτες). Charis was the personification of Grace and Beauty. In the *Iliad* (viii 382, cf. *Hes Th* 945) she is described as the wife of Hephaestus, but in the *Odyssey* Aphrodite appears as the wife of Hephaestus, from which we may infer, not indeed the identity of Aphrodite and Charis, but a likeness of their attributes. The idea of personified grace and beauty was at an early period divided into a plurality of beings, and even in the Homeric poems the plural Charites occurs several times.—The *Charites* (called *Gratiae* by the Romans) are usually described as the daughters of Zeus, and as 3 in number, namely Euphrosyne, Aglaia, and Thalia. (In *Cic N D* iii 17, 44, they are children of Erebus and Nox, which may perhaps, like the theory of their birth from Lethe, symbolise the perishable nature of gratitude.) The names of the Charites sufficiently express their character. They were the goddesses who enhanced the enjoyments of life by refinement and gentleness. They are mostly described as in the service of other divinities, and they lend their grace and beauty to everything that delights and elevates in heaven, on earth, and in the under world. (Pind. *Ol* vii 5, *Theoc* xvi 108.) The gentleness and gracefulness which they impart to man's ordinary pleasures are expressed by their moderating the exciting influence of wine (*Hor Od* iii 19, 15, cf. *Athen* p 36), and by their accompanying Aphrodite as her tire maidens (*Il* v 338, *Od* viii 362, *Hes Op* 72, *Paus* vi 24). Poetry, however, is the art which is especially favoured by them, and hence they are the friends of the Muses, with whom they live together in Olympus (Pind. *Ol* xiv 10). With Athene also as the goddess of all arts, with Hermes as the god of ready and winning speech, and with Peitho for the same reason, the Charites were often connected. The worship of the



Charites (From a coin of Germania)

Charites from an early period was especially noticeable at Orchomenus, where they had a temple, and were regarded as the givers of increase (cf. *Paus* ix 35, *Pind* vii 26, *Strab* p 414), to whom probably corresponded the two Charites, Auxo and Hegemone worshipped at Athens (*Paus* i 32, ix 35, *Pollux*, viii 106). In

art the familiar representation of the Graces as three naked figures belongs to the Hellenistic period, in the earlier periods they were represented as fully clothed, it is probably right to recognise a transition period when they were represented in transparent chiton without a girdle ('solutis zonis,' *Hor Od* i 30, 'soluta ac



Charites (Pitture d'Ercolano vol III tav 11)

perluenda veste,' *Sen de Benef* i 3), in statues of (probably) about B.C. 300–200, after which the naked type became more common.

Charisius 1. Aurelius Arcadius, a Roman jurist, lived in the reign of Constantine the Great, and wrote 3 works, *De Testibus*, *De Muneribus civilibus*, and *De Officio Praefecti praetorio*, all of which are cited in the Digest.—2. Flavius Sosipater, a Latin grammarian, A.D. 400, author of a treatise in 5 books, drawn up for the use of his son, entitled *Institutiones Grammaticae*, which has come down to us in a very imperfect state. The work is of importance because he quotes largely from earlier writers, and, besides his grammatical information, preserves facts of value in archaeology. Edited by Putschin in *Grammaticae Latinae Auctores Antiqui*, Hanov. 1605, and by Lindemann, in *Corpus Grammaticae Latinae Veterum*, Lips. 1840, Keil, Lips. 1857.

Chārītes [CHARIS]

Chariton (Χαρίτων), of Aphrodisias, a town of Caria, the author of a Greek romance, in 8 books, on the Loves of Chaereas and Callirhoe. The names are probably feigned (from χάρις and Ἀφροδίτη), as the time and position of the author certainly are. He represents himself as the secretary of the orator Athenagoras, evidently referring to the Syracusan orator mentioned by Thucydides (vi 35, 36) as the political opponent of Hermocrates. Nothing is known respecting the real life or the time of the author, but he probably did not live earlier than the 4th century after Christ. Edited by D'Orville, 3 vols. Amst. 1750, with a valuable commentary, reprinted with additional notes by Beck, Lips. 1783.

Charmandē (Χαρμάνδη nr Hēt), in Mesopotamia, on the Euphrates (*Xen An* i 5, 10).

Charmides (Χαρμίδης) 1. An Athenian, son of Glaucon, cousin to Critias, and uncle by the mother's side to Plato, who introduces him in the dialogue which bears his name as a very young man at the commencement of the Peloponnesian war. In B.C. 404 he was one of the Ten, and was slain fighting against Thrasybulus at the Pnaeus (*Xen Hell* ii 4, *Mem* iii 7).—2. Called also Charmadas by Cicero, a friend of Philo of Larissa, in conjunction with whom he is said by some to have been the founder of a 4th Academy. He lived B.C. 100. Cicero praises

his powers of memory and his eloquence (*de Or* 1 11, 18, *Tusc* 1 24, 59, *Acad* 1 6, 16)

Charōn (Χάρων) 1 Son of Erebus, conveyed in his boat the shades of the dead across the rivers of the lower world. For this service he was paid with an obolus or danaces: the coin was placed in the mouth of every corpse before its burial (*Lucian, Mort Dial* 1 3, 4). It should be noticed that Charon is not mentioned in Homer, and appears first in the *Minyas* of the Theban epic cycle. He is represented as an



Charon Hermes and Soul. (From a Roman lamp)

ugly bearded man clothed in the exomis—2 A distinguished Theban, concealed Pelopidas and his fellow conspirators in his house, when they returned to Thebes with the view of delivering it from the Spartans, B.C. 379—3 A historian of Lampsacus, lived about 460 B.C., and wrote works on Acthiopia, Persia, Greece, &c., the fragments of which are collected by Muller, *Fragm. Histor. Græcæ*

Charondas (Χαρώνδας), a lawgiver of Catana, who legislated for his own and the other cities of Chalcidian origin in Sicily and Italy. His date is uncertain. He is said by some to have been a disciple of Pythagoras, and he must have lived before the time of Anaxilaus, tyrant of Rhegium, B.C. 494–476, for the Rhegians used the laws of Charondas till they were abolished by Anaxilaus. The latter fact sufficiently refutes the common account that Charondas drew up a code of laws for Thurii, since this city was not founded till 443. A tradition relates that Charondas one day forgot to lay aside his sword before he appeared in the assembly, thereby violating one of his own laws, and that on being reminded of this by a citizen, he exclaimed, 'By Zeus, I will establish it,' and immediately stabbed himself. The laws ascribed to him by Diodorus and Stobæus cannot be regarded as genuine, and belong to a later date. (*Plat. Rep.* 600, *Arist. Pol.* 1 12, 5, 7, 11, 10, *Diod.* 1 19, 35, *Stob. Ælv.* 20)

Chärops (Χάρωψ) 1 A chief among the Epirots, sided with the Romans in their war with Philip V., B.C. 198 (*Polyb.* xvii 3)—2 A grand son of the above. He was educated at Rome, and after his return to his own country adhered to the Roman cause, but he is represented by Polybius as a monster of cruelty. He died at Brundisium, 157 (*Polyb.* xxx 14, xxxii 21)

Charybdis [SCYLLA]

Chasûârî, a people of Gormany, allies or dependents of the Cherusci, to the N and NW of whom they dwelt, on the W bank of the

Visurgis (*Weser*), and to the E of the Bructeri (*Tac. Germ.* 34, *Ptol.* 1 11, 22)

Chatti (sometimes written *Catti*), one of the most important German tribes who occupied a territory between the Rhine and the upper part of the Weser. As they remained more stationary than some other German tribes, they have left their name in this, their earliest settlement, in the name *Hesse*. The Adrana (*Eder*) flowed through their land, and Mattium (*Maden*) was their chief town. We hear of them as fighting against the Romans under Drusus, defeated, but never really subdued, and as engaged in hostilities with the Hermundures and Cherusci (*Tac. Ann.* 1 55, 11 27, *Hist.* 1 37, *Germ.* 36, *Dio Cass.* liv 33, 1 1)

Chattûârî, a Frisian people who dwelt S of Flevo (*Zuyder See*) between the Amisia (*Ems*) and the Rhine (*Strab.* p. 291)

Chauci or **Cauci**, a powerful people in the NE of Germany between the Amisia (*Ems*) and the Albis (*Elbe*), divided by the Visurgis (*Weser*), which flowed through their territory, into Majores and Minores, the former W and the latter E of the river. They are described by Tacitus as the noblest and the justest of the German tribes, and skilful seamen. They formed an alliance with the Romans A.D. 5, and assisted them in their wars against the Cherusci, but this alliance did not last long. They were at war with the Romans in the reigns of Claudius and Nero, but were never subdued. They are mentioned for the last time in the 3rd century, when they devastated Gaul, and subsequently became merged in the general name of Saxons (*Tac. Germ.* 35, *Ann.* 1 8, 11 18, *Dio Cass.* liv 62, 1 30, *Lucan.* 1 463)

Chelidon 1 Daughter of Pandareos, sister of Aedon, changed into a swallow [see *ÆDON*]
—2 The mistress of Verres (*Cic. Verr.*)

Chelidōnis (Χελιδόνις), wife of Cleonymus, to whom she proved unfaithful in consequence of a passion for Acrotatus, son of Areus I.

Chelidōniæ Insulæ (Χελιδόνιαι νῆσοι: *Khelidonî*), a group of 5 (*Strabo* mentions only 3) small islands, surrounded by dangerous shallows, off the promontory called Hieræ or Chelidonia (*Khelidonî*) on the S coast of Lycia

Chelonâtes (Χελωνάται: *C Tornese*), a promontory in Elis, opposite Zacynthus, the most westerly point of the Peloponnesus

Chelōne (Χελώνη), a maiden who neglected the invitation to the wedding of Zeus and Hera, and was changed by Hermes into a tortoise

Chemmis, aft. **Panōpōlis** (Χεμμis, Πανόπολις: *Chemmîtis Ellhmin*, Ru), a great city of the Thebais, or Upper Egypt, on the E bank of the Nile, celebrated for its manufactures of linen, its stone quarries, and its temples of Pau and Perseus. It was the birthplace of the poet *Νόννυς*

Chênōbosclia (Ληνοβοσκία: *Kasees Said*, Ru), a city of Upper Egypt, on the right bank of the Nile, opposite Diospolis Parva

Cheops (Χεὼψ), is the name by which Herodotus speaks of the Egyptian king Khufu, who belonged to the 4th dynasty and reigned about 3733 B.C. with Memphis as his capital. He is famous as the builder of the Great Pyramid. The later traditions followed by Herodotus (1 124–127) and Diodorus (1 63), who calls him Chemmis, represent him as tyrannical and cruel to his subjects and impious towards the gods. The more trustworthy record of the rock tablets describes him as a brave and wise ruler and a founder of temples. Rhampses (Ramses III.), whom Herodotus places before Cheops, lived about 2500 years later

Chephren (Χεφρην) is the name by which the Greek writers (Hdt. ii. 127) designated Khaf Ra, the son in law of Cheops (or Khufu). He was king of Egypt about 3661 B.C. (Tall Ra who is not mentioned by Herodotus, came between Chufu and Khuf Ra). He built the second pyramid. A statue of Chephren (or Khuf Ra) has been discovered, a seated figure showing a high stage of art in its execution, with the name and title of the king on its base.

Chersiphron (Χερσίφρων) or **Ctesiphon**, an architect of Cnosus in Crete, in conjunction with his son Metagenes built, or commenced building, the great temple of Artemis at Ephesus early in the 6th century B.C. (Strab. p. 640, Vitruv. vii. Praef. § 12, Lamius.)

Chersonæsus (Χερσόνησος, Att. Χερσόνησος) 'a land island' that is 'a peninsula' (from χερσος 'land' and νῆσος 'island'). 1 **Ch Thracica** (Peninsula of the Danavelles or of Galageti) usually called at Athens 'The Chersonese' without any distinguishing epithet, the narrow strip of land 420 stadia in length, running between the Hellespont and the Gulf of Melas, and connected with the Thracian mainland by an isthmus which was fortified by a wall 36 stadia across, near Cardia. The Chersonese was colonised by the Athenians under Miltiades, the contemporary of Pericles (Hdt. vi. 35, Xen. Hell. ii. 2. 10). I fell under the Persian power during the war with Greece, and was under Athenian or Spartan control till its occupation by the Macedonians and by the successors of Alexander. After the defeat of Antiochus the Romans added it to the province of Macedonia.—2 **Taurica** or **Scythica** (Crimea), the peninsula between the Pontus Euxinus, the Caucasus in Bosphorus and the Palus Maeotis, united to the mainland by an isthmus 40 stadia in width. The ancient name compared it to a peninsula with the Peloponnese both in form and size. It produced great quantities of corn which was exported to Athens and other parts of Greece. The E. part of the peninsula was called Τρηχον or the Rugged (Hdt. iv. 99). Regarding the Greek kingdom established in this country see Bosphorus.—3 **Chersonesus** for the worship of the Tauric goddess see ARTI-MIS.—There was a town on the S. coast of this peninsula called Chersonesus founded by the inhabitants of the Pontic Heraclea, and situated on a small peninsula, called η μικρά Χερ to distinguish it from the larger, of which it formed a part.—4 **Cimbrica** (Jutland). See CIMBRI.—5 (C Chersonisi), a promontory in Argolis between Epidaurus and Troezen.—6 (Chersoneso), a town in Crete on the Prom. Leptorium, the harbour of Lycus in the interior.

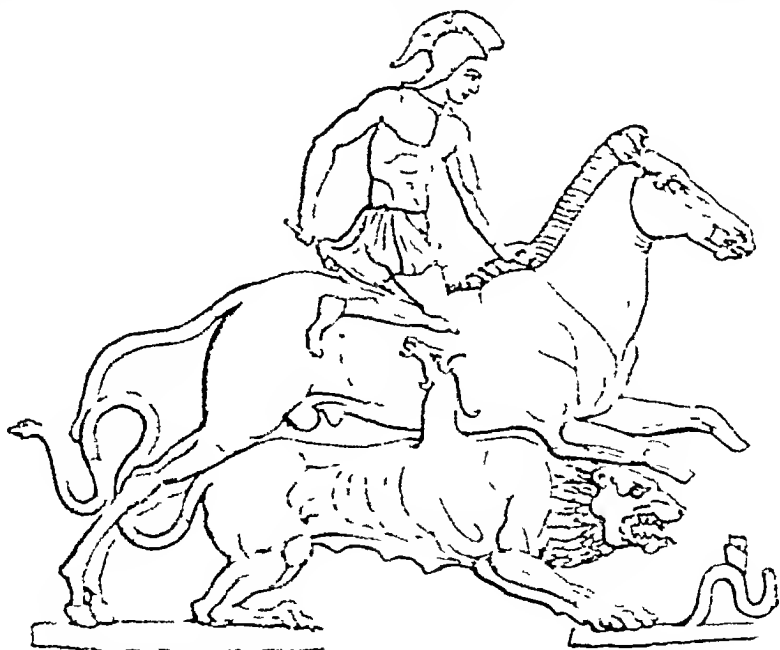
Cherusci, the most celebrated of all the tribes of ancient Germany. The limits of their territory cannot be fixed with accuracy, since the ancients did not distinguish between the Cherusci proper and the nations belonging to the league of which the Cherusci were at the head. The Cherusci proper dwelt on both sides of the Visurgis (Weiser), and their territories extended to the Harz and the Elbe. They were originally in alliance with the Romans, but they subsequently formed a powerful league of the German tribes for the purpose of expelling the Romans from the country, and under the chief ARMINIUS they destroyed the army of Varus and drove the Romans beyond the Rhine, A.D. 9. In consequence of internal dissensions among the German tribes the Cherusci soon lost their influence. Their neighbours the Catti succeeded to their power (Caes. B. G. vi. 10, Tac. Germ. 9b, Ann. xi. 16, 17).

Chesium (Χέσιον), a promontory of Samos, with a temple of Artemis, who was worshipped here under the surname of Χησιος. Near it was a little river Chesium, flowing past a town of the same name.

Chilus [ΘΥΛΛΙΣ].

Chilon (Χείλας, Χίλας), of Lacedaemon son of Damagetus and one of the Seven Sages, B.C. 590. It is said that he died of joy when his son gained the prize for boxing at the Olympic games. The institution of the Ephorality is erroneously ascribed by some to Chilon. A shrine was erected to him at Sparta (Hdt. i. 59, Diog. Laert. i. 60, Paus. iii. 16, x. 24).

Chimæra (Χίμαιρα), a fire-breathing monster, the fore part of whose body was that of a lion, the hind part that of a dragon and the middle that of a goat (Hom. Il. vi. 170, xvi. 325). According to Hesiod (Th. 319), she was a daughter

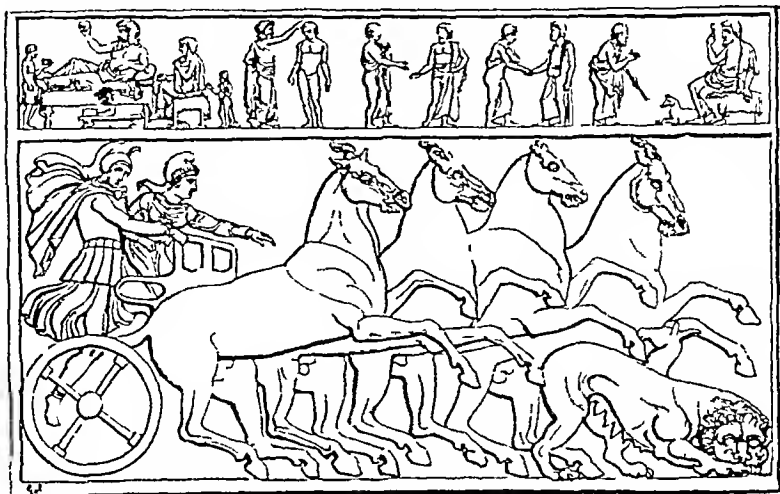


Helloraphen and the Chimæra. (From the Terra cotta in the British Museum.)

of Typhon and Echidna, and had 3 heads, one of each of the three animals before mentioned. She made great havoc in Lycia and the surrounding countries, and was at length killed by BELLEROPHON. Virgil places her together with other monsters at the entrance of Orcus. The origin of the notion of this fire-breathing

monster must probably be sought for in the volcano of the name of Chimaera near Phaselis, in Lycia (Plin ii 236) Servius (ad *Aen* vi 238) speaks of a mountain in Lycia, which still in his time vomited flames from its summit, lions dwelt in the upper forests, goats in the pasture slopes, and serpents in the marshes at its foot

and powerful maritime state, under a democratic form of government, till the great naval defeat of the Ionian Greeks by the Persians, B C 494, after which the Chians, who had taken part in the fight with 100 ships, were subjected to the Persians, and their island was laid waste and their young women carried off into slavery



Bellerophon expelling the Chimaera (Lycian Gallery in the British Museum)

In the works of art discovered in Lycia, we find several representations of the Chimaera in the simple form of a species of lion still occurring in that country [BELLEROPHON]

Chimērion (*Porto Haqianno*), a promontory and harbour of Thesprotia in Epirus

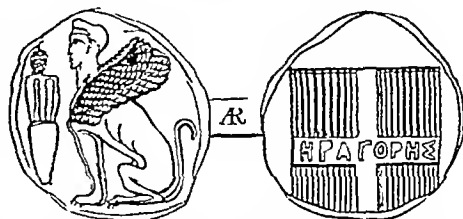
Chion (*Χίων*), of Heraclæa on the Pontus, a disciple of Plato, put to death Clearchus, the tyrant of his native town, and was in consequence killed, B C 353 (Justin vii 5) There are extant 13 letters which are ascribed to Chion, but which are undoubtedly of later origin Edited by Coberus, Lips and Dresd 1765, and by Orelli, in his edition of Memnon, Lips 1816

Chionē (*Χιώνη*) 1 Daughter of Boreas and Orithyia, became by Poseidon the mother of Eumolpus (Paus i 38, Apollod iii 15)—2 Daughter of Daedalion, beloved by Apollo and Hermes, bore twins, Autolycus and Phylammon, the former a son of Hermes and the latter of Apollo She was killed by Artemis for having compared her beauty to that of the goddess (*Ov Met* vi 266)

Chionides (*Χιώνιδης*), an Athenian poet of the Old Comedy, lived about B C 460, and was the first poet who gave the Athenian comedy that form which it retained down to the time of Aristophanes (a few fragm in Meineke)

Chios (*Χίος Νῆος*, *Chius* Grk *Κῆος*, Ital *Scio*, Turk *Sakı Andassi*, i.e. *Mastic island*), one of the largest and most famous islands of the Aegæan, lay opposite to the peninsula of Clazomenae, on the coast of Ionia, and was reckoned at 900 stadia (90 geog miles) in circuit Its length from N to S is about 80 miles, its greatest breadth about 10, and the width of the strait, which divides it from the mainland, about 8 It is said to have borne, in the earliest times, the various names of Aethalia, Macris, and Pityusa, and to have been inhabited by Tyrrhenian Pelasgians and Leleges It was colonised by the Ionians at the time of their great migration, and became an important member of the Ionian league, but its population was mixed It remained an independent

The battle of Mycale, 479, freed Chios from the Persian yoke, and it became a member of the Athenian league, in which it was for a long time the closest and most favoured ally of Athens, but an unsuccessful attempt to revolt, in 412, led to its conquest and devastation It recovered its independence, with Cos and Rhodes, in 358, and afterwards shared the fortunes of the other states of *Ιόνια*—Chios is covered with rocky mountains, clothed with the richest vegetation It was celebrated for its wine, which was among the best known to the ancients, its figs, gum mastic, and other natural products, also for its marble and pottery, and for the beauty of its women, and the luxurious life of its inhabitants—Of all the states which aspired to the honour of being the birthplace of Homer, Chios was generally considered by the ancients to have the best claim, and it numbered among its natives the tragedian Ion, the historian Theopompus, the sophist Theocritus, and other eminent men Its chief city, Chios (*Κῆος*), stood on the E side of the island, at the foot of its highest mountain, Pelinaeus,



Coin of Chios

Obv sphinx seated in front amphora on which grapes rev incuse square divided by two bands on one of which magistrate's name *ΧΡΑΤΟΡΗΣ* struck circ B C 412-80

the other principal places in it were Posidium, Phanae, Notium, Elaeus, and Leuconium

Chrisōphus (*Χειρσόφος*), a Lacedaemonian, was sent by the Spartans to aid Cyrus in his expedition against his brother Artaxerxes, B C 401 After the battle of Cunaxa and the arrest of the Greek generals, Chrisophus was

appointed one of the new generals, and in conjunction with Xenophon had the chief conduct of the retreat

Chiron (Χείρων), the wisest and justest of all the Centaurs, son of Cronos and Philyra (some accounts make him the son of Poseidon or of Ixion Schol ad *Il* iv 219, Schol ad *Ap Rh* i 554), and husband of Nais or Chariclo, lived on Mt Pelion (ib vi 832, Hes *Th* 1002, Pind *Pyth* iii 5, iv 80). He was instructed by Apollo and Artemis, and was renowned for his skill in hunting, medicine, music, gymnastics, and the art of prophecy (*Il* vi 811, Plin vii 196, Eur *I A* 1064, Val Flacc *Arg* i 189, Xen *Cyneg* 1). All the most distinguished heroes of Grecian story, as Pelens, Achilles, Diomedes, Jason, are described as the pupils of Chiron in these arts. His friendship with Pelous, who was his grandson, is particularly celebrated. Chiron saved him from the other Centaurs, who were on the point of killing him, and he also restored to him the sword which Acastus had concealed. Chiron further informed him in what manner he might gain possession of Thetis, who was destined to marry a mortal (Pind *Nem* iv 60, Apollod iii 13, 5, iv 13, 3). Horacles, too, was his friend, but one of the poisoned arrows of this hero was nevertheless the cause of his death. While fighting with the other Centaurs, one of the poisoned arrows of Heracles struck Chiron, who, although immortal, would not live any longer, and gave his immortality to Prometheus. According to others, Chiron, in looking at one of the arrows, dropped it on his foot, and wounded himself. Zeus placed Chiron among the stars (Or *Fast* v 398, Plin xvi 66, Hyg *Ast* ii 38, CF. TAURI).

Chitōnō (Χιτώνη), a surname of Artemis, because she was represented with a short chiton (Callim *Hymn* 77, Athen 629, ARTEMIS).

Chlōē (Χλόη), the Blooming, a surname of Demeter as the protectress of the green fields hence Sophocles (*Oed Col* 1600) calls her μήτηρ εὐχλοος (cf Athen p 618).

Chlōris (Χλωρίς) 1 Daughter of the Theban Amphion and Niobe. She and her brother Amyclas were the only children of Niobe not killed by Apollo and Artemis (Paus ii 21, 10).—2 Daughter of Amphion of Orchomenos, wife of Neleus, king of Pylos, and mother of Nestor.—3 Wife of Zephyrus, and goddess of flowers, identical with Flora (Or *Fast* v 195).

Chōārēnē (Χοαρηνή), a fertile valley in the W of Parthia, on the borders of Media, between two ranges of the Caspi M (Strab p 514, Plin vi 44).

Chōaspēs (Χοάσπης) 1 (*Kerkha*), a river of Susiana, falling into the Tigris, near its mouth. Its water was so pure that the Persian kings used to carry it with them when on foreign expeditions. Its Chaldaean name was Ulai, whence the river was called also Eulaeus. Susa stood upon its banks (Hdt i 188, Strab pp 46, 728, Plin vi 180).—2 (*Khonah*) a river in the Paropamisus, falling into the Cophen (*Cabul*).

Choerades (Χοιράδες SS *Pietro e Paolo*), two small rocky islands off the coast of Italy, near Tarentum (Thuc vii 33).

Choerilus (Χοίριλος or Χοίριλλος) 1 Of Athens, a tragic poet, contemporary with Thespis, Phrynichus, and Aeschylus, exhibited tragedies for 40 years, b c 523–483, and gained the prize 13 times.—2 Of Samos, the author of an epic poem on the Persian wars. He was born about 470, and died at the court of Archelaus, king of Macedonia, consequently not later than 399, which was the last year of Archelaus.

—3 Of Iasos, a worthless epic poet in the train of Alexander the Great, is said to have received from Alexander a gold stater for every verse of his poem (Smid sv, Hor *Ep* ii 1, 232, *Art Poet* 357).

Chollidae (Χολλαῖδαι or Χολλῖδαι Χολλαῖδης, -ίδης), a demus in Attica of the tribe Leontis.

Chōnīa (Χώνια), the name in early times of a district in the S of Italy, inhabited by the Chones (Χῶνες), an Oenotrian people, who derived their name from the town of Chone (Χώνη). Chonia included the SE of Lucania and the whole of the E of Bruttium as far as the promontory Zephyrium (Ar *Pol* vii 9, Strab p 255).

Chōrasmi (Χωρᾶσμοι), a people of Segdiana, who inhabited the banks and islands of the lower course of the Oxus, were a branch of the Sacae or Massagetae (Hdt iii 93, Strab p 513).

Chosioes 1 King of Parthia [ARSACES xvi].—2 King of Persia [SASSANIDAE].

Chrysa or -e (Χρύσα, η), a city on the coast of the Troad, near Thebes, with a temple of Apollo Smintheus, celebrated by Homer, but destroyed at an early period, and succeeded by another city of the same name, on a height further from the sea, near Hamavitos. This second city fell into decay in consequence of the removal of its inhabitants to ALEXANDRIA Trois (*Il* i 37, 390, Strab p 604).

Chrysantas (Χρυσάντας), described by Xenophon in the *Cyropaedia* as a Persian high in the favour of Cyrus, who rewarded him with the satrapy of Lydia and Ionia.

Chrysāor (Χρυσάωρ) 1 Son of Poseidon and Medusa, husband of Callirhoe, and father of Gorgones and Echludna (Hes *Th* 278, 979, Diod iv 17, Medusa).—2 The deity with the golden sword, a surname of Apollo, Artemis, and Demeter.

Chrysas (Χρύσας *Dittaino*), a small river in Sicily, an affluent of the Symaethus, worshipped as a god in Assorus, near which there was a *Fanum Chrysas* (Cic *Verr* ii 44).

Chryse (Χρῦση), a Lemnian goddess, whose altar was guarded by the serpent which bit PHLOCTETES. It is possible, but by no means certain, that she should be identified with the Thracian Bendis.—2 A district [see IADIA CHRISA].

Chrysēis (Χρυσήϊς), daughter of Chryses, priest of Apollo at Chryse, was taken prisoner by Achilles at the capture of Lyrnessus or the Hypoplacian Thebe. In the distribution of the booty she was given to Agamemnon. Her father Chryses came to the camp of the Greeks to solicit her ransom, but was repulsed by Agamemnon. Thiseupon Apollo sent a plague into the camp of the Greeks, and Agamemnon was obliged to restore her to her father to appease the anger of the god. Her proper name was Astynome (*Il* i 366, 430).

Chrysēs [CHRYSEIS].

Chrysippus (Χρυσίππος) 1 Son of Pelops and Axiocho, was hated by his stepmother Hippodamia, who induced her sons Atreus and Thyestes to kill him. According to another tradition Chrysippus was carried off from his father's house, or from the Nemean games, by Laus and killed himself, whereupon Pelops laid a curse upon the house of Laus (Apollod iii 5, 5, Athen p 602, Schol Eur *Phoen* 66, Schol Eur *Or* 5, cf Thuc i 9, Paus vi 20, 4).—2 A Stoic philosopher, son of Apollonius of Tarsus, born at Soli in Cilicia, b c 280. When young, he lost his paternal property, and went to Athens, where he became the disciple of the Stoic Cleanthes. Disliking the

Academic scepticism, he became one of the most strenuous supporters of the principle that knowledge is attainable and may be established on certain foundations. Hence though not the founder of the Stoic school, he was the first person who based its doctrines on a plausible system of reasoning, so that it was said, 'If Chrysippus had not existed, the Porch could not have been.' He died 207, aged 73. He possessed great acuteness and sagacity, and left behind him an extraordinary number of writings, which have perished (Diog. Laert. vii 7, 180, Zeno)—3 Of Cnidos, a physician, sometimes confounded with the Stoic philosopher, but he lived about a century earlier. He was son of Ermenis, and pupil of Eudoxus of Cnidos. His works, which are not extant, are quoted by Galen.

Chrysocēras [ΒΙΖΑΝΤΙΟΥ]

Chrysogōnus, L. Cornelius, a favourite freedman of Sulla, and a man of profligate character, was the false accuser of Sex Roscius, whom Cicero defended B.C. 80 (Cic. *Rosc. Am.*)

Chrysōpōlis (Χρυσόπολις *Scutari*), on the Bosphorus, opposite to Byzantium, at the spot where the Bosphorus was generally crossed. It was originally the port of Chalcedon (Polyb. iv 44, Diod. viii 64, Plin. i 150).

Chrysorrhōas (Χρυσόρροας *Barrada*), also called *Bardanes*, a river of Coele Syria, flowing from the E. side of Anti Libanus, past Damascus, into a lake now called *Bahr el-Merj*.

Chrysostōmus, Joannes, archbishop of Constantinople, one of the most celebrated of the Greek Fathers, born A.D. 347, died 407 [See *Dict. of Christian Biog.*]

Chrysothēmis (Χρυσόθεμις)—1 Daughter of Agamemnon and Clytemnestra (Il. iv 145, 287, Soph. *El.* 157)—2 Son of Carmanor, the priest of Apollo at Tarrha in Ciete. In the first musical contest at Delphi he won the prize by his hymn on the victory of Apollo over the Python (Paus. i 7, 2).

Chthōnia [ERECHTHEUS]

Chthōnīus (Χθόνιος) and **Chthōnīa** (Χθονία), epithets of the gods and goddesses of the earth and of the underworld, as opposed to the οὐράνιοι θεοί. The χθόνιοι θεοί as deities of the earth had control of all the fruits of the earth, and as deities of the underworld were connected with the death of men and animals as well as of vegetation. The name therefore belongs to Demeter, Persephone, Pluto (= Ζεὺς χθόνιος), to Hermes as conductor of the Shades, to Dionysus Zagreus and to the Erinyes, also to other deities who had taken to themselves attributes of gods of the underworld. The epithet is applied also differently to the Titans (as earth born), to country nymphs and to the Erechtheidae (as indigenous).

Chytrī (Χυτρί) 1 (*Chytrī*) a town in Cyprus on the road from Cerynia to Salamis—2 Warm springs at Salamis.

Ciāca, a fortress of the Romans, on the borders of Armenia and Cappadocia.

Cibālae or **Cibālis** (Cibalee), a town in Pannonia between the Dravus and Savus, near which Constantine gained a decisive victory over Licinius, A.D. 314 the birthplace of Valentinian and Gratian (Eutrop. x 6, Ammian. xxx 7).

Cibōtus [ALEXANDRIA, No 1, ΑΡΑΜΕΑ, No 3]

Cibyra (Κίβυρα *Kibyrā-ns*, *Cibyrāta*) 1 **Magna** (ἡ μεγάλη *Khorzum*), a great city of Phrygia Magna, in the fertile district of Milyas, on the borders of Caia, said to have been

founded by the Lydians, but afterwards peopled by the Pisidians. In Strabo's time, four native dialects were spoken in it, besides Greek—namely, those of the Lydians, the Pisidians, the Milyae, and the Solymi. It was the head of a tetrapolis of which the other three cities were Bubon, Balbyra and Oenoanda, each of which had one vote, while Cibyra had two. Its own government was a despotism under moderate princes; the city ruled over a large district called *Cibyrītis* (Κιβυράτις), and could send into the field an army of 30,000 men. In B.C. 83, it was added to the Roman empire, and was



Coin of Cibyra Magna

Obv. helmeted male head rev. armed horseman, bee, and magistrate's name below Κιβυράτις date probably before 113 B.C.

made the seat of a conventus iudicis, in which at a later time Laodicea was the chief city. After being nearly destroyed by an earthquake, it was restored by Tiberius, under the names of Caesarea and Civitas Cibyratica. The city was very celebrated for its manufactures, especially in iron (Strab. p. 629, Liv. xxxviii 14, Plin. i 105)—2 *Parva* (ἡ μικρά *Ibura*), a city of Pamphylia, on the borders of Cilicia.

C. Cicerēus, praetor in B.C. 173, conquered the Corsicans, but was refused a triumph. In 172 and 167 he was one of the ambassadors sent to the Illyrian king, Gentius, and in 168 he dedicated on the Alban mount a temple to Juno Moneta (Liv. xlii 7, 21, 26).

Cicēro, **Tullius** 1 **M.**, grandfather of the orator, lived at his native town Arpinum, which received the full Roman franchise in B.C. 188—2 **M.**, son of No 1, also lived at Arpinum, and died 64—3 **L.**, brother of No 2, was a friend of **M. Antonius** the orator—4 **L.**, son of No 3, schoolfellow of the orator, died 68 (Cic. *ad Att.* i 5)—5 **M.**, the orator, eldest son of No 2 and Helvia, was born on the 3rd of January, B.C. 106, at the family residence in the vicinity of Arpinum. He was educated along with his brother Quintus, and the two brothers displayed such aptitude for learning that his father removed with them to Rome, where they received instruction from the best teachers in the capital. One of their most celebrated teachers was the poet Archias of Antioch. After assuming the *toga virilis* (91) the young Marcus was placed under the care of **Q. Mucius Scaevola**, the augur, from whom he learnt the principles of jurisprudence. In 89 he served his first and only campaign under **Cn. Pompeius**. Strabo in the Social War. During the civil wars between Marius and Sulla, Cicero identified himself with neither party, but devoted his time to the study of law, philosophy, and rhetoric. He received instruction in philosophy from **Phaedrus** the Epicurean, **Philo**, the chief of the New Academy, and **Diodotus** the Stoic, and in rhetoric from **Molo** the Rhodian. Having carefully cultivated his powers, Cicero came forward as a pleader in the forum, as soon as tranquillity was restored by the final over-

throw of the Manian party. His first extant speech was delivered in 81, when he was 25 years of age, on behalf of P. Quinctius. Next year (80) he defended Sex. Roscius of Amerina, charged with parricide by Chrysogonus, a favourite freedman of Sulla. This was his first public cause and was creditable to him, not merely for the merits of the speech and its successful result, but also for the boldness of the protest against injustice sheltered by the power of the dictator (*Cf. de Off.* ii 14, 51). Shortly afterwards (79) Cicero went to Greece, ostensibly for the improvement of his health, which was very delicate, but perhaps because he dreaded the resentment of Sulla. He first went to Athens, where he remained six months, studying philosophy under Antiochus of Asculon, and rhetoric under Demetrius Syrus, and here he made the acquaintance of Pomponius Atticus, who remained his firm friend to the close of his life. From Athens he passed over to Asia Minor, receiving instruction from the most celebrated rhetoricians in the Greek cities of Asia, and finally passed some time at Rhodes (78), where he once more placed himself under the care of Molo. After an absence of two years, Cicero returned to Rome (77), with his health firmly established and his oratorical powers greatly improved. He again came forward as an orator in the forum, and soon obtained the greatest distinction. His success in the forum paved for him the way to the high offices of state. In 75 he was quaestor in Sicily under Sex. Peducaeus, praetor of Lilybaeum, and discharged the duties of his office with an integrity and impartiality which secured for him the affections and confidence of the provincials, which they soon afterwards showed by selecting him to plead their cause against Verres. He returned to Rome in 74, and for the next four years was engaged in pleading causes. In 70 he distinguished himself by the impeachment of VERRES, and in 69 he was curule aedile. In 66 he was praetor, and while holding this office he defended Cluentius in the speech still extant [CLUENTIUS], and delivered his celebrated oration in favour of the Manian law, which appointed Pompey to the command of the Mithridatic war. In 65 he defended with great eloquence and ability, as we are told, the tribune Cornelius, who was accused by the Optimates of treason (*Quintil.* iv 3, 13, viii 3, 3). In the following year he gained the great object of his ambition, and although a *novus homo* was elected consul with C. Antonius as a colleague. He entered upon the office on the 1st of January, 63. Hitherto Cicero had taken little part in the political struggles of his time. It is unjust, as some modern historians have done, to speak of him as a 'trimmer' (*cf. ἐπιμειλίχις*, Dio Cass. xxxvi 43), who had sought the favour of the popular party in order to gain power, and then deserted to the aristocracy. It is no proof what ever to point to his earlier speeches for a young Roman the first step in political life was advocacy, and he accepted those briefs by which he was most likely to win fame for skill and eloquence, doing his best for his client, as an advocate now would do, whether he agreed with him or not. Hence we cannot take his advocacy of Roscius or Cornelius as evidence that he was 'coquetting with the democracy' at that time, nor can we fairly say that he changed his politics in order to secure the support of the nobles in the consular elections. His sentiments can best be traced through his private letters. Cicero desired to maintain a

middle course between the extreme Sullan party on the one hand, and the extreme democrats on the other. To counterbalance the former he allied himself to the equestrian order and supported Pompey, whom he expected to be the champion of the republic on its old lines. But at the time when he stood for the consulship the danger from the revolutionary party made him approach the party of the nobles as the surest bulwark against revolution. What the aims of the revolutionary party were and how they were crushed by Cicero is related in the article CATILINA. For his prudence and energy in crushing the conspiracy Cicero received the highest honours, he was addressed as 'father of his country,' and thanksgivings in his name were voted to the gods. Cicero's hope now seemed to be that Pompey, returning after the Mithridatic war, would lead a conservative party formed from the senate and the equestrian order, but this scheme proved abortive. Pompey was no political leader, the equestrian order quarrelled with the senate, and Caesar was able to bring about his coalition with Pompey and Crassus. Caesar was anxious to secure the adhesion of Cicero, and nothing can be wider from the truth than the idea of some modern writers that Caesar and his party wished to avenge the death of the Catilinarians. In fact, Cicero might have joined the coalition as a fourth member (*Cic. de Prov. Cons.* 17, 41, *ad Att.* ii 3). His refusal to support the triumvirate lost him the protection which he might have had against those whom he had made his enemies by his action in the affair of Catiline or from other causes. He had mortally offended Clodius by bearing witness against him when the latter was accused of a violation of the mysteries of the Bona Dea. Clodius owed deadly vengeance against Cicero. To accomplish his purpose more securely, Clodius was adopted into a plebeian family, and it is significant that this adoption took place immediately after a speech of Cicero's which appeared to reflect upon the triumvirs (*Cic. pro Dom.* 16, 41). Clodius was thus able to be elected tribune of the plebs, and as tribune (58) brought forward a bill, interdicting from fire and water (*i.e.* banishing) anyone who should be found to have put a Roman citizen to death untried. Caesar made another effort either to save Cicero from exile or to secure his acquiescence in the triumvirate—perhaps he had both motives—he offered to make him an agrarian commissioner or a legatus to himself in Gaul. Cicero refused both offers, and, despairing of offering any successful opposition to the measure of Clodius, voluntarily retired from Rome before it was put to the vote, and crossed over to Greece. He took up his residence at Thessalonica in Macedonia. Here he gave way to despair, and his letters during this period are filled with lamentations. Meanwhile his friends at Rome had not deserted him, and, notwithstanding the vehement opposition of Clodius, they obtained his recall from banishment in the course of next year. In August, 57, Cicero landed at Brundisium, and in September he was again at Rome. Taught by experience, Cicero would no longer join the senate in opposition to the triumvirs. The extent to which he had been broken in to support the triumvirate is shown by his speech against Caesar's recall from Gaul (*de Prov. Cons.*), and his speeches in defence of Gabinius and Vatinius. How galling this was to him appears from many expressions in his letters (*og. ad Att.* ii 3, 6, 16, v 8). In 52 he was compelled much against his will to go to

the Fast as governor of Cilicia. Here he distinguished himself by his integrity, but at the same time it was an absurd vanity which led him to assume the title of imperator and to aspire to the honours of a triumph after subduing some robber tribes in his province. He returned to Italy towards the end of 50, and arrived in the neighbourhood of Rome on the 11th of January, 49, just as the civil war between Cæsar and Pompey broke out. After long hesitating which side to join, he finally determined to throw in his lot with Pompey, and crossed over to Greece in June. After the battle of Pharsalia (48), Cicero returned to Brundisium, where he lived in the greatest anxiety for many months. He was, however, not only pardoned by Cæsar, but, when the latter landed at Brundisium in September 47, he greeted Cicero with the greatest kindness and respect. Cicero was even able to exert influence with Cæsar in favour of some of the Pompeian party, such as M. Merellus and Q. Lælius (*ad Fam.* iv. 1, vi. 7, 12, *Phil.* Cic. 39). But for the most part he retired from public affairs, and during the next three or four years composed the greater part of his philosophical and rhetorical works. The murder of Cæsar on the 15th of March, 44, again brought Cicero into public life. He had begun to fear a coming despotism, and, though not privy to the plot, he certainly approved of the assassination (*ad Att.* xiv. 11, *ad Fam.* xi. 8). He put himself at the head of the republican party, and in his Philippic orations attacked M. Antony with unmeasured violence. But this proved his ruin. The deaths of Hortensius and Pansa put an end to Cicero's hopes that Octavian might be prevented from coming to terms with Antony, and on the formation of the triumvirate between Octavian, Antony and Lepidus (27th of November, 43) Cicero's name was in the list of the proscribed. He was warned of his danger while at his Tusculan villa, and embarked at Antium, intending to escape by sea, but was driven by stress of weather to Circei, from whence he coasted along to Formiæ, where he landed at his villa. From Formiæ his attendants carried him in a litter towards the shore, but were overtaken by the soldiers before they could reach the coast. They were ready to defend their master with their lives, but Cicero commanded them to desist, and stretching forward called upon his executioners to strike. They instantly cut off his head and hands, which were conveyed to Rome, and, by the orders of Antony, nailed to the Rostri. Cicero perished on the 7th of December, 43, and at the time of his death had nearly completed his 61th year.—By his first wife, Terentia, Cicero had two children, a daughter TULLIA, whose death, in 46, caused him the greatest sorrow, and a son Marcus [No. 7]. His wife Terentia, to whom he had been united for 30 years, he divorced in 46, in consequence, it would appear, of some disputes connected with pecuniary transactions, and soon afterwards he married a young and wealthy maiden, PUBLILIA, his ward, but found little comfort in this new alliance, which was speedily dissolved.—Cicero was not a great nor a strong statesman, but rather an eloquent and adroit politician. As a statesman he showed more judgment and foresight as well as greater firmness in his suppression of the Catilinarian conspiracy than at any other time. As a judge of character and of the times he failed, for while his desire to maintain the republic unchanged was sincere and creditable, he was utterly wrong in his idea that Pompey could succeed as champion of the

conservative party. That he was forced into a policy of opportunism by the coalition of Pompey with Cæsar does not merit all the condemnation which it has received. No opposition was possible, nor again can he rightly be charged with pusillanimity for acquiescing in Cæsar's rule after the overthrow of Pompey. There was no lack of courage in his attitude after the death of Cæsar. Still he need we question the sincerity of his purpose to support whatever person or policy was in his opinion most likely to preserve the republican constitution. Plutarch (*Cic.* 49) tells us that Augustus himself pronounced him to have been truly a lover of his country. But it is as an author that Cicero deserves the highest praise. In his works the Latin language attains its highest perfection. They may be divided as follows—1. *Rhetorical Works*. 1. *Rhetoricorum 3 ac Inventione Rhetorica Libri II*. This appears to have been the earliest of Cicero's prose works.



Head of Cicero. (From the bust in the possession of the Duke of Wellington.)

It was intended to exhibit in a systematic form all that was most valuable in the works of the Greek rhetoricians, but it was never completed.—2. *De Partitione Oratoria Dialogus*. A treatise on Rhetoric, according to the method of the middle Academy, by way of question and answer, drawn up by Cicero for the instruction of his son Marcus, written in 16. Editions by Piderit, Lips 1866, Sauppe, Götting 1877.—3. *De Oratore ad Quintum Fratrem Libri III*. A systematic work on the art of Oratory written in 55 at the request of his brother Quintus. This is the most perfect of Cicero's rhetorical works. Editions: Ellendt, 1840, Piderit, Lips 1886, Wilkins Oxf. 1891-1892.—4. *Brutus s. de Claris Oratoribus*. It contains a critical history of Roman eloquence, from the earliest times down to Hortensius inclusive. Editions by Beck, Camb. U.S. 1853, Piderit, 1875.—5. *Ad M. Brutium Orator*, in which Cicero gives his views of a faultless orator, written 45. Edited by Sandys, 1885.—6. *De Optimo Genere*

Oratorum An introduction to Cicero's translation of the orations of Aeschines and Demosthenes in the case of Ctesiphon the translation itself has been lost—7 *Topica ad C. Tribunum* An abstract of the Topics of Aristotle, illustrated by examples derived chiefly from Roman law instead of from Greek philosophy it was written in July 44—*Rhetoricorum ad C. Herennium Libri IV* is generally printed with Cicero's works, but was not by his hand—II *Philosophical Works* I *POLITICAL PHILOSOPHY*—1 *De Republica Libri VI* A work on the best form of government and the duty of the citizen, in the form of a dialogue, founded on the *Republic* of Plato, written in 54 This work disappeared in the 10th or 11th century of our era with the exception of the episode of the Somnium Scipionis, which had been preserved by Macrobius, but in 1822, Angelo Mai found among the palimpsests in the Vatican a portion of the lost treasure Thus the greater part of the 1st and 2nd books and a few fragments of the others were discovered Editions by Mai, Rome, 1822, and by Creuzer and Moser, Frankfurt 1826—2 *De Legibus Libri III* A dialogue, founded on the *Laws* of Plato, probably written 52 A portion of the three books is lost, and it originally consisted of a greater number Edited by Moser and Creuzer, Frankfurt 1824, and by Bahe, Lugd Bat 1842—II *PHILOSOPHY OR MORALS* 1 *De Officiis Libri III* Written in 44 for the use of his son Marcus, at that time residing at Athens The first two books were chiefly taken from Panaetius, and the third book was founded upon the work of the Stoic Heerto, but the illustrations are taken almost exclusively from Roman history and Roman literature Edited by Holden, Camb 1884, Schuchke, Prag 1885—2 *Cato Major s de Senectute*, addressed to Atticus, and written at the beginning of 44 it points out how the burden of old age may be most easily supported Editions, Shuckburgh, 1886, Howson, 1887, Reid, 1888—3 *Laelius s de Amicitia*, written after the preceding, to which it may be considered as forming a companion also addressed to Atticus Edit Reid 1883, Shuckburgh, 1885—4 *De Gloria Libri II*, written in 44, is now lost, though Petrarch possessed a MS of the work—5 *De Consolatione et de Luctu minuendo*, written in 15, soon after the death of his daughter Tullia, is also lost—III *SPECULATIVE PHILOSOPHY* 1 *Academicorum Libri II*, a treatise upon the Academic philosophy, written 45 Edited by Goerenz, Lips 1810, Orelli, Turin 1827, J S Reid, 1885—2 *De Finibus Bonorum et Malorum Libri V* Dedicated to M Brutus, in which are discussed the opinions of the Epicureans, Stoics, and Peripatetics, on the Supreme Good—that is, the *finis*, or end, towards which all our thoughts and actions are or ought to be directed Written in 45 Edited by Madvig, Copenhagen, 1853, J S Reid, 1890—3 *Tusculanarum Disputationum Libri V* This work, addressed to M Brutus, is a series of discussions on various important points of practical philosophy supposed to have been held in the Tusculanum of Cicero Written in 45–44 Edited by Kuhner, Jenae, 1874, O Heine, Lips 1881—4 *Paradoxa*, six favourite Paradoxes of the Stoics explained in familiar language, written early in 46—5 *Hortensius s de Philosophia*, a dialogue in praise of philosophy, of which fragments only are extant, written in 45—6 *Timaeus s de Universo*, a translation of Plato's *Timaeus*, of which we possess a fragment—IV *THEOLOGICAL* 1 *De Natura Deorum Libri III*

An account of the speculations of the Epicureans, the Stoics, and the Academicians on the existence, attributes, and providence of Divine Being, dedicated to M Brutus, and written early in 44 Edited by J B Mayor, 1885—2 *De Divinatione Libri II*, a continuation of the preceding work It presents the opinions of the different schools of philosophy upon the reality of the science of divination Written in 44, after the death of Caesar Edited by Creuzer, Kayser, and Moser, Frankfurt 1828, Stamm, Rossel, 1891—3 *De Fato Liber Singularis*, only a fragment—III *Orations* The following is a list of Cicero's extant speeches, with the date at which each was delivered Some account of each oration is given separately with the biography of the person principally concerned 1 *Pro P Quintio*, B C 31 (Klotz, Leips 1862)—2 *Pro Sex Roscio Amerino*, 80 (Donkin, Lond 1882, Landgraf, Erl 1884)—3 *Pro Q Roscio Comoedo*, 76 (Schmidt, 1839)—4 *Pro M Tullio*, 71 (Richter, 1884)—5 *In Q Caecilium*, 70 (C Halm, Berl 1882)—6 *In Verrem Actio I*, 5th August, 70)—7 *In Verrem Actio II* Not delivered (Heitland, Camb 1877 C Halm, 1882)—8 *Pro M Fonteio*, 69 (Schneider, Leips 1876)—9 *Pro A Caecina*, 69, probably (Klotz, Leips 1866)—10 *Pro Lege Manilia*, 66, or *De Imperio Pompei* (A S Wilkins, 1885)—11 *Pro A Cluentio Arto*, 66 (Ramsay, 1883)—12 *Pro C Cornelio*, 55—13 *Oratio in Toga Candida*, 64—14 *De Lege Agraria*, 3 orations, 63 (Zumpt, Berl 1861)—15 *Pro C Rabirio*, 63 (Heitland, 1882)—16 *In Catilinam*, 4 orations, 63 (A S Wilkins, 1879)—17 *Pro Murena*, 63 (C Halm, 1881)—18 *Pro P Cornelio Sulla*, 62 (J S Reid, 1882)—19 *Pro A Licinio Archia*, 61 (J S Reid, 1884)—20 *Pro L Valerio Flacco*, 59 (Mesnil, Leips 1883)—21 *Post Reditum in Senatu*, 5th Sept 57—22 *Post Reditum ad Quirites*, 6th or 7th Sept 57—23 *Pro Domo sua ad Pontifices*, 29th Sept 57—24 *De Haruspium Responsis*, 56 (The above four speeches by H Wagner, Leips 1858)—25 *Pro P Sextio*, 56 (H A Holden 1883)—26 *In Vatinius*, 56 (C Halm, 1846)—27 *Pro M Caelio Rufo*, 56 (Orelli, 1832)—28 *Pro L Cornelio Balbo*, 56 (J S Reid, 1879)—29 *De Proveniens Consularibus*, 56 (Tischer, Berl 1861)—30 *In L Pisonem*, 55—31 *Pro Cn Planeio*, 55 (H A Holden, 1881)—32 *Pro C Rabirio Postumo*, 54—33 *Pro M Aemilio Scauro*, 54—34 *Pro T Anno Milone*, 52 (J S Purton, 1877, Bonterwek, 1887)—35 *Pro M Maello*, 47 (Richter, Leips 1886)—36 *Pro Q Ligario*, 46 (Richter, 1886)—37 *Pro Rege Deiotaro*, 45 (Richter, 1886)—38 *Orationes Philippicae*, 14 orations against M Antonius, 44 and 43 (King, 1868, J E B Mayor, 1878, A Peskett, 1887)—IV *Epistles* Cicero during the most important period of his life maintained a close correspondence with Atticus and with a wide circle of literary and political friends and connexions We now have upwards of 800 letters, undoubtedly genuine, extending over a space of twenty-six years, and commonly arranged in the following manner—1 *Epistolarum ad Familiares s Epistolarum ad Diversos Libri XVI*, a series of 426 letters, commencing with a letter to Pompey, written in 62, and terminating with a letter to Cassius, July 43 They are not placed in chronological order, but those addressed to the same individuals, with their replies, where these exist, are grouped together without reference to the date of the rest—2 *Epistolarum ad T Pomponium Atticum Libri XVI*, a series of 396 letters addressed

to Atticus, of which eleven were written in 68, 67, 65, and 62, the remainder after the end of 62, and the last in Nov 44. They are for the most part in chronological order, although dislocations occur—8 *Epistolarum ad Q. Fratrem Libri III*, a series of twenty nine letters addressed to his brother, the first written in 59, the last in 54—4. We find in most editions *Epistolarum ad Brutum Liber*, eighteen letters, all written after the death of Caesar. To these are added eight more, first published by Cratander. The genuineness of these two books, though disputed, has been fairly established.—The best edition of Cicero's letters, arranged in chronological order, is by Tyrrell and Priesner, 1879–1890—Cicero also wrote a great number of other works on historical and miscellaneous subjects, all of which are lost. He composed several poems, most of them in his earlier years, but two at a later period, containing a history of his consulship, and an account of his exile and recall. A line in one of these poems contained the unlucky jingle so well known to us from Juvenal (A 122), *O fortunati natam me consule Romam*.—Editions of the collected works of Cicero by Orelli, Turic 1826–1837, 9 vols., by Baier and Kayser, 11 vols., Leips 1869, by Nobbe, 1 vol Leips 1869—6 Q., brother of the orator, was born about 102, and was educated along with his brother. In 67 he was aedile, in 62 praetor, and for the next three years governed Asia as propraetor. He returned to Rome in 58, and warmly exerted himself to procure the recall of his brother from banishment. In 55 he went to Gaul as legatus to Caesar, whose approbation he gained by his military abilities and gallantry; he distinguished himself particularly by the resistance he offered to a vast host of Gauls, who had attacked his camp, when he was stationed for the winter with one legion in the country of the Nervii. In 51 he accompanied his brother as legate to Cilicia, and on the breaking out of the civil war in 49 he joined Pompey. After the battle of Pharsalia, he was pardoned by Caesar. He was proscribed by the triumvirs, and was put to death in 43. Quintus wrote several works, which are all lost, with the exception of an address to his brother, entitled *De Petitioe Consulatus*. Quintus was married to Pomponia, sister of Atticus, but, from incompatibility of temper, their union was an unhappy one.—7 M., only son of the orator and his wife Terentia, was born 65. He accompanied his father to Cilicia, and served in Pompey's army in Greece, although he was then only 16 years of age. In 45 he was sent to Athens to pursue his studies, but there fell into irregular and extravagant habits. On the death of Caesar (44) he joined the republican party, served as military tribune under Brutus in Macedonia, and after the battle of Philippi (42) fled to Scy. Pompey in Sicily. When peace was concluded between the triumvirs and Pompey in 39, Cicero returned to Rome, was favourably received by Octavian, who at length accepted him as his colleague in the consulship (B.C. 30, from 13th Sept.) By a singular coincidence, the despatch announcing the capture of the fleet of Antony, which was immediately followed by his death, was addressed to the new consul in his official capacity, and thus, says Plutarch, 'the divine justice reserved the completion of Antony's punishment for the house of Cicero'—8 Q., son of No. 6, and of Pomponia, sister of Atticus, was born 66 or 67, and perished with his father in the proscription, 43.

Cichyrus [ΕΡΗΥΡΑ]

Cicōnes (Κίκονες), a Thracian people on the coast, west of the Hebrus, near Mt Ismarus (*Il* 11 846, *Od* 17 39, *Hdt* 11 59, *Veig Georg* 17 520).

Cicynna (Κίκυννα Κικυννεύς), a demus of Attica, belonging to the tribe Cecropis, and afterwards to the tribe Acamantis.

Cilicia (Κιλικία Κίλιξ, fem Κίλισσα), a district in the SE of Asia Minor, bordering to the E on Syria, to the N on Cappadocia and Lycaonia, to the NW and W on Pisidia and Pamphylia. On all sides, except the W, it is enclosed by natural boundaries namely, the Mediterranean on the S, M Amanus on the E, and M Taurus on the N. The W part of Cilicia is intersected by the offshoots of the Taurus, while in its E part the mountain chains enclose much larger tracts of level country and hence arose the division of the country into C Aspera (Κ ἡ τραχεῖα, or τραχειώτης), and C Campestris (Κ ἡ πεδία), the latter was also called Cilicia Propria (ἡ ἰδία Κ). It united for religious festivals in the Κοινὸν Κιλικίας, which met at Tarsus under the presidency of a Κιλικιάρχης. Numerous rivers, among which are the Pyramus, Sarus, Cydnus, Calycadnus, and smaller mountain streams, descend from the Taurus. The E division, through which most of the larger rivers flow, was extremely fertile, and the narrower valleys of Cilicia Aspera contained some rich tracts of land, the latter district was famed for its fine breed of horses. The inhabitants of the country seem to have been of a Semitic stock from Syria [See below, CILIX]. The country remained independent till the time of the Persian Empire, under which it formed a satrapy, but appears to have been still governed by its native princes. Alexander subdued it on his march into Upper Asia, and, after the division of his empire, it formed a part of the kingdom of the Seleucidae; its plains were settled by Greeks, and the old inhabitants were for the most part driven back into the mountains of C Aspera, where they remained virtually independent, practising robbery by land and piracy by sea. In B.C. 102 the Romans sent a fleet under the praetor M. Antonius, who not only destroyed the fleet of the Cilician pirates, but occupied ports in Cilicia. The Roman province of Cilicia, therefore, really dates from that year, and we find actual mention of Governors of Cilicia, Sulla as praetor B.C. 92 (Appian, *Mithr* 57, *Aurel Vict* 75), Oppius in B.C. 89, whom Livy calls proconsul (*Ep* 78), Mithridates got possession of it for a time, but after the year 84 the province of Cilicia had its regular succession of proconsuls (cf *Cic Verr* 1 16, 44). Down to the war against Tigranes the plains of Eastern Cilicia (C *Pedius* or *Campestris*) belonged to the Syrian empire (Appian, *Syr* 48). After the defeat of Tigranes, Pompey in B.C. 64 constituted as the complete province of Cilicia the following districts: Cilicia Campestris, Cilicia Aspera, Pamphylia, Pisidia, Isauria, Lycaonia, and the districts of Laodicea, Apamea and Synnada, and to these Cyprus was added in 58. The chief city of Cilicia Campestris was Tarsus, as *caput Ciliciae* (*Cic Fam* 1 7, 4), later called *Metropolis*; the chief town of Lycaonia was Icomum; the other centres, which each formed a *conventus*, were Laodicea and Lyeum for the *forum Cibyraticum* (a group of 25 towns about Cibyrus), Perge, for the *forum Pamphylium*, Philomelium for the *forum Isauricum*, Apamea, Synnada and Cyprus. This was broken up under Antony after Caesar's death, but Augus-

tus reconstituted the province of Cilicia on a smaller scale, embracing only C. Campestris and Cyprus, while Lycæonia and Isauria were joined to Galatia, and C. Aspera was given to Aiche laus, king of Cappadocia. In 22 B.C. Cyprus was separated, and Cilicia Campestris either then or in the reign of Tiberius was placed under the proconsul of Syria. Under Hadrian C. Campestris and Trachea became an imperial province under a *legatus*.

Ciliciæ Pylæ or **Portæ** (αἱ Πύλαι τῆς Κιλικίας *Gulch Boghaz*), the chief pass between Cappadocia and Cilicia, through the Taurus, on the road from Tiana to Tarsus. This was the way by which Alexander entered Cilicia.

Cilicium Marø or **Aulon Cilicius**, the straits between Cilicia and Cyprus, as far as the Gulf of Issus.

Ciliæ (Κίλιξ), son of Agenor and Telephassa, was, with his brothers, Cadmus and Phoenix, sent out by their father in search of Europa, who had been carried off by Zeus. Ciliæ settled in the country called after him Cilicia.

Cilla (Κίλλα), a small town in the Troad, on the river Cilleus, at the foot of M. Cillaeus, in the range of Gargarus, with a temple of Apollo Cillaeus, its foundation was ascribed to Pelops (*Hdt.* i. 36, *Hdt.* i. 149, *Strab.* p. 612).

Cilnii, a powerful family in the Etruscan town of Arretium, were driven out of their native town in 1 c. 301, but were restored by the Romans. The Cilni were nobles or Lucumones in their state, and some of them in ancient times may have held even the kingly dignity (*Comp. Hor.* *Od.* i. 1). The name has been rendered chiefly memorable by C. Cilnius Maecenas [*Μακεναίς*].

Cimber, C. Annius, had obtained the praetorship from Caesar, and was one of Antony's supporters, B.C. 45, on which account he is attacked by Cicero. He was charged with having killed his brother, whence Cicero calls him ironically *Philadelphus* (*Phil.* xi. 6, 13, *xiii.* 12, 26).

Cimber, L. Tullius (not Tullius), a friend of Caesar, who gave him the province of Bithynia, but subsequently one of Caesar's murderers, B.C. 41. On the fatal day, Cimber was foremost in the ranks, under pretence of presenting a petition to Caesar for his brother's recall from exile. After the assassination, Cimber went to his province and raised a fleet, with which he aided Cassius and Brutus.

Cimbri, a Celtic people, probably of the same race as the Cymry [*Celtar*]. They appear to have inhabited the peninsula which was called after them Chersonesus Cimbrica (*Jutland*), though the greatest uncertainty prevailed among the ancients respecting their original abode. The Cimbrians were probably a Celtic people with some Teutonic admixture. In conjunction with the Teutones, Ambrones, and Tigurini, they migrated S., with their wives and children, towards the close of the second century B.C., and the whole host is said to have contained 300,000 fighting men. They defeated several Roman armies, and caused the greatest alarm at Rome. In B.C. 113 they defeated the consul Papirius Carbo, near Norcia, and then crossed over into Gaul, which they ravaged in all directions. In 109 they defeated the consul Junius Silanus, in 107 the consul Cassius Longinus, who fell in the battle, and in 105 they gained their most brilliant victory near the Rhone over the united armies of the consul Cn. Mallus and the proconsul Servilius Cæpio. Instead of crossing the Alps, the Cimbri, fortunately for Rome, marched into Spain, where they remained

two or three years. The Romans meantime had been making preparations to resist their formidable foes, and had placed their troops under the command of Marius. The barbarians returned to Gaul in 102. In that year the Teutones were defeated and cut to pieces by Marius, near Aquæ Sextiæ (*Aix*) in Gaul, and next year (101) the Cimbri and their allies were likewise destroyed by Marius and Catulus, in the decisive battle of the Campi Raudii, near Verona, in the N. of Italy. In the time of Augustus, the Cimbri, who were then a people of no importance, sent an embassy to the emperor.

Ciminus or **Ciminius Mons** (*Monte Cimino*), a range of mountains in Etruria, reaching a height of 3000 feet, thickly covered with wood (*Saltus Ciminius*), near a crater lake of the same name, between Volsuni and Falerni (*Liv.* ix. 36).

Cimmērii (Κιμμέριοι), the name of a mythical and of a historical people. The mythical Cimmerii, mentioned by Homer, dwelt in the furthest W. on the ocean, enveloped in constant mists and darkness (*Od.* vi. 14). Later writers sought to localise them, and accordingly placed them either in Italy near the lake Avernus, or in Spain, or in the Tauric Chersonesus.—The historical Cimmerii dwelt on the Palus Maeotis (*Sea of Azov*), in the Tauric Chersonesus, and in Asiatic Sarmatia. Driven from their abodes by the Scythians, they passed into Asia Minor on the N.E., and penetrated W. as far as Aeolis and Ionia. They conquered and held for some time the Milesian colony of Sinope, in 696 B.C. they invaded Phrygia, took Saida in 635, burnt the temple of Artemis at Ephesus, and destroyed Magnesia on the Maeander. They were defeated by Assimbampal of Assyria, and by Gyges of Lydia, but held their ground, until they were expelled from Asia by Alyattes (*Hdt.* i. 6, 15, 103, *iv.* 11, *Strab.* pp. 627, 633).

Cimmerius Bosphorus [*Bosporus*].

Cimōlis (Κίμωνις *Cimoli* or *Argentiera*), an island in the Aegean sea, one of the Cyclades, between Siphnos and Melos, celebrated for its fine white earth (*ἡ Κίμωνία γῆ*, *Cimolia creta*), used by fullers for cleaning cloths (*Strab.* p. 484, *Plin.* *xviii.* 198, *cf. Ov. Met.* viii. 463).

Cimon (Κίμων) 1 Son of Stesagoras, and father of Miltiades, victor at Marathon, gained three Olympic victories with his four horse chariot and after his third victory was secretly murdered by order of the sons of Pisistratus (*Hdt.* vi. 103).—2 Grandson of the preceding, and son of the great Miltiades and Hegesippa, daughter of the Thracian prince Olorus, born B.C. 504. On the death of his father (B.C. 489), he was imprisoned because he was unable to pay his fine of 50 talents, which was eventually paid by Callias on his marriage with Elpinice, Cimon's half-sister [*Ελπινίκη*]. Cimon first distinguished himself on the invasion of Greece by Xerxes (480), and after the battle of Plataea was brought forward by Aristides. He frequently commanded the Athenian fleet in the aggressive war against the Persians. His most brilliant success was in 166, when he defeated a large Persian fleet, and on the same day landed and routed their land forces also on the river Euymedon in Pamphylia. The death of Aristides and the banishment of Themistocles left Cimon without a rival at Athens for some years. But his influence gradually declined as that of Pericles increased. In 461 Cimon marched at the head of some Athenian troops to the assistance of the Spartans, who were hard pressed by their revolted subjects. The Athenians were deeply

mortified by the insulting manner in which their offers of assistance were declined, and were enraged with Cimon who had exposed them to this insult. His enemies in consequence succeeded in obtaining his ostracism this year. He was subsequently recalled, in what year is uncertain, and through his intervention a five years' truce was made between Athens and Sparta, 450. In 449 the war was renewed with Persia, Cimon received the command, and with 200 ships sailed to Cyprus, here, while besieging Citium, illness or the effects of a wound carried him off—Cimon was of a cheerful convivial temper, frank and affable in his manners. Having obtained a great fortune by his share of the Persian spoils, he displayed unbounded liberality. His orchards and gardens were thrown open, his fellow demesmen were free daily to his table, and his public bounty verged on ostentation. [For his buildings at Athens see *ATHENÆ*] (Plut *Cimon*, *Pericles*, Thuc 1.98, 112)—3 Of Cleonae, a painter of great renown, flourished about B.C. 460, and appears to have been the first painter of perspective.

Cinādon (Κινάδων), formed a conspiracy against the Spartan peers (*hetai*) in the first year of Agesilaus II. (B.C. 398–397). The plot was discovered, and Cinadon and the other conspirators were put to death. (Xen *Hell* in 3, 4.)

Cinaethon [CICLICI POETÆ]

Cināra or **Cinārus** (*Zinara*), a small island in the Aegean sea, E. of Navos, celebrated for its artichokes (κινάρα Athen p. 70).

Cincinnātus, **L. Quantius**, a favourite hero of the old Roman republic, and a model of old Roman frugality and integrity. He lived on his farm, cultivating the land with his own hand. In B.C. 460 he was appointed consul suffectus in the room of P. Valerius. In 458 he was called from the plough to the dictatorship, in order to deliver the Roman consul and army from the perilous position in which they had been placed by the Aequians. He saved the Roman army, defeated the enemy, and, after holding the dictatorship only 16 days, returned to his farm. In 439, at the age of 80, he was a second time appointed dictator, to oppose Sp. Maelius (Liv in 25, Dionys 1.25, Flor 1.11). Several of the descendants of Cincinnatus held the consulship and consular tribunate, but none of them is of sufficient importance to require a separate notice.

Cincius Alimentus [ALIMENTUS]

Cineas (Κινεας), a Thessalian, the friend and minister of Pyrrhus, king of Epirus. He was the most eloquent man of his day, and reminded his hearers of Demosthenes, whom he heard speak in his youth. Pyrrhus prized his persuasive powers so highly, that 'the words of Cineas,' he was wont to say, 'had won him more cities than his own arms.' The most famous passage in his life is his embassy to Rome, with proposals for peace from Pyrrhus, after the battle of Heraclea (B.C. 280). Cineas spared no arts to gain favour. Thanks to his wonderful memory, on the day after his arrival he was able (we are told) to address all the senators and knights by name. The senate, however, rejected his proposals mainly through the dying eloquence of old App. Claudius Caecus. The ambassador returned and told the king that there was no people like that people—their city was a temple, their senate an assembly of kings. Two years after (278), when Pyrrhus was about to cross over into Sicily, Cineas was again sent to negotiate peace. He appears to have died

in Sicily shortly afterwards (Plut *Pyrrh* 11–21, Just xviii 2, Eutrop 1.12).

Cinēsiās (Κινησιος), a dithyrambic poet of Athens, ridiculed by Aristophanes and other comic poets. But he had his revenge, for he succeeded in procuring the abolition of the Choralgia, as far as regarded comedy, about B.C. 390.

Cinga (*Cinca*), a river in Hispania Tarraconensis, falls with the Sicoris into the Iberus.

Cingētōrix, a Gaul, one of the first men among the Treveri, attached himself to the Romans, though son in law to Indutiomarus, the head of the independent party. When Indutiomarus had been put to death by Caesar, he became chief of his native city. (Caes *B.G.* v 3, vi 8.)

Cingilia (perh. *Civita Ritenga*) a town of the Vestini (Liv viii 29).

Cingulum (Cingulanus *Cingolo*), a town in Picenum on a rock, rebuilt and fortified by Labienus, shortly before the breaking out of the Civil war, B.C. 49. (Caes *B.C.* i 15, Cic *ad Att* vii 11, Sil 1.84.)

Cinna, **Cornēlius** 1 L., the famous leader of the popular party during the absence of Sulla in the East (B.C. 87–84). In 87 Sulla allowed Cinna to be elected consul with Cn. Octavius, on condition of his taking an oath not to alter the constitution as then existing. But as soon as Sulla had left Italy, he began his endeavour to overpower the senate, and to recall Marius and his party. He was, however, defeated by his colleague Octavius in the forum, was obliged to fly the city, and was deposed by the senate from the consulate, but the troops at Nola acknowledged him as consul, and with the assistance of Marius, who came back to Italy, he collected a powerful army and laid siege to Rome. The capture of the city, and the massacre of Sulla's friends which followed, more properly belong to the life of **Marius**. For the next three years (86, 85, 84) Cinna was consul. In 84 Sulla prepared to return from Greece, and Cinna was slain by his own troops, when he ordered them to cross over from Italy to Greece where he intended to encounter Sulla. (Plut *Mar*, Appian, *B.C.* i 63–78, Vell. Pat. i 24).—2 L., son of No. 1, joined M. Lepidus in his attempt to overthrow the constitution of Sulla (78), and on the defeat of Lepidus in Sardinia, he went with M. Perperna to join Sertorius in Spain. Caesar procured his recall from exile. He was made praetor by Caesar in 44, but was notwithstanding one of the enemies of the dictator. Though he would not join the conspirators, he approved of their act, and so great was the rage of the mob against him, that they nearly murdered him. See below, **Cinna**, **Helvius** (Plut *Caes* 68, Suet *Jul* 5, 85).

Cinna, **C. Helvius**, a poet of considerable renown, the friend of Catullus. In B.C. 44 he was tribune of the plebs, when he was murdered by the mob, who mistook him for his namesake Cornelius Cinna, though he was at the time walking in Caesar's funeral procession. His principal work was an epic poem entitled *Smymna*, containing the story of Myrrha. (Verg *Ecl* ix 35, Catull 95, 1.)

Cinnāmus, **Joannes** (Ιωάννης Κινναμος), one of the most distinguished Byzantine historians, lived under the emperor Manuel Comnenus (who reigned A.D. 1143–1180), and wrote the history of this emperor and of his father Calo-Joannes in 6 books, which have come down to us. Edited by Du Cange, Paris, 1670, fol., and

by Meineke, Bonn, 1860, 8vo [BIZANTINE SCRIPTORES]

Cinyps or **Cinypus** (Κινύψ, Κινύφος Κινύφο), a small river on the N coast of Africa, between the Syrtes, forming the E boundary of the proper territory of the African Tripolis. The district about it was called by the same name, and was famous for its fine haired goats (Plin v 27, Verg Georg iii 312, Mart vii 94)

Cinyras (Κινύρας), son of Apollo, king of Cyprus, and priest of the Paphian Aphrodite which latter office remained hereditary in his family, the Cinyradae. He founded temples of Aphrodite both at Paphos and at Byblus in Syria. In Cyprus he was regarded as the inventor of useful arts, of mining, of brick-making and of the implements of the smithy (Plin vii 195). He was married to Metharne, the daughter of the Cyprian king Pygmalion, by whom he had several children, and among them was Adonis. According to some traditions, he unwittingly begot Adonis by his own daughter Smyrna, and killed himself on discovering the crime he had committed. According to other traditions, he had promised to assist Agamemnon with a certain number of ships, and gave him only small clay models of ships, but as he did not keep his word, he was cursed by Agamemnon, and perished like Marsyas, in a contest of music with Apollo (Pind Pyth ii 26, Il xi 20, Ov Met x 310, Hyg Fab 58, 242, Tac Hist ii 3). His tomb was honoured with that of Aphrodite in Paphos (Clem Alex Protr 3, Hom v 23).

Cipus or **Cippus**, **Genūcius**, a Roman praetor on whose head it is said that horns suddenly grew, as he was going out of the gates of the city, and, as the haruspices declared that if he returned to the city he would be king, he imposed voluntary exile upon himself (Ov Met v 565, Val Max v 6, Plin vi 123).

Circe (Κίρκη), a mythical sorceress, daughter of Helios (the Sun) by the Oceanid Perse, and



ΕΤΑΙΡΟΙ ΤΕΘΕΛΕΓΑΜΕ— ΚΙΡΚΗ ΟΔΥΣΣΕΥΕ
Circe and Odysseus and his Companions (from an ancient bas-relief)

sister of Aeetes, lived in the island of Aenae, upon which Odysseus was cast. His companions,



Circe offering the Cup (Gell's Pompeiana pl 72)

whom he sent to explore the land, tasted of the magic cup which Circe offered them, and were

forthwith changed into swine, with the exception of Eurylochus, who brought the sad news to Odysseus. The latter, having received from Hermes the root *moly*, which fortified him against enchantment, drank the magic cup without injury, and then compelled Circe to restore his companions to their former shape. After this he tarried a whole year with her, and she became by him the mother of Agrius and Telegonus, the reputed founder of Tusculum. The Latin poets relate that she metamorphosed Scylla, and Pegasus king of the Ausonians (Od x-xii, Hyg Fab 125, Hes Th 10, 11, Ov Met xiv 9).

Circē (Circiensis *Circello*, and the Ru *Citta Vecchia*), an ancient town of Latium on the promontory **Circēum** founded by Tarquinius Superbus, never became a place of importance, in consequence of its proximity to the unhealthy Pomptine marshes (Liv i 56, Diod xiv 102, Strab p 232). The oysters caught off Circē were celebrated (Hor Sat ii 4, 33, Juv i 140). Some writers say that Circe resided on this promontory, and that hence it derived its name. **Circēsium** (Κιρκήσιον *Kerkēsiah*), a city of Mesopotamia, on the E bank of the Euphrates, at the mouth of the Chaboras, the extreme border fortress of the Roman Empire (Ammian xiii 6).

Circus [ROMA]

Cirphis (Κίρπις), a mountain in Phocis, separated by the valley of the Pleistus from Parnassus (Strab p 418).

Cirra [CIRISSA]

Cirta, aft **Constantina** (*Constantine*, Ru), a city of the Massyli in Numidia, 50 Roman miles from the sea, the capital of Syphax, and of Masinissa and his successors. Its position on a height, surrounded by the river Ampsagas, made it almost impregnable, as the Romans found in the Jugurthine, and the French in the Algerine, wars. It was restored by Constantine the Great, in honour of whom it received its later name (Strab p 828, Polyb xxxvii 3).

Cisseus (Κίσσευς), a king in Thrace, and father of Theane and of Hecuba, who is hence called **Cissēs** (Κίσσηϊς) (Il xi 223, vi 297, Eur Hec 3).

Cissia (Κίσσια), a fertile district of Susiana, on the Choaspes (Hdt ii 91, Strab p 723).

Cissus (Κίσσός *Khortiazzi*), a town in Macedonia on a mountain of the same name, S of Thessalonica, to which place its inhabitants were transplanted by Cassander (Dionys i 49).

Cisthēnē (Κισθήνη) 1 A town on the coast of Mysia, on the promontory of Pyrrha, on the Gulf of Adramyttium (Strab p 606)—2 (*Castel-Roffo*), an island and town on the coast of Lycia—3 In the mythical geography of Aeschylus (*Prom* 799) the 'plains of Cisthene' are made the abode of the Gorgons.

Cithaeron (Κιθαίων, *Cithaeron*, and its highest summit *Elatria*), a lofty range of mountains, separated Bocotia from Megaris and Attica. It was covered with wood, abounded in game, and was the scene of several celebrated legends in mythology. It was said to have derived its name from Cithaeron, a mythical king of Bocotia. Its highest summit was sacred to the Cithaeronian Zeus, and here was celebrated the festival called *Daedala* (Paus ii 2, 4, *Dict of Ant* s v).

Citharista, a seaport town (*Ceireste*), and a promontory (*C d'Aigle*) in Gallia Narbonensis, near Massilia.

Citium (Κίτιον *Kitiēvs*) 1 (Nr *Larneca*, Ru), one of the 9 chief towns of Cyprus, with a

harbour and salt works, 200 stadia from Salamis, near the mouth of the Tetus ihero Cimon, the celebrated Athenian, died, and Zeno, the founder of the Stoeic school was born (Strab p 682, Thuc i 12, Plut Cim 18)—2 A town in Macedonia, on a mountain Citius, NW of Beroea

Cius (*Kíos Kíos* or *Keíos*, *Ciānus Ghio*, or *Kemlik*), a city in Bithynia, on a bay of the Propontis called *Ciñus Sinus*, was colonised by the Milesians, and became a place of commercial importance. It joined the Aetolian league, and was destroyed by Philip III, of Macedonia, but rebuilt by Prusias, king of Bithynia, from whom it was called Prusias (Strab p 564, Hdt v 122, Polyb vi 21).

Civilis, **Claudianus**, sometimes called **Julius**, the leader of the Batavi in their revolt from Rome, AD 69–70. He was of the Batavian royal race, and, like Hannibal and Seitoius, had lost an eye. His brother Julius Paulus was put to death on a false charge of treason by Fonteius Capito (AD 67 or 68), who sent Civilis in chains to Nero at Rome, where he was heard and acquitted by Galba. He was afterwards prefect of a cohort, but under Vitellius he became an object of suspicion to the army, and with difficulty escaped with his life. He vowed vengeance. His countrymen, who were shamefully treated by the officers of Vitellius, were easily induced to revolt, and they were joined by the Canninefates and Frisii. He took up arms under pretence of supporting the cause of Vespasian, and defeated in succession the generals of Vitellius in Gaul and Germany, but he continued in open revolt even after the death of Vitellius. In 70 Civilis gained fresh victories over the Romans, and took Castra Vetera (Tac Hist iv 11, 83, 53, 62). At length he was defeated in the course of the year by Petilius Cerealis, who had been sent into Germany with an immense army (ib v 14). Tacitus describes the meeting between Civilis and the Roman general on a bridge over the Nalaha, broken in the middle, but at that point the fragment of the fifth book comes to an end, and we know no more of Civilis. It seems that, though the actual independence of the Batavi was not achieved, yet the terms granted were favourable, and they gained a remission of tribute (cf Tac Germ 29).

Cizāra (*Kíζapa*), a fortress in the district of Phazemonitis in Pontus, a royal residence, but destroyed before Strabo's (p 560) time.

Cladāus (*Κλάδαος* or *Κλάδεος*), a river in Elis, flows into the Alpheus at Olympia.

Clampetia, called by the Greeks *Lampetia* (*Λαυπετία*, *Λαμπέτεια*), a town of Brutium, on the W coast, in ruins in Pliny's time (iii 72).

Clānus (*Chiana*), a river of Etruria, rises S of Arretium, forms two small lakes near Clusium, and flows into the Tiber E of Vulturn.

Clañius [LITERVUS]

Clarus (*η Κλάρος*), a small town on the Ionian coast, near Colophon, with a celebrated temple and oracle of Apollo, surnamed Clarus (Paus vii 3, Strab p 642). Germanicus consulted this oracle (Tac Ann ii 54).

Clarus **Sex Erucius**, a friend of the younger Pliny, fought under Trajan in the E, and took Seleucia, AD 115—His son Sextus was a patron of literature, and was consul AD 146 (Plin Ep ii 9, Gell vi 6).

Classicus, **Julius**, a Trevir, was prefect of an *ala* of the Treviri in the Roman army under Vitellius, AD 69, but afterwards joined Civilis in his rebellion against the Romans. [CIVILIS]

Clastīdium (*Casteggio*), a fortified town of the Ananes in Gallia Cispadana, not far from the Po, on the road from Dertona to Placentia. It was the scene of the victory of Marcellus over the Insubrians in B.C. 222 (Polyb ii 84, Cic Tusc iv 22, Strab p 217). It was betrayed to Hannibal by its commander (Liv xxi 48, Polyb iii 69).

Claterna, a fortified town in Gallia Cispadana, near Bononia, its name is retained in the small river *Quaderna* (Strab p 216).

Claudia 1 **Quinta**, a Roman matron, not a Vestal Virgin, as is frequently stated. When the vessel conveying the image of Cybele from Pessinus to Rome, had stuck fast in a shallow at the mouth of the Tiber, the soothsayers announced that only a chaste woman could move it. Claudia, who had been accused of incontinency, took hold of the rope, and the vessel forthwith followed her, B.C. 204 (Liv xxix 14, Or Fast ii 305, Suet Tib 2)—2. Or **Clodia**, eldest of the three sisters of P. Clodius Puleher, the enemy of Cicero, married Q. Marcus Rex (Plut Cic 29)—3. Or **Clodia** (probably the 'Lesbia' of CATULLUS), second sister of P. Clodius, married Q. Metellus Celer, but became infamous for her debaucheries, and was suspected of having poisoned her husband. Cicero in his letters calls her *Βοδώνις* (Cic pro Cael 14–20, ad Att ii 9)—4. Or **Clodia**, youngest sister of P. Clodius, married L. Lucullus, to whom she proved unfaithful (Plut Lucull 21, 88).

Claudia Gens, patrician and plebeian. The patrician Claudii were of Sabine origin and came to Rome in B.C. 504, when they were received among the patricians [CLAUDIUS, No 1]. They were noted for their pride and haughtiness, their disdain for the laws, and their hatred of the plebeians. They bore various surnames, which are given under **CLAUDIUS**, with the exception of those with the cognomen **NERO**, who are better known under the latter name. The plebeian Claudii were divided into several families, of which the most celebrated was that of **MARCELLUS**.

Claudianus, **Claudius**, the last of the Latin classic poets, flourished under Theodosius and his sons Arcadius and Honorius. He was a native of Alexandria and removed to Rome, where we find him in AD 395. He enjoyed the patronage of the all-powerful Stilicho, by whom he was raised to offices of honour and emolument. A statue was erected to his honour in the Forum of Trajan by Arcadius and Honorius, the inscription on which was discovered at Rome in the 15th century (Mommsen, *I R N* 6794, *GIG* iii 6246). He also enjoyed the patronage of the empress Serena, through whose interposition he gained a wealthy wife. The last historical allusion in his writings belongs to 404, whence it is supposed that he may have been involved in the misfortunes of Stilicho, who was put to death 408. His extant works are—1. The 3 panegyrics on the Sid, 4th, and 6th consulships of Honorius. 2. A poem on the nuptials of Honorius and Maria. 3. Four short *Fescennino* lays on the same subject. 4. A panegyric on the consulship of Probinus and Olybrius. 5. The praises of Stilicho, in 2 books, and a panegyric on his consulship, in 1 book. 6. The praises of Serena, the wife of Stilicho. 7. A panegyric on the consulship of Flavius Mallius Theodorus. 8. The Epithalamium of Palladius and Celerina. 9. An invective against Rufinus, in 2 books. 10. An invective against Eutropius, in 2 books. 11. *De*

Bello Gildonico, the first book of an historical poem on the war in Africa against Gildo 12 *De Bello Getico*, an historical poem on the successful campaign of Stilicho against Alaric and the Goths, concluding with the battle of Pollentia 18 *Raptus Proserpinae*, 3 books of an unfinished epic on the rape of Proserpine 14 *Gigantomachia*, a fragment extending to 128 lines only 15 5 short epistles 16 *Idyllia*, a collection of 7 poems chiefly on subjects connected with natural history 17 *Epigrammata*, a collection of short occasional pieces—Claudian was a Pagan, and the Christian hymns found among his poems in most editions are certainly spurious.—The poems of Claudian are distinguished by purity of language, and real poetical genius: his descriptions are often too grandiose, but many, such as the Rape of Proserpine, reach a high order of poetry. Editions by Burmann, Amst 1760, Jeep, Lips 1872.

Claudiōpōlis (Κλαυδιόπολις), the name of some cities called after the emperor Claudius, the chief of which were 1 In Bithynia [ΒΙΘΥΝΙΟΥ] 2 A town in Cappadocia, a little S of Milyeuc 3 A town in Cilicia, near the Calycadnus

Claudius, patrician See **CLAUDIA GENS**—1 App Claudius Sabinus Regillensis, a Sabine of the town of Regillum or Regilli, who in his own country bore the name of Attus Clausus, being the advocate of peace with the Romans, when hostilities broke out between the two nations, withdrew with a large train of followers to Rome, *ibid* 504. He was received into the ranks of the patricians, and lands beyond the Anio were assigned to his followers, who were formed into a new tribe called the Claudian. He exhibited the characteristics which marked his descendants, and showed the most bitter hatred towards the plebeians. He was consul 495, and his conduct towards the plebeians led to their secession to Mons Sacer 494 (*Liv* ii 16–29, *Dionys* i 10, *Suet Tib* 1)—2 App Cl Sab Regill, son of No 1, consul 471, treated the soldiers whom he commanded with such severity that his troops deserted him. Next year he was impeached, but died or killed himself before the trial (*Liv* ii 59, 61, *Dionys* ix 54)—3 C Cl Sab Regill, brother of No 2, consul 460, when App Herdonius seized the Capitol. Though a staunch supporter of the patricians, he warned the decemvirs Appius against an immoderate use of his power. His remonstrances being of no avail, he withdrew to Regillum, but returned to defend Appius when impeached (*Liv* iv 6)—4 App Cl Crassus Regill Sab, the decemvir, son of No 2, was consul 451, and on the appointment of the decemvirs in that year, he became one of them, and was reappointed the following year. His real character now betrayed itself in the most tyrannous conduct towards the plebeians, till his attempt against Virginia led to the overthrow of the decemvirate. App was impeached by Virginius, but did not live to abide his trial. He either killed himself, or was put to death in prison by order of the tribunes (*Liv* iii 32–58, *Dionys* vi 3)—5 App Claudius Caecus, became blind before his old age. In his censorship (312), to which he was elected without having been consul previously, he built the Appian aqueduct, and commenced the Appian road, which was continued to Capua (*Liv* ix 29, *Diod* xx 36). He retained the censorship four years in opposition to the law which limited the length of the office to eighteen

months. He was twice consul, in 307 and 296, and in the latter year he fought against the Samnites and Etruscans. In his old age, Appius by his eloquent speech induced the senate to reject the terms of peace which Cincus had proposed on behalf of Pyrrhus (*Liv* x 18, *Plut Pyrrh* 19, *Cic Brut* 14, 55, *de Sen* 6). Appius was the earliest Roman writer in prose and verse whose name has come down to us. He was the author of a poem known to Cicero through the Greek, and he also wrote a legal treatise, *De Usurpationibus* (*Cic Tusc* iv 2, 4). He left four sons and five daughters—6 App Cl Caudex, brother of No 5, derived his surname (=‘slup’s timber’) from his attention to naval affairs (*Sen de Brev Vit* 18). He was consul 264, and conducted the war against the Carthaginians in Sicily (*Polyb* i 11)—7 P Cl Pulcher, son of No 5, consul 249, attacked the Carthaginian fleet in the harbour of Drepana, in defiance of the auguries, and was defeated, with the loss of almost all his forces. He was recalled and commanded to appoint a dictator, and the euphon named M Claudius Glycias or Glicia, the son of a freedman, but the nomination was immediately superseded. He was impeached and condemned (*Liv Ep* 19, *Cic Div* i 16, 29, *N D* ii 3, *Gell* i 2, *Polyb* i 52)—8 C Cl Centho or Cento, son of No 5, consul 240, and dictator 213—9 Tib Cl Nero, son of No 5. An account of his descendants is given under NERO—10 App Cl Pulcher, son of No 7, aedile 217, fought at Cannae 216, and was praetor 215, when he was sent into Sicily. He was consul 212, and died 211 of a wound which he received in a battle with Hannibal before Capua (*Liv xxv* 41)—11 App Cl Pulcher, son of No 10, served in Greece for some years under Flaminius, Baebius, and Glabrio (197–191). He was praetor 187 and consul 185, when he gained some advantages over the Ingaunian Ligurians. He was sent as ambassador to Greece 184 and 176 (*Liv xxxix* 38)—12 P Cl Pulcher, brother of No 11, curule aedile 189, praetor 188, and consul 184—13 C Cl Pulcher, brother of Nos 11 and 12, praetor 180 and consul 177, when he defeated the Istrians and Ligurians. He was censor 160 with Ti Sempromius Gracchus. He died 167 (*Liv xlv* 44)—14 App Cl Cento, aedile 178 and praetor 175, when he fought with success against the Celtiberi in Spain. He afterwards served in Thessaly (173), Macedonia (172), and Illyricum (170)—15 App Cl Pulcher, son of No 11, consul 148, defeated the Salassi, an Alpine tribe. On his return a triumph was refused him, and when, on his persistence, one of the tribunes attempted to drag him from his car, his daughter Claudia, one of the Vestal Virgins, walked by his side up to the Capitol. He was censor 136. He gave one of his daughters in marriage to Tib Gracchus, and in 133 with Tib and C Gracchus was appointed triumvir for the division of the lands. He died shortly after Tib Gracchus (*Cic Cacl* 14, 34, *Val Max* v 4, 6, *Vell Pat* ii 2)—16 C Claudius Pulcher, curule aedile 99, praetor in Sicily 95, consul in 92 (*Cic pro Dom* 31, 83)—17 App Cl Pulcher, consul 79, and afterwards governor of Macedonia—18 App Cl Pulcher, praetor 89, belonged to Sulla’s party, and perished in the great battle before Rome 82 (*Plut Sull* 29)—19 App Cl Pulcher, eldest son of No 18. In 70 he served in Asia under his brother-in-law, Lucullus, in 57 he was praetor, and though he did not openly oppose Cicero’s recall from banishment, he tacitly

abetted the proceedings of his brother Publius. In 56 he was proprætor in Sardinia, and in 54 was consul with L. Domitius Alienobarbus, when a reconciliation was brought about between him and Cicero, through the intervention of Pompey. In 53 he went as proconsul to Cilicia, which he governed with tyranny and rapacity (*Cic. ad Att. vi 1, ad Fam. xv 4*). In 51 he was succeeded in the government by Cicero, whose appointment Appius received with displeasure. On his return to Rome he was impeached by Dolabella, but was acquitted (*Cic. ad Fam. iii 11*). In 50 he was censor with L. Piso, and expelled several of Cæsar's friends from the senate. On the breaking out of the civil war, 49, he fled with Pompey from Italy, and died in Greece before the battle of Pharsalia. He was an augur, and wrote a work on the augural discipline, which he dedicated to Cicero. He was also distinguished for his legal and antiquarian knowledge (*Cic. ad Fam. iii 1, 9, 11*).—20 C. Cl. Pulcher, second son of No 18, was a legatus of Cæsar, 58, prætor 56, and proprætor in Asia 55. On his return he was accused of extortion by M. Servilius, who was bribed to drop the prosecution. He died shortly afterwards (*Cic. ad Fam. viii 8*).—21 P. Cl. Pulcher, usually called Clodius and not Claudius, the youngest son of No 18, the notorious enemy of Cicero, and one of the most profligate characters of a profligate age. In 70 he served under his brother in law, L. Lucullus in Asia, but, displeased at not being treated by Lucullus with the distinction he had expected, he encouraged the soldiers to mutiny. He then betook himself to his other brother in law, Q. Marcus Rex, proconsul in Cilicia, and was entrusted by him with the command of the fleet. He fell into the hands of the pirates, who, however, dismissed him without ransom, through fear of Pompey. He next went to Antioch, and joined the Syrians in making war on the Arabians. On his return to Rome in 66 he impeached Catiline for extortion in his government of Africa, but was bribed by Catiline to let him escape. In 64 he accompanied the proprætor L. Murena to Gallia Transalpina, where he resorted to the most nefarious methods of procuring money. In 62 he profaned the mysteries of the Bona Dea, which were celebrated by the Roman matrons in the house of Cæsar, who was then prætor, by entering the house disguised as a female musician, in order to meet Pompeia, Cæsar's wife, with whom he had an intrigue. He was discovered, and next year, 61, when quæstor, was brought to trial, but obtained an acquittal by bribing the judges. He had attempted to prove an alibi, but Cicero's evidence showed that Clodius was with him in Rome only three hours before he pretended to have been at Interamna. Cicero attacked Clodius in the senate with great vehemence. In order to revenge himself upon Cicero, Clodius was adopted into a plebeian family that he might obtain the formidable power of a tribune of the plebs. He was tribune 58, and, supported by the triumvirs Cæsar, Pompey, and Crassus, drove Cicero into exile, but notwithstanding all his efforts he was unable to prevent the recall of Cicero in the following year. [CICERO.] In 56 Clodius was aedile and attempted to bring his enemy Milo to trial. Each had a large gang of gladiators in his pay, and frequent fights took place in the streets of Rome between the two parties. In 53, when Clodius was a candidate for the prætorship, and Milo for the

consulship, the contests between them became more violent and desperate than ever. At length, on the 20th of January, 52, Clodius and Milo met, apparently by accident, on the Appian road near Bovillæ. An affray ensued between their followers, in which Clodius was murdered. The mob was infuriated at the death of their favourite, and such tumults followed at the burial of Clodius, that Pompey was appointed sole consul in order to restore order to the state. For the proceedings which followed see MILO. The second wife of Clodius was the notorious FULVIA.—22 App. Cl. Pulcher, the elder son of No 20, was one of the accusers of Milo on the death of P. Clodius, 52.—23 App. Cl. Pulcher, brother of No 21, joined his brother in prosecuting Milo. As the two brothers both bore the prænomen Appius, it is probable that one of them was adopted by their uncle Appius [No 19].—24 Sex. Clodius, probably a descendant of a freedman of the Claudian gens, was a man of low condition, and the chief instigator of P. Clodius in all his acts of violence (*Cic. pro Cael. 32*). On the death of the latter in 52, he urged on the people to revenge the death of his leader. For his acts of violence on this occasion, he was brought to trial, was condemned, and after remaining in exile eight years, was restored in 44 by M. Antonius (*Cic. ad Att. xiv 13*).

Claudius I., Roman emperor A.D. 41–54. His full name was TIB. CLAUDIUS DRUSUS NERO GERMANICUS. He was the younger son of Drusus, the brother of the emperor Tiberius, and of Antonia, and was born on August 1st, B.C. 10, at Lyons in Gaul. In youth he was weak and sickly, and was neglected and despised by his relatives. When he grew up he devoted the greater part of his time to literary pursuits, but was not allowed to take any part in public affairs (*Suet. Claud. 2, Dio Cass. lx 2*). He had reached the age of 50, when he was suddenly raised by the soldiers to the imperial throne after the murder of Caligula. He proclaimed an amnesty excepting the actual murderers of Caligula. Claudius was not cruel, but the weakness of his character made him the slave of his wives and freedmen, and thus led him to consent to acts of tyranny which he would never have committed of his own accord. He was married four times. At the time of his accession he was married to his third wife, the notorious Valeria Messalina, who governed him for some years, together with the freedmen



Claudius I. Roman Emperor A.D. 41–54.
Dust of Emperor laureate. TI CLAVDIVS CAESAR AVG
1 M TR P IMP P P (Tiberius Claudius Caesar Augustus
Pontifex Maximus Tribunus Potestate Imperator,
Pater Patriæ)

Narcissus, Pallas, and others. After the execution of Messalina, 18, a fate which she richly merited, Claudius was still more unfortunate in choosing for his wife his niece Agrippina. She

prevailed upon him to set aside his own son, Britannicus, and to adopt her son, Nero, that she might secure the succession for the latter Claudius soon after regretted this step, and was in consequence poisoned by Agrippina, 54—Several public works of great utility were executed by Claudius. He built, for example, the famous Claudian aqueduct (*Aqua Claudia*), the port of Ostia, and the emissary by which the water of lake Fucinus was carried into the river Liris. In his reign the southern part of Britain was made a Roman province, and Claudius himself, though naturally timid, wished to make some show of military vigour, and went to Britain in 43, where he remained, however, only a short time, leaving the conduct of the war to his generals.—Claudius wrote several historical works, but without force or value, and among them were a history of Rome from the death of Julius Cæsar, in 43 volumes, and an Etruscan history written in Greek (*Suet. Claud.* 41). He also devised additions to the alphabet



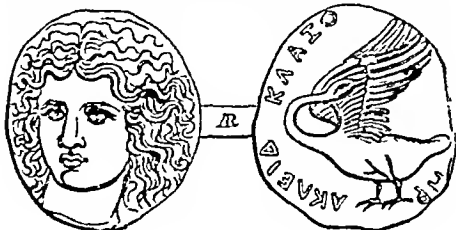
Claudius I. Roman Emperor A.D. 41-54

Obv. head of Claudius laureate. On the reverse is the head of his wife Agrippina. This coin was struck in Bosphorus during the reign of Cotys I.

an inverted digamma for the consonant V, the left half of H for the sound of the Greek υ, and an inverted sigma for ps. These (except the last) appear in some inscriptions of that reign, but soon fell into disuse.

Claudius II (M. AURELIUS CLAUDIUS, surnamed GOTHICUS), Roman emperor A.D. 268-270, was descended from an obscure family in Dardania or Illyria, and by his military talents rose to distinction under Decius, Valerian, and Gallienus. He succeeded to the empire on the death of Gallienus (268), and soon after his accession defeated the Alemanni in the N. of Italy. Next year he gained a great victory over an immense host of Goths near Naissus in Dardania, and received in consequence the surname *Gothicus*. He died at Sirmium in 270, and was succeeded by Aurelian. (*Trebell. Poll. Claud.*, *Zosim.* 1. 40-43.)

Clazōmēnæ (αἱ Κλαζομενῆς Κλαζομένιος *Kelisman*), an important city of Asia Minor, and a member of the Ionian Dodecapolis, lay on the N. coast of the Ionian peninsula, upon the gulf of Smyrna. The city was said to have



Coin of Clazomenæ in Asia Minor

Obv. Head of Apollo. rev. swan (sacred to Apollo and abundant on the Hermus). Legend Κλαζο and Ηρακλεις (a magistrate's name?) date 4th cent. B.C.

been founded by the Colophonians under Paralus, on the site of the later town of Chytrium, but to have been removed further E., as a

defence against the Persians, to a small island, which Alexander afterwards united to the main land by a causeway. It was one of the weaker members of the Ionian league, and was chiefly peopled, not by Ionians, but by Cleonæans and Phliasians. Under the Romans it was a free city. It had a considerable commerce, and was celebrated for its temples of Apollo, Artemis, and Cybele, and still more as the birthplace of Anaxagoras. (*Hdt.* 1. 142, 11. 178, *Paus.* vii. 3, 8, *Strab.* p. 644, *Liv.* xxxviii. 39.)

Cléander (Κλεάνδρος). 1 Tyrant of Gela, reigned seven years, and was murdered B.C. 498. He was succeeded by his brother Hippocrates, one of whose sons was also called Cleander. The latter was deposed by Gelon when he seized the government, 491. (*Hdt.* vii. 154).—2 A Lacedæmonian, harmost at Byzantium 400, when the Cyrean Greeks returned from Asia (*Xen. An.* vi. vii).—3 One of Alexander's officers, was put to death by Alexander in Carmania, 325, in consequence of his oppressive government in Media. (*Arr. An.* vi. 27).—4 A Phrygian slave, and subsequently the profligate favourite and minister of Commodus. In a tumult, occasioned by a scarcity of corn, he was killed by the mob. (*Dio Cass.* lxxi. 12.)

Cléanthes (Κλεάνθης). 1 A Stoic, born at Assos in Troas about B.C. 300. He entered life as a boxer, and had only four drachmas of 11s. own when he began to study philosophy. He first placed himself under Crates, and then under Zeno, whose disciple he continued for nineteen years, with marvellous strength of purpose and endurance. Stories are told of his taking notes on bones and potsherds of Zeno's lectures, when he was too poor to buy tablets or paper. In order to support himself, he worked all night at drawing water for gardeners, but as he spent the whole day in philosophical pursuits, and had no visible means of support, he was summoned before the Areiopagus to account for his way of living. The judges were so delighted by the evidence of industry which he produced, that they voted him ten minæ, though Zeno would not permit him to accept them. He was naturally slow, but his industry overcame all difficulties, and on the death of Zeno in 263, Cleanthes succeeded him in his school. He died about 220, at the age of 80, of voluntary starvation. He placed especial value on strength of will (*τόνος, εὐτομία, ἰσχύς*), making it the source of all virtues, which Zeno sought rather in *φρόνησις*, and Chrysippus in *σοφία*. A hymn of his to Zeus is still extant, and contains some striking sentiments. Edited by Sturz, 1785, and Mersdorf, Lips. 1835.—2 A painter of Corinth, in the 6th cent. B.C. Though Pliny mentions him among the inventors of linear drawing, he seems to come after Euphantus. Strabo mentions two paintings of his in the temple of Artemis. (*Plu.* xxxv. 15, *Strab.* p. 343, *Athen.* p. 346, *Dict. Ant.* s.v. *Pictura*.)

Cléarchus (Κλεάρχος). 1 A Spartan, distinguished himself in several important commands during the latter part of the Peloponnesian war, and at the close of it persuaded the Spartans to send him as harmost to Byzantium, to protect the Greeks in that quarter against the Thracians. But having been recalled by the Ephors, and refusing to obey their orders, he was condemned to death. He thereupon crossed over to Cyrus, collected for him a large force of Greek mercenaries, and marched with him into Upper Asia, 401, in order to de throne Artaxerxes, being the only Greek who.

was aware of the prince's real object. After the battle of Cunaxa and the death of Cyrus, Clearchus and the other Greek generals were made prisoners by the treachery of Tissaphernes, and were put to death (Xen *Anab* i ii, Diod. xiv 12, 22). —2 A citizen of Heraclea on the Eurymene, obtained the tyranny of his native town, B C 365, by putting himself at the head of the popular party. He governed with cruelty, and was assassinated 353, after a reign of twelve years. He is said to have been a pupil both of Plato and Isocrates (Diod. xv 81, Athen. p. 85). —3 Of Soli, one of Aristotle's pupils, author of a number of works, none of which are extant, on various subjects (Athen. pp. 4, 255, 399, 648, 697). —4 An Athenian poet of the New Comedy, whose time is unknown (Athen. p. 426).

Cleimias [CLINIAS]

Clēmēs 1 T Flavius, consnl AD 95, son of the brother of Vespasian, married Domitilla, the daughter of Vespasian, and was put to death by Domitian on a charge of 'atheism'—that is, Christianity (Suet. *Dom.* 15, Dio Cass. lxxvii 14) [DOMITILLA]. —2 Romanus, bishop of Rome at the end of the first century (*Dict. of Christian Biog.*) —3 Alexandrinus, a distinguished Christian writer, died about AD 220 (*Dict. of Christian Biog.*)

Cleobis [BROO]

Clēōbūlē (Κλεόβουλη), or Clēōbūlē (Κλεοβούλη), daughter of Cleobulus of Lindus, celebrated for her composition of riddles, to her is ascribed a well-known one on the subject of the year—'A father has twelve children, and each of these thirty daughters, on one side white, and on the other side black, and though immortal they all die' (Diog. Laert. i 89).

Cleobulus (Κλεόβουλος), one of the Seven Sages, of Lindus in Rhodes, son of Evagoras, lived about B C 580. He wrote lyric poems, as well as riddles, he was said by some to have been the author of the riddle on the year, generally attributed to his daughter Cleobuline. He was greatly distinguished for strength and beauty of person (Diog. Laert. i 89-93).

Cleochares (Κλεοχάρης), a Greek orator of Myrlea in Bithynia, contemporary with the orator Demochares and the philosopher Arcesilas, towards the close of the 3rd century B C (Strab. p. 566).

Cleombrotus (Κλεόμβροτος) 1 Son of Anaxandrides, king of Sparta, became regent after the battle of Thermopylae B C 480, for Plistarchus, infant son of Leonidas, but died in the same year, and was succeeded in the regency by his son Pausanias (Hdt. v 41, vii 71, ix 10). —2 I King of Sparta, son of Pausanias, succeeded his brother Agesipolis I, and reigned B C 380-371. He commanded the Spartan troops several times against the Thebans, and fell fighting bravely at the battle of Leuctra (371) (Xen. *Hell.* v 4, 15, vi 1, Paus. ix 13, 2). —3 II King of Sparta, son in law of Leonidas II, in whose place he was made king by the party of Agis IV about 243. On the return of Leonidas, Cleombrotus was deposed and banished to Tegea, about 240 (Plut. *Agis*, 11-17). —4 An Academic philosopher of Ambracia, said to have killed himself, after reading the *Phaedo* of Plato, not that he had any sufferings to escape from, but that he might exchange this life for a better (Cic. *Tusc.* i 84, 84, Lucian, *Philop.* 1).

Cleomedes (Κλεομήδης) 1 Of the island Astypalaia, an athlete of gigantic strength, who is said, in his anger with the judges at the Olympic games, to have shaken down the pillars

which supported a roof (Pans. vi 9). —2 A Greek mathematician, probably lived in the 2nd and 3rd centuries of the Christian era, the author of a Greek treatise in two books on *The Circular Theory of the Heavenly Bodies* (Αστρονομικὴ Θεωρία τῶν οὐρανίων σωμάτων) (Biblia duo), which is still extant. It is rather an exposition of the system of the universe than of the geometrical principles of astronomy. Edited by Balfour, Burdighal 1605, by Bake, Lugd. Bat. 1820, and by Schmidt, Lips. 1832.

Cleomēnes (Κλεομένης) 1 King of Sparta, son of Anaxandrides, reigned B C 520-491. He was a man of an enterprising but wild character. His greatest exploit was his defeat of the Argives, in which 6000 Argive citizens fell, but the date of this event is doubtful. In 510 he commanded the forces by whose assistance Hippas was driven from Athens, and not long after he assisted Isagoras and the aristocratical party, against Clisthenes. He expelled 700 families opposed to Isagoras, and tried to abolish the senate, the populace rose, and Cleomenes and Isagoras were forced to take refuge in the acropolis, whence they were allowed to depart with their Spartan troops under a truce, but their Athenian adherents were put to death (Hdt. v 64-91, Aristot. *Ἀθ. πολ.* 19, 20). Anaxagoras tried to bribe him to assist the Ionians, but failed, owing to it was said to the rebuke of Gorgo, his little daughter. Cleomenes (Hdt. vi 289). By bribing the priestess at Delphi, he effected the deposition of his colleague DEMARATUS, 491. Soon afterwards he was seized with madness and killed himself (Hdt. vi 75). —2 King of Sparta, son of Cleombrotus I, reigned 370-369, but during this long period we have no information about him of any importance (Diod. ix 29). —3 King of Sparta, son of Leonidas II, reigned 236-222. While still young, he married Agnatis, the widow of Agis IV, and following the example of the latter, he endeavoured to restore the ancient Spartan constitution, and to regenerate the Spartan character. He was endowed with a noble mind, strengthened and purified by philosophy, and possessed great energy of purpose. He desired to unite Sparta to the Achaean League, but stipulated for the chief direction of the Peloponnesian states. It is probable that if Aratus had consented to this the Confederation would have been strong enough to resist Macedonia, but unfortunately he refused to admit the pretensions of Sparta, and a war between Sparta and the League followed, in which Cleomenes was successful. Having thus gained military renown, he felt himself sufficiently strong in the winter of 226-225 to put the Ephors to death and restore the ancient constitution. The Achaeans now called in the aid of Antigonus Doson, king of Macedonia, and for the next three years Cleomenes carried on war against their united forces. He was at length completely defeated at the battle of Sellasia (222), and fled to Egypt, where he was kindly received by Ptolemy Euergetes, but on the death of that king he was imprisoned by his successor Philopator. He escaped from prison, and attempted to raise an insurrection, but finding no one join him, he killed himself, 210 (Polyb. v 1, Plut. *Cleom.*, *Arat.*).

Cleomēnes 1 A Greek of Nancratis in Egypt, appointed by Alexander the Great nomarch of the Arabian district (νόμος) of Egypt, and receiver of the tribute from the districts of Egypt, B C 331. His rapacity knew no bounds, and he collected immenso wealth by

his extortions After Alexander's death, he was put to death by Ptolemy, who took possession of his treasures (Arrian, iii 5, Diod xviii 14)—2 A sculptor, the author of a group of Bacchantes (Plin xxvii 33), possibly the same Cleomenes as the sculptor whose name appears on the so called *Germanicus*, in the Louvre, which is a Roman of the early empire, represented as Hermes Logius The famous statue called the *Venus de' Medici*, at Florence [p 86], has commonly been attributed to Cleomenes, on the strength of an inscription on the base, which states it to be the work of 'Cleomenes, son of Apollodorus of Athens' Michaelis, however (*Arch Ztg* 1880), argues that the inscription dates only from the seventeenth century, and his opinion is adopted by the best critics

Κλέων (Κλέων), son of Cleonetus, was originally a tanner, and first came forward in public as an opponent of Pericles On the death of this great man, B.C. 429, Cleon became the favourite of the people, and for about six years of the Peloponnesian war (428-422) was the head of the party opposed to peace He is represented by Aristophanes as a demagogue of the lowest kind, mean, ignorant, cowardly, and venal, and this view of his character is confirmed by Thucydides But much weight cannot be attached to the satire of the poet, who was not only on the aristocratic side in politics, but also had a quarrel with Cleon for the complaint laid against the *Babylonians*, and the usual impartiality of the historian may have been warped by the sentence of his banishment, if it be true, as has been conjectured with great probability, that it was through Cleon that Thucydides was sent into exile But the facts which were beyond dispute seem to indicate violence in his political attacks, cruelty (in his speeches on the Mytilenaeans, Thuc in 36), and a boastful self confidence, which made him assume commands for which he was incompetent, as at Pylos and Amphipolis It is impossible therefore, to regard him as a statesman of high character, though he had more merit probably than Thucydides and Aristophanes allow him Cleon may be considered as the representative of the middle classes of Athens, and by his ready, though somewhat coarse, eloquence, gained great influence over them In 427 he strongly advocated in the assembly that the Mytilenaeans should be put to death In 424 he obtained his greatest glory by taking prisoners the Spartans in the island of Sphaerterea, and bringing them in safety to Athens Puffed up by this success, he obtained the command of an Athenian army, to oppose Brasidas in Thrace, but he was defeated by Brasidas, under the walls of Amphipolis, and fell in the battle, 422 (Thuc ii 21-39, i 2-10)—The chief attack of Aristophanes upon Cleon was in the *Knights* (424), in which Cleon figures as an actual dramatic persona, and, in default of an artifice bold enough to make the mask, was represented by the poet himself with his face smeared with wine lees

Κλεώνα (Κλεωναί Κλεωνάϊος) 1 An ancient town in Argolis, on the road from Corinth to Argos, on a river of the same name which flows into the Corinthian gulf, and at the foot of Mt. Apeas, said to have been built by Cleones, son of Pelops (H ii 570, Strab p 377)—2 A town in the peninsula Athos in Chalcidice—3 [ΗΥΑΜΠΟΛΙΣ]

Κλεόνυμος (Κλεόνυμος) 1 An Athenian, frequently attacked by Aristophanes as a pestilent demagogue (*Ach* 88, *Eg* 958, *Vesp* 19, &c)

—2 A Spartan, son of Sphodrias, much beloved by Archidamus, the son of Agesilaus he fell at Lenetra, B.C. 371 (Plat *Ages* 25, 28, Xen *Hell* i 4, 25)—3 Younger son of Cleomenes II., king of Sparta, was excluded from the throne on his father's death, 309, in consequence of his violent and tyrannical temper In 303 he crossed over to Italy to assist the Tarentines against the Lucanians He afterwards withdrew from Italy, and seized Corcyra, and in 272 he invited Pyrrhus to attempt the conquest of Sparta (Diod ix 104, Liv x 2, Strab p 280, cf ACROTATUS)

Cleopatra (Κλεοπάτρα) 1 (Myth) Daughter of Idas and Marpessa, and wife of Meleager, is said to have hanged herself after her husband's death, or to have died of grief Her real name was Alcione [MELEAGER]—2 (Hist) Niece of Attalus, married Philip, B.C. 337, on whose murder she was put to death by OLYMPIAS—3 Daughter of Philip and Olympias, and sister of Alexander the Great, married Alexander, king of Epirus, 336 It was at the celebration of her nuptials that Philip was murdered Her husband died 326 After the death of her brother she was sought in marriage by several of his generals, and at length promised to marry Ptolemy, but having attempted to escape from Sardis, where she had been for years in a sort of honourable captivity, she was assassinated by Antigonos (Diod xviii 23, ix 37)—4 Daughter of Antiochus III the Great, married Ptolemy V Epiphanes, 193—5 Daughter of Ptolemy V Epiphanes and No 4, married her brother Ptolemy VI Philometor, and on his death, 146, her other brother Ptolemy VI Physcon She was soon afterwards divorced by Physcon, and fled into Syria—6 Daughter of Ptolemy VI Philometor and of No 5, married first Alexander Balas (150), the Syrian usurper, and on his death Demetrius Nicator During the captivity of the latter in Parthia, jealous of the connexion which he there formed with Rhodogune, the Parthian princess, she married Antiochus VII Sidetes, his brother, and also murdered Demetrius on his return She likewise murdered Seleucus, her son by Nicator, who on his father's death assumed the government without her consent Her other son by Nicator, Antiochus VIII Grypus, succeeded to the throne (125) through her influence, and he compelled her to drink the poison which she had prepared for him also



Cleopatra (No 6)

Obr. heads of Cleopatra and her son Antiochus VIII. Grv. pub. rec. eagle—legend ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΥ ΒΑΣΙΛΙΣΣΗΣ ΚΛΕΟΠΑΤΡΑΣ

[ANTIOCHUS VIII] She had a son by Sidetes, Antiochus IX, surnamed Cyzicenus (Just. xxix 1, Appian, *Syr* 69)—7 Another daughter of Ptolemy VI Philometor and No 5, married her uncle Physcon, when he divorced her mother On the death of Physcon she reigned in conjunction with her elder son, Ptolemy VIII Jathyrus, and then in conjunction with her younger son, Alexander She was

put to death by the latter in 89—8 Daughter of Ptolemy Physcon and No 7, married first her brother Ptolemy VIII Lathyrus, and next Antiochus IX Cyzicenus She was put to death by Tryphaena, her own sister, wife of Antiochus Grypus—9 Usually called Selene, another daughter of Ptolemy Physcon, married first her brother Lathyrus (on her sister No 8 being divorced), secondly Antiochus XI Epiphanes, and thirdly Antiochus X Eusebes—10 Daughter of Ptolemy VIII Lathyrus, usually called Berenice [BERENICE, No 4]—11 Eldest daughter of Ptolemy Anletes, celebrated for her beauty and fascination, was 17 at the death of her father (51), who appointed her heir of his kingdom in conjunction with her younger brother, Ptolemy, whom she was to marry She was expelled from the throne by Pothinus and Achillas, his guardians She retreated into Syria, and there collected an army with which she was preparing to enter Egypt, when Caesar arrived in Egypt in pursuit of Pompey, 47 (Caes *B C* in 103, 107) Her charms gained for her the support of Caesar, who replaced her on the throne in conjunction with her brother This led to the Alexandrine war, in the course of which young Ptolemy perished (*Bell Alex* 31, Dio Cass *in* 48) Cleopatra thus obtained the undivided rule She was, however, associated by Caesar with another brother of

he died in her arms She then tried to gain the love of Augustus, but her charms failed to soften his colder heart Seeing that he determined to carry her captive to Rome, she put an end to her own life, either by the poison of an asp or by a poisoned comb, the former supposition being adopted by most writers She died in the 39th year of her age (B C 30), and with her ended the dynasty of the Ptolemies in Egypt, which was now made a Roman province (Plut *Ant* 29-85, Dio Cass *xlix-li*)—12 Daughter of Antony and No 11, born with her twin brother Alexander in 40, along with whom she was carried to Rome after the death of her parents Augustus married her to Juba, king of Numidia (Dio Cass *li* 15, Plut *Ant* 87)—13 A daughter of Mithridates, married Tigranes, king of Armenia

Cleopatris [ANSTON, No 6]

Cleophantus (Κλεόφαντος) 1 A Greek physician early in the third century B C He is mentioned for his use of wine as a remedy (Phn *xx* 31)—2 A physician of a much later date mentioned in the *Cluentius* of Cicero

Clēophon (Κλεόφων), an Athenian demagogue, of obscure, and, according to Aristophanes, of Thracian origin, vehemently opposed peace with Sparta in the latter end of the Peloponnesian war During the siege of Athens by Lysander, B C 404, he was brought to trial by the aristocratical party, and was condemned and put to death (Aristoph *Ran* 677, Xen *Hell* i 7, 40)

Cleostratus (Κλεόστρατος) 1 An astronomer of Tenedos, said to have introduced the division of the Zodiac into signs, probably lived between B C 548 and 482 (Plin *ii* 31)—2 A youth of Thespieae who, when a dragon was devastating his country, armed himself in a coat of mail with spikes projecting from it, and offered himself to the dragon, whom he destroyed by the sacrifice of his own life The name of 'Dehverer' (σώωτης) was, however, given, not to him, but to Zeus (Pans *ix* 26, 7)

Clevum, also Glevum and Glebon (Gloucester), a Roman colony in Britain

Clides (αἱ Κλείδες C S Andre), 'the Keys,' a promontory on the NE of Cyprus, with two islands of the same name lying off it

Climax (Κλίμαξ *Elder*), the name applied to the W termination of the Taurus range, which extends along the W coast of the Pamphylian Gulf, N of Phaselis in Lycia Alexander made a road between it and the sea It was in fact a name applied to a narrow pass over a ridge here and elsewhere

Climberrum [AUSCI]

Clinias (Κλεινίας) 1 Father of the famous Alcibiades, fought at Artemisium B C 480, in a ship built and manned at his own expense he fell 447, at the battle of Coronae—2 A younger brother of Alcibiades—3 Father of Aratus of Sicyon, was murdered by Abantidas, who seized the tyranny, 264—4 A Pythagorean philosopher, of Tarentum, a contemporary and friend of Plato

Clio [MUSAE]

Clisthenes (Κλεισθένης) 1 Tyrant of Sicyon In B C 595, he aided the Amphictyons in the sacred war against Cirrha, which ended, after ten years, in the destruction of the guilty city He was possessed by an anti Dorian spirit, which led him to give contemptuous names to the Dorian tribes The Hylleis, Dymanes, and Pamphyli he changed to *Hyatae*, *Chorreatae*,



Cleopatra (No 11)

Obv head of Cleopatra *rev* eagle—legend ΑΣΚΛΑΠΙΟΝ ΚΕΡΑΤΕΥΟΝ In the field the monogram [Δ] and the date ΛΝΕ= 55 B C (The head of Cleopatra also appears on a coin of M Antonius figured on p 82)

the same name, and still quite a child, to whom she was also nominally married She had a son by Caesar, called CAESARION, and she afterwards followed him to Rome, where she appears to have been at the time of his death, 44 She then returned to Egypt, and in 41 she met Antony in Cilicia She was now in her 28th year, and in the perfection of matured beauty, which, in conjunction with her talents and eloquence, completely won the heart of Antony, who hence forth appears as her devoted lover and slave He returned with her to Egypt, but was obliged to leave her for a short time, in order to marry Octavia, the sister of Augustus But Octavia was never able to gain his affections, he soon deserted his wife and returned to Cleopatra, upon whom he conferred the most extravagant titles and honours In the war between Augustus and Antony, Cleopatra accompanied her lover, and was present at the battle of Actium (31), in the midst of which she retreated with her fleet, and thus hastened the loss of the day She fled to Alexandria, where she was joined by Antony Seeing Antony's fortunes desperate, she entered into negotiations with Augustus, and promised to make away with Antony She fled to a mausoleum she had built, and then caused a report of her death to be spread Antony, resolving not to survive her, stabbed himself, and was drawn up into the mausoleum, where

and *Oncatae* (Pigs and Asses) In the same feeling he made war on Argos, apparently with success, and suppressed the rhapsodists of Homer, because they told of the glories of the Argives His death cannot be placed earlier than 532, in which year he won the victory in the chariot race at the Pythian games (Hdt v 67, Thuc i 18) His daughter Agarista was given in marriage to Megacles the Alcmaeonid The famous anecdote of the marriage feast is told in Hdt vi 125—2 An Athenian, son of Megacles and Agarista, and grandson of No 1, appears as the head of the Alcmaeonid clan on the banishment of the Pisistratidae He was opposed by Isagoras and the great body of the nobles, to whom the Solonian constitution gave all political power Clisthenes, as Herodotus says, took the people into partnership, and in his reforms aimed at placing the constitution on a democratic basis, so that he was the real founder of Athenian democracy Aristotle calls his reforms the fifth change of constitution in Athenian history they consisted in (1) the abolition of the four ancient tribes and the establishment of ten tribes, with a further subdivision into *demes*, which became the local units in political arrangements In all this he desired to get rid of old associations From the number of ten tribes followed the number 500 for the Boule, (2) he introduced the law of ostracism as a machinery for getting rid of a violent party leader without civil war, (3) he re-established election by lot, (4) he so arranged the *Heliaea* as to give greater judicial power to all citizens (*Dict of Ant art Dicastes*) Isagoras and his party called in the aid of the Spartans, but were defeated [see CLEOMENES], and Clisthenes, who had retired for a time, when the Spartans demanded the expulsion of the accursed Alcmaeonids, was recalled and made good his reforms, B C 508 Nothing certain is known of his after life (Hdt v 63-73, vi 131, Aristot 'Aθ ρολ 20, 21, 41, *Dict Ant s vv Boule, Demus, Exsilium, Tribus*)—3 An Athenian, whose foppery and effeminate profligacy brought him under the lash of Aristophanes (*Nub* 354, *Thesm* 574)

Clitarchus (Κλειταρχος) 1 Tyrant of Eretria in Euboea, was supported by Philip against the Athenians, but was expelled from Eretria by Phocion, B C 341 (*Dem Phil* iii 125, *Plut Phoc* 13, *Dem* 17)—2 Son of the historian Dinon, accompanied Alexander the Great in his Asiatic expedition, and wrote a history of it This work was deficient in veracity and inflated in style, but appears nevertheless to have been much read, owing to the interest of his narrative His work was largely used by Curtius and Diodorus (*Quintil x* 1, 74, *Cic Brut* 11, 42, *de Leg* 1 2, *Plut Them* 27)

Cliternum or Cliternia (Cliterninus), a town of the Frentani, in the territory of Larinum

Clitōmāchus (κλειτόμαχος), a Carthaginian by birth, and called Hasdrubal in his own country, came to Athens in the fortieth year of his age, and there studied under Carneades, on whose death he became the head of the New Academy, B C 129 Of his works, which amounted to 400 books, only a few titles are preserved His main object in writing them was to make known the philosophy of his master Carneades When Carthage was taken in 146, he wrote a work to console his countrymen

Clitor or Clitōrium (Κλειτώρ Κλειτόριος near *Klituras*, Ru), a town in the N of Arcadia on a river of the same name, a tributary of the Aroanius it was traditionally founded by AZAN,

and was part of the Azanian district it had temples of Demeter, Asclepius, and Eileithyia, and a temple of the Dioscuri half a mile from the gates (*Pans viii* 4, 21) There was a fountain in the neighbourhood, the waters of which are said to have given to persons who drank of them a dislike for wine (Ὅν *Met* xv 322, *Athen* p 43) It joined the Achaean League and bravely repelled the Aetolians (*Polyb iv* 18)

Clitumnus (*Clitumno*), a small river in Umbria, springs from a beautiful rock in a grove of cypress trees, where was a sanctuary of the god Clitumnus, and falls into the Tinea, a tributary of the Tiber The valley of the Clitumnus was famed for a breed of white cattle (*Verg Georg* ii 146, *Prop ii* 19, *Juv vii* 13)

Clitus (Κλείτος or Κλειτός) 1 Son of Bardylis, king of Illyria, defeated by Alexander the Great, B C 335—2 A Macedonian, one of Alexander's generals and friends, surnamed the Black (Μέλας) He saved Alexander's life at the battle of Granicus, 334 In 328 he was slain by Alexander at a banquet, when both parties were heated with wine, and Clitus had provoked the king's resentment by a taunt Alexander was inconsolable at his friend's death [ALEXANDER]—3 Another of Alexander's officers, surnamed the White (Λευός) to distinguish him from the above (*Arrian, Anab vii* 12)—4 An officer who commanded the Macedonian fleet for Antipater in the Lamian war, 323, and defeated the Athenian fleet In 321, he obtained from Antipater the satrapy of Lydia, from which he was expelled by Antigonus, 319 He afterwards commanded the fleet of Polyperchon, and was at first successful, but his ships were subsequently destroyed by Antigonus, and he was killed on shore, 318 (*Diod viii* 15, 39, 52, 72)

Clōacīna or Cluacīna, the 'Purifier' (from *cloare* or *cluere*, 'to wash' or 'purify'), a surname of VENUS

Clōdīus [CLAUDIUS]

Clōdīus, Albinus [ALBINUS]

Clōdīus Mācer [MACER]

Cloelia, a Roman virgin, one of the hostages given to Porsena, escaped from the Etruscan camp, and swam across the Tiber to Rome She was sent back by the Romans to Porsena, who was so struck with her gallant deed, that he not only set her at liberty, but allowed her to take with her a part of the hostages He also rewarded her with a horse adorned with splendid trappings, and the Romans with the statue of a woman on horseback, which was erected in the Sacred Way (*Liv ii* 13, *Dionys v* 33, *Verg Aen vii* 651)

Cloelia or Cluilia Gens, of Alban origin, said to have been received among the patricians on the destruction of Alba A few of its members with the surname Siculus obtained the consulship in the early years of the republic

Clōnas (Κλονάς), of Thebes, a poet, and one of the earliest musicians of Greece, probably lived about B C 620 In music he is noticeable for composing hymns for a flute accompaniment, instead of the accompaniment of the cithara (*Pans v* 7, 8, *TERPANDER*)

Clōniūs (Κλόνιος), leader of the Boeotians in the war against Troy, slain by Agenor (*Il ii* 495, *xv* 340, *Diod iv* 67)

Clota Aestuāriūm (*Frith of Clyde*), on the W coast of Scotland

Clōthō [MOIRAE]

Cluentius Habitus, A., of Larinum, accused in B C 74 his stepfather, Statius Albius Oppia

nicus, of having attempted to procure his death by poison Oppianicus was condemned, and it was generally believed that the judges had been bribed by Cluentius In 66, Cluentius was himself accused by young Oppianicus, son of Statius Albius who had died in the interval, of three acts of poisoning He was defended by Cicero in the brilliant oration still extant, and acquitted Quintilian (ii 17, 21) speaks of Cicero having boasted that he misled the judges

Clūnia (Ru on a hill between *Coruña del Conde* and *Pennalba de Castro*), a town of the Arevacae in Hispania Tarracensis, and a Roman colony

Clūpēa or Clŷpēa [ASPIIS]

Clūsium (Clusinus *Chiusi*), one of the most powerful of the 12 Etruscan cities, situated on an eminence above the river Clans, and SW of the Lacus Clusinus (*L di Chiusi*), (Strab p 226) It was more anciently called *Camers* or *Camars*, whence we may conclude that it was founded by the Umbrian race of the Camertes It was the royal residence of Porsena, and at *Poggio Gajella*, three miles NNE of *Chiusi* is a hill, in which can be traced the remains of the celebrated sepulchre of this king in the form of a labyrinth (*Diet of Ant art Labyrinthus*) Subsequently Clusium was in alliance with the Romans, by whom it was regarded as a bulwark against the Gauls Its siege by the Gauls, B.C. 391, led, as is well known, to the capture of Rome itself by the Gauls Clusium probably became a Roman colony, since Pliny (iii 52) speaks of Clusium *Veteres* et *Novi* In its neighbourhood were cold baths (Hor *Ep* i 15, 9)

Clūsus (*Chusee*), a river in Cisalpine Gaul, a tributary of the Ollus, and the boundary between the Cenomani and Insubres (Pol ii 82)

Cluvius, a family of Campanian origin, of which the most important person was M. Cluvius Rufus, consul suffectus A.D. 45, and governor of Spain under Galba, 69, on whose death he espoused the cause of Vitellius He was a historian, and wrote an account of the times of Nero, Galba, Otho, and Vitellius (*Tac Hist* i 8, ii 65, iv 48, *Ann* xiii 20, xiv 2, *Plin Ep* iv 19) It is probable that his writings were a chief source of information for Tacitus, Plutarch and Suetonius as regards the above mentioned reigns

Clŷmēnē (Κλυμένη) 1 Daughter of Oceanus and Tethys, and wife of Iapetus, to whom she bore Atlas, Prometheus, and others (*Hes Th* 351, 507, *Verg Georg* iv 345)—2 Daughter of Iphis or Minvas, wife of Phylacus or Cephalus, to whom she bore Iphiclus and Alcamedea According to Hesiod and others she was the mother of Phaeton by Helios (Paus v 29, *Od* xi 325, *Apollod* iii 9)—3 A companion of Helena, with whom she was carried off by Paris (*Il* iii 144)

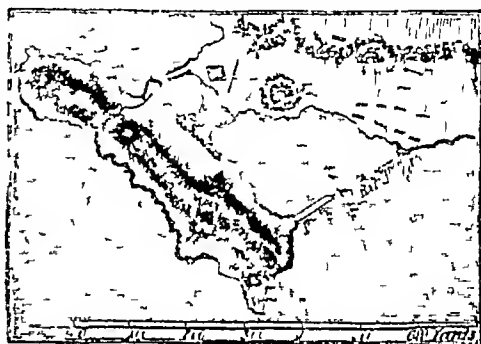
Clytaemnestra (Κλυταιμνήστρα), daughter of Tyndareus and Leda, sister of Castor, and half sister of Pollux and Helena She was married to Agamemnon During her husband's absence at Troy she lived in adultery with Aegisthus, and on Agamemnon's return to Mycenae she murdered him with the help of Aegisthus [ΑΓΑΜΕΜΝΟΝ] She was subsequently put to death by her son Orestes, who thus avenged the murder of his father For details see ORESTES

Cnēmis (Κνήμις, *Spartia*), a range of mountains on the frontiers of Phocis and Locris, from which the N Locrians were called Epi-

cnemidi A branch of these mountains rung out into the sea, forming the promontory Cnēmides (Κνημίδες), with a town of the same name upon it, opposite the promontory Cenaeum in Enboea (Strab pp 416, 426)

Cnēmus (Κνήμος), Spartan admiral in B.C. 480, when he made a descent upon Zacynthus In the following year he operated without success against Phormio (Thuc ii 86, 80)

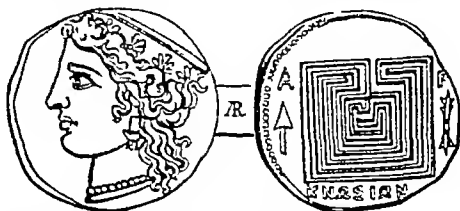
Cnidus or Gnīdus (Κνίδος Κνιδίος Ru at Cape Krio), a celebrated city of Asia Minor, on the promontory of Triopium on the coast of Caria, was a Lacedaemonian colony, and the chief city of the Dorian Hexapohs It was built partly on the mainland and partly on an island joined to the coast by a causeway, and had two harbours It had a considerable commerce, and it was resorted to by travellers from all parts of the civilized world, that they might see the statue of Aphrodite by Praxiteles, which stood in her temple here The city possessed also temples



Harbour and ruins of Cnidus

of Apollo and Poseidon The great naval defeat of Pisander by Conon (B.C. 394) took place off Cnidus Pliny mentions it as a free city (v 104) Among the celebrated natives of the city were Ctesias, Eudoxus, Sostratus, and Agatharchides It is said to have been also called, at an early period, Triopia, from its founder Triopas, and, in later times, Stadia (Strab p 656, Paus v 24, 7, viii 30, v 11)

Cnōsus or Gnōsus, subsequently Cnosus or Gnosus (Κνωσός, Γνωσός, Κνωσός, Γνωσός Κνώσιος, Κνώσσιος *Μακρο Τεikhō*), an ancient town of Crete, and the capital of king Minos, was situated in a fertile country on the river Gaeratus (which was originally the name of the town), at a short distance from the N coast It was at an early time colonised



Coin of Cnosus

Obv. Head of Hera with wreath of flowers rev. labyrinth spear head and thunderbolt (for Zeus) Coin of 4th cent B.C.

by Dorians, and from it Dorian institutions spread over the island Its power was weakened by the growing importance of Gortyn and Cydonia, and these towns, when united, were more than a match for Cnosus—Cnosus

is frequently mentioned by the poets in consequence of its connexion with Minos, Androgeus, the Minotaur and the Labyrinth and the adjective Cnosius Cnosius or Gnosius is frequently used as equivalent to Cretan. The marriage of Zeus with Hera was celebrated as an annual festival, and Hera appears on the coins as a bride (*Od* xiv 178, *Strab* p 477, *Polib* iv 53, *Diod* i 61).

Côbus or **Côhibus** (κάβος), a river of Asia flowing from the Caucasus into the E side of the Euxine.

Côcalus (κάκλος) king of Sicily, received Daedalus on his flight from Crete and with the help of his daughters put Minos to death, when the latter came in pursuit of Daedalus (*Diod* iv 78, 80, *Hic Fab* 44, *Paus* vii 4).

Cocceus Nervus [Nervus].

Côchô (καχη), a city on the Tigris near Ctesiphon.

Cocinthum or **Cocintum** (*Punta di S'ilo*) a promontory on the SE of Bruttium in Italy, with a town of the same name upon it (*Pol* ii 14).

Cocles, **Horatius**—that is Horatius the 'one-eyed'—a hero of the old Roman law, is said to have defended the Sublucan bridge along with Sp. Lartius and P. Herminius against the whole Etruscan army under Porcena, while the Romans broke down the bridge behind them. When the work was nearly finished Horatius sent back his two companions. As soon as the bridge was quite destroyed he plunged into the stream and swam across to the enemy in safety amid the arrows of the enemy. The state raised a statue to his honour, which was placed in the Comitium, and allowed him as much land as he could plough round in one day. *Polibius* relates that Horatius defended the bridge alone, and perished in the river (*Liv* ii 10, *Dionys* i 24, *Plut* *Poplic* 16, *Polib* vi 55, *Gell* ii 5).

Cocossates a people in Aquitania mentioned by the Tarbelli (*Caes B G* iii 27).

Côcylum (κοκυλίον), an Aeolian city in Mysia whose inhabitants (κοκυλίται) are mentioned by Xenophon, but it was abandoned before Pliny's time (*Xen Hell* iii 1, 16, *Plin* i 122).

Côcytus (κακυστός, *Cytos*) a river in Epirus, a tributary of the Achéron. Like the Achéron, the Coeytus was supposed to be connected with the lower world, and hence came to be described as a river in the lower world [*Αχέρων*, *Αντάρης*].

Codanus Sinus, the SW part of the Baltic, whence the Danish islands are called *Codanonia* (*Mela*, iii 1).

Codomannus [Darius].

Codrus (κόδρος) 1 Son of Melanthus, and last king of Athens. When the Dorians invaded Attica from Peloponnesus (about B.C. 1068 according to mythical chronology), an oracle declared that they should be victorious if the life of the Attic king was spared. Codrus thereupon resolved to sacrifice himself for his country. He entered the camp of the enemy in disguise, began to quarrel with the soldiers and was slain in the dispute. When the Dorians discovered the death of the Attic king, they returned home. Tradition adds, that as no one was thought worthy to succeed such a patriotic king, the kingly dignity was abolished, and Medon, son of Codrus, was appointed archon for life instead. Pausanias (i 19, 6) speaks of a spot on the banks of the Ilissus where Codrus was slain. An inscription has been found about

the temenos of Codrus, showing that it was between the Dionysion and the city gate SE of the Acropolis it was also the temenos of Neleus (*American Journ Arch* 1897, cf *CIA* iii 945).—2 A Roman poet (possibly a pseudonym) ridiculed by Virgil (*Ecl* v 11, vi 22). Juvenal (i 2) speaks of a Codrus or Codrus, as author of a tiresome *Thebaid*.

Coela (τα ὀλὰ τῆς Εὐβοίας), 'the Hollows of Euboea,' the W coast of Euboea, between the promontories Caphireus and Chersonesus very dangerous to ships. Here a part of the Persian fleet was wrecked, B.C. 480 (*Hdt* viii 11*, *Strab* p 445).

Coelê (κοίλη), an Attic demus belonging to the tribe Hippothoontis, a little way beyond the Melitian gate at Athens. Here Cimon and Thucydides were buried.

Coelēsyrta [Syrta].

Coelētae or **Coelaetæ**, a people of Thrace, divided into Majores and Minores, in the district Coelētica, between the Hebrus and the gulf of Melas.

Coelius [Caelius].

Coelus (Κοίλος λίμνη) or **Coela** (κοίλα), a sea-port town in the Thracian Chersonese, near Cynossema (*Plin* i 50, *Mela*, ii 2, 7).

Coenus (κοῖνος), son-in-law of Parmenion, one of the ablest generals of Alexander, died on the Hyphasis, B.C. 327 (*Arrian*, i 6, ii 16, iii 2).

Coenŷra (κοίφυρα *Κιμυρά*) a town in the island of Thasos, opposite Samothrace.

Côes (κῶης), of Mytilene, dissuaded Darius Histaspes, in his Scythian expedition, from breaking up his bridge of boats over the Danube. For this good counsel he was rewarded by Darius with the tyranny of Mytilene. On the breaking out of the Ionian revolt, B.C. 501, he was stoned to death by the Mytilenaeans (*Hdt* ii 97, iii 11, 97).

Colāpis (κόλαψ in *Dio Cass* *Κολπα*), a river in Pannonia, flows into the Sava. On it dwelt the Colapians (*Strab* pp 207, 214).

Colchis (κολχίς *κόλχος*), a country of Asia, bounded on the W by the Euxine, on the N by the Caucasus, on the E by Iberia, on the S and SW the boundaries were somewhat indefinite and were often considered to extend as far as Trapezus (*Trebizond*). The land of Colchis (or Aea) and its river Phasis are famous in the Greek mythology [*Αργοναύται*]. The name of Colchis is first mentioned by Aeschylus and Pindar (*Pind Pyth* iii 978, *Aesch* *Pr* 613), but it was probably known to the Greeks at least as early as the 7th century B.C. from its commerce with the Milesian settlements on the Euxine, especially in linen. It was a very fertile country, and yielded timber, pitch, hemp, flax, and wax, as articles of commerce, but it was most famous for its manufactures of linen, on account of which, and of certain physical resemblances, Herodotus supposed the Colchians to have been a colony from Egypt (*Hdt* ii 104, *Strab* p 498). The land was governed by its native princes, until Mithridates Eupator made it subject to the kingdom of Pontus. After the Mithridatic war, it was overrun by the Romans, but they did not subdue it till the time of Trajan. Under the later emperors the country was called Lazica, from the name of one of its principal tribes, the Lazi. **Collas** (κόλλας), a promontory on the W coast of Attica, 20 stadia S of Phalerum, with a temple of Aphrodite, where some of the Persian ships were cast after the battle of Salamis (*Hdt* viii 96).

Collātia (Collatinus) 1 (*Castellaccio*), a Sabine town in Latium, near the right bank of the Anio, taken by Tarquinius Priscus—2 A town in Apulia, east of Teanum

Collatinus, L. Tarquinius, son of Egerius, and nephew of Tarquinius Priscus, derived the surname Collatinus from the town Collatia, of which his father was governor. The outrage offered to his wife Lucretia by Sex. Tarquinius led to the dethronement of Tarquinius Superbus. Collatinus and L. Junius Brutus were the first consuls, but as the people could not endure the rule of any of the hated race of the Tarquins, Collatinus resigned his office and retired from Rome to Lavinium (Liv. 1.38, 57, 11.2, Dionys. 14.64)

Collina Porta [ROMA]

Collūtus (Κολλυτός, also Κολυττός, Κολλυτεύς), a demus in Attica, belonging to the tribe Aegeis, was within the walls of Athens, and formed one of the districts into which the city was divided [ATHENÆ]. It was the demus of Plato and the residence of Timon the misanthrope

Cōlōnæ (Κολωνά), a small town in the Troad (Strab. p. 589, Thuc. 1.181, Plin. v.122)

Cōlōnia Agrippina or **Agrippinensis** (*Collogne* on the Rhine), originally the chief town of the Ubii, and called *Oppidum* or *Civitas Ubiorum*, was a place of small importance till A.D. 51, when a Roman colony was planted in the town by the emperor Claudius, at the instigation of his wife Agrippina, who was born here, and from whom it derived its new name. Its inhabitants received the *jus italicum*. It soon became a large and flourishing city, and was the capital of Lower Germany (Tac. Ann. 1.36, vii.27, Hist. iv.28, Strab. p.194, Ammian. xv.11). At Cologne there are still several Roman remains, an ancient gate, with the inscription *C. C. A. A.*, i.e. *Colonia Claudia Augusta Agrippinensis*, and the foundations of the Roman walls

Cōlōnia (*Kara Hissar*), a Byzantine fortress town in Pontus, between Cabira and Nicopolis

Cōlōnia Equestris [NOVIODUNUM]

Cōlōnus (Κολωνός, Κολωνεύς, νίτης, νιάτης), a demus of Attica, belonging to the tribe Aegeis, afterwards to the tribe Antiochis, ten stadia (or about 1½ mile) NNW from the Dipylon gate of Athens, near the Academy, lying on and round a hill celebrated for a temple of Poseidon. This hill was called *Colonus Hippius*, as being sacred to Poseidon, and to distinguish it from the other *Colonus Agoræus* in Athens [see ATHENÆ]. The ecclesia summoned by Pisander met within the enclosure of the temenos of this temple on the hill *Colonus* (Thuc. vii.67). There were at *Colonus* altars both of Poseidon Hippius and Athene Hippias, and shrines (ἡρώα) of Oedipus, Adrastus, Theseus, and Pirithous, and also a grove of the Eumenides, probably on the NE side of the hill. About ¼ of a mile NNE of the hill there is another hillock, which was the hill of Demeter Eucleous (Soph. O.C. 1600), traces of old buildings are found there. It is conjectured that the ἡρώα above mentioned and the grave of Oedipus lay between these mounds. The chasm, however, of the *Katarraktis* ὁδὸς no longer exists. Sophocles, who describes the scenery, was a native of the demus (cf. Paus. i.39, 4)

Cōlōphōn (Κολοφών, Ru., near *Deirmendere*), one of the twelve Ionian cities of Asia Minor, was said to have been founded by Mopsus, a grandson of Tiresias. It stood about 10 miles from the coast, near the river Halesus, which

was famous for the coldness of its water, between Lebedus and Ephesus, 120 stadia (12 geog. miles) from the former and 70 stadia (7 g. m.) from the latter. Its harbour was called *Notium*. It was one of the most powerful members of the Ionian confederacy, possessing a considerable fleet and excellent cavalry, but it suffered greatly in war, being taken at different times by the Lydians, the Persians, Lysimachus, and the Cilician pirates. The old *Colophon* was desolated by Lysimachus, B.C. 302 (Paus. vi.3, 4). Thus in Roman times the real *Colophon* had lost its importance, and the name was transferred to *Notium*; hence Pliny (v.116) speaks of *Notium* as having disappeared, because its name had passed out of use; hence also Mela (i.17) mentions *Colophon*, and not *Notium*, the town which they knew as *Colophon* was really the old *Notium*. It was made a free city by the Romans after their war with Antiochus the Great. Besides claiming to be the birth place of Homer, *Colophon* was the native city of Mimermus, Hermesianax, and Nicander (Paus. vi.3, vii.28, Hdt. i.14, Liv. xxxviii.39, Xen. Hell. i.1, 4). It was also celebrated for the oracle of Apollo Clarius in its neighbourhood [CLARIUS]

Cōlossæ (Κολοσσαί, aft. Κολάσσα, Κολοσσηνός, Strab., Κολοσσαεύς, N.T., *Khonas*, Ru.), a city of Great Phrygia in the plain on the river Lycus, once of great importance (Strab. p.576, Hdt. vi.30, Xen. Anab. i.2, 6), but so reduced by the rise of the neighbouring cities of Laodicea and Hierapolis, that the later geographers do not even mention it, and it might have been forgotten but for its place in the early history of the Christian Church. A fortress called *Chonae* (Χῶναι) was formed (probably by Justinian) on a precipitous hill 3 miles S of *Colossæ*, the position of which was not defensible, and in the course of the 8th cent. B.C. altogether absorbed its population, so that its name passed away, and the village near its site bears the name *Khonas*

Colōtes (Κολώτης) 1 Of Lampsacus, a hearer of Epicurus, against whom Plutarch wrote two of his works—2 A sculptor of Paros, flourished B.C. 444, and assisted Phidias in executing the colossus of Zeus at Olympia

Cōlūmella, L. Junius Moderātus, a native of Gades in Spain, and a contemporary of Seneca. We have no particulars of his life, it appears, from his own account, that at some period of his life he visited Syria and Cilicia, but Rome appears to have been his ordinary residence. He wrote a work upon agriculture (*De Re Rustica*), in twelve books, which is still extant. It treats not only of agriculture proper, but of the cultivation of the vine and the olive, of gardening, of rearing cattle, of bees, &c. The tenth book, which treats of gardening, is composed in dactylic hexameters of no poetical merit, and forms a sort of supplement to the *Georgics*. There is also extant a work *De Arboribus*, in one book. The style of *Columella* is easy and clear, but ornate. Edition by Schueider, in *Scriptores Rei Rusticæ*

Columnæ Herculis [ABYLA, CALPE]

Colūthus (Κόλουθος), a Greek epic poet of Lycopolis in Egypt, lived at the beginning of the 6th century of our era, the author of a poem on 'The Rape of Helen' (*Ἑλένης αρπαγή*), of 392 hexameter lines. Edited by Bekker, Berl. 1816, and Schaefer, Lips. 1825

Colyttus [COLYTUS]

Comāma, a town of Pisidia, NW of Termessus

Comāna (Κόμανα) 1 C Pontica (*Gumink* 7 miles NE of *Tohat*, Ru), a flourishing city of Pontus, upon the river Iris. Its commercial importance arose from the fact that it lay upon the trade route from Armenia and Pontus to the port of Amisus; its religious importance arose from its temple of Artemis Taurica, the foundation of which tradition ascribed to Orestes. The high priests of this temple took rank next after the king, and their domain was increased by Pompey after the Mithridatic war, when he gave the high-priesthood to Archelaus and the district within a radius of 8 miles. Attached to the temple were numerous slaves (*τερόδουλοι*), a mark of the Asiatic character of this Artemis. No pig was allowed to come near the temple or even into the city (Strab pp 547, 557-560, 796, ARTEMIS). —2 Cappadociae, or C Chryse (*Bostan*), in Cataonia, was also celebrated for a temple of Artemis Taurica, the foundation of which was likewise ascribed by tradition to Orestes. Strabo, who had himself visited the place, describes the wonderful gorge at this point where the Pyramus breaks through the Taurus range. Comana lay in a glen a little off the main Roman road from Cocnusus to Sebastia. In the temple were 6,000 slaves, male and female, subject to the priest, who ranked next to the king of Cappadocia (Strab pp 535, 536, *Bell Alex* 66) [For the local goddess Ma, identified with Artemis, see ARTEMIS].

Combrēa (Κώμβρεια), a town in the Macedonian district of Crossaea.

Comīnium, a town in Samnium, destroyed by the Romans in the Samnite wars (Liv 8 44).

Commāgēne (Κομμαγενή), the NE most district of Syria, was bounded on the E and SE by the Euphrates, on the N and NW by the Taurus, and on the S by Cyrrhestice. It formed a part of the Greek kingdom of Syria, after the fall of which it maintained its independence under a race of kings of the family of the Seleucidae, whose names were Mithridates I. Callinicus (stepson of Antiochus VIII Epiphanes of Syria), Antiochus, Mithridates II, who sided with Antony at Actium (Plut *Ant* 61), Mithridates III, Antiochus III, who reigned till A.D. 17, when Tiberius gave over Commagene to the province of Syria (Tac *Ann* 11 42). It was restored in 88 to Antiochus IV, called Epiphanes Magnus, who reigned till A.D. 72, when Commagene, with Samosata (= Flavia) as its chief town, became part of the province governed by the legatus of Syria (Suet *Vesp* 8).

Commīus, king of the Atrebatas, was advanced to that dignity by Caesar, who had great confidence in him. He was sent by Caesar to Britain to accompany the ambassadors of the British states on their return to their native country, but he was cast into chains by the Britons, and was not released till the Britons had been defeated by Caesar, and found it expedient to sue for peace. In B.C. 52 he joined the other Gauls in their great revolt against the Romans, and continued in arms even after the capture of Alesia (Caes *B G* 1v 21, vii 76).

Commōdus, L. Cērōnīus, was adopted by Hadrian, A.D. 186, when he took the name of L. AELIUS VERUS CAESAR. His health was weak, he died on the 1st of January, 188, and was interred in the mausoleum of Hadrian. His son L. Arelīus Verus was the colleague of Antoninus Pius in the empire [VERUS].

Commōdus, L. Aurēlius, Roman emperor, A.D. 180-192, son of M. Aurelius and the younger

Faustina, was born at Lanuvium, 161, and was thus scarcely twenty when he succeeded to the empire. He was an unworthy son of a noble father. Notwithstanding the great care which his father had bestowed upon his education, he turned out one of the most sanguinary and licentious tyrants that ever disgraced a throne. It was after the suppression of the plot against his life, which had been organised by his sister Lucilla, 183, that he first gave uncontrolled sway to his ferocious temper. He resigned the government to various favourites who followed each other in rapid succession (Perennis, Cleander, Laetus, and Eclectus), and abandoned himself without interruption to the most shameless debauchery. But he was at the same time the slave of the most childish vanity, and sought to gain popular applause by fighting as a gladiator, and slew many thousands of wild beasts in the amphitheatre with bow and spear. In consequence of these exploits he assumed the name of Hercules, and demanded that he should be worshipped as that god, 191. In the following year his concubine Marcia found on his tablets, while he was asleep, that she was doomed to perish along with Laetus and Eclectus and other leading men in the state. She forthwith administered poison to him, but as its operation was slow, she caused him to be strangled by Narcissus, a celebrated athlete, Dec 31, 192 (*Script Hist Aug*).

Comnēna [ΑΝΝΑ ΚΟΜΝΕΝΑ].

Complūtum, a town of the Carpetani in Hispania Tarraconensis, between Segovia and Bilbilis.

Compsa (Compsānus *Conza*), a town of the Hirpini in Samnium, near the sources of the Aufidus.

Compulteria (Sta Maria di *Cuvullere*), a town of Samnium on the Volturnus, between Calatia and Allifae (Liv xxiii 39).

Cōmum (Comensis *Como*), a town in Gallia Cisalpina, at the S extremity of the W branch of the Lacus Larius (*L di Como*). It was originally a town of the Insubrian Gauls, and was colonised by Pompeius Strabo, by Cornelius Scipio, and by Julius Caesar. Caesar settled there 6000 colonists, among whom were 500 distinguished Greek families, and this new population so greatly exceeded the number of the old inhabitants, that the town was called *Novum Comum*, a name, however, which it did not retain. Comum was celebrated for its iron manufactories; it was the birthplace of the younger Pliny (Strab p 218, Plin *Ep* 1 3, iii 6, iv 13).

Conāna (Κόνανα *Gönen*), a town of Pisidia, on the N frontier.

Concordia, a Roman goddess (= the Greek *Ἄρετα*), the personification of concord, had several temples at Rome. In the earliest times her functions and attributes belonged to Venus Cloacina, to whom a temple in the Comitium is said to have been built to sanctify the union between Romans and Sabines (Plin xv 119). But the worship, both public and private, of Concordia herself seems to reach back into legendary times. Temples were dedicated to her by Camillus, B.C. 367, on the reconciliation of plebeians and patricians (Plut *Cam* 42, *Or Fast* 1 639), by Cn. Flavius near the Area Vulcani in 304, at the end of the second Samnite war (Liv ix 46), in 217, to fulfil a vow of Manlius for the cessation of a mutiny in his army (Liv xxii 33), by Opimius in 121, after the overthrow of C. Gracchus (Appian, *B C* 1 26). Under the empire the religion was

even more marked, probably from a desire to popularise the idea of an acceptable rule established without violent revolution. Livia began a temple to Concord for which a festival was kept on June 11; this temple was consecrated to Concordia Augusta by Tiberius on Jan 16, A.D. 10 (Suet. *Tib* 20, *C I L* i 312 cf. *Op Fast* i 645). Offerings were frequently made to the goddess on birthdays of emperors or after dangers averted, such as the discovery of a conspiracy (cf. Tac. *Ann* ii 32, *C I L* vi 91). Medals were often struck to symbolise union, sometimes as unreal as that of Geta and Caracalla. Concordia is generally represented as a veiled matron, sometimes with a diadem, sometimes a laurel wreath bearing a cornucopia, an olive branch, or a patera.

Condâté, the name of many Celtic towns, said to be equivalent in meaning to Confluents, i.e. the union of two rivers. 1 *Cosne* on the *Loire*, 2 *Conde* on the *Iton*, 3 *Rennes* in the territory of the Redones, 4 *Cognac* on the *Charente*, in Aquitania, 5 *Montereau* on the *Seine*, 6 *Seyssel* on the Rhone, below *Bellegarde*, 7 in Britain, *Kinderton*, between *Chester* and *Manchester*. **Condatus Pagus** was the old name of Lugdunum (*Lyon*).

Condrusi, a German people in Gallia Belgica, the dependents of the Treveri, dwelt between the Eburones and the Treveri in the district of *Condro*s on the Maas and Ourthe.

Confluents (*Coblentz*), a town in Germany at the confluence of the Moselle and the Rhine.

Conisalus (*Κονισαλος*), a deity akin to *Priapus*, worshipped at Athens (Stiab. p. 588, *Alciph* *Lys* 983, *Athen* p. 441).

Conōn (*Κόνων*): 1 A distinguished Athenian general, held several important commands in the latter part of the Peloponnesian war. After the defeat of the Athenians by Lysander at Aegospotami (B.C. 405), Conon, who was one of the generals escaped with eight ships, and took refuge with Evagoras in Cyprus, where he remained for some years. He was subsequently appointed to the command of the Persian fleet along with Pharnabazus, and in this capacity was able to render the most effectual service to his native country. In 394 he gained a decisive victory over Pisander, the Spartan admiral, off Cnidus (*Xen Hell* iv 3). After clearing the Aegean of the Spartans, he returned to Athens in 393, and commenced restoring the long walls and the fortifications of Piræus. When the Spartans opened their negotiations with Tiribazus, the Persian satrap, Conon was sent by the Athenians to counteract the intrigues of Antalcidas, but was thrown into prison by Tiribazus (*Xen Hell* iv 9). According to some accounts, he was sent into the interior of Asia, and there put to death. But according to the most probable account, he escaped to Cyprus, where he died (*Lys de Bon Arist* 41-44, *Nep Con* 5, *Isocr Paneg* 41).—2 Son of Timotheus, grandson of the preceding, lived about 318.—3 Of Samos, a distinguished mathematician and astronomer, lived in the time of the Ptolemies Philadelphus and Euergetes (B.C. 285-222), and was the friend of Archimedes, who praises him in the highest terms. None of his works are preserved (*Catull* 66, 7, *Verg Ecl* iii 40, *Sen Q N* vii 3).—4 A grammarian of the age of Augustus, author of a work entitled *Διηγήσεις*, a collection of fifty narratives relating to the mythical and heroic period. An epitome of the work is preserved by Photius.

Conōpa (*Κωνώπα*) *Konwopéus*, *πίτης*, *παῖος*

Angelokastron), a village in Aetolia on the Arhelous, enlarged by Arsinoë, wife of Ptolemy II and called after her name.

Consentes *Dii*. A hierarchy of twelve gods is found among various nations of Italy. Those of the Sabines were named Volcanus, Voltumnus, Palatua, Furina, Floia, Falacer, Pomona, Carmentis, Portunus; and it is said that Tatius raised altars to them (Serv. ad *Georg* i 21). Festus (p. 158) mentions twelve gods of the Samnites, the twelve gods of the Etruscans whose names were concealed from man, six male and six female, formed the council of the supreme Jupiter and were called *Di Consentes* or *Complices* (Arnob. iii 40, *Sen Q N* ii 41). At Rome there were also twelve *Di Consentes*, whose statues were placed in the forum, but they differed from the Etruscan in being spoken of by name and including the supreme deities in their number. They were Jupiter, Juno, Neptune, Minerva, Mars, Venus, Apollo, Diana, Vulcanus, Vesta, Mercurius, Ceres (Enn. *ap. Apul de Deo Socrat* ii 6, *Varr R R* i 1, 4, *C I L* vi 102, cf. *Liv xxii* 10). The name *Consentes* (*cum-esse*, cf. *praesens*) signified 'colleagues,' and the title was at a later time given to Mithras as being received into the circle of Roman deities (*C I L* vi 736).

Consentia (*Consentinus Cosenza*), chief town of the Bruttii on the river Cithus, here Alaric died.

P. Consentius, a Roman grammarian, flourished in the 5th century A.D. and is the author of two extant grammatical works, one published in the collection of grammarians by Putschius, Hanov. 1605 (*De Duabus Partibus Orationis, Nominis et Verbi*), and the other by Buttmann, Berol. 1817.

C. Considius Longus, propraetor in Africa, left his province shortly before the breaking out of the civil war B.C. 49, entrusting the government to Q. Ligarius (*Cic pro Lig* 1). He returned to Africa soon afterwards, and held Adrumetum for the Pompeian party. After the defeat of the Pompeians at Thapsus, he attempted to fly into Mauretania, but was murdered by the Gaetulians (*Bell Afr* 93).

Constans, youngest of the three sons of Constantine the Great and Fausta, received after his father's death (A.D. 337) Illyricum, Italy, and Africa as his share of the empire. After successfully resisting his brother Constantine, who was slain in invading his territory (340), Constans became master of the whole West. His weak and profligate character rendered him an object of contempt, and he was slain in 350 by the soldiers of the usurper *Maxentius* (*Amel Vict Caes* 41, *Zonar xiii* 6).

Constantia 1 Daughter of Constantius Chlorus and half sister of Constantine the Great, married to Licinius, the colleague of Constantine in the empire.—2 Daughter of Constantine II and grand daughter of Constantine the Great, married the emperor Gratian.

Constantia, the name of several cities, all of which are either of little consequence, or better known by other names. 1 In Cyprus, named after Constantius [*SALAMIS*]. 2 In Phoenicia, after the same [*ANTARADUS*]. 3 In Palestine, the port of GAZA, named after the sister of Constantine the Great, and also called *Magiana*. 4 In Mesopotamia [*ANTONINOPOLIS*]. 5 It was also the name of a town in Rhaetia, the modern *Constantz* on the lake of the same name.

Constantina, daughter of Constantine the Great and Fausta, married to Hanniballianus and after his death to Gallus Caesar

Constantina, the city [CIRTA]

Constantinópolis [BYZANTIUM]

Constantinus I, Surnamed 'the Great,' Roman emperor, A.D. 306-337, eldest son of the emperor Constantius Chlorus and Helena, was born A.D. 272, at Naissus (*Nissa*), a town in upper Moesia. He was early trained to arms, and served with great distinction under Galerius in the Persian war. Galerius became jealous of him and detained him for some time in the E., but Constantine at last contrived to join his father in Gaul just in time to accompany him to Britain on his expedition against the Picts, 306. His father died at York in the same year, and Constantine laid claim to a share of the empire. Galerius, who dreaded a struggle with the brave legions of the West, acknowledged Constantine as master of the countries beyond the Alps, but with the title of Caesar only. The commencement of Constantine's reign, however, is placed in this year, though he did not receive the title of Augustus till 308. Constantine took up his residence at Trier (*Treves*), where the remains of his palace are still extant. He governed with justice and firmness, beloved by his subjects, and feared by the neighbouring barbarians. It was not long, however, before he became involved in war with his rivals in the empire. In the same year that he had been acknowledged Caesar (306), Maxentius, the son of Maximian, had seized the imperial power at Rome. Constantine entered into a close alliance with Maxentius by marrying his sister Fausta. But in 310 Maximian formed a plot against Constantine, and was put to death by his son in law at Massilia. Maxentius resented the death of his father, and began to make preparations to attack Constantine in Gaul. Constantine anticipated his movements, and invaded Italy at the head of a large army. The struggle was brought to a close by the defeat of Maxentius at the village of Sava Rubra near Rome, October 27th, 312. Maxentius tried to escape over the Milvian bridge into Rome, but perished in the river. It was in this campaign that Constantine is said to have been converted to Christianity. On his march from the North to Rome, either at Autun in Gaul, or near Andernach on the Rhine, or at Verona, he is said to have seen in the sky a luminous cross with the inscription *ἐν ᾧ νικᾷ, ΒΙ ΤΙΣ ΚΟΝΚΕΡ*, and on the night before the last and decisive battle with Maxentius, a vision is said to have appeared to Constantine in his sleep, bidding him inscribe the shields of his soldiers with the sacred monogram of the name of Christ. The tale of the cross seems to have grown out of that of the vision, and even the latter is not entitled to credit. The story rests on the authority of Eusebius (*Vit. Const.* i. 28-30), who does not repeat it in his *Hist. Eccles.* It was Constantine's interest to gain the affections of his numerous Christian subjects in his struggle with his rivals, and it was probably only self interest which led him at first to adopt Christianity. But whether sincere or not in his conversion, his conduct did little credit to the religion which he professed. His conversion was commemorated by the imperial standard of the *Labarum*, at the summit of which was the monogram of the name of Christ. Constantine, by his victory over Maxentius, became sole master of the West

Meantime important events took place in the East. On the death of Galerius in 311, Licinius and Maximian had divided the East between them, but in 313 a war broke out between them, Maximian was defeated, and died at Tarsus. Thence there were only two emperors left, Licinius in the East and Constantine in the West, and between them war broke out in 314, although Licinius had married in the preceding year Constantia, the sister of Constantine. Licinius was defeated at Cibalis in Pannonia and afterwards at Adrianople. Peace was then concluded on condition that Licinius should resign to Constantine Illyricum, Macedonia, and Achaia, 314. This peace continued undisturbed for nine years, during which time Constantine was frequently engaged in war with the barbarians on the Danube and the Rhine. In these wars his son Crispus greatly distinguished himself. In 323 the war between Constantine and Licinius was renewed. Licinius was again defeated in two great battles, first near Adrianople, and again at Chalcedon. He surrendered himself to Constantine on condition of having his life spared, but he was shortly afterwards put to death at Thessalonica by order of Constantine. Constantine was now sole master of the empire. He resolved to remove the seat of empire to Byzantium, which he called after his own name Constantinople, or the City of Constantine. Among the evidences of his wisdom and capacity the choice of this site for his capital is



Constantinus I the Great Roman Emperor A.D. 306-337
On the reverse Victoria crowning him

not the least remarkable. The new city was solemnly dedicated in 330. Constantine reigned in peace for the remainder of his life. In 325 he supported the orthodox bishops at the great Christian council of Nicaea (Nice), which condemned the Arian doctrine by adopting the word *ὁμοούσιος*. In 324 he put to death his eldest son, Crispus, on a charge of treason, the truth of which, however, seems very doubtful. He died in May, 337, having been baptised shortly before his death by Eusebius. His three sons Constantine, Constantius and Constans succeeded him in the empire. (Aurel. Vict. *Caes.* 40, Zos. ii., Zonar. *ann.*, Oros. vii., Amm. Marc. vii., Euseb. *Vita Constantini*).—2 II., Roman emperor, 337-340, eldest of the three sons of Constantine the Great, by Fausta, received Gaul, Britain, Spain, and part of Africa at his father's death. Dissatisfied with his share of the empire, he made war upon his younger brother Constans, who governed Italy, but was defeated and slain near Aquileia (Zosim. vi., Zonar.).—3 A usurper, who assumed the purple in Britain in the reign of Arcadius and Honorius, 407. He also obtained possession of Gaul and Spain, and took up his residence in the former country. He reigned four years, but was defeated in 411, by Constantius, the general of Honorius, was taken prisoner and carried to Ravenna, where he was put to death (Zosim. vi., Oros. vii. 40).—4 Constantine is likewise the name of many of the later emperors of Constantinople. Of these

Constantine VII Porphyrogenitus, who reigned 911-959, was celebrated for his literary works, many of which have come down to us

Constantius I I, Surnamed Chlorus, 'the pale,' Roman emperor, AD 305-306, was the son of Eutropius, a noble Dardanian, and of Claudia, daughter of Crispus, brother of Claudius II. He was one of the two Caesars appointed by Maximian and Diocletian in 292, and received the government of Britain, Gaul, and Spain, with Treveri (*Treves*) as his residence. At the same time he married Theodora, the daughter of the wife of Maximian, divorcing for that purpose his wife Helena. As Caesar he rendered the empire important services. His first effort was to reunite Britain to the empire, which after the murder of Carausius was governed by Allectus. After a struggle of three years (298-299) with Allectus, Constantius established his authority in Britain. He was equally successful against the Alcmanni, whom he defeated with great loss. Upon the abdication of Diocletian and Maximian, in 305, Constantius and Galerius became the Augusti. Constantius died 15 months afterwards (July, 306) at Eboracum (York) in Britain on an expedition against the Picts, in which he was accompanied by his son Constantine, afterwards the Great, who succeeded him in his share of the government (Aurel. Vict. *Caes* 39, Eutrop. ix 14-23, Zosim. ii 7)—**2 II**, Roman emperor 337-361, third son of Constantine the Great by his second wife, Fausta. On the death of his father in 337, he received the East as his share of the empire, and became involved in war with the Persians, which was carried on during the greater part of his reign. This war prevented him from taking any part in the struggle between his brothers Constantine and Constans, which ended in the defeat and death of the former, and the accession of the latter to the sole empire of the West, 340. After the death of Constans in 350, Constantius marched into the West in order to oppose Magnentius and Vetranio, both of whom had assumed the purple. Vetranio submitted to Constantius, and Magnentius was finally crushed in 353. Thus the whole empire again became subject to one ruler. In 354 Constantius put to death his cousin Gallus, whom he had left in command of the East, while he marched against the usurpers in the West. In 355 Constantius made Julian, the brother of Gallus, Caesar, and sent him into Gaul to oppose the barbarians. In 360 Julian was proclaimed Augustus by the soldiers at Paris. Constantius prepared for war and set out for Europe, but died on his march in Cilicia, 361. He was succeeded by Julian (Amm. Marc. vi-xxi, Zosim. ii, iii, Agath. ii 3)—**3 III**, Emperor of the West (AD 421), a distinguished general of Honorius. He defeated the usurper Constantine in 411, and also fought successfully against the barbarians. He was rewarded for these services with the hand of Placidia, the sister of Honorius. In 421 he was declared Augustus by Honorius, but died in the 7th month of his reign (Zosim. vi, Oros. vii 42).

Consus, an ancient Italian divinity, who was wrongly identified with Neptuneus Equester = Ποσειδων Ἴππιος (Liv. i 9, Dionys. ii 81, Plut. Q. R. 45, Strab. p. 280, cf. Auson. *Ep* 69, 9). There can be little doubt that this idea came from the use of horses in his festival and that Consus was a primitive Italian deity connected with the earth and agriculture. He belonged to the circle of ancient deities, Sa-

turn, Janus and Terminus, his festival was at the harvest season, and the practice of keeping his altar at the end of the Circus Maximus (Var. *L. L.* vi 20, Tac. *Ann.* vi 24), always covered with earth except during the days of his festival indicated the god of the Earth (Plut. *Rom* 14, Tertull. *de Spect* 5, *Dict. Ant.* s.v. *Consualia*). The Latin writers explained his name by regarding him as the god of good counsel, and said that he advised the rape of the Sabines (Ov. *Fast* iii 199, Serv. ad *Aen.* viii 686). This shows the antiquity of the worship. As to the name, it is perhaps connected with *consero*, *consuui*, Consus being the god of seed time and harvest.

Contrebia, one of the chief towns of the Celtiberi in Hispania Tarraconensis, SE of Saragossa.

Convēnae, a people in Aquitania near the Pyrenees and on both sides of the Garumna, a mixed race which had served under Sertorius, and were settled in Aquitania by Pompey. They possessed the Jus Latii. Their chief town was Lugdunum (*St. Bertrand de Comminges*), situated on a solitary rock in its neighbourhood were celebrated warm baths, *Aquae Convenarum* (*Bagnères*) (Strab. p. 190).

Copae (Κῶραι Κω-αίεως in *Topographia*), an ancient town in Boeotia on the N side of the lake Copais, which derived its name from this place. It was originally situated on an island in the lake, subsequently connected with the mainland by a mole (Thuc. i 98, Paus. i 24).

Copāis (Κωπαῖς λίμνη), a lake in Boeotia, and the largest lake in Greece, formed chiefly by the river Cephissus, the waters of which are emptied into the Euboean sea by several subterranean canals, called *Kataiothra* by the modern Greeks. The lake was originally called Cephissus, under which name it occurs in Homer (*Il.* i 709), and subsequently different parts of it were called after the towns situated on it, Halartus, Orchomenus, Onchestus, Copae, &c., but the name Copais became the most common, because near Copae the waters of the lake are the deepest and are never dried up. In the summer the greater part of the lake is dry, and becomes a green meadow, in which cattle are pastured. The eels of this lake were much prized in antiquity, and they retain their celebrity in modern times.

Cophen or **Cophes** (Κοφίν in Arrian, Κώφης in Strab.), the only large tributary river which flows into the Indus from the W. It was the boundary between India and Ariana.

Copōnius, praetor BC 49, fought on the side of Pompey, he was proscribed by the triumvirs in 43, but his wife obtained his pardon from Antony by the sacrifice of her honour (Appian, *B. C.* iii 40).

Coprātes (κο-ρατης *Abzal*), a river of Susiana, flowing from the N into the Pasitigris on its W side (Strab. p. 729).

Copreus (κοπρεύς), son of Pelops, who after murdering Iphitus, fled to Mycenae, where he was purified by Eurystheus (*Il.* x 639).

Coptos (Κοπτός in *Geogr. Ra*), a city of the Thebais or Upper Egypt, lay a little to the E of the Nile, some distance below Thebes. Under the Ptolemies, it was the central point of the commerce with Arabia and India, by way of Berenice and Myos Hormos. It was destroyed by Diocletian, but again became a considerable place. The neighbourhood was celebrated for its emeralds and other precious stones, and produced also a light wine.

Cora (Coranus *Cori*), an ancient town in

Latium in the Volscian mountains, SE of Velitæ, said to have been founded by the Argive Corax. At Cori are remains of Cyclopiæan walls and of a temple (Verg *Æn* vi 766, Liv ii 16, Dionys i 61, Propert iv 10, 26).

Coracēsium (κορακήσιον *Alaya*), a very strong city of Cilicia Aspera, on the borders of Pamphylia, standing upon a steep rock, and possessing a good harbour. It was the only place in Cilicia which opposed a successful resistance to Alexander; it became at last the headquarters of the Cilician pirates, and was taken by Pompey (Strab p 668, Plut *Pomp* 29).

Corassiae (κορασίαι), a group of small islands in the Icarian sea, SW of Icaria. They must not be confounded, as they often are, with Corsææ or Corsiae (Κόρσαι or Κόρσαι), off the Ionian coast and opposite the promontory Ampelos in Samos (Strab pp 448, 636).

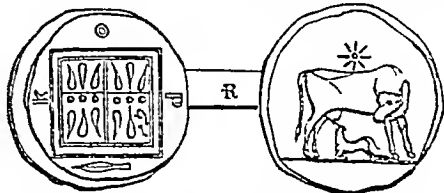
Corax (Κόραξ), a Sicilian rhetorician, who by his oratorical powers became the leading man in Syracuse, after the expulsion of Thrasybulus, B.C. 467. He wrote the earliest work on the art of rhetoric, and his treatise (entitled Τεχνη) was celebrated in antiquity (Aristot *Rhet* ii 24, Cic *de Or* i 20, 91, iii 21, 61, Brut 12, 45, Quintil iii 1).

Corbio (*Rocca Priore*), an ancient city of Latium on the NE side of the Alban hills, about 8 miles from Tusculum. It was first a Latin, then an Aequian city, and is said to have been destroyed by the Romans B.C. 457 (Dionys v 61, x 24, Liv ii 39, iii 28).

Corbulo, Cn. Domitius, a distinguished general under Claudius and Nero. His sister Caesonia was married to the Emperor Caligula. In A.D. 47 he carried on war in Germany with success, but his fame rests chiefly upon his glorious campaigns against the Parthians in the reign of Nero, against Vologaeses and Tiridates. Though beloved by the army, he continued faithful to Nero, but his only reward was death. Nero, who had become jealous of his fame and influence, invited him to Corinth. As soon as he landed at Cenchreae, he was informed that orders had been issued for his death, whereupon he plunged his sword into his breast exclaiming, 'Well deserved!' It is probable that it is the same Domitius Corbulo of whom Tacitus speaks as praetor in A.D. 21 (cf Dio Cass lix 15) (Tac *Ann* in 31, iv 18, xiii 6, 34, xiv 22, xv 1, 26, Dio Cass lix 19, lxii 17). Juvenal speaks of his great bodily size (ii 251).

Corcyrā (Κερκυρα, later Κόρκυρα *Kerkiraîos Corfu*, from the Byzantine Κορυφώ), an island in the Ionian sea, off the coast of Epirus, about 38 miles in length, but of very unequal breadth. It is generally mountainous, but possesses many fertile valleys. Its two chief towns were Corcyra, the modern town of *Corfu*, in the middle of the E coast, and Cassiope, N of the former. The ancients universally regarded this island as the Homeric Scheria (Σχέρη), where the enterprising and sea-loving Phaeacians dwelt, governed by their king Alcinoüs (Od v 34, Thuc i 25). The island is said to have also borne the name of **Drepane** (Δρεπάνη) or the 'Sickle' in ancient times. About B.C. 700 it was colonised by the Corinthians under Chersicrates, one of the Bacchiadae, who drove out the Liburnians, who were then inhabiting the island. It soon became rich and powerful by its extensive commerce, it founded many colonies on the opposite coast, Epidamnus, Apollonia, Lucus, Anactorium, and it exercised such influence in the Ionian and Adriatic

seas as to become a formidable rival to Corinth. Thus the two states early became involved in war, and about B.C. 664 a battle was fought between them, memorable as the most ancient sea fight noticed by Greek historians. At a later period Corcyra by involving 'he aid of Athens against the Corinthians became one of the proximate causes of the Peloponnesian war, 431. Shortly afterwards her power declined in consequence of civil dissensions, in which both the aristocratical and popular parties were guilty of the most horrible atrocities against each other (Thuc iv 46). It is mentioned as under the sway of Athens in 375 B.C. (Xen *Hell* v 4, 64, vi 2, 3). It fell later successively



Coin of Corcyrā of 4th cent B.C.
Obv., cow suckling calf, rev. Gardens of Alcinoüs and legend *Kep*

under the power of Agathocles, Pyrrhus, and the Illyrian Greek Teuta, from whose general Demetrius the Romans took it B.C. 229 (Pol ii 9, Appian, *Ill* 8). It seems to have been administered by a non-senatorial *praefectus*, subject to the proconsul of Gallia Cisalpina at one time and of Macedonia at another (Pol xii 15) in the time of Caesar to the former. Under the empire it was attached to the province called variously Illyricum and Dalmatia.

Corcyrā Nigra (*Cinzola*, in Slavonic *Kar-lar*) an island off the coast of Illyricum, sur-named the 'Black,' on account of its numerous forests, to distinguish it from the more celebrated Corcyra. It contained a Greek town of the same name founded by Cnidus (Strab pp 124, 315).

Cordüba (*Cordova*), one of the largest cities in Spain, and the capital of Baetica, on the right bank of the Baetis, made a Roman colony B.C. 152, and received the surname *Patricia*, because some Roman patricians settled there, taken by Caesar in 45 because it sided with the Pompeians, birthplace of the two Senecas and of Lucan. It was the residence of the proconsul of Baetica or Hisp. Ulterior (*C I L* ii p 306, Plin ii 10, Strab p 141).

Corduēnē [GORDYENÉ]

Cordus, Cremütius, a Roman historian under Augustus and Tiberius, was accused in A.D. 25 of having praised Brutus and denominated Cassius 'the last of the Romans.' As the emperor had determined upon his death, he put an end to his own life by starvation. His works were condemned to be burnt, but some copies were preserved by his daughter Marcia and by his friends (Tac *Ann* iv 34, Suet *Tib* 61, *Cal* 16, Sen *Suas* 7).

Cōrē (Κόρη), the Maiden, a name by which Persephone is often called [PERSEPHONE].

Coressus (Κόρεσος) 1 A lofty mountain in Ionia, 40 stadia from Ephesus, with a place of the same name at its foot — 2 A town of Cæos.

Corfinium (Corfiniensis), chief town of the Peligni in Samnium, not far from the Aternus, strongly fortified, and memorable as the place which the Italians in the Social War destined to be the new capital of Italy in place of Rome, on which account it was called *Italica* (Strab p 241, Vell *Pat* ii 16). It was a strong for-

treas in B C 49, surrendered after a week's siege to Caesar by Domitius (Caes B C i 15-23). Its site is occupied by the modern *Pentima*.

Cōrinna (*κόριννα*), a Greek poetess, of Tanagra in Boeotia, sometimes called the Thicban on account of her long residence in Thebes. She flourished about B C 490, and was a contemporary of Pindar, whom she is said to have instructed, and over whom she gained a victory at the public games at Thebes. Her poems were written in the Aeolic dialect. They were collected in five books, and were chiefly lyrical. Fragments in Beigk, *Poet. Lyric*.

Corinthiacus Isthmus (*Ἰσθμὸς Κορινθίου*), often called simply the Isthmus, lay between the Corinthian and Saronic gulfs, and connected the Peloponnesus with the mainland or Hellas proper. In its narrowest part it was 40 stadia or 5 Roman miles across. Here was the temple of Poseidon, here the Isthmian games were celebrated, and here also was the *Diolkos* (*Διολκός*), or roads by which ships were dragged across from the bay of Schoenus to the harbour of Lechaëum. Four unsuccessful attempts were made to dig a canal across the Isthmus—namely, by Demetrius Poliorcetes, Julius Caesar, Caligula, and Nero.

Corinthiacus Sinus (*Κορινθιακὸς ἢ Κορινθίου κόλπος* *G of Lepanto*), the gulf between the N of Greece and Peloponnesus, begins, according to some, at the mouth of the Achelous in Aetolia and the promontory Araxus in Achaia, according to others, at the straits between Rhium and Antirrhium. In early times it was called the Crissæan Gulf (*Κρισσαῖος κόλπος*), and its eastern part the Aegyoman Sea (*ἡ Ἀλκυονίς θάλασσα*).

Corinthus (*κόρινθος Κορινθίος*), called in Homer *Ephyra* (*Ἐφυρή*, *Il* vi 152, 210), a city on the above mentioned Isthmus. Its territory, called *Corinthia* (*Κορινθία*), embraced the

of this mountain, and the walls, which included the Acrocorinthus, were 86 stadia in circumference. It had two harbours, *CENCHREAE* on the E or Saronic gulf, and *LECHAËUM* on the W or Crissæan gulf. Its favourable position between two seas, the difficulty of carrying goods round Peloponnesus, and the facility with which they could be transported across the Isthmus, raised Corinth in very early times to great commercial prosperity, and made it the emporium of the trade between Europe and Asia. Its navy was numerous and powerful. At Corinth the first triremes were built, and the first sea-fight mentioned by Greek writers was between the Corinthians and the Corevians. Its greatness at an early period is attested by numerous colonies, such as Ambracia, Corcyra, Apollonia, and Potidaea. It was adorned with magnificent buildings, and in no other city of Greece, except Athens, were the fine arts prosecuted with so much vigour and success. Its commerce brought great wealth to its inhabitants, but with their wealth, they became luxurious and licentious. Thus the worship of Aphrodite prevailed in this city, and in her temples a vast number of courtesans was maintained—Corinth was originally inhabited by the Aeolic race. Here ruled the Aeolic Sisyphus and his descendants (Paus ii 3, 10). The legend that Medea ruled here before Sisyphus may, as some think, imply the worship of the Phoenician sun god Moloch in this place. On the conquest of Peloponnesus by the Dorians, the royal power passed into the hands of the Heraclid Alcides. The conquering Dorians became the ruling class, and the Aeolian inhabitants, forming five out of the eight tribes at Corinth, were subject to them. After Alcides and his descendants had reigned for five generations, royalty was abolished, and in its stead was established an oligarchical

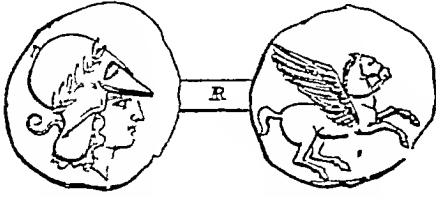


View of Corinth and the Acrocorinthus

greater part of the Isthmus with the adjacent part of the Peloponnesus. It was bounded N by Megaris and the Corinthian gulf, S by Argolis, W by Sicyonia and Phliasia, and E by the Saronic gulf. In the N and S the country is mountainous, but in the centre it is a plain with a solitary and steep mountain rising from it, the Acrocorinthus (*Ἀκροκόρινθος*), 1,900 feet in height, which served as the citadel of Corinth. The city itself was built on the N side

of government, confined to the powerful family of the Bacchiadae. This family was expelled B C 655 by CYPSELUS, who became tyrant and reigned thirty years. He was succeeded, 625, by his son, PERIANDER, who reigned forty years. On the death of the latter, 585, his nephew Peisammetichus reigned for three years, and on his fall in 581, the government again became oligarchical, with a supreme council of eighty, of whom eight were prytanes. In the

Peloponnesian war Corinth was one of the bitterest enemies of Athens. In 346 Timophanes attempted to make himself master of the city, but he was slain by his brother Timoleon. It maintained its independence till the time of the Macedonian supremacy when its citadel was garrisoned by Macedonian troops. This garrison was expelled by Antisthenes in 243, whereupon Corinth joined the Achaean League, to which it



Coin of Corinth of 4th cent. B.C.

Obv. Pegasus under which Koppa the initial of the city's name in early times and retained on its coinage *rev.* head of Pallas

continued to belong, till it was taken and destroyed in 146 by L. Mummius, the Roman consul, who treated it in the most barbarous manner. Its inhabitants were sold as slaves, its works of art which were not destroyed by the Roman soldiery were conveyed to Rome, its buildings were razed to the ground, and thus was destroyed the *lumen totius Graeciae*, as Cicero calls the city. For a century it lay in ruins, only the buildings on the Acropolis and a few temples remained standing. In 46 it was rebuilt by Caesar who peopled it with a colony of veterans and descendants of freedmen. It was now called *Colonia Julia Corinthus* and became the capital of the Roman province of ACHAEA.

CORIOLANUS, the hero of one of the most beautiful of the early Roman legends. His original name was *C* or *Cn. Marcus*, and he received the surname Coriolanus from the heroism he displayed at the capture of Corioli. [Scipio was apparently the first historical person who received a surname for a conquest.] His haughty bearing towards the commons excited their fear and dislike, and when he was a candidate for the consulship, they refused to elect him. After this, when there was a famine in the city, and a Greek prince sent corn from Sicily, Coriolanus advised that it should not be distributed to the commons, unless they gave up their tribunes. For this he was impeached and condemned to exile, B.C. 491. He now took refuge among the Volscians, and promised to assist them in war against the Romans. Attus Tullius, the king of the Volscians, appointed Coriolanus general of the Volscian army. Coriolanus took many towns, and advanced unresisted till he came to the *fossa Cluilia*, or Cluilian dyke, close to Rome, 439. Here he encamped, and the Romans in alarm sent to him embassy after embassy, consisting of the most distinguished men of the state. But he would listen to none of them. At length the noblest matrons of Rome, headed by Veturia, the mother of Coriolanus, and Volumnia his wife, with his two little children, came to his tent. His mother's reproaches and the tears of his wife and the other matrons, bent his purpose. He led back his army, and lived in exile among the Volscians till his death, though other traditions relate that he was killed by the Volscians on his return to their country (Plut. *Coriolanus*, Liv. ii. 34-40, Dionys. vii. 20).

CORIOLI (Coriolinus), a town in Latium, of which, according to the legend, the Volsci had

gained possession. From its capture in B.C. 492, C. Marcus is said to have obtained the surname of Coriolanus. It was certainly a Latin town in 493. Before 443 it had been destroyed (Liv. iii. 71).

CORMĀSA (κόμμασα), an inland town of Pamphylia, or Pisidia, taken by the consul Manlius. **CORNĒLIA** 1. One of the noble women at Rome guilty of poisoning the leading men of the state, B.C. 331 (Liv. viii. 18).—2. Elder daughter of P. Scipio Africanus the elder, married to P. Scipio Nasica.—3. Younger sister of No. 2, married to T. Sempronius Gracchus, censor 169, was by him the mother of the two tribunes Tiberius and Caius. She was virtuous and accomplished, and united in her person the severe virtues of the old Roman matron, with the superior knowledge and refinement which then began to prevail in the higher classes at Rome. She superintended with the greatest care the education of her sons, whom she survived. She was almost idolised by the people, who erected a statue to her, with the inscription **CORNĒLIA, MOTHER OF THE GRACCHI** (Plut. *T. Gracch.* 1, 8, *C. Gracch.* 4, 19, Vell. Pat. ii. 7).—4. Daughter of L. Cinna, married to C. Caesar, afterwards dictator. She bore him his daughter Julia, and died in his quaestorship, 68.—5. Daughter of Metellus Scipio, married first to P. Crassus, the son of the triumvir, who perished in the expedition against the Parthians, 53. Next year she married Pompey the Great, by whom she was tenderly loved. She accompanied Pompey to Egypt after the battle of Pharsalia, and saw him murdered (Plut. *Pomp.* 55, 78, Appian, *B.C.* ii. 83, Lucan, iii. 23, viii. 40). She afterwards returned to Rome, and received from Caesar the ashes of her husband, which she preserved on his Alban estate.

CORNĒLIA ORESTILLA [ORESTILLA]

CORNĒLIA GENS, the most distinguished of all the Roman gentes. All its great families belonged to the patrician order. The names of the patrician families are —**ARVINI**, **CETHEGI**, **CINNA**, **COSSUS**, **DOLABELLA**, **LENTULUS**, **MALLIENENSIS**, **MAMMILA**, **MERULA**, **RUFINUS**, **SCIPIO**, **SISENNI**, and **SULLA**. The names of the plebeian families are **BALBUS** and **GALLUS**, and we also find various cognomens, as **CHRISOGONUS**, &c. given to freedmen of this gens.

CORNĒLIUS NEPOS [NEPOS]

CORNICŪLUM (Corniculānus), a town in Latium, taken and destroyed by Tarquinius Priscus, and celebrated as the residence of the parents of Servius Tullius (Liv. i. 38).

CORNIFICIUS 1. Q., a friend of Cicero, was tribune of the plebs, B.C. 69, and one of Cicero's competitors for the consulship in 64. When the Catilinarian conspirators were arrested, Cethegus was committed to his care (Sall. *Cat.* 47, Cic. *Att.* i. 1).—2. Q., son of No. 1. In the civil war (48) he was quaestor of Caesar, who sent him into Illyricum with the title of praetor. He reduced this province to obedience. In 45 he was appointed by Caesar governor of Syria, and in 44 governor of the province of Old Africa, where he was at the time of Caesar's death. He maintained this province for the senate, but on the establishment of the triumvirate was defeated and slain in battle by T. Sextius (Bell. Alex. 42, Appian, *B.C.* iii. 85, iv. 58). Cornificius was well versed in literature. The authorship of the 'Rhetorica ad Herennium' (usually printed with Cicero's works) has been with some probability attributed to him (cf. Quintil. iii. 1, 21, v. 10, 2, ix. 2, 27, and ad *Herenn.* ix. 23, 48), but this is only a

conjecture —3 L, one of the generals of Octavianus in the war against Sex Pompey, and consul 35

Cornus, a town on the W of Sardinia

Cornutus, L Annaeus, a distinguished Stoic philosopher, was born at Leptis in Libya. He came to Rome, probably as a slave, and was emancipated by the Annaei. He was the teacher and friend of the poet Persius, who has dedicated his fifth satire to him, and who left him his library and money. He was banished by Nero, A.D. 68, for having too freely criticised the literary attempts of the emperor. He wrote a large number of works, of which the most important was on Aristotle's *Categories*. His only remaining work is a treatise on the Nature of the Gods (Osannus, Gotting 1844).

Coroebus (Κόροιβος) 1 A Phrygian, son of Mygdon, loved Cassandra, and for that reason fought on the side of the Trojans. He was slain by Neoptolemus or Diomedes (Verg *Aen* ii 341, Paus ix 27). —2 An Elean, who gained the victory in the stadium at the Olympic games, B.C. 776 from this time the Olympiads begin to be reckoned (Strab p 355, Paus i 48).

Cōrōnē (Κορώνη Κορωνεύς ναιεύς), a town in Messenia on the W side of the Messenian gulf, founded B.C. 371 by the Messenians after their return to their native country, with the assistance of the Thebans. It possessed several public buildings, and in its neighbourhood was a celebrated temple of Apollo (Strab p 360, Paus iv 34).

Corōnēa (Κορώνεια Κορωναῖος, Κορώνειος, -vios), 1 A town in Boeotia, SW of the lake Copais, situate on a height between the rivers Phalarus and Curialus, a member of the Boeotian League, in its neighbourhood was the temple of Athene Itonica, where the festival of the Pamboeotia was celebrated. Near Coronea the Boeotians gained a memorable victory over the Athenians under Tolmides, B.C. 447, and here Agesilaus defeated the allied Greeks, 394 (H i 503, Thuc i 113, Xen *Hell* iv 3, Strab p 411). —2 A town in Phthiotis in Thessaly (Strab p 434).

Corōnis (Κορωνίς) 1 The mother of Asclepius. —2 Daughter of Phoroneus, king of Phocis, metamorphosed by Athene into a crow, when pursued by Poseidon.

Corsæe [CORASSIÆ]

Corsia (Κορσεία, also Κορσίαι), a town in Boeotia on the borders of Phocis.

Corsica, called **Cyrrus** by the Greeks (Κύρρος, Κύρριος, Κυρραῖος, Corsus *Corsica*), an island N of Sardinia, spoken of by the ancients as one of the seven large islands in the Mediterranean. The ancients, however, exaggerate for the most part the size of the island, its greatest length is 116 miles, and its greatest breadth about 51. It is mountainous and was not much cultivated in antiquity. A range of mountains running from S to N separates it into two parts, of which the E half was more cultivated, while the W half was covered almost entirely with wood. Honey and wax were the principal productions of the island, but the honey had a bitter taste from the yew trees with which the island abounded (*Cyrneas taxos*, Verg *Ecl* ix 30). The inhabitants were a rude mountain race, addicted to robbery, and paying little attention to agriculture. Even in the time of the Roman empire their character had not much improved, as we see from the description of Scæca, who was banished to this island. The most ancient inhabitants appear to have been Iberians, but

in early times Ligurians, Tyrrhenians, Carthaginians, and even Greeks [ALERIA], settled in the island. It was subject to the Carthaginians at the commencement of the first Punic war, but in B.C. 238 passed into the hands of the Romans, and subsequently formed a part of the Roman province of Sardinia. The Romans founded several colonies in the island, of which the most important were MARIANA and ALERIA (Plin in 80).

Corsotē (Κορσώτη Ersey, Ru), a city of Mesopotamia, on the Euphrates, near the mouth of the Mascas or Saocoras (*Wady el-Seba*), which Xenophon found already deserted (*Anab* i 5, 4).

Cortōna (Cortonensis *Cortona*), one of the twelve cities of Etruria, lay NW of the Trasimene lake, and was one of the most ancient cities in Italy. It is said to have been originally called *Corythus* from its reputed founder Corythus, who is represented as the father of Dardanus (Verg *Aen* iii 167, vii 206, Sil Ital ix 721). It is also called *Croton* *Cothorna*, *Cyrtonum*, &c (Dionys i 26). The *Creston* mentioned by Herodotus (i 57) was probably Creston in Thrace and not Cortona, as many modern writers have supposed. Crotona is said to have been originally founded by the Umbrians, then to have been conquered by the Pelasgians, and subsequently to have passed into the hands of the Etruscans, and was one of their twelve cities (Liv ix 37). It was afterwards colonised by the Romans, but under their dominion sank into insignificance. The remains of the Pelasgic walls of this city are some of the most remarkable in all Italy. There is one fragment 120 feet in length, composed of blocks of enormous magnitude.

Coruncianus, Ti, consul B.C. 280, with P. Valerius Laevinus, fought with success against the Etruscans and Perthus. He was the first plebeian who was created pontifex maximus (Appian, *Samn* 10, 3, Vell Pat ii 128, Liv *Ep* 18). He was one of the most remarkable men of his age, possessed a profound knowledge of pontifical and civil law, and was the first person at Rome who gave regular instruction in law (Cic *N D* ii 66, 165, *Brut* 14, 55).

Corvinus Messala [MESSALA]

Corvus, M Valērius, one of the most illustrious men in the early history of Rome. He obtained the surname of *Corvus*, or 'Raven,' because, when serving as a military tribune under Camillus, B.C. 349, he accepted the challenge of a gigantic Gaul to single combat, and was assisted in the conflict by a raven which settled upon his helmet, and flew in the face of the barbarian. He was six times consul, B.C. 348, 346, 343, 335, 300, 299, and twice dictator, 342, 301, and by his military abilities rendered the most memorable services to his country. His most brilliant victories were gained in his third consulship, 343, when he defeated the Samnites at Mt Gaurus and at Suessula, and in his other consulships he repeatedly defeated the Etruscans and other enemies of Rome. He reached the age of 100 years, and is frequently referred to as a memorable example of the favours of fortune (Liv vii 26-42, x 2-11, Appian, *Samn* 1, Gell ix 11, Val Max viii 15).

Cōrybantes, priests of Cybele or Rhea in Phrygia, who celebrated her worship with enthusiastic dances, to the sound of the drum and the cymbal. They are often confounded with the Curetes and the Idaean Dactyls, the attendants of Zeus in Crete [CURETES]. In

origin they were said to have been deities or demigods, and according to some were children of Apollo (Strab p 466, Plut *de Fac Lun* 30)

Cōrycia (Κωρυκία or Κωρυκίς), a nymph, who became by Apollo the mother of Lyeorus or Lycoreus, and from whom the Corycian Cave in Mount Parnassus derived its name. The Muses are sometimes called by the poets *Corycides Nymphae*

Cōrycus (Κάρυκος Κωρύκιος, Corycius) 1 (*Koraka*), a high rocky hill on the coast of Ionia, forming the SW promontory of the Erythraean peninsula (Thuc viii 14, Strab p 644). —2 A city of Pamphylia, near Phaselis and Mt Olympus, colonised afresh by Attalus II Philadelphus, taken, and probably destroyed, by P Servilius Isauricus —3 (Ru opp the island of *Khorgos*), a city in Cilicia Aspera with a good harbour, between the mouths of the Lamus and the Calvadius. Twenty stadia (2 geog miles) from the city, was a grotto or glen in the mountains, called the Corycian Cave (Κωρύκιον ἄντρον) celebrated by the poets, and also famous for its saffron. At the distance of 100 stadia (10 geog miles) from Corycus, was a promontory of the same name (Strab p 670, cf Pind *Pyth* 1 31, Aesch *Pr* 350, Veig *Georg* iv 127)

Corydallus (Κορυδαλλός Κορυδαλλεύς), a demus in Attica belonging to the tribe Hippothontis, situated on the mountain of the same name, which divides the plain of Athens from that of Eleusis

Coryphasium (κορυφάσιον) a promontory in Messenia, enclosing the harbour of Pylos on the N, with a town of the same name upon it

Cōrythus (Κόρυθος), an Italian hero, son of Jupiter, husband of Electra, and father of Iasius and Dardanus, is said to have founded Corythus (*Cortona*) (Serv ad *Aen* in 167)

Cos, Cōs, Cōus (κῶς, κῶς, κῶος, Cōus *Kos Stanco*), one of the islands called Sporades, lay off the coast of Caria, at the mouth of the Ceramic Gulf, opposite to Halicarnassus. In early times it was called Merōpis and Nymphaea. It was colonised by Aeolians, but became a member of the Dorian confederacy. Its chief city, Cos, stood on the NE side of the island, in a beautiful situation, and had a good harbour. Near it stood the Asclepium, or temple of Asclepius, to whom the island was sacred, and from whom its chief family, the Asclepiadae, claimed their descent. The island was very fertile, its chief productions were wine, ointments, and the light transparent dresses called 'Cone vestes'. It was the birthplace of the physician Hippocrates, who was an Asclepiad, of the poet Philetas, and of the painter Apelles, whose pictures of Autigenus and of Venus Anadyomene adorned the Asclepium. Theocritus and Herodas were both either born there or at any rate belonged to the school of poets connected with the island. Under the Romans, Cos was favoured by Claudius, who made it a free state, and by Antoninus Pius, who rebuilt the city of Cos after its destruction by an earthquake (Tac *Ann* xi 61, Paus viii 43)

Cōsa or **Cossa** (Cossinus) 1 (*Ansedonia*, about five miles SE of *Orbetello*), a city of Etruria near the sea, with a good harbour, called *Herculis Portus*, was a very ancient place, and after the fall of Falerni, one of the twelve Etruscan cities. It was colonised by the Romans B.C. 278, and received in 197 an addition of 1000 colonists. There are still extensive ruins of its walls and towers, built of

polygonal masonry (Verg *Aen* v 167, Liv *Ep* 14, viii 10) —2 A town in Lucania near Thurii (Caes *B C* in 22)

Coscōnius 1 C, praetor in the Social war, B.C. 89, defeated the Samnites —2 C, praetor in the consulship of Cicero, 63, governed in the following year the province of Further Spain, was one of the twenty commissioners, in 59, to carry into execution the agrarian law of Julius Caesar, but died in this year (Cic *pro Sull* 14, Val Max viii 1) —3 C, tribune of the plebs 59, aedile 57, and one of the judges at the trial of P Sextius, 56

Cosmas (κοσμάς), commonly called **INDICO PLEUSTES** (Indian navigator), an Egyptian monk, flourished in the reign of Justinian, about A.D. 535. In early life he followed the employment of a merchant, and visited many foreign countries, of which he gave an account in his *Τοπογραφία Χριστιανική*, *Topographia Christiana*, in twelve books, of which the greater part is extant. It has value for its topography, and its notices of history and manners

Cosrōes 1 King of Parthia [ARSACES XXV] —2 King of Persia [SASSANIDAE]

Cossaea (Κοσσαία), a district in and about M Zagros, on the NE side of Susiana, and on the confines of Media and Persia, inhabited by a rude, warlike, predatory people, the Cossaei (κοσσαῖοι), whom the Persian kings never subdued, but on the contrary, purchased their quiet by paying them tribute. Alexander conquered them (B.C. 325–24), and with difficulty kept them in subjection after his death; they soon regained their independence (Strab p 744, Diod viii 111)

Cossus, **Cornēlius**, the name of several illustrious Romans in the early history of the republic. Of these the most celebrated was Ser Cornelius Cossus, consul B.C. 428, who killed Lar Tolumnius, the king of the Veii, in single combat, and dedicated his spoils in the temple of Jupiter Feretrius—the second of the three instances in which the spolia opima were won (Liv i 19, 30, Plut *Rom* 16, *Marcell* 8, Propert v 10, 23)

Cossutius, a Roman architect, who rebuilt at the expense of Antiochus Epiphanes the temple of the Olympian Zeus at Athens, about B.C. 168 (Liv xli 20, Vitruv *Praef* vii)

Cosyra (*Pantelana*), also written Cossyra, Cosyrus, Cosura, Cossura, a small island in the Mediterranean near Malta (Strab p 123, Or *Fast* in 567, Sil Ital xiv 272)

Cōthon [CAPTHAGO]

Cōtiso, a king of the Dacians, conquered in the reign of Augustus by Lentulus (Flor i 12, Hor *Od* in 8, 18, Suet *Aug* 63)

Cotta, **Aurēlius** 1 C, consul B.C. 252 and 248, in both of which years he fought in Sicily against the Carthaginians with success (Val Max ii 7, 4) —2 C, consul 200, fought against the Boni and the other Gauls in the N of Italy —3 L, tribune of the plebs 154, and consul 144 —4 L, consul 119, opposed C Marius who was then tribune of the plebs —5 C, was accused under the Lex Varia, 91, of supporting the claims of the Italian allies, and went into voluntary exile. He returned to Rome while Sulla was dictator, 82, and in 75 he was consul with L Octavius. He obtained the government of Gaul, and died immediately after his return to Rome. He was one of the most distinguished orators of his time, and is introduced by Cicero as one of the speakers in the *De Oratore* and the *De Natura Deorum*, in the latter of which works he maintains the cause of the Academics

—6 M, brother of No 5, consul 74, with L Licinius Lucullus, obtained Bithynia for his province, and was defeated by Mithridates near Chalcedon—7 L, brother of Nos 5 and 6, praetor 70, when he carried the celebrated law (*Lex Aurelia judicaria*) which entrusted the judicia to the senators, equites, and tribuni aerarum. He was consul 65 with L Manlius Torquatus, after the consuls elect, P Sulla and P Antonius Paetus, had been condemned of ambitus. He supported Cicero during his consulship, and proposed his recall from exile. In the civil war he joined Caesar, whom he survived (Suet Jul 79, Vell Pat ii 32).

Cotta, L Aurunculeus, one of Caesar's legates in Gaul, perished along with Sabinus in the attack made upon them by Ambiorix, B C 54 [AMBIORIX].

Cottius, son of Donnus, king of several Ligurian tribes in the Cottian Alps, which derived their name from him [ALPES]. He submitted to Augustus, who granted him the sovereignty over twelve of these tribes, with the title of Praefectus. Cottius thereupon made roads over the Alps, and erected (B C 8) at Segisio (*Susa*), a triumphal arch in honour of Augustus; extant at the present day. His authority was transmitted to his son, upon whom Claudius conferred the title of king. On his death his kingdom was made a Roman province by Nero (Amm Marc xv 10, Suet Ner 18).

Cottus, a giant with 100 hands, son of Uranus and Gaea.

Cotyla, L Varius, one of Antony's most intimate friends, fought on his side at Mutina, B C 43 (Plut Ant 18).

Cotylus (Κότυλος), the highest peak of M Ida in the Troad, containing the sources of the rivers Scamander, Granicus, and Aesepus.

Cotyōra (Κοτύωρα), a colony of Sinope, in the territory of the Tibareni, on the coast of Pontus. Polemoniacus, at the W end of a bay of the same name, celebrated as the place where the 10,000 Greeks embarked for Sinope. The foundation of Pharnacia reduced it to insignificance (Xen Anab v 5, 4, Strab p 548).

Cōtyr or **Cōtytto (κότυρ or Κοτυττώ)**, a Thracian divinity whose festival, the *Cotyttia* (Dict of Ant s v), resembled that of the Phrygian Cybele, and was celebrated with licentious revelry. In later times her worship was introduced at Athens and Corinth. Those who celebrated her festival were called *Baptae*, from the purifications connected with the solemnity. Enpolis wrote a play of this name (Strab p 470, Hor Ep xvii 56, Juv n 90).

Cōtyr (κότυρ) 1 King of Thrace, B C 382–358, was for a short time a friend of the Athenians, but carried on war with them towards the close of his reign. He was cruel and sanguinary, and was much addicted to gross luxury and drunkenness. He was murdered by two brothers whose father he had injured—2 King of the Odrysae in Thrace, assisted Perseus against Rome, B C 168. His son was taken prisoner and carried to Rome, whereupon he sued for peace and was pardoned by the Romans—3 A king of Thrace, who took part against Caesar with Pompey, 48—4 King of Thrace, son of Rhoemetalcēs, in the reigns of Augustus and Tiberius. He carried on war with his uncle Rhescuporis, by whom he was murdered, A D 19. Ovid, in his exile at Tomi, addressed an epistle to him (*Ex Pont* ii 9).

Crāgus (Κράγος), a mountain consisting of eight summits, being a continuation of Taurus to the W, and forming, at its extremity, the

SW promontory of Lycia (*Υεδη Βοορόον, i.e. Seven Capes*). Some of its summits show traces of volcanic action, and the ancients had a tradition to the same effect. At its foot was a town of the same name, on the sea shore, between Pydna and Patara. Parallel to it, N of the river Glaucus, was the chain of Anticragus. The greatest height of Cragus exceeds 3000 feet (Strab p 665, Hor Od i 21).

Cranaë (Κρανᾶν), the island to which Paris first carried Helen from Peloponnesus (Il iii 445), is said by some to be an island off Gythium in Laconia, by others to be the island Helena off Attica, and by others again to be Cythera (Paus ii 22).

Cranaüs (Κραναός), king of Attica, the son in law and successor of Cecrops. He was deprived of his kingdom by his son in law Amphictyon.

Crani, -ium (Κράνιοι, Κράνιον Κρανίος Κρανία, nr Argostoli), a town of Cephalonia on the S coast (Thuc ii 30, Strab p 455).

Crānōn or Crannōn (Κρανών, Κραννών Κρανώνιος), in ancient times Ephyrā, a town in Pelasgiotis in Thessaly, not far from Larissa.

Crantor (Κράντωρ), of Soli in Cilicia, an Academic philosopher, studied at Athens under Xenocrates and Polemo, and flourished B C 300. He was the author of several works, all of which are lost, and was the first who wrote commentaries on Plato's works. Most of his writings related to moral subjects (Hor Ep i 2, 4). One of his most celebrated works was *On Grief*, of which Cicero made great use in the third book of his *Tusculan Disputations*, and in the *Consolatio* which he composed on the death of his daughter, Tullia.

Crassipes, Furius, Cicero's son in law, the second husband of Tullia, whom he married B C 56, but from whom he was shortly afterwards divorced.

Crassus, Licinius 1 P, praetor B C 176, and consul 171, when he carried on the war against Perseus—2 C, brother of No 1, praetor 172, and consul 168—3 C, probably son of No 2, tribune of the plebs 145, was distinguished as a popular leader—4 P, surnamed *Dives* or *Rich*, elected pontifex maximus 212, curule aedile 211, praetor 208, and consul 205 with Scipio Africanus, when he carried on war against Hannibal in the S of Italy. He died 183 (Liv xxix 10, xxxix 46)—5 P, surnamed *Dives Mucianus*, son of P Mucius Scaevola, was adopted by the son of No 4. In 131 he was consul and pontifex maximus, and was the first priest of that rank who went beyond Italy. He carried on war against Aristonicus in Asia, but was defeated and slain. He was a good orator and jurist—6 M, surnamed *Agelastus*, because he is said never to have laughed, was grandfather of Crassus the triumvir—7 P, surnamed *Dives*, son of No 6, and father of the triumvir. He was the proposer of the *Lex Licinia*, to prevent excessive expense in banquets, but in what year is uncertain. He was consul 97, and carried on war in Spain for some years. He was censor 89 with L Julius Caesar. In the civil war he took part with Sulla, and put an end to his own life when Marius and Cinna returned to Rome at the end of 87—8 M, surnamed *Dives*, the triumvir, younger son of No 7. His life was spared by Cinna, after the death of his father, but, fearing Cinna, he afterwards escaped to Spain, where he concealed himself for eight months. On the death of Cinna in 84, he collected some forces and crossed over into

Africa, whence he passed into Italy in 83 and joined Sulla, on whose side he fought against the Marian party. On the defeat of the latter he was rewarded by donations of confiscated property, and thus greatly increased his patrimony. His ruling passion was money, and he devoted all his energies to its accumulation. He was a keen and sagacious speculator. He bought multitudes of slaves, and, in order to increase their value, had them instructed in lucrative arts. He worked silver mines, cultivated farms, and built houses, which he let at high rents. In 71 he was appointed praetor in order to carry on the war against Spartacus and the gladiators, he defeated Spartacus, who was slain in the battle, and he was honoured with an ovation. In 70 Crassus was consul with Pompey, he entertained the populace at a banquet of 10 000 tables, and distributed corn enough to supply the family of every citizen for three months. He did not, however, co-operate cordially with Pompey, of whose superior finances he was jealous. He was afterwards reconciled to Pompey by Caesar's mediation, and thus was formed between them, in 60, the so called triumvirate. In 55 Crassus was again consul with Pompey, and received the province of Syria, where he hoped both to increase his wealth and to acquire military glory by attacking the Parthians. He set out for his province before the expiration of his consulship, and continued his march notwithstanding the unfavourable omens which occurred to him at almost every step. After crossing the Euphrates in 54, he did not follow up the attack upon Parthia, but returned to Syria, where he passed the winter. In 53 he again crossed the Euphrates, he was misled by a crafty Arabian chieftain to march into the plains of Mesopotamia, where he was attacked by Surenas, the general of the Parthian king, Orodes. In the battle which followed, Crassus was defeated with immense slaughter, and retreated with the remainder of his troops to Carrhae (the Haran of Scripture). The malicious threats of his troops compelled him to accept a perfidious invitation from Surenas, who offered a pacific interview, at which he was slain. His head was cut off and sent to Orodes, who caused melted gold to be poured into the mouth of his fallen enemy, saying, 'Sate thyself now with that metal of which in life thou wert so greedy' (Dio Cass xl 27)—9 M., surnamed *Dies*, son of No 8, served under Caesar in Gaul, and at the breaking out of the Civil war in 49 was praefect in Cisalpine Gaul.—10 P., younger son of No 8, was Caesar's legate in Gaul from 58 to 55. In 54 he followed his father to Syria, and fell in the battle against the Parthians.—11 L., the celebrated orator. At the age of 21 (B.C. 119), he attracted great notice by his prosecution of C. Carbo. He was consul in 95 with Q. Scaevola, when he proposed a law to compel all who were not citizens to depart from Rome. The rigour of this law was one of the causes of the Social war. He was afterwards proconsul of Gaul. In 92 he was censor, when he caused the schools of the Latin rhetoricians to be closed. He died in 91, a few days after opposing in the senate with great eloquence the consul L. Philippus, an enemy of the aristocracy (Cic. *de Or.* in 1, 4). His house upon the Palatium was one of the most beautiful at Rome, and was adorned with costly works of art. As an orator he surpassed all his contemporaries (Vell. Pat. ii 9). In the treatise *De Oratore* Cicero introduces him as

one of the speakers, and he is understood to express Cicero's own sentiments.

Crastinus, one of Caesar's veterans, commenced the battle of Pharsalia, B.C. 48, and died fighting bravely in the foremost line (Caes. *B. C.* in 91).

Cratærus (Κρατῆρός) 1 A distinguished general of Alexander the Great, on whose death (B.C. 323) he received in common with Antipater the government of Macedonia and Greece. He arrived in Greece in time to render effectual assistance to Antipater in the Lamian war. At the close of this war he married Phila, the daughter of Antipater. Soon after he accompanied Antipater in the war against the Aetolians, and in that against Perdiccas in Asia. He fell in a battle against Eumenes, in 321 (Diod. xviii 16, xix 59, Plut. *Alex.* 47, Nep. *Eum.* 4).—2 Brother of Antigonus Gonatas, wrote on the history of Attica.—3 A Greek physician, who attended the family of Atticus, mentioned also by Horace (*Sat.* ii 3, 161, Cic. *Att.* xii 12, 14).

Crates (Κράτης) 1 An Athenian poet of the Old Comedy, began to flourish B.C. 449, and was one of the most celebrated of the comic poets. He excelled in mirth and fun (Aristoph. *Eg.* 536, Athen. p. 429), and is considered by Aristotle to be the first poet who wrote comedies with true dramatic action (*Poet.* 5).—2 Of Tralles, an orator or rhetorician of the school of Isocrates.—3 Of Thebes, a pupil of the Cynic Diogenes, and one of the most distinguished of the Cynic philosophers, flourished about 320. Though heir to a large fortune, he renounced it all, and lived and died as a true Cynic, restricting himself to the most absolute necessities. He received the surname of the 'Door opener,' because it was his practice to visit every house at Athens, and rebuke its inmates. He married Hipparchia, the daughter of a family of distinction, who shared his life of privation and mendicancy. He wrote several works, which are lost, for the epistles extant under his name are not genuine.—4 Of Athens, the pupil and friend of Polemo, and his successor in the chair of the Academy, about 270. He was the teacher of Arcesilaus, Theodorus, and Bion Borysthenites.—5 Of Mallus in Cilicia, a celebrated grammarian. He was brought up at Tarsus, whence he removed to Pergamos, where he founded the Pergamene school of grammar, in opposition to the Alexandrian. He wrote a commentary on the Homeric poems, in opposition to Aristarchus, and supported the system of *anomaly* (ἄνωμαλία) against that of *analogia* (ἀναλογία). He also wrote commentaries on the other Greek poets, and works on other subjects, of which only fragments have come down to us. In 157 he was sent by Attalus as an ambassador to Rome, where he introduced for the first time the study of grammar.

Crathis (Κράθις) 1 (*Crata*), a river in Achaia, rises in a mountain of the same name in Arcadia, receives the Styx flowing down from Nonacris, and falls into the sea near Aegae.—2 (*Crati*), a river in lower Italy, forming the boundary on the E. between Lucania and Bruttium, and falling into the sea near Sybaris. At its mouth was a celebrated temple of Minerva; its waters were fabled to dye the hair blond (Eur. *Troad.* 228, Strab. p. 263, Ov. *Met.* xv 315).

Cratinus (Κρατίνος) 1 One of the most celebrated of the Athenian poets of the Old Comedy, was born B.C. 519, but did not begin to exhibit till 454, when he was 65 years of age. He ex-

hibited twenty one plays and gained nine victories. He was *the poet* of the Old Comedy. He gave it its peculiar character, and he did not, like Aristophanes, live to see its decline. Before his time the comic poets had aimed at little beyond exciting the laughter of their audience; he was the first who made comedy a terrible weapon of personal attack (on Pericles among others), and the comic poet a severe censor of public and private vice. He is frequently attacked by Aristophanes, who charges him with habitual intemperance, an accusation which was admitted by Cratinus himself, who treated the subject in a very amusing way in his *Πύρρις*. This play was acted in 428, when the poet was 96 years of age, it gained the prize over the *Connus* of Amipsias and the *Clouds* of Aristophanes. It was a practical reply to the passage in the *Knights* which speaks of Cratinus as worn out by age (Arist. *Eg.* 531). Cratinus died in the following year, at the age of 97.—2 The younger, an Athenian poet of the Middle Comedy, a contemporary of Plato the philosopher, flourished as late as 324.

Cratippus (κράτιπος) 1 A Greek historian and contemporary of Thucydides, whose work he completed (Dionys. *Jud. de Thuc.* 16).—2 A philosopher of Miletus, a contemporary of Pompey and Cicero, the latter of whom praises him highly. In philosophy he transferred himself from the school of the Sceptic Antiochus to the Peripatetics. He accompanied Pompey in his flight after the battle of Pharsala, B.C. 48. He afterwards settled at Athens, where young M. Cicero was his pupil in 14. Through the influence of Cicero, Cratippus obtained from Caesar the Roman citizenship.

Crātos (κράτος), the personification of strength, a son of Uranus and Ge.

Cratylus (κράτυλος), a Greek philosopher, a pupil of Heraclitus, and one of Plato's teachers. Plato introduces him as one of the speakers in the dialogue which bears his name. Both Plato and Aristotle speak of Cratylus and the later Heracliteans as extravagant in their theories and of little authority.

Cremēra, a river in Etruria, falling into the Tiber a little above Rome, memorable for the death of the 300 Fabii (Liv. II 49, Ov. *Fast.* II 193).

Cremna (κρήμη a *Gherme*, Rn), a fortified city of Pisidia, on a precipitous rock of Mt. Taurus, noted for repeated obstinate defences, a colony under Augustus (Strab. p. 569).

Cremni (κρήμινος), an emporium of the free Scythians on the Palus Maeotis (Hdt. IV 20, 110).

Crēmōna (Cremensis *Cremona*), a Roman colony in the N. of Italy, N. of the Po, and at no great distance from the confluence of the Adda and the Po, was founded together with Placentia B.C. 219 as a protection against the Gauls and Hannibal's invading army. It soon became a place of great importance and one of the most flourishing cities in the N. of Italy. Under the Lex Julia of B.C. 90 it received the civitas and was changed into a municipium. During the Civil war it espoused the side of Brutus, and Octavian confiscated much of its territory and assigned it to his veterans. Mantua suffered in the same way (Verg. *Ecl.* IX 28). Later still, having espoused the cause of Vitellius, it was totally destroyed by the troops of Vespasian, A.D. 61 (Tac. *Hist.* III 24). It was rebuilt by Vespasian.

Cremōnis Jugum [ALPES]
Cremūtius Cordus [CORDUS]

Crēōn (κρεών) 1 King of Corinth, son of Lycæthus, whose daughter, Glauce or Creusa, married Jason. Medea, thus forsaken, sent Glauce a garment which burnt her to death when she put it on, the palace took fire, and Creon perished in the flames [MEDEA].—2 Son of Monoeus, and brother of Jocaste, the wife of Laius. After the death of Laius, Creon governed Thebes for a short time, and then surrendered the kingdom to Oedipus, who had delivered the country from the Sphinx [OEDIPUS]. When Eteocles and Polynices, the sons of Oedipus, fell in battle by each other's hands, Creon became king of Thebes. His cruelty in forbidding burial to the corpse of Polynices, and his sentencing Antigone to death for disobeying his orders, occasioned the death of his own son Haemon. For details see *ΑΝΤΙΓΟΝΗ*.

Crēophylus (Κρεόφυλος), of Cinos, one of the earliest epic poets, said to have been the friend or son in law of Homer. The epic poem *Οἰχαλία* or *Οἰχαλίας αλωσις*, ascribed to him, related the contest which Heracles, for the sake of Iole, undertook with Eurytus, and the capture of Oechalia.

Cresphontes (κρησφόντης), a Heraclid, son of Aristomachus, and one of the conquerors of Peloponnesus, obtained Messenia for his share. During an insurrection of the Messenians he and two of his sons were slain. A third son, Aegyptus, avenged his death [ΑΕΓΥΠΤΟΣ].

Crēstōnia (κρηστωνία ἡ κρηστωνική), a district in Macedonia between the Axios and Strymon, near Mt. Cerene, inhabited by the Crestonæi (κρηστωναῖοι), a Thracian people. Their chief town was Creston or Crestōne (κρήστων, κρηστωνή), founded by the Pelasgians (Hdt. I 57, VII 127, Thuc. II 99, IV 109). This town is erroneously supposed by some writers to be the same as *Corthos* in Italy.

Crēta (κρήτη *Kretaîos Candia*), one of the largest islands in the Mediterranean sea, nearly equidistant from Europe, Asia, and Africa, but always reckoned as part of Europe. Its length from E to W is about 160 miles; its breadth is very unequal, being in the widest part about 35 miles, and in the narrowest only 6. A range of mountains runs through the whole length of the island from E to W, sending forth spurs N and S. In the centre of the island rises Mt. Ida far above all the others [ΙΔΑ]. The rivers of Crete are numerous, but are little more than mountain-torrents, and are for the most part dry in summer. The country was celebrated in antiquity for its fertility and salubrity.—Crete was inhabited at an early period by a numerous and civilised population. Homer speaks of its hundred cities (κρήτη ἑκατόμυλοι, *Il.* II 649), and before the Trojan war mythology told of a king Minos, who resided at Cnossus, and ruled over the greater part of the island. The inhabitants were probably a Carian people with Phœnician colonies planted among them. The description of the inhabitants in *Od.* XIV 175 (after the Dorian conquest) gives us Achæans, Ἐτεόκρητες, Κυδωνες, Dorians and Pelasgians. It is probable that the Eteocretes were the Carian race, and the Cydones were Phœnician. Minos is said to have given laws to Crete, and to have been the first prince who had a navy, with which he suppressed piracy in the Aegæan. After his descendants had governed the island for some generations, royalty was abolished, and the cities became independent republics, of which Cnossus and Gortyna were the most important, and exercised a kind of supremacy over the rest.

The ruling class were the Dorians, who settled in Crete about sixty years after the Dorian conquest of Peloponnesus, and reduced the former inhabitants to subjection. The social and political institutions of the island thus became Dorian, and many of the ancients supposed that the Spartan constitution was borrowed from Crete. The chief magistrates in the cities were the *Cosmi*, ten in number, chosen from certain families; there was also a *Gerusia*, or senate, and an *Ecclesia* or popular assembly, which, however, had very little power (For details, see *Dict of Ant art Cosmi*). The Cretan system of the training of youths, and the common meals of citizens, resembled the Spartan (see *Dict of Ant art Sysitia*). At a later time the power of the aristocracy was overthrown and a democratical form of government established. The ancient Dorian customs likewise disappeared, and the people became degenerate in their morals and character. The historian Polybius accuses them of numerous vices, and the Cretan poet Epimenides (who is quoted by St Paul) wrote of *ἡρπτες αὐψευστοί*, *καὶ ὄφρια*, *γαστέρες ἀργαί*. The Cretans were celebrated as archers, and frequently served as mercenaries in the armies of other nations. The island was conquered by Q. Metellus, who received in consequence the surname Creticus (B.C. 68-66), and it became a Roman province. Crete and Cyrenæia subsequently formed one province [CIRIACA].

Cræteus or **Catreus** (*ῥητεὺς*), son of Minos by Pasiphaë or Crata, and father of ALTHEA.

Crætheus (*ῥηθεύς*), son of Aeolus and Enarete, wife of Tyro and father of Aeson, Phereus, Amythaon, and Hippolyte: he was the founder of Ioleus.

Crætophōlis (*ῥητόφολις*) a town in the district of Milyæ in Pisidia (Polyb. v. 72).

Crēusa (*ῥεουσα*). 1 A Nauid, daughter of Oceanus, because by Penus the mother of Hypseus and Stilbe.—2 Daughter of Erechtheus and Praxithea wife of Autlus, and mother of Achæus and Ion. She is said to have been beloved by Apollo whence Ion is sometimes called her son by this god [ION].—3 Daughter of Priam and Hecuba, wife of Aeneas, and mother of Ascanius. She perished on the night of the capture of Troy, having been separated from her husband in the confusion [ÆNEAS].—4 Daughter of Creon, who fell a victim to the vengeance of Medea [CIRON, No 1].

Creusis or **Crēusa** (*ῥεῦσις*, *ῥεουσα* *ῥευσίς*), a town on the E coast of Boeotia, the harbour of Thespie (Strab. p. 405, Liv. xxv. 21).

Crimisa or **Crimissa** (*ῥίμιστα*, *ῥίμισσα* *C dell' Alce*), a promontory on the E coast of Bruttium, with a town of the same name upon it, said to have been founded by Philoctetes, a little S. of the river Crimisus (Strab. p. 251).

Crimisus or **Crimissus** (*ῥιμισός*, *ῥιμισσός*), a river in the W. of Sicily, falls into the Hypsa on its banks TIMOLLEON defeated the Carthaginians, B.C. 339.

Crinagōras (*ῥιναγόρας*), of Mytilene, the author of fifty epigrams in the Greek Anthology, lived in the reign of Augustus.

Crispinus, a person ridiculed by Horace (*Sat.* i. 120, i. 3, 129, ii. 7, 45), is said by the Scholasts on those passages to have written bad verses on the Stoic philosophy, and to have been surnamed *Artalotus*.

Crispus, **Flavius Julius**, eldest son of Constantine the Great, was appointed Caesar A.D.

317, and gained great distinction in a campaign against the Franks and in the war with Licinius. But having excited the jealousy of his step-mother Fausta, he was put to death by his father, 326 (Sozom. *H. E.* i. 5).

Crispus Passiēnus, husband of Agrippina, and stepfather of the Emperor Nero, was distinguished as an orator (Quintil. x. 1, 24).

Crispus, **Vibius**, of Veicelli, a contemporary of Quintilian, and a distinguished orator (Tac. *Hist.* ii. 10, Quintil. i. 1, 119).

Crissa or **Crisa** (*ῥίσα*, *ῥίσα* *ῥισσαῖος*), and **Cirrhæa** (*ῥίρρα* *ῥίρραῖος*), towns in Phœnis, regarded by some ancient as well as by some modern writers as the same, but there can be no doubt that Crissa was a town inland SW. of Delphi and that Cirrhæa was its port in the Crissaean gulf (Strab. p. 418, cf. *Il.* ii. 520, *Hdt.* viii. 32, Pind. *Isthm.* ii. 26). The inhabitants of these towns levied contributions upon the pilgrims frequenting the Delphic oracle, in consequence of which the Amphictyons declared war against them, B.C. 595, and eventually destroyed them. Their territory, the rich Crissaean plain, was declared sacred to the Delphic god, and was forbidden to be cultivated. The cultivation of this plain by the inhabitants of Amphissa led to the Sacred War, in which Philip was chosen general of the Amphictyons, 338. Crissa remained in ruins, but Cirrhæa was afterwards rebuilt, and became the harbour of Delphi (Polyb. v. 27).

Critias (*ῥί-ίας*). 1 Son of Dropides, a contemporary and relation of Solon's.—2 Son of Callaeschrus, and grandson of the above, was one of the pupils of Socrates, by whose instructions he profited but little in a moral point of view. He was banished from Athens, and on his return became leader of the oligarchical party. He was one of the 30 tyrants established by the Spartans B.C. 404, and was conspicuous above all his colleagues for rapacity and cruelty. He was slain at the battle of Mynychia in the same year, fighting against Thrasybulus and the exiles. He was a distinguished orator, and some of his speeches were extant in the time of Cicero (*Cic. de Or.* ii. 22, 93). He also wrote poems, dramas, and other works. Some fragments of his elegies are still extant, edited by Bach, Leips. 1827.

Critius (*ῥί-ιος*), a sculptor of the archaic school at Athens in the early part of the 5th century B.C. He seems to have been slightly later than Antenor, and possibly was his pupil. His great work was the group of Harmodius and Aristogiton which he executed in conjunction with Nesiotes to replace the group by Antenor which had been carried off to Persia (Paus. i. 8, 6). It is probable that the famous marble statues at Naples are copies of this work. [HARMODIUS]. Critius founded a school of sculpture at Athens which lasted four generations (Paus. vii. 3, 2).

Critōlāus (*ῥιτόλαος*). 1 Of Phaselis in Lycia, studied philosophy at Athens under Aristotle of Ceos, whom he succeeded as the head of the Peripatetic school. In B.C. 155 he was sent by the Athenians as ambassador to Rome with Carneades and Diogenes [CARNEADES]. He lived upwards of 82 years (*Cic. de Or.* i. 11, 45).—2 General of the Achaean League 117, distinguished by his bitter enmity to the Romans. He was defeated by Metellus, and was never heard of after the battle (Polyb. xxviii. 2, xl. 1, Liv. *Ep.* 52).

Criton (*ῥί-ων*). 1 Of Athens, a friend and disciple of Socrates, whom he supported with

his fortune. He had made every arrangement for the escape of Socrates from prison, and tried, in vain, to persuade him to fly, as we see from Plato's dialogue named after him. Criton wrote seventeen dialogues on philosophical subjects, which are lost.—2 A physician at Rome in the 1st or 2nd century after Christ, perhaps the person mentioned by Martial (*Epigr.* xi 60, 6).

Crū-mētopon (Κριού μετώπον), i.e. 'Ram's Front'. 1 A promontory at the S of the Tauric Chersonesus.—2 A promontory at the SW of Crete.

Crūs (Κοῖος), one of the Titans, son of Uranus and Ge (*Hes. Th.* 375).

Crōcōdīlōpōlis (Κροκοδείλων πόλις) 1 (*Em. beshunda*?), a city of Upper Egypt, in the Nomos Aphroditopolites.—2 [Arsinoë, No. 7].

Crōcus, the beloved friend of Smilax, was changed by the gods into a saffron plant (*Ov. Met.* iv 283, Serv. ad *Georg.* iv 182).

Crocylēa (τὰ Κροκύλεια), by Homer (*Il.* ii 633) spoken of as a place belonging to Ithaca, but by Strabo (pp. 376, 452) assigned to Leucas. It may be the small island now called *Arkludhi*, which lies between Leucas and Ithaca.

Croesus (Κροῖσος), last king of Lydia, son of Alyattes, reigned B.C. 560–546, but was probably associated in the kingdom during his father's life. The early part of his reign was most glorious. He subdued all the nations between the Aegean and the river Halys, and made the Greeks in Asia Minor tributary to him. When he had taken Ephesus, he aided the old temple of Artemis, then in course of building, by gifts of columns. One of these archaic columns, with part of the original inscription still legible, Βασιλεὺς Κροῖσος ἀνέθηκεν, is now in the British Museum. The fame of his power and wealth drew to his court at Sardis all the wise men of Greece, and among them Solon, whose interview with the king was celebrated in antiquity. In reply to the question who was the happiest man he had ever seen, the sage taught the king that no man should be deemed happy till he had finished his life in a happy way. Alarmed at the growing power of the Persians, Croesus sent to consult the oracle of Apollo at Delphi whether he should march against the Persians. Upon the reply of the oracle that, if he marched against the Persians, he would overthrow a great empire, he collected a vast army and marched against Cyrus. Near Sinope an indecisive battle was fought between the two armies, whereupon he returned to Sardis, and disbanded his forces, commanding them to reassemble in the following spring. But Cyrus appeared unexpectedly before Sardis, Croesus led out the forces still remaining with him, but was defeated, and the city was taken after a siege of fourteen days. Croesus, who was taken alive, was condemned to be burnt to death. As he stood before the pyre, the warning of Solon came to his mind, and he thrice uttered the name of Solon. Cyrus inquired who it was that he called on, and, upon hearing the story, repented of his purpose, and not only spared the life of Croesus, but made him his friend. Croesus survived Cyrus, and accompanied Cambyses in his expedition against Egypt (*Hdt.* i 26–94, 130, 155, 207, iii 34, v 36, vi 37, 125, viii 35, cf. *Xen. Cyrop.*).

Crommṓon or **Cromṓon** (Κρομμύων, Κρομύων), a town in Megaris on the Saronic gulf, afterwards belonged to Counth, celebrated on account of its wild sow, slain by Theseus (*Strab.* 380, *Paus.* ii 1, 3, *Thuc.* iv 45).

Croniūs Mons (Κρόνιον ὄρος), a mountain in Elis near Olympia, with a temple of Cronus.

Crōnus (Κρόνος), the youngest of the Titans, son of Uranus and Ge, father by Rhea of Hestia, Demeter, Hera, Hades, Poseidon, and Zeus (*Hes. Th.* 137, 452, *Apollod.* i 1, 3). At the instigation of his mother, Cronus unmanned his father for having thrown the Cyclopes, who were likewise his children by Ge, into Tartarus.

[URANUS] Out of the blood thus shed sprang up the Erinyes. When the Cyclopes were delivered from Tartarus, the government of the world was taken from Uranus and given to Cronus, who in his turn lost it through Zeus, as was predicted to him by Ge and Uranus [ZEUS]. The Romans identified their Saturnus with Cronus [SATURNUS]. It is likely that Cronus was strictly (in one at least of his aspects) a harvest god, and therefore represented with a sickle. Some explain his being exiled by his children as the mythical representation of successive seasons of the year, and the swallowing of his children as Time swallowing days or months; others take this to be rather the sun swallowing the stars, which disappear at his rising; others think that it is a cannibal idea of Moloch borrowed from Phoenicia.

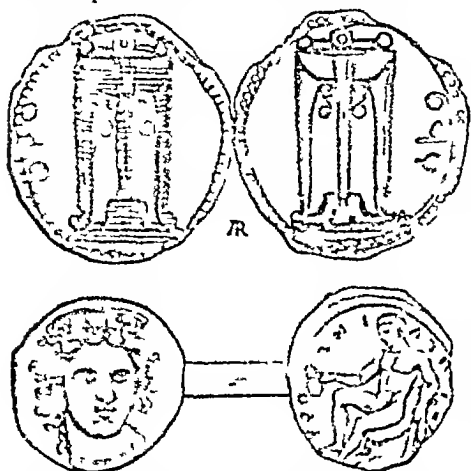
Cropia (Κροπεία), an Attic demus belonging to the tribe Leontis.

Crōtōn or **Crōtōna** (Κρότων Κροτωνιάτης, Crotonensis, Crotonensis, Crotomata Crotona), a Greek city on the E. coast of Bruttium, on the river Aesarus, and in a very healthy locality, was founded by the Achaeans under Myscellus of Aegae, assisted by the Spartans, B.C. 710 (*Strab.* p. 262, *Dionys.* ii 59, *Ov. Met.* xv 9). Its extensive commerce, the virtue of its inhabitants, and the excellence of its institutions, made it the most powerful and flourishing town in the S of Italy. It owed much of its greatness to Pythagoras, who established his school here. Gymnastics were cultivated here in greater perfection than in any other Greek city, and one of its citizens, Milo, was the most celebrated athlete in Greece. It attained its greatest power by the destruction of Sybaris in 510, but it sustained a severe defeat from the Locrians on the river Sagras. [It is uncertain whether this defeat was before or after the destruction of Sybaris. Justin (xv 2) places it before the arrival of Pythagoras, and there fore about 560 B.C. Strabo speaks of it as marking the decline of the power of Croton, and therefore after B.C. 510.] It suffered greatly in the wars with Dionysius, Agathocles, and



Cronus (Saturnus) (From a painting at Pompeii)

Parthius, and in the second Punic war a considerable part of it had ceased to be inhabited



Coins of Crates. All the early coins of this sort are of silver, and the first three letters of the name of the ruler are on each side of the reverse being a star or cross. The fourth letter is on the head of the ruler. Hence it is said

It received a name from the Romans in 195 (L. xxxix. 45)

Crustumeria, *Crustum*, also **Crastunium** (*Crastunum*), a town of the Sabines, situated in the mountains near the source of the Albula, conquered both by Romulus and Tullius. *Prætor* (L. vi. 9, 8, vii. 11, 42)

Crustumus (*Crustum*), a river of Umbria flowing into the Adriatic between Ariminum and Iguvium. *Lucan* vi. 401

Cicatus (*Cicatus*)

Ctesias (*Ctesias*), of Cunda in Caria, a contemporary of Anaxagoras, was private physician in the reign of Artaxerxes, to whom he accompanied in his campaigns, his brother Cyrus, B.C. 401. He lived about ten years at the Persian court, and wrote in the Ionic dialect a great work on the history of Persia (*Ἱστορία* in 2 books). The first is a continuation of the history of the Assyrians, and the second of the history of the Persians down to the end of the reign of Darius. The next in the series contained the history of Persia down to the end of the reign of Xerxes, and the remaining ten carried the history down to the time when Ctesias left Persia, i.e. to the year 358. Although no extant fragments remain, in Photius and a number of fragments preserved in Diodorus and other writers. The work of Ctesias was completed from Oriental sources, and its statements are frequently at variance with those of Herodotus, but though ancient writers have therefore doubted his statements, it must be remarked that in following Persian authorities he may be giving the true account. Ctesias also wrote a work on India (*Ἰνδία*) in one book, of which we possess an abridgment in Photius. This work contains numerous fables, but it probably gave a faithful picture of India as it was conceived by the Persians. The abridgment which Photius made of the *Persica* and *Indica* of Ctesias has been printed separately by Lion, Göttingen, 1821, and by Bähr, Frankfurt, 1821.

Ctesibius (*Κτησιβίος*), celebrated for his mechanical inventions, lived at Alexandria in the reigns of Ptolemy Philadelphus and Ptolemy, about B.C. 250. His father was a barber, but his own taste led him to devote himself to mechanics. He is said to have invented a clepsidra or water clock, a hydraulic engine, and other machines, and to have been the first to

discover the elastic force of air and apply it as a moving power. He was the teacher, and has been supposed to have been the father, of Hero Alexandrinus (cf. *Dict. of Ant. art. Ctesibica Machina*).

Ctesiphon (*Κτησιφῶν*), son of Leosthenes of Anaphiktes, was accused by Aeschines for having proposed the decree that Demosthenes should be honoured with the crown [*ἈΕΣΧΙΝΟΣ*].

Ctesiphon (*Κτησιφῶν*, *Κτησιφῶντιος*) *Talte Aera*, (Ru), a city of Assyria, on the E. bank of the Tigris, three Roman miles from Seleucia on the W. bank, first became an important place under the Parthians, whose kings used it for some time as a winter residence, and afterwards enlarged and fortified it, and made it the capital of their empire. It must have contained a large population, if Severus, as is said, carried off 100,000 prisoners. In the wars of the Romans with the Parthians and Persians, it was taken first by Trajan (A.D. 115), and by several of the later emperors, but Julian did not venture to attack it, even after his victory over the Persians before the city (*Polyb.* v. 15, *Ann. Marc.* xxiii. 6, *Herodian* iii. 30, *Dio Cass.* lxxv. 9). Its site is marked by the ruins at *Talte Aera*, i.e. the arch of Chosroes.

Ctesippus (*Κτησιππος*). 1 Two sons of Heracles, one by Deianira, and the other by Astydamea—2 Son of Polythereses of Same, one of the suitors of Penelope, killed by Philoctetes.

Cucusus or **Cocussus** (*Golsun*), a town of Cappadocia, at a junction of roads leading respectively, from Comana to Commagene, and from Mithra to Tarsus. It was the place of banishment for Chrysostom A.D. 401.

Culāro, afterwards called **Gratianópolis** (*Gratiopolis*), in honour of the emperor Gratian, a town in Gallia Narbonensis on the Isara (*Isère*) (*Cicæa Jam* v. 2). It stood on the direct road from the pass of Mt. Genèvre to Lunel.

Cullio or **Culcio**, **Q. Terentius**. 1 A senator of distinction, was taken prisoner in the second Punic war, and obtained his liberty at the conclusion of the war, B.C. 201. To show his gratitude to P. Scipio, he followed his triumphal car, wearing the pilos or cap of liberty, like an emancipated slave. In 187 he was praetor peregrinus, and in this year condemned L. Scipio Asiaticus, on the charge of having misappropriated the money gained in the war with Antiochus (*Sav.* xxx. 13, xxxviii. 12, xlv. 35, *Val. Max.* v. 2, 5)—2 Tribune of the plebs, 58, exerted himself to obtain Cicero's recall from banishment. In the war which followed the death of Caesar (49), Cullio was one of the legates of Lepidus (*Appian*, *B. C.* in 89).

Cumae (*Κύμη*, *Κυμαῖος*, *Cumæus*), a town in Campania, and the most ancient of the Greek colonies in Italy and Sicily, was founded by Cyrene in Aeolis, in conjunction with Chalcis and Eretria in Euboea (*Strab.* p. 219, *Liv.* viii. 22, *Var. Len.* vi. 2, *Vell. Pat.* i. 1). Its foundation is placed in B.C. 1050, but the date must be regarded as uncertain, except so far that it was considerably older than any other Greek town in Italy. It was situated on a steep hill of Mt. Gaurus, a little N. of the promontory Misenum. It became in early times a great and flourishing city, its commerce was extensive, its territory included a great part of the rich Campanian plain, its population was at least 60,000, and its power is attested by its colonies in Italy and Sicily—Puteoli, Palaeopolis afterwards Neapolis, Zancle, afterwards Messina. But it had powerful enemies to

encounter in the Etruscans and the Italian nations. It was also weakened by internal dissensions, and one of its citizens, Aristodemus, made himself tyrant of the place. Its power became so much reduced that it was only saved from the attacks of the Etruscans by the assistance of Hiero, who annihilated the Etruscan fleet, 474. It maintained its independence till 417, when it was taken by the Campanians and most of its inhabitants sold as slaves (Liv. iv. 44, Diod. vii. 76). From this time Curia became the chief city of Campania, and although Cumae was subsequently a Roman municipium and a colony, it continued to decline in importance. At last the Acropolis was the only part of the town that remained, and this was eventually destroyed by Narses in his wars with the Goths—Cumae was celebrated as the residence of the earliest Sibyl, and as the place where Tarquinius Superbus died—Its ruins are still to be seen between the *Lago di Patria* and *Fusaro*.

Cūnaxa (Κουνάξα), a small town in Babylonia, on the Euphrates, famous for the battle fought here between the younger Cyrus and his brother Artaxerxes Mnemon, in which the former was killed, B.C. 401 (Xen. *Anab.* i. 8). Its position is uncertain. Plutarch (*Artax.* 8) places it 500 stadia (50 geog. miles) above Babylon, Xenophon, who does not mention it by name, makes the battle field 800 stadia (80 geog. miles) from Babylon.

Cūpido [Eros].

Cupra (Cuprensis) 1 *Maritima* (*Marano*) at the mouth of the *Monacchia*, a town in Picenum, with an ancient temple of Juno, founded by the Pelasgians and restored by Hadrian (Strab. p. 241, Plin. iii. 111).—2 *Montana*, a town near No. 1, in the mountains.

Cūres (Gen. Curium), an ancient town of the Sabines, celebrated as the birthplace of T. Tatius and Numa Pompilius (Liv. i. 18, Dionys. ii. 36, 48, Verg. *Aen.* vi. 812, Ov. *Fast.* ii. 477). Its position is marked by ruins at the village of *Arce*, near the stream *Correse*.

Cūrētes (Κουρήτες), a mythical people, said to be the most ancient inhabitants of Acarnania.

they were the children of the rain (*Met.* iv. 282). They occur in Crete as the priests of Zeus, and are spoken of in connexion with the Corybantes and Idaean Dactyli. The infant Zeus was entrusted to their care by Rhea, and by clashing their weapons in a warlike dance, they drowned the cries of the child, and prevented his father Cronus from ascertaining the place where he was concealed. The occurrence of their name in several places is perhaps due to the fact that the custom of scaring away evil powers by the clashing of arms occurred in religious rites of several different tribes. The same superstition appears also in the *Salutatio* at Rome, and in the *Theophania* at Delphi.

Curias [CURIA].

Cūrīātū, a celebrated Alban family. Three brothers of this family fought with three Roman brothers, the Horatii, and were conquered by them. Hence Alba became subject to Rome (Liv. i. 24, Dionys. iii. 11).

Curīātus Maternus [MATERNUS].

Cūrīo, C. Scribonius. 1 Praetor B.C. 121, was one of the most distinguished orators of his time.—2 Son of No. 1, tribune of the plebs, B.C. 90, afterwards served under Sulla in Greece, was praetor 82, consul 76, and after his consulship obtained the province of Macedonia, where he carried on war against the barbarians as far N as the Danube. He was a personal enemy of Caesar, and supported P. Clodius when the latter was accused of violating the sacra of the Bona Dea. In 57 he was appointed pontifex maximus, and died 53. He had some reputation as an orator, and was a friend of Cicero.—3 Son of No. 2, also a friend of Cicero, was a most profligate character. He was married to Fulvia, afterwards the wife of Antony. He at first belonged to the Pompeian party, by whose influence he was made tribune of the plebs, 50, but he was bought over by Caesar, and employed his power as tribune against his former friends. On the breaking out of the Civil war (49), he was sent by Caesar to Sicily with the title of proprætor. He succeeded in driving Cato out of the island, and then crossed over to Africa, where he was defeated and slain by Juba and P. Attius Varus (See index to Cicero).

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Curiosolītæ, a Gallic people on the Ocean in Armorica near the Veneti, in *Corseult*, near St. Malo (Caes. *B. G.* iii. 34, iii. 7).

Curium (Κούριον Κουρίους or *Piscopia*, Ru.), a town on the S. coast of Cyprus, near the promontory Curias, W. of the mouth of the Lycus (Hdt. i. 118, Strab. p. 683).

Cūrīus Dentatus [DENTATUS].

Cūrīus, M. an intimate friend of Cicero and Atticus, lived for several years as a negotiator at Patrae in Peloponnesus. In his will he left his property to Atticus and Cicero (Cic. *ad Fam.* viii. 17, vii. 4, 5, 6, 9, *ad Att.* vi. 2).—2 Quæstor urbanus in B.C. 61, also a friend of Cicero who had been quæstor to the father of this Curius (Cic. *Post Red. in Sen.* 8, 21, *ad Fam.* xiii. 49, *ad Q. Fr.* i. 4).

Cursor, L. Pāpīrius. 1 A distinguished Roman general in the second Samnite war, was five times consul (B.C. 333, 320, 319, 315, 313), and twice dictator (325, 309). He frequently defeated the Samnites, but his greatest victory over them was gained in his second dictatorship. Although a great general, he was not popular with the soldiers, on account of his severity (Liv. vii. and ix., Aurel. Vict. *de Vir. Ill.* 31).—2 Son of No. 1,



Curia and the infant Zeus—the seated figure is either Athena or Pallas (from a relief in the Capitoline Museum).

and Actolia, the latter country was called Curia from them (Liv. ix. 519, Diod. v. 46, Strab. p. 463). Ovid speaks of a story that

was, like his father, a distinguished general. In both his consulships (293, 272) he gained great victories over the Samnites, and in the second he brought the third Samnite war to a close (Liv. i. 31-47).

Curtius, Mettus or **Mettius**, a distinguished Sabine, fought with the rest of his nation against Romulus. According to one tradition, the *Lacus Curtius*, which was part of the Roman forum, was called after him, because in the battle with the Romans he escaped with difficulty from a swamp, into which his horse had plunged. But the more usual tradition respecting the name of the *Lacus Curtius* related that in B.C. 362 the earth in the forum gave way, and a great chasm appeared, which the soothsayers declared could only be filled up by throwing into it Rome's greatest treasure, that thereupon M. Curtius, a noble youth, mounted his steed in full armour, and declaring that Rome possessed no greater treasure than a brave and gallant citizen, leaped into the abyss, upon which the earth closed over him. The spot was supposed to be marked by a circular pavement in the Roman Forum. Varro gives a rationalistic explanation, that the spot was struck by lightning in B.C. 445, and was enclosed by Curtius, one of the consuls for that year (Liv. i. 12, vi. 6, Dionys. ii. 42, Verr. L. L. i. 148).

Curtius Montanus [ΜΟΝΤΑΝΟΣ]

Curtius Rufus, Q., the Roman historian of Alexander the Great, belonging to the first century of our era. Respecting his life nothing is known with certainty, but it is most probable that he wrote in the reign of Claudius, though some have given him an earlier date, and others a later. The work itself, entitled *De Rebus Gestis Alexandri Magni*, consisted of ten books, but the first two are lost, and the remaining eight are not without considerable gaps. It is written in a pleasing though somewhat declamatory style, apparently modelled on Livy. His principal source was Cleitarchus, whom he followed uncritically, and he frequently shows his ignorance of geography, chronology, and tactics. Editions by Vogel, Leips. 1685; Haidland, Camb. 1879.

Cutillae Aquae [ΑΙΤΑΙ, No. 3]

Cyānē (κυάνη), a Sicilian nymph and playmate of Proserpine, changed into a fountain through grief at the loss of the goddess (Diod. v. 4, Or. Met. v. 412). The stream from this fountain flows into the Anapus. The fountain itself is remarkable for its clear blue waters, whence, no doubt, its name. It is at the foot of the limestone hills, two miles W. of Syracuse.

Cyānēae Insulae (Κυανέαι νήσοι or πέτραι, *Urel Jakî*), two small rocky islands at the entrance of the Thracian Bosphorus into the Euxine, the *Planctae* (Πλάγκται) and *Symplēgades* (Συμπληγάδες) of mythology, so called because they are said to have been once moveable and to have rushed together, and thus destroyed every ship that attempted to pass through them. After the ship *Argo* had passed through them in safety, they became stationary [ΑΡΧΟΝΑΥΤΑΙ].

Cyaxares (Κυαξάρης), king of Media B.C. 634-594, son of Phraortes, and grandson of Daces. He was the most warlike of the Median kings, and introduced great military reforms. He defeated the Assyrians, who had slain his father in battle, and he laid siege to Ninus (Nineveh). But while he was before the city, he was defeated by the Scythians, who held the dominion of Upper Asia for twenty

eight years (634-607), but were at length driven out of Asia by Cyaxares. After the expulsion of the Scythians, Cyaxares again turned his arms against Assyria, and with the aid of the king of Babylon (probably the father of Nebuchadnezzar), he took and destroyed Ninus, in 606. He subsequently carried on war for five years against Alyattes, king of Lydia [ΑΛΥΑΤΤΕΣ]. Cyaxares died in 594, and was succeeded by his son Astyages (Hdt. i. 73, 103-106, ii. 11).—Xenophon speaks of a Cyaxares II, king of Media, son of Astyages, respecting whom see **CYRUS**.

Cybele [ΡΗΕΙΑ]

Cybistra (ἡ Κυβίστρα), an ancient city of Asia Minor, several times mentioned by Cicero (*ad Fam.* vi. 2, 4, *ad Att.* v. 18, 20), who describes it as lying at the foot of Mt. Taurus, in the part of Cappadocia bordering on Cilicia. Strabo (p. 539), places it 300 stadia from Tyana. It is on the road from Tyana to Laranda. The site is marked by the modern *Eregli*, Cybistra being in Byzantine times distinguished as *ἡ Ἡρακλεως* or *Cybistra-Heraclea*, Heraclea being the fortress adjoining the ancient town.

Cyclādes (κυκλάδες), a group of islands in the Aegean sea, so called because they lay in a circle (ἐν κύκλῳ) around Delos, the most important of them. According to Strabo (p. 485), they were twelve in number, but their number is increased by other writers. The most important of them were *Delos*, *Ceos*, *Cythyos*, *Sphirrhos*, *Rhenea*, *Siphnos*, *Cnidos*, *Naxos*, *Paros*, *Syros*, *Miconos*, *Tenos*, *Andros*.

Cyclopēs (κύκλωπες)—that is, creatures with round or circular eyes—are described differently by different writers. Homer speaks of them as a gigantic and lawless race of shepherds in Sicily, who devoured human beings and cared nought for Zeus, but were skilled herdsmen (*Od.* i. 69, ii. 106). Thucydides so far adopts this as to make the Cyclopes and Laestrygonæ the oldest inhabitants of Sicily (*Thuc.* vi. 21). Each of them had only one eye, in the centre of his forehead, the chief among them was *Polyphemus*. Hesiod has a different tradition (*Th.* 624, cf. *Apollod.* i. 4, *Ap. Rh.* i. 510). The Cyclopes were Titans, sons of Uranus and Ge, were three in number, *Arges*, *Steropes*, and *Brontes*, and each of them had only one eye, on his forehead. They were thrown into Tartarus by Cronus, but were released by Zeus, whom they provided with thunderbolts and lightning, Pluto with a helmet, and Poseidon with a trident. They were afterwards killed by Apollo for having furnished Zeus with the thunderbolts to kill Asclepius. A later tradition regarded the Cyclopes as the assistants of Hephaestus. Volcanoes were the workshops of that god, and Mt. Aetna in Sicily and the neighbouring isles were considered as their abodes. As the assistants of Hephaestus they make the metal armour and ornaments for gods and heroes. Their number is no longer confined to three, and besides the names mentioned by Hesiod, we also find those of *Pyraemon* and *Aeamas* (*Strab.* p. 275, *Callim. Dian.* 47, *Ap. Rh.* ii. 761, *Verg. Aen.* viii. 416). The name of Cyclopiæ walls was given to the walls built of great masses of unhewn stone, of which specimens are still to be seen at Mycenæ and other parts of Greece, and also in Italy. They were probably constructed by the prehistoric races who are included in the name 'Pelasgi', and later generations, being struck by their grandeur, ascribed their building to a fabulous race of beings, who represented stories of

primitive building and metallurgy. Some writers have derived their name from the *κύκλος* of fortifications.

Cygnus (κύκνος) 1 Son of Apollo by Hyrie, lived in the district between Pleuron and Calydon, and was beloved by Phyllus, but as Phyllus refused him a bull, Cygnus leaped into a lake and was metamorphosed into a swan (*Or Met vi 371*, *Ant Lib 12*)—2 Son of Poseidon, was king of Coloneae in Troas, and father of Tenes and Hemithra. His second wife Philonome fell in love with Tenes, her stepson, and as he refused her offers, she accused him to his father, who threw Tenes with Hemithra in a chest into the sea. Tenes escaped and became king of Tenedos [*TEÑES*]. In the Trojan war both Cygnus and Tenes assisted the Trojans, but both were slain by Achilles. As Cygnus could not be wounded by iron, Achilles strangled him with the thong of his helmet, or killed him with a stone. When Achilles was going to strip Cygnus of his armour, the body disappeared, and was changed into a swan (*Paus i 14*, *Strab p 601*, *Verg Aen iii 21*, *Or Met xii 144*, *Diet Crot ii 13*)—3 Son of Ares and Pelopia, slain by Heracles at Ithone—4 Son of Ares and Pyrene, likewise killed by Heracles—5 Son of Sthenelus, king of the Lagurians, and a friend and relation of Phroethon. While he was lamenting the fate of Phroethon, he was metamorphosed by Apollo into a swan, and placed among the stars (*Or Met ii 366*, *Paus i 30, 3*).

Cydnus, a celebrated painter from the island Cythnus, *n c 364*, whose picture of the Argonauts was exhibited in a porticus by Agrippa at Rome (*Dio Cass lvi 27*, *Plin xxxi 130*).

Cydippē [*ACONTIUS*]

Cydnus (Κύδνος *Terssoos Chai*), a river of Cilicia Campestris, rising in the Taurus, and flowing through the midst of the city of Tarsus. It was celebrated for the clearness and coldness of its water, which was esteemed useful in gout and nervous diseases, but by bathing in which Alexander nearly lost his life. At its mouth the river spread into a lagoon, which formed the harbour of Tarsus, but which is now choked with sand. In the middle ages the river was called Hierax (*Strab p 672*).

Cydonia, more rarely **Cydonus** (κυδωνία, κυδωνίς *Kydoniatis Khania*), one of the chief cities of Crete, the rival and opponent of Cnossus and Gortyna, was situated on the NW coast, and derived its name from the **Cydonēs** (κύδωνες), a Cretan race (probably of Phoenician origin, as the name of their river Iaridus may imply), placed by Homer in the W part of the island (*Od iii 292*, *ix 176*). At a later time a colony of Zaeynthians settled in Cydonia, they were driven out by the Samians about *n c 524*, and the Samians were in their turn expelled by the Aegimaeans (*Strab p 476*, *Diod i 78*, *Thuc ii 35*, *Liv xxxiii 40*). Cydonia was the place from which quinces (*Cydonia mala*) were first brought to Italy, and its inhabitants were some of the best Cretan archers (*Cydonio arcu*, *Hor Od iv 19, 17*).

Cyllārus (Κύλλαρος), a beautiful centaur, killed at the wedding feast of Pirithous (*Or Met vi 393*). The horse of Castor was like wise called Cyllarus (*Verg Georg iii 90*).

Cyllēnē (κυλλήνη) 1 (*Zyria*), the highest mountain in Peloponnesus on the frontiers of Arcadia and Achaea, sacred to Hermes (Mercurius), who had a temple on the summit, was said to have been born there, and was hence called Cyllenius (*Hymn ad Mercur 2*, *Verg*

Aen iii 138, *Paus iii 17*)—2 A seaport town of Elis.

Cylon (Κύλων), an Athenian of noble family, married the daughter of Theagenes, tyrant of Megara, and gained an Olympic victory *b c 640*. Encouraged by the Delphic oracle, he seized the Acropolis, intending to make himself tyrant of Athens (*Hdt i 71*, *Thuc i 126*, *Plut Sol 12*, *Paus i 28, 10*). From Aristot 'Αθ πολ 1. it is clear that the attempt of Cylon was before the legislation of Draco, and therefore an earlier date than is sometimes given should be assigned—probably before 680. Pressed by famine, Cylon and his adherents were driven to take refuge at the altar of Athene, whence they were induced to withdraw by the archon Megacles, the Alcmaeonid, on a promise that their lives should be spared. Their enemies put them to death as soon as they had them in their power.

Cymē (κύμη *κυμαῖος Sandali*), the largest of the Aeolian cities of Asia Minor, stood upon the coast of Aeolis, on a bay named after it, Cymaeus (also Elaitiens) Sinus (ὁ κυμαῖος ἁδελτος *Gulf of Sandali*), and had a good harbour. It was founded by a colony of Locrians from Mt. Pelicium, and hence it had the epithet *φρικωνίς* (*Strab p 621*). It was the native place of Ephorus, and Hesiod's father emigrated from it to Boeotia (*Hes Op 886*). It was the mother city of Side in Pamphylia and Cumae in Campania.

Cyna [*CYNAL*]

Cynaegirus (κυναιγίρος), brother of the poet Aeschylus, distinguished himself by his valour at the battle of Marathon, *n c 490*. According to Herodotus, when the Persians were endeavouring to escape by sea, Cynaegirus seized one of their ships to keep it back, but fell with his right hand cut off. In the later versions of the story Cynaegirus is made to perform still more heroic deeds (*Hdt vi 114*, *Just. ii 9*, *Val Max iii 2, 22*).

Cynaetha (Κύαιθα *κυναιθεύς, θαιεύς Καλαυρία*), a town in the N of Arendia, whose inhabitants, unlike the other Arendians, had a dish to music, to which circumstance Polybius attributes their rude character (*Strab p 371*, *Paus vi 24*, *Polyb iv 18*).

Cynane, **Cynna**, or **Cynna** (κυνάνη, κύνα, κυννα), half sister to Alexander the Great, daughter of Philip by Audata, an Illyrian woman. She was married to her cousin Amyntas, and after the death of Alexander she crossed over to Asia, intending to marry her daughter Eurydice to Arrhineus, who had been chosen king. Her project alarmed Perdiccas, by whose order she was put to death (*Arr Anab i 5*, *Diod xiv 52*).

Cynēsii or **Cynētes** (Κυνήσιοι, κύνητες), a people dwelling in the extreme W, beyond the Celts, apparently in Spain (*Hdt iv 49*).

Cynisca (κυνίσκα), daughter of Archidamus II, king of Sparta, was the first woman who kept horses for the games, and who gained an Olympic victory (*Hdt vi 71*, *Paus iii 8*).

Cynopolis (κυνὸς πόλις *Samallout*), a city of the Heptanomis, or Middle Egypt, on an island in the Nile, the chief seat of the worship of Anubis (*Strab p 812*). There was a city of the same name in the Delta (*Strab p 802*).

Cynos (κύνος *κύνιος, κυναῖος*), the chief seaport in the territory of the Locri Opuntii.

Cynosarges (τὸ κυνδοσαργες), a gymnasium, sacred to Heracles, outside Athens, E of the city and before the gate Diomēa, for the use of those who were not of pure Athenian blood.

here taught Antisthenes, the founder of the Cynic school [ΑΤΗΝΑΙΕ]

Cynoscephalæ (κυνὸς κεφαλᾶς), 'Dog's Heads' 1 Two hills near Scotussa in Thessaly, where Flaminius gained his celebrated victory over Philip of Macedonia, *BC* 197 (Polyb. viii 3, Strab. p. 441, Liv. xxviii 6) — 2 A hill between Thebes and Thespiæ in Boeotia

Cynossēma (κυνὸς σῆμα), 'Dog's Tomb,' a promontory in the Thracian Chersonosus near Madytus, so called because it was supposed to be the tomb of Hecuba, previously changed into a dog (Thuc. viii 102, Strab. p. 595)

Cynosūra (κυνόσουρα), an Idaean nymph, and one of the nurses of Zeus, who placed her among the stars [ΑΡΚΤΟΣ]

Cynosūra (κυνόσουρα), 'Dog's Tail,' a promontory in Attica, S of Marathon

Cynthia and **Cynthius** (κύνθια and κύνθιος), surnames respectively of Artemis and Apollo, which they derived from Mt Cynthus in the island of Delos, their birthplace

Cynūria (κυνούρια κυνοῦρίας), a district on the frontiers of Argolis and Laconia, for the possession of which the Argives and Spartans carried on frequent wars, and which the Spartans at length obtained about *BC* 550 [ΑΡΓΟΙΣ] The inhabitants were Ionians

Cyparissia (κυπαρισσία) 1 A town in Messenia on the W coast, S of the river Cyparissus, and on a promontory and bay of the same name. Homer (*Il.* ii 593) speaks of a town Cyparissēis (κυπαρισσηίς) subject to Nestor, which is probably the same as the preceding, though Strabo places it in Triphylia (Strab. p. 349) — 2 A town in Laconia on a peninsula near the Asopus

Cyparissus (κυπαρίσσος), son of Telephus, beloved by Apollo or Silvanus. Having inadvertently killed his favourite stag, he was seized with immoderate grief, and metamorphosed into a cypress (*Od. Met.* x 120)

Cyparissus (κυπαρίσσος), a small town in Phocis on Parnassus near Delphi (*Il.* ii 519, Strab. p. 123)

Cyphanta (τὰ κύφαντα), a town on the E coast of Laconia near Brasiae (Paus. iii 24)

Cypria, **Cypriis**, surnames of Aphrodite, from the island of Cyprus

Cyprianus, Bishop of Carthage, *AD* 248 [*Dict. of Christian Biography*]

Cyprus (κύπρος κυπρίος Cyprus, called by the Turks *Kebris*), a large island in the Mediterranean, S of Cilicia and W of Syria. It is called by various names in the poets, *Cerastia* or *Cerastis*, *Macaria*, *Sphæcia*, *Acamantis*, *Amathusia*, and also *Paphos*. To Syrian nations it was known as *Asittim*. The island is of a triangular form, its length from E to W is about 140 miles, its greatest breadth, which is in the W part, is about 50 miles from N to S, but it gradually narrows towards the E. A range of mountains called Olympus by the ancients runs through the whole length of the island from E to W, and rises in one part more than 7000 feet in height. The plains are chiefly in the S of the island, and were celebrated in ancient as well as in modern times for their fertility. The largest plain, called the Salaminian plain, is in the E part of the island near Salamis. The rivers are little more than mountain torrents, mostly dry in summer. Cyprus was in early times famed for its yield of copper, found especially in the mountainous country of Tamassus, Amathus, Soli and Curium. In *Il.* xi 19 we hear of gifts of its

metals sent by CINYRAS to Agamemnon. Cyprus was never entirely Greek; it was colonised by the Phoenicians at a very early period, Greek colonies were subsequently planted in the island, according to Herodotus (vii 90), by emigrants from Athens, Salamis, Areadia, and Cynthus, and accordingly we read of 9 independent Greek states, each governed by its own king, SALAMIS, CITHIUM, AMATHUS, CURIUM, PAPHOS, MARIUM, SOLI, LAPHTHUS, CERANIA, but the island was, with few intervals, under the rule of Egypt, Assyria, or Persia. A mention of Cyprus being forced to pay tribute is found as early as the records of the wars of Tehutimes or Thothmes III, whose date was probably about 1600 *BC*. According to Menander, as cited by Joseph (*Ant.* viii 5, 8, Cyprus was subject to the Phoenicians in the time of Solomon (cf. Verg. *Ion.* i 642), and their dominion left much of their religion and ritual in the island [ΑΡΗΘΟΡΙΤΗ]. The Greek settlements mentioned above probably began after or towards the end of this period. The island fell under the Assyrian rule in the time of Saigon (708 *BC*) on the downfall of the Assyrian empire it probably enjoyed a period of independence in its various petty states, but was subdued by Amasis, king of Egypt, about *BC* 540 (Hdt. ii 182). Upon the downfall of the Egyptian monarchy, it became subject to the Persians, during the hegemony of Athens (478–449) Cyprus was free from Eastern rulers, but fell afterwards to a great extent under a Phoenician adventurer who got possession of Salamis and introduced as far as possible Phoenician influence (Hdt. ii 162, i 101, Isocr. *Evag.* 22). He was dethroned and slain in 411, and in the following year EVAGORAS of Salamis began to unite the whole island in one kingdom. He handed down the sovereignty to his son NICOCLES. It was subdued by the Persian king Ochus in 346, but, recovering some independence in the wars of Alexander, eventually fell to the share of the Ptolemies in Egypt, and was governed by them, sometimes united to Egypt, and sometimes by separate princes of the royal family. In 58 the Romans made Cyprus one of their provinces, and sent M. Cato to take possession of it. At first it was united to the province of Cilicia (Cic. *ad Fam.* viii 48, *ad Att.* v 21), then given by Antonius to Cleopatra (Dio Cass. lvi 32, Strab. p. 685). After Actium it was first an imperial province with Cilicia, then (*BC* 22) separated and given to the senate, governed by a praetor with title of proconsul (Dio Cass. lvi 12, li 1). Cyprus, since it fell under the English protectorate in recent years, has been already explored more systematically by competent antiquarians, whose excavations, especially at PAPHOS and SALAMIS, have thrown much light on the history and the art of the island (See *Hellenic Journal*, vol. ix sq.)

Cypsella (τὰ Κύπελλα κυπελλῖνος, ληρός) 1 A town in Areadia on the frontiers of Laconia (Thuc. v 33) — 2 A town in Thraee on the Hebrus and the Egnatia Via (Strab. p. 322; Liv. xxv 16)

Cypsölus (κύπελος) 1 Father of Meleope and grandfather of Aepytus [ΑΕΠΥΤΟΣ] — 2 Of Corinth, son of Aecton. The mother of Cypselus belonged to the house of the Baechiadae—that is, to the Dorian nobility of Corinth. According to tradition, she married Aecton, because, being ugly, she met with no one among the Baechiadae who would have her as his wife. As the oracle of Delphi had declared that her son would prove formidable to the ruling party

at Corinth, the Baechiadae attempted to murder the child. But his mother concealed him in a chest (κυσέλη), from which he derived his name, Cypselus. When he had grown up to manhood, he expelled the Baechiadae, with the help of the people, and then established himself as tyrant. He reigned 30 years, B.C. 655-625, and was succeeded by his son Periander. The celebrated chest of Cypselus, made of cedar wood, ivory, and gold, and richly adorned with figures in relief, is described at length by Pausanias (v 17, &c).

Cyraunis (Κύραυσις), an island off the N coast of Africa mentioned by Herodotus (iv 95), probably the same as CERCINE.

Cyrenaïca (ἡ Κυρηναία, ἡ Κυρηναϊκή χώρα, Herod. *Dernar* or *Jebel Akhdar*, i.e. the *Green Mountain*, the NE part of *Tripoli*), a district of N Africa, between Marmarica on the E and the Regio Syrtica on the W, was considered to extend in its widest limits from the Philaeorum Arce at the bottom of the Great Syrtis to the Chersonesus Magna or N headland of the Gulf of Platea (G of Bomba), or even to the Catabathmus Magnus (*Marsa Sollum*), but the part actually possessed and cultivated by the Greek colonists can only be considered as beginning at the N limit of the sandy shores of the Great Syrtis, at Boreum Pr (*Ras Teyonas*, S of *Ben Ghazi*), between which and the Chersonesus Magna the country projects into the Mediterranean in the form of a segment of a circle, whose chord is above 150 miles long and its arc above 200. From its position, formation, climate, and soil, this region is perhaps one of the most delightful on the surface of the globe. Its surface is occupied by a moderately elevated table land, whose edge runs parallel to the coast, to which it sinks down in a succession of terraces, clothed with verdure, intersected by mountain streams running through ravines filled with the richest vegetation, exposed to the cool sea breezes from the N, and sheltered by the mass of the mountain from the sands and hot winds of the Sahara. These slopes produced the choicest fruits, vegetables, and flowers, and some very rare plants—above all, the silphium or *laserpitium*, an umbelliferous plant not exactly determined by modern botanists, which was valuable for its fruit, its stalk, its leaf, and its juice, and, as furnishing a great part of the wealth of Cyrene, is figured on its coins (Hdt iv 190, Strab p 837, Theophr *H P* vi 8). The various harvests, at the different elevations, lasted for eight months of the year. The country was, however, exposed to annual ravages by locusts. The belt of mountainous land extends inwards from the coast about 70 or 80 miles.—The first occupation of this country by the Greeks of which we have any clear account, was effected, according to Herodotus (iv 154), by **BATTUS**, who led a colony from the island of Thera, and first established himself on the island of Platea at the E extremity of the district, and afterwards built **CYRENE** (B.C. 631), where he founded a dynasty, which ruled over the country during eight reigns, though with comparatively little power over some of the other Greek cities. Battus is, however, merely the Libyan title of the kings of Cyrene, the name of the founder seems to have been Aristoteles (Schol ad Pind *Pyth* iv 10). The earliest cities founded were **TEUCHIRA** and **HESPERIS**, then **BARCA**, a colony from Cyrene, and these, with Cyrene itself and its port **APOLLONIA**, formed the original Libyan Pentapolis, though this name seems not to have come into

general use till under the Ptolemies. The comparative independence of Barea, and the temporary conquest of the country by the Persians under Cambyses, diminished the power of the later kings of Cyrene, and at last the dynasty was overthrown and a republic established in the latter part of the 5th century, B.C. When Alexander invaded Egypt, the Cyrenaeans formed an alliance with him, but their country was made subject to Egypt by Ptolemy the son of Lagus. It appears to have flourished under the Ptolemies, who pursued their usual policy of raising new cities at the expense of the ancient ones, or restoring the latter under new names. Thus Hesperis became Berenice, Teuchira was called Arsinoe, Barea was entirely eclipsed by its port, which was raised into a city under the name of Ptolemais, and Cyrene suffered from the favours bestowed upon its port Apollonia. The country was now usually called Pentapolis, from the five cities of Cyrene, Apollonia, Ptolemais, Arsinoe, and Berenice. In B.C. 96, the last Egyptian governor, Apion, an illegitimate son of Ptolemy Physcon, made the country over to the Romans, who at first gave the cities their freedom. In B.C. 74 Cyrenaica was formed into a province, at first under a quaestor *pro praetore*, we have no evidence of its junction with Crete before B.C. 27, when Octavian formed a senatorial province under a proconsul: the province was called indifferently Crete or Cyrenaica, or both combined. Under Diocletian Cyrenaica was separated from Crete, and made a distinct province, under the name of Libya Superior. As the Roman empire declined, the attacks of the native Libyan tribes became more frequent and formidable, and the sufferings caused by their inroads and by locusts, plague, and earthquakes, are most pathetically described by Synesius, bishop of Ptolemais, in the 5th century. The country was afterwards overrun by the Persians, and soon afterwards it fell a final prey to the great Arabian invasion.

Cyrenē (Κυρήνη), daughter of Hypsena, mother of Aristaeus by Apollo, was carried by the god from Mt Pelion to Libya, where the city of Cyrene derived its name from her (Pind *Pyth* iv 5, Ap Rh i 500, Diod iv 81).

Cyrenē (Κυρήνη Κυρηναίος *Ghennah*, Ru), the chief city of **CYRENAICA** in N Africa, was founded by Battus (B.C. 631) over a fountain consecrated to Apollo, and called **Cyre** (Κύρη Ἀπόλλωνος κρήνη), which supplied the city with water, and then ran down to the sea through a beautiful ravine. The city stood 80 stadia (8 geog. miles) from the coast, on the edge of the upper of two terraces of table land, at the height of 1800 feet above the sea, in one of the finest situations in the world. The road



Coin of Cyrene

Obv. head of Zeus Ammon (whose worship at Cyrene was derived from the Libyan oracle of Ammon) rev. the silphium plant

which connected it with its harbour, Apollonia, still exists, and the ruins of Cyrene, though terribly defaced, are very extensive, comprising

streets, aqueducts, temples, theatres, tomb-paintings, sculpture, and inscriptions. In the face of the terrace on which the city stands is a vast subterranean metropolis. For the history of the city and surrounding country, see CYRUSCHATA. Among its celebrated natives were the philosopher Aristippus, the poet Callimachus, and the Christian bishop and orator Synesius.

Cyreschâta or **Cyropôlis** (Κυροπόλις, *Kyros - polis*) a city of Sogdiana, on the Jaxartes, the furthest of the colonies founded by Cyrus and the extreme city of the Persian empire, destroyed after many revolts by Alexander. Its position is doubtful, but it was probably not far from Alexandroschata (*Košanid*) (Strab. p. 517, Arr. l. iii. c. 8).

Cyrillus (Κυρίλλος) 1 Bishop of Jerusalem, c. 351-360 — 2 Bishop of Alexandria, 412-441 (*Dict. of Christ. Biogr.*)

Cyrrhesticê (Κυρρηστία) the name given under the Seleucidae to a province of Syria lying between Commagene on the N. and the plain of Antioch on the S., between Mt. Amanus on the W. and the Euphrates on the E. (Strab. p. 741). After the time of Constantine, it was united with Commagene into one province, under the name of Euphratensis.

Cyrrhus or **Cyrus** (Κυρρος, *Kyros*, *Korus*) a city of Syria, founded under the Seleucidae and called after the city of the same name in Macedonia, which was its original residence and see of Theodoros. It was rebuilt the walls and erected an aqueduct (Strab. p. 741, *Procop. de Ae.* ii. 11).

Cyrrhus - town in Macedonia near Pella (Thuc. ii. 100).

Cyrus (Κυρος) 1 The Elder, the founder of the Persian empire. The history of his life was overlaid in ancient times with fables and romance, and is related differently by Herodotus, Ctesias and Xenophon. The account of Herodotus is as follows. Cyrus was the son of Cambyses, a noble Persian and of Mandane daughter of the Median king Astyages. In consequence of a dream which seemed to portend that his grandson should be master of Asia Astyages sent for his daughter, when she was pregnant, and upon her giving birth to a child he committed it to Harpagus, his confidential attendant, with orders to kill it. Harpagus gave it to a herdsmen of Astyages, who was to expose it. But the wife of the herdsmen having brought forth a still born child, they substituted the latter for the child of Mandane, who was reared as the son of the herdsmen. When he was ten years old his true parentage was discovered by the following incident. In the sports of his village the boys chose him for their king. One of the boys, the son of a noble Median named Artabanus, discovered his comrades and Cyrus caused him to be severely scourged. Artabanus complained to Astyages who sent for Cyrus in whose person and courage he discovered his daughter's son. The herdsmen and Harpagus, being summoned before the king, told him the truth. Astyages forgave the herdsmen but revenged himself on Harpagus by serving up to him at a banquet the flesh of his own son. As to his grandson, by the advice of the Medians who assured him that his dreams were fulfilled by the boy's having been a king in sport he sent him back to his parents in Persia. When Cyrus grew up, he conspired with Harpagus to dethrone his grandfather. He induced the Persians to revolt from the Median supremacy, and at their head marched against Astyages, whom he de-

feated and took prisoner, n.c. 559. The Medes accepted Cyrus for their king, and thus the supremacy which they had held passed to the Persians. It was probably at this time that Cyrus received that name, which is a Persian word (*Kôrîr*), signifying the Sun—Cyrus now proceeded to conquer the other parts of Asia. In 516 he overthrew the Lydian monarchy, and took Croesus prisoner [*Croesus*]. The Greek cities in Asia Minor were subdued by his general Harpagus. He next turned his arms against the Assyrian empire, of which Babylon was then the capital. After defeating the Babylonians in battle, he laid siege to the city, and after a long time he took it by diverting the course of the Euphrates which flowed through the midst of it, so that his soldiers entered Babylon by the bed of the river. This was in 538. Subsequently he crossed the Araxes with the intention of subduing the Massagetae, a Scythian people, but he was defeated and slain in battle. Tomyris, the queen of the Massagetae, cut off his head, and threw it into a bag filled with human blood,



Cyrus (from a relief at Pasargadae.)

that he might satiate himself (she said) with blood. He was killed in 529. He was succeeded by his son Cambyses—Ctesias, who as physician to Artaxerxes Memnon must undoubtedly have had access to Persian records, contradicts Herodotus on many points, especially as regards the early life of Cyrus. He says that Astyages was no blood relation to Cyrus, who raised troops against him, conquered him and drove him from Media, but afterwards treated him with honour, and married his daughter Amytis. He represents Cyrus as dying from a wound received in battle against the Derbices. Xenophon represents Cyrus as brought up at his grandfather's court, as serving in the Median army under his uncle Cyaxares II, the son and successor of Astyages, of whom Herodotus and Ctesias know nothing, as making war upon Babylon simply as the general of Cyaxares, as marrying the daughter of Cyaxares, and at length dying quietly in his bed, after a sage and Socratic discourse to his

children and friends Xenophon's account is preserved in the *Cyropaedia*, in which he intends to draw a picture of what a wise and just prince ought to be. The work is justly termed a 'philosophical novel,' and must not be regarded as a genuine history.—In the East Cyrus was long regarded as the greatest hero of antiquity, and hence the fables by which his history is obscured. His sepulchre at Pasargadae was visited by Alexander the Great (*Arr An vi 29*)—2 The Younger, the second of the four sons of Darius Nothus, king of Persia, and of Parysatis, was appointed by his father commander of the maritime parts of Asia Minor, and satrap of Lydia, Phrygia, and Cappadocia, B c 407. He assisted Lysander and the Lacedaemonians with large sums of money in their war against the Athenians. Cyrus was of a daring and ambitious temper. On the death of his father and the accession of his elder brother Artaxerxes Mnemon, 404, Cyrus formed a plot against the life of Artaxerxes. His design was betrayed by Tissaphernes to the king, who condemned him to death, but, on the intercession of Parysatis, he spared his life and sent him back to his satrapy. Cyrus now gave himself up to the design of dethroning his brother. He collected a powerful native army, but he placed his chief reliance on a force of Greek mercenaries. He set out from Sardis in the spring of 401, and, having crossed the Euphrates at Thapsacus, marched down the river to the plain of Cunaxa, 500 stadia from Babylon. Here he found Artaxerxes prepared to meet him. Artaxerxes had from 400,000 to a million of men, Cyrus had about 100,000 Asiatics and 18,000 Greeks. The battle was at first altogether in favour of Cyrus. His Greek troops on the right routed the Asiatics who were opposed to them, and he himself pressed forward in the centre against his brother, and had even wounded him, when he was killed by one of the king's body guard. Artaxerxes caused his head and right hand to be struck off, and sought to have it believed that Cyrus had fallen by his hand. The character of Cyrus is drawn by Xenophon in the brightest colours. It is enough to say that his ambition was gladdened by all those brilliant qualities which win men's hearts (*Xen Hell i 4, ii 1, iii 1, Anab i, Cyrop viii 8, Ctes Pers i 44*)—3 An architect at Rome, who died on the same day as Clodius, 52 (*Cic ad Fam vii 14*).

Cyrus (*Κύρος Kour*), one of the two great rivers of Armenia, rises in the Caucasus, flows through Iberia, and after forming the boundary between Albania and Armenia, unites with the Araxes, and falls into the W side of the Caspian (*Strab pp 491, 500*).—There were small rivers of the same name in Media and Persia.

Cyta or **Cytaea** (*Κύτα, Κυταία Κυτᾱίος, Κυταεύς*), a town in Colchis on the river Phasis, where Media was said to have been born.

Cythera (*Κύθηρα Κυθήριος Cerygo*), a mountainous island off the SE point of Laconia, with a town of the same name in the interior, the harbour of which was called Scandea (*Σκανδεῖα*). It was colonised at an early time by the Phoenicians, who introduced the worship of Aphrodite into the island, for which it was celebrated. This goddess was hence called **Cytheraea**, **Cytheris**, according to some traditions, it was in the neighbourhood of this island that she first rose from the form of the sea. [*APHRODITE*]. The Argives subsequently took possession of Cythera, but were driven

out of it by the Lacedaemonians, who added it to their dominions.

Cytheris, a celebrated courtesan, the mistress of Antony, and subsequently of the poet Gallus, who mentioned her under the name of *Lycomis* (*Plut Ant 9, Cic ad Att x 10, 16*).

Cytherus (*Κύθηρος Κυθήριος*), one of the twelve ancient towns of Attica and subsequently a demus, belonging to the tribe Pandionis.

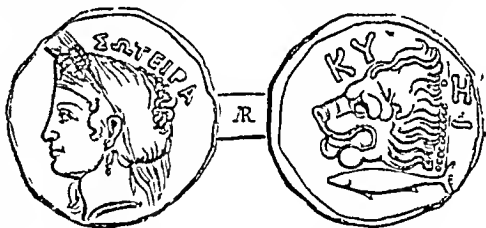
Cythrus (*Κύθρος Κύθριος Thermia*), an island in the Aegean sea, one of the Cyclades. It was colonised by the Dryopes (*Hdt viii 46, Strab p 485*). It had warm springs, whence its modern name.

Cytinium (*Κυτίνιον Κυτινάτης*), one of the four cities in Doris, on Parnassus. It commanded the pass from the valley of Doris to the plain of Amphissa (*Thuc in 95, 101, 102, Strab pp 427, 475*).

Cytörus or **-um** (*Κύτωρος* or *ον Κύδρος*), a town on the coast of Paphlagonia, between Amastris and the promontory Carambis was a commercial settlement of the people of Sinope. It stood upon or near the mountain of the same name, which is mentioned by the Romans as abounding in box trees (*II ii 853, Strab p 544, Verg Georg ii 487, Catull 4, 11*).

Cyzicus (*Κύζικος*), son of Aeneas and Acnetes, the daughter of Eusorus, or son of Ensorus, or son of Apollo by Stilbe. King of the Doliones at Cyzicus on the Propontis [*ARGONAUTAE*].

Cyzicus (*Κύζικος Κυζικηνός Bal Kiz* or *Chizico, Ru*), one of the most ancient and powerful of the Greek cities in Asia Minor,



Coin of Cyzicus

Obv. head of Demeter with legend ΣΑΤΕΙΡΑ rev. Hon s head and tunny fish with legend ΚΥΖΙ

stood upon an island of the same name in the Propontis (*Sea of Marmara*). This island, the earlier name of which was Arctonncsus (*Ἀρκτων νήσος*), lay close to the shore of Mysia, to which it was united by two bridges, and afterwards (under Alexander the Great) by a mole, which has accumulated to a considerable isthmus. The city of Cyzicus stood on the S side of the island, at the N end of the isthmus, on each side of which it had a port. Tradition ascribed the foundation of the city to the Doliones, a tribe of prehistoric Thessalians, who had been driven from their homes by the Aeolians. It was afterwards colonised by the Milesians, B c 675, as the emporium for their trade with the Black Sea (*Strab p 635*). The coinage of Cyzicus was famous, since it gained almost a monopoly of the coinage of electrum staters (permitted by Persian kings to a few cities) during the 5th and 4th cent B c (*Xen An vii 3, 10, Dem c Phorm p 914, § 23*). The tunny fish is the mint mark of the city. It took no conspicuous place in history till about twenty two years after the peace of Antalcidas, when it made itself independent of Persia. It preserved its freedom under Alexander and his successors, and was in alliance with the kings of Pergamus, and afterwards with the Romans. Its celebrated resistance

against Mithridates, when he besieged it by sea and land (p c 75), was of great service to the Romans, and obtained for it the rank of a 'libera civitas,' which it lost in a c 20, recovered in 15, and again lost under Tiberius (Dio Cass liv 7, 23, 24, The Ann iv 36). Under Constantine it became the chief city of the new province of Hellespontus. It was greatly injured by an earthquake in a d 443, and finally ruined by its conquest by the Arabians in 675.

D

Dāae [DAHAE]

Dachinabādes (Δαχιναβάνης), a general name for the S part of the Indian peninsula, derived from the Sanscrit *dalshina*, the S wind, and connected with the modern name *Deccan* ([Scyl.] *Periplus Ind* p 29).

Dacia (Dīcus), as a Roman province, was bounded on the S by the Danube, which separated it from Moesia, on the N by the Carpathian mountains on the W by the river Tisza (*Theiss*), and on the E by the river Hierasus (*Pruthi*), thus comprehending the modern *Transylvania*, *Wallachia*, *Moldavia*, and part of *Hungary*. The Daci were of the same race and spoke the same language as the Getae, and are therefore usually said to be of Thracian origin. They were a brave and warlike people. In the reign of Augustus they crossed the Danube and plundered the allies of Rome, but were defeated and driven back into their own country by the generals of Augustus [Coriso]. In the reign of Domitian they became so formidable under their king **DECEBALUS**, that the Romans were obliged to purchase a peace of them by the payment of tribute. Trajan delivered the empire from this disgrace, he crossed the Danube, and after a war of five years (a d 101-106), conquered the country, made it a Roman province, and colonised it with inhabitants from all parts of the empire (Dio Cass lxxviii 14, Aurel Viet *Caes* 19). At first it was held as a single province under the emperor's legatus; then before the middle of the 2nd cent a d it was divided into *Dacia superior* and *Dacia inferior*, each under a legatus. M. Aurelius in 168 made three divisions: *Dacia Porolissensis*, with chief town Porolissum, *Apulensis*, with chief town Apulum, and *Malaensis*, from the colony of that name, but these three, though each had its own procurator, were united under a 'legatus Augusti praeprae trum Daciarum' or 'Daciae,' and had a single capital, Sarmizegetusa. At a later period Dacia was invaded by the Goths, and as Aurelian considered it more prudent to make the Danube the boundary of the empire, he resigned Dacia to the barbarians, removed the Roman inhabitants to Moesia, and gave the name of Dacia (Aurelian) to that part of the province along the Danube where they were settled.

Dactylī (Δακτύλοι), fabulous beings of superhuman size and strength, to whom the discovery of iron, the art of working it by means of fire, and also magical powers were ascribed. Their name Dactylis—that is, Fingers—is accounted for in various ways: by their number being five or ten, or by the fact of their serving Rhea just as the fingers serve the hand, or by the story of their having lived at the foot (ἐν δακτύλοις) of Mount Ida. Most authorities describe Mount Ida in Phrygia as the original seat of the Dactyls, whence they are usually called Idaean Dactyls. In Phrygia they were con-

nected with the worship of Rhea (Strab p 178, Diod xlvii 7, Ap Rh i 1128). They are sometimes confounded or identified with the Curetes, Corybantes, Cabiri, and Telchines. This confusion with the Cabiri also accounts for Samothrace being in some accounts described as their residence. Here they are said to have taught Orpheus, for music, as well as magical incantation, is set down as their invention (Clem Al *Strom* i 182). Other accounts transfer them to Mount Ida in Crete, of which island they are said to have been the original inhabitants (Diod i 64, Plin vi 197, *C I G* 2874). With this tradition, no doubt, is connected their confusion with the Curetes (Strab p 466, Paus i 7, 6). Their number appears to have been originally three: *Celmis* (the smelter), *Damnameneus* (the hammer), and *Aemon* (the anvil). Their number was afterwards increased to five, ten (five male and five female), fifty two and 100.

Dadastāna (ἡ Δαδαστάνα *Torbaleh* or *Kes tabeg?*), a fortress on the borders of Bithynia and Galatia, where the emperor Jovian died suddenly, a d 364 (Amm Mar xxv 10).

Daedala (τὰ Δαδάλια), a city in Asia Minor, upon the Gulf of Glaucus, on the borders of Caria and Lycia. The same name was given to a mountain near the town (Strab p 664).

Daedālus (Δαίδαλος) 1 A mythical personage, under whose name the Greek writers



Daedalus and Icarus (From a relief in the Villa Albani)

personified the earliest development of the arts of sculpture and architecture, especially among the Athenians and Cretans. Accordingly, some traditions represent Daedalus as an Athenian, of the royal race of the Erechthidae (Diod iv 76). Other traditions make him a Cretan, and in accordance with this story Crete is regarded as the place where *ἐδάμα* or *daedala* were first made. He is said to have been the son of Metion, the son of Eupalamus, the son of Erechthens. Others make him the son of Eupalamus, or of Palamaon. His mother is called Aleippe, or Iphinoe, or Phrasimede. He devoted himself to sculpture, and made great improvements in the art. He instructed his sister's son **TALUS**, who soon came to surpass him in skill and ingenuity, and Daedalus killed him through envy. Being condemned to death by the Areiopagus for this murder, he went to Crete, where the fame of his skill obtained for him the friendship of Minos. He made the well known wooden cow for Pasiphae, and when Pasiphae gave birth to the Minotaur, Daedalus constructed

the labyrinth, at Cnossus, in which the monster was kept. For his part in this affair, Daedalus was imprisoned by Minos, but Pasiphaë released him, and, as Minos had seized all the ships on the coast of Crete, Daedalus made wings for himself and his son Icarus, and fastened them on with wax. Daedalus himself flew safe over the Aegean, but, as Icarus flew too near the sun, the wax by which his wings were fastened on was melted, and he dropped down and was drowned in that part of the Aegean which was called after him the Icarian sea (Diod iv 77, Ov *Met* viii 195). Daedalus fled to Sicily, where he was protected by Cocalus, the king of the Sicani. When Minos heard where Daedalus had taken refuge, he sailed with a great fleet to Sicily, where he was treacherously murdered by Cocalus or his daughters (Hyg *Fab* 39-44). According to some accounts Daedalus first alighted in his flight from Crete at Cumae in Italy, where he erected a temple to Apollo, in which he dedicated the wings with which he had fled from Crete (Verg *Aen* vi 14, Sil It vi 102). Several other works of art were attributed to Daedalus in Greece, Italy, Libya, the islands of the Mediterranean, and in Egypt (Diod i 97, Paus ix 40). They belong to the period when art began to be developed. The name of *Daedala* was given by the Greeks to the ancient wooden statues, ornamented with gilding and bright colours and real diaphany, which were the earliest known forms of the images of the gods, after the mere blocks of wood or stone which were at first used for symbols of them [*Dict of Ant* s v]—2 Of Sicily, a statuette in bronze, son and disciple of Patrocles, flourished b c 400.

Daemon (*δαίμων*) In general terms the *δαίμονες* may be described as beings intermediate between gods and men. In Homer the word *δαίμων* seems to express a divine agency (*Il* iii 420, xi 192, xv 418, 467, *Od* x 64, xviii 146), and it will be observed that it is most often a baneful or thwarting influence. Though Homer also calls the gods *δαίμονες* (*Il* i 222), this distinction may be noted, that the word is an absolute synonym for *θεοὶ* only when he uses the plural, speaking apparently of supernatural beings generally, whereas he does not in speaking of any one of the greater deities in person use the term *δαίμων*. Hesiod defines more clearly the *δαίμονες* are 30,000 in number, and are the spirits of those who lived in the Golden Age: they walk abroad on the upper earth, shrouded in mist, watching over men, preserving justice and bestowing wealth in kingly fashion (Hes *Op* 121, 251). From this general conception many others branch off. (1) The *δαίμων* is the supernatural agency which regards each human being (an idea partly shadowed out in Homer), and so is his own fate or fortune, good or bad (Aesch *Sept* 812, Soph *Aj* 534, Eur *Suppl* 592, Pind *Pyth* v 115). (2) The idea of individual guardian spirits attending each human being from his birth to his burial [cf *Genius*] was a philosophical development from the above (Plat *Phaed* p 107 D, *Rep* x p 617 E), and from this again came the idea of the good and bad angel, or good and evil 'genius' (Plut *Brut* 36). (3) *Δαίμονες πρόπολοι* were ministers (or, as von Sybel calls them, 'subalterns') of the great deities. Such were the Corybantes of Cybele, Acratus the *δαίμων* of Dionysus (Paus i 2, 4), Eurynomus in Hades (answering more nearly to the modern idea of demon), Themis, Nemesis,

Muses, Glaucus, &c. With these, as inferior deities, ranked the personifications of natural processes such as *Ἔρις* and *Οὐδάρως*. (4) Like the *du Manes* (and also the *Genius*), *δαίμων* meant also the spirit of the departed dead, and expressed the belief in immortality (Eur *Alc* 1003). This is frequent in sepulchral inscriptions. In art, though each particular *δαίμων* has its own attributes, it is a general characteristic of *δαίμονες* (as distinguished from *θεοὶ*), that they are represented with wings.

Dāhāe (*Δάαι*), a great Scythian people, who led a nomad life over a great extent of country on the E of the Caspian, in Hyrcania (which still bears the name of *Daghestan*), on the banks of the Margus, the Oxus, and even the Jaxartes. Some of them served as cavalry and mounted archers in the armies of Darius Codomannus, Alexander and Antiochus, and they were also good foot-soldiers (Strab p 511, Verg *Aen* viii 728, Liv xxxv 48, xxxviii 40).

Dalmāchus (*Δαίμαχος*), of Plateneae, was sent by Seleucus as ambassador to Sandrocottus, king of India, about b c 312, and wrote a work on India, which is lost (Strab p 70).

Dalmātia or **Delmātia** (*Δαλματία* *Δαλμῆτης*, more anciently *Δαλματιεύς*, Dalmata), a part of the country along the E coast of the Adriatic sea included under the general name of Illyricum, was separated from Liburnia on the N by the Titus (*Ιερβα*), and from Greek Illyria on the S by the Drilon (*Δρῖνο*), and extended inland to the Deban mountains and the Drinus, thus nearly corresponding to the modern *Dalmatia*. The capital was **Dalminium** or **Delminium**, from which the country derived its name. The next most important town was SALONA, the residence of Diocletian. The Dalmatians were a brave and warlike people, and gave much trouble to the Romans. In b c 119 their country was overrun by L. Metellus, who assumed in consequence the surname *Dalmaticus*, but they continued independent of the Romans. In 39 they were defeated by Asinius Pollio, of whose *Dalmaticus triumphus* Horace speaks (*Od* ii 1, 16), but it was not till the year 23 that they were finally subdued, by Statilius Taurus. They took part in the great Pannonian revolt under their leader Bato, but after a three years' war were again reduced to subjection by Tiberius, A.D. 9. The province originally called Illyricum was after the time of Augustus usually known as Dalmatia (Dio Cass xlix 36, Tac *Ann* i 5). It comprised all the coast west of Macedonia from Lissus, and the river Drilon on the south to the river Arsia on the north, and was governed by a *legatus Augusti pro praetore* after 300 A.D. by a praeses [ILLYRICUM].

Dalmatius [DELMATIUS]

Dalminium [DALMATIA]

Damagētus (*Δαμάγητος*), king of Ialysus in Rhodes, married, in obedience to the Delphic oracle, the daughter of Aristomenes of Messene, and from this marriage sprang the family of the Diagoridae, who were celebrated for their victories at Olympia [ARISTOMENES].

Dāmālis or **Bous** (*Δάμαλις*, *η Βοῦς*), a small place in Bithynia, on the shore of the Thracian Bosphorus, N of Chalcedon, celebrated by tradition as the landing place of Io, the memory of whose passage was preserved by a bronze cow set up here by the Chalcedonians.

Damarātus [DEMARATUS]

Damascius (*Δαμόσκιος*), the Syrian, of Damascus, whence he derived his name, the last of the renowned teachers of the Neo-Platonic

philosophy at Athens, was born about *c.* 480. He first studied at Alexandria and afterwards at Athens, under Marinus and Zenodotus, whom he succeeded. When Justinian closed the heathen schools of philosophy at Athens in 529, Damascius emigrated to King Chosroes of Persia. He afterwards returned to the W, since Chosroes had stipulated in a treaty that the heathen adherents of the Platonic philosophy should be tolerated by the Byzantine emperor. The only work of Damascius which has been printed is entitled *Doubts and Solutions of the first Principles*, edited by Kopp, Francof. 1828, 8vo.

Damascus (*Δαμασκός*), son of Hermes and Hahmede, who migrated from Arcadia and founded the Syrian city which bore his name. When Dionysus on his eastern travels came there, Damascus opposed the planting of the vine, and was slayed alive by the god. (Steph. Byz. s.v.) The story seems to be partly etymological, partly a mythical account of resistance offered to the introduction of the Bacchic-an rites.

Damascus (*η Δαμασκός Δαμασκήος Dameshik, Damascus, Lsh Sham*), one of the most ancient cities of the world, mentioned as existing in the time of Abraham (Gen. xiv. 15), stood in the district afterwards called Coele Syria, upon both banks of the river Chrysorhoas or Bardanes (*Burada*), the waters of which, drawn off by canals and aqueducts, fertilised the plain around the city. This plain is open on the S and E, and sheltered on the W and N by an offshoot of the Antilibanus, its fruits were celebrated in ancient, as in modern times, and altogether the situation of the city is one of the finest on the globe. For its earlier history see *Dict. of the Bible*. In the first century *B.C.* it was under a dynasty of Nabtheanean kings who made Petrae their residence (Jos. Ant. xiv. 1, 5). This dynasty lasted from 95 *B.C.* to 106 *A.D.* with various degrees of independence. M. Aemilius Scaurus in 62 *B.C.* had a treaty with Aretas I. (Dio Cass. xxxvii. 15), but later there was more direct interference from the Romans (Strab. p. 779, Jos. Ant. xiv. 11). In *A.D.* 39, Damascus was ruled by an *ἐθνάρχης* of Aretas II. In 106, when Arabia Petraea became a Roman province, Damascus was united with the province of Syria. It flourished greatly under the emperors, and is called by Julian (*Epist.* 24) 'the Eye of all the East'. Diocletian established in it a great factory for arms, and hence the origin of the fame of Damascus blades. Its position on one of the high roads from Lower to Upper Asia gave it a considerable trade. The surrounding district was called *Δαμασκήνη*.

Damasippus, L. Junius Brutus [BRUTUS No. 10].

Damasippus, Licinius. 1 A Roman senator, fought on the side of the Pompeians in Africa, and perished *B.C.* 47 (Caes. *B.C.* ii. 44).—2 A contemporary of Cicero, who mentions him as a lover of statues, and speaks of purchasing a garden from Damasippus. He is probably the same person as the Damasippus ridiculed by Horace (*Sat.* ii. 8, 16, 64). It appears from Horace that Damasippus had become bankrupt, in consequence of which he intended to put an end to himself, but he was prevented by the Stoic Stertinus, and then turned Stoic himself, or at least affected to be one in outward appearance. The Damasippus mentioned by Juvenal (*Sat.* viii. 147, 151, 167) is a fictitious name, under which the satirist ridiculed some noble lover of horses.

Damastes (*Δαμάστης*), of Sigæum, a Greek historian, and a contemporary of Herodotus and Hellanicus of Lesbos, his works are lost (Strab. pp. 47, 583, 684).

Damia [ΔΑΜΕΣΙΑ]

Damnonii. 1 Or **Damnonii** or **Damnuni**, a powerful people in the SW of Britain, inhabiting *Cornwall, Devonshire*, and the W part of *Somersetshire*, from whom was called the promontory **Damnonium**, also **Ocrinum** (*C. Lizard*) in *Cornwall*.—2 Or **Damnii**, a people in N Britain, inhabiting parts of *Perth, Argyle, Stirling*, and *Dumbarton shires*.

Damo (*Δαμώ*), a daughter of Pythagoras and Theano, to whom Pythagoras entrusted his writings, and forbade her to give them to anyone. This command she strictly observed, although she was in extreme poverty, and was often asked to sell them (Diog. Laert. viii. 42).

Damocles (*Δαμοκλῆς*), a Syracusan, one of the companions and flatterers of the elder Dionysius. Damocles having extolled the great felicity of Dionysius on account of his wealth and power, the tyrant invited him to try what his happiness really was, and placed him at a magnificent banquet, in the midst of which Damocles saw a naked sword suspended over his head by a single horse hair—a sight which quickly dispelled all his visions of happiness (Cic. *Tusc.* i. 21, 61, cf. *Hoi. Od.* iii. 1, 7).

Damocritus, strategus of the Aetolians *B.C.* 200, opposed the Romans, but was defeated at Heracleia near Mt. Oeta by Flamininus in 191. He was taken to Rome, to adorn the triumph, but escaped from his prison, and being pursued killed himself (Pol. xvi. 10, xvii. 14, Liv. xxxi. 32, xxxi. 12, xxxi. 24, xxxii. 46).

Dāmōn (*Δάμων*). 1 Of Athens, a celebrated musician and sophist. He was a pupil of Lamprus and Agathocles, and the teacher of Pericles, with whom he lived on the most intimate terms. He is also said to have taught Socrates, but this statement is more doubtful. In his old age he was banished from Athens, probably on account of the part he had taken in politics (Diog. Laert. ii. 19).—2 A Pythagorean and friend of Phintias (not Pythias). When the latter was condemned to die for a plot against Dionysius I. of Syracuse, he asked leave of the tyrant to depart for the purpose of arranging his domestic affairs, promising to find a friend who would be pledge for his appearance at the time appointed for his punishment. To the surprise of Dionysius, Damon unhesitatingly offered himself to be put to death instead of his friend, should he fail to return. Phintias arrived just in time to redeem Damon, and Dionysius was so struck with this instance of firm friendship on both sides, that he pardoned the criminal, and entreated to be admitted as a third into their bond of brotherhood (Cic. *Tusc.* i. 22, 63, *de Off.* iii. 10, 45, Diod. i. 3, Val. Max. ix. 7).

Damōxēnus (*Δαμόξενος*), an Athenian poet of the New Comedy, and partly of the Middle

Dana (*Δάνα*), in Cappadocia (Xen. *Anab.* i. 2, 20), the same as the later *Τιανὰ*.

Dānāē (*Δανάη*), daughter of Acrisius, and mother of Perseus. For details, see *ACRISIUS*. An Italian legend related that Danaë came to Italy, built the town of Ardea, and married Pilumnus, by whom she became mother of Daunus, ancestor of Turnus (Verg. *Aen.* viii. 371, Plin. iii. 56).

Dānāi [DANAUS]

Dānāides (*Δαναίδες*), the fifty daughters of Danaus [DANAUS].

Danāla (*τὰ Δανάλα*), a city in the territory of

the Trocmi, in the NE of Galatia, notable in the history of the Mithridatic war as the place where Lucullus resigned the command to Pompey (Plut *Lucull* 36)

Danapris [ΒΟΡΥΘΗΝΕΣ]

Danastris [ΤΥΡΑΣ]

Danaüs (Δανάος), son of Belus and twin brother of Aegyptus. Belus had assigned Libya to Danaüs but the latter, fearing his brother and his brother's sons, fled with his fifty daughters to Argos. Here he was elected king by the Argives in place of Gelanor, the reigning monarch. The story of the murder of the fifty sons of Aegyptus by the fifty daughters of



Danaids (From a relief in the Vatican)

Danaüs (the Danaides) is given under **ÆGYPTUS**. There was one exception to the murderous deed. The life of Lynceus was spared by his wife Hyperanestres, and according to the common tradition he afterwards avenged the death of his brothers by killing his father-in-law, Danaüs. According to the poets the Danaides were punished in Hades by being compelled everlastingly to pour water into a sieve or a jar with a hole in it (*mane lymphæ dolium fundo percuntis imo*, Hor *Od* in 11 26).—From Danaüs the Argives were called *Danai* which name, like that of the Argives, was often applied by the poets to the collective Greeks.

Danubius (*Danube*, in Germ *Donau*), also **Danuvius** on coins and inscriptions, called **ISTER** (Ἰστρος) by the Greeks, one of the chief rivers of Europe, rises in the Black Forest and after flowing 1770 miles falls into the Black Sea. It is mentioned by Hesiod, but the Greeks knew very little about it (Hes *Th* 338. Pind *Ol* in 25, Hdt in 33). According to Herodotus it rises at the city Pyrene among the Celts and flows through the whole of Europe. The Romans first obtained some accurate information concerning the river at the commencement of the empire. Tiberius in his campaign against the Vindelicians, visited the sources of the Danube, which according to Tacitus, are in **ΜΑΔΑΒΟΝΑ**. The Danube formed the N boundary of the empire with the exception of the time that **ΔΑΚΙΑ** was a Roman province. In the Roman period the upper part of the river from its source as far as Vienna was called **Danubius**, while the lower part to its entrance in the Black Sea was named **Ister**.

Daorsi or **Daorizi** a tribe in Dalmatia

Daphnae Pélusiæ (Δαφναὶ αἱ Πελοῦσιαι *Safis*), a border fortress of Lower Egypt against Arabia and Syria stood on the right bank of the Nile 16 Roman miles SW of Pelusium. Many Jews settled here after the destruction of Jerusalem by the Babylonians.

Daphnē (Δαφνῆ) 1 Daughter of the river

god **Ladon** in Arcadia, by **Ge** (the earth) (Pans *viii* 20, x 7, 8), or of the river god **Penens** in Thessaly (Or *Met* i 452, Hyg *Fab* 203), a third account makes her the daughter of the Liconian Amyclas, which explains the allusion in Verg *Ecl* vi 83 (Parthen *Erot* 15). She was extremely beautiful and was loved by Apollo, who pursued her, and as she was on the point of being overtaken by him, she prayed for aid, and was metamorphosed into a laurel tree (δαφνῆ), which became in consequence the favourite tree of Apollo. Other stories make the Earth take her into her bosom, and send up a laurel in her stead (Tzet *Lyc* 6). In the Peloponnesian legends she had been beloved also by **Leucippus**, son of **Oeuomaus**, who in order to win her disguised himself as a maiden, but Apollo's jealousy caused his discovery and he was killed by the companions of **Daphne** (Paus *viii* 20, Parthen *I c*). In these stories of **Daphne** probably the older religion is preserved which worshipped the laurel tree itself. When this became part of Apollo's worship and the laurel was regarded as sacred to him, the story of his love for **Daphne** and her transformation grew up.—2 Daughter of **Tiresias**, better known under the name of **ΜΑΝΤΟ**.

Daphnē (Δαφνῆ) 1 *Beit-el Moie*, or *Babylonia* (?), a beautiful spot, five miles S of Antioch in Syria, to which it formed a sort of park or pleasure garden. Here was a grove of laurels and cypresses, 80 stadia in circuit, watered by fresh springs and consecrated by **Seleucus Nicator** to Apollo, to whom also a magnificent temple was built by **Antiochus Epiphanes**, and adorned with a splendid statue of the god by **Bryaxis**. (Hence the legend of **Daphne** was transferred also to this spot. Auson *Clar Urb* 2). To this temple were attached periodical games and the privilege of asylum. **Daphne** was a royal residence of the **Seleucidae** and of the later Roman emperors, and a favourite resort of the people of Antioch, who, however, earned the pleasures they enjoyed here so far beyond the bounds of moderation, that the phrase *Daphnicæ mores* passed into a proverb. It was from this place that Antioch received its distinguishing name, ἡ ἐν Δαφνῆς (Strab *v* 750, Amm *Marc* xix 12, Polyæn *viii* 50).—2 A place in Upper Galilee on the lake **Semehonitis**.

Daphnis (Δαφνίς), a Sicilian hero, to whom the invention of bucolic poetry is ascribed. He was the son of **Hermes** by a nymph (**Aethra**, *V H* x 18). His mother placed him when an infant in a charming valley in a laurel grove, from which he received his name of **Daphnis**. He was brought up by nymphs, was taught by **Pan** to play on the flute, he became a shepherd, and tended his flocks on Mt **Aetna** winter and summer (Theocr *i* 67 in 74, *viii* 92, Parthen *Erot* 29). A Nymph fell in love with him, and made him swear that he would never love any other maiden, threatening him with blindness if he broke his oath. For a time the handsome shepherd resisted the numerous temptations to which he was exposed but at last he forgot himself, having been made intoxicated by a princess. The Nymph accordingly punished him with blindness, or as others relate changed him into a stone. Previous to this time he had composed bucolic poetry, and with it delighted **Artemis** during the chase. After having become blind he invoked his father to help him. The god accordingly raised him up to heaven, and caused a well to gush forth on the spot.

where this happened. The well bore the name of Daphnis, and at it the Sicilians offered an annual sacrifice. This account Aelian seems to have derived from Stesichorus, and some have conjectured that Stesichorus introduced the story in reference to his own blindness. In Theocritus there is a different story, with no allusion to blindness and another ending to his life. Daphnis in despair at unrequited love for Xenia drowns himself and is mourned by all nature. This unrequited love is explained as being the punishment sent by Aphrodite, either because Daphnis preferred music to love, or according to the other legend, because he had been faithless. From Athen. p. 415 comes another story, related in a Satyric drama of Sosiphanes, which represents Daphnis as seeking his love, named Pylis, and coming to Litveres in Phrygia who made all strangers vie with him in reaping his corn and then killed them when they were defeated. Heracles helps Daphnis and Litveres is killed. In this story Daphnis instead of being the deity or hero of herdsmen is adopted into the myths of the corn spirit and the harvest sacrifices.

Daphnūs (Δαφνίος, -ώνος Δαφνοειδής) a town of the Locri Opuntini, in earlier times belonging to Phocaea (Strab. p. 416).

Darādax (Δαρδάξ *Abu-Ghaleq*), a river of Upper Syria flowing into the Euphrates 30 parasangs from the R. Chabor and 15 from Thapsacus.

Daras, a town of Mesopotamia, about 12 miles from Nisibis, was strongly fortified by the Greek emperors as a barrier against the Persians (Procop. *Bell. Pers.* ii. 13).

Dardāni (Δαρδάνιοι) 1 [Dardania]—2 A people in Upper Moesia who also occupied part of Illyricum and extended as far as the frontiers of Macedonia (Strab. p. 216).

Dardānia (Δαρδάνια), a district of the Troad lying along the Hellespont SW of Abydos and adjacent on the land side to the territories of Ilium and Scopia (Strab. pp. 592, 606). Its people, the Dardāni (Δαρδάνιοι), were apparently akin to the Trojans, both having descended from the highlands of Asia Minor towards the coast. Probably the name *Dardani* originally included the Trojan branch as well, and had also been current in a more distant migration of the same people in 'Pelagic' wanderings to Illyricum. Their name seems to be rightly traced on Egyptian records of about 1300 as allies of the Hittites who were defeated by Ramses II. In the *Iliad* they appear as fighting under command of Aeneas in defence of Troy (ii. 819, xv. 425), and their name in Latin poets is often interchanged with that of the Trojans.—2 The name Dardania belonged under the empire to southern Dacia, whose chief town was Serdica (*Soplia*).

Dardānus (Δαρδάνος) son of Zeus and Electra. His native place in the various traditions is Samothrace, Crete, Troas or Italy. Dardanus is the mythical ancestor of the Trojans, and through them of the Romans. From Samothrace he passed over to Asia where he received a tract of land from King Teucer, on which he built the town of Dardania. He married Batea, daughter of Teneos, or Anisbe of Crete, by whom he became the father of Erichthonius. [Another tradition makes him marry Chryse, daughter of the Arcadian Pallas (see DEN. 13). His grandson was Troas, who removed to Troy the Palladium, which had belonged to his grandfather (*Il.* xx. 215, Strab. pp. 331, 56, Apollod. iii. 12, Diod. ii.

75, v. 48, Paus. vii. 19). According to the Italian traditions, Dardanus was the son of Corythus, an Etruscan prince of Corythus (Cortona), or of Zens by the wife of Corythus, and, as in the Greek tradition, he afterwards emigrated to Phrygia (Verg. *Aen.* iii. 167, vii. 210, Serv. ad lxx).

Dardānus (ἡ Δάρδαρος Δαρδανεύς), also, -um and -ium, a Greek city in the Troad on the Hellespont, near the Prom. Dardanus or Dardānum and the mouth of the river Rhodius, 12 Roman miles from Ilium and 9 (or 70 stadia) from Abydos. It was built by Aeolian colonists, at some distance from the site of the ancient city Dardania (Δαρδανίη) which is mentioned by Homer (*Il.* ii. 216) as founded by Dardanus before the building of Ilium (cf. Strab. p. 592). The Romans, after the war with Antiochus the Great, made Dardanus and Ilium free cities, as an act of filial piety. The peace between Sulla and Mithridates was made here, B.C. 84 (Strab. p. 595, Pint. *Sull.* 24). From Dardanus arose the name of the *Castles of the Dardanelles*, after which the Hellespont is now called.

Dāres (Δαρής), a priest of Hephaestus at Troy, mentioned in the *Iliad* (v. 9), to whom was ascribed in antiquity an *Iliad*, which was believed to be more ancient than the Homeric poems (Acl. *V. H.* xi. 2, Isid. i. 41). There is extant a Latin work in prose in 44 chapters, on the destruction of Troy, bearing the title *De rebus Perituris de Excidio Trojae Historia*, and purporting to be a translation of the work of Dares by Cornelius Nepos. But the Latin work is evidently of much later origin, possibly of the fifth century A.D. (It must be earlier than the seventh century, since Isidore is acquainted with it). It has little merit, but is important because it was accepted as the translation from the writings of an eye-witness of the Trojan war (as it claimed to be), and became the chief source of Trojan romances in the Middle Ages. It is usually printed with Dictys Cretensis; the best edition is by Meister, Lips. 1873.

Darius (Δαρίος) I, King of Persia, B.C. 521–485, was the son of Hytaspes, satrap of the province of Persis, and of the royal family of the Achaemenidae. He had served under Cambyses in Egypt, and with six other Persian chiefs slew the usurper Gomatas (Smerdis), and possessed himself of the Persian throne. According to Herodotus (iii. 85), the seven chiefs agreed that the one of them whose horse neighed first at an appointed time and place, should become king, and as the horse of Darius neighed first, he was declared king. He married Atossa and Artystone, the two daughters of Cyrus and Parmys, the daughter of Cyrus' son Smerdis, and Phaedra, the daughter of Otanes, one of the seven chiefs. He then began to set in order the affairs of his vast empire, which he divided into twenty satrapies, assigning to each its amount of tribute. Persis proper was exempted from all taxes, except those which it had formerly been used to pay. It was in the reign of Darius that the consolidation of the empire was effected for Cyrus and Cambyses had been engaged in continual wars.—A few years after his accession the Babylonians revolted, but after a siege of twenty months Babylon was taken (as Herodotus relates in 186) by a stratagem of Zopyrus in 516. The reduction of Babylon was followed by the invasion of Scythia (about 503). Darius crossed the Danube, and marched far into the

interior of modern Russia, but after losing a large number of men by famine, and being unable to meet with the enemy, he was obliged to retreat (Hdt iv 1). On his return to Asia, he sent part of his forces, under Megabazus, to subdue Thrace and Macedonia, which thus became subject to the Persian empire. In the reign of Darius began the great war between the Persians and the Greeks. The details of this war belong to the biographies of other men. In 501 the Ionian Greeks revolted, they were assisted by the Athenians, who burnt Sardis, and thus provoked the hostility of Darius [ARISTAGORAS, HISTIAEUS]. In 492 Mardonius was sent with a large army to invade Greece, but he lost a great part of his fleet off Mt Athos, and the Thracians destroyed a vast number of his land forces [MARDONIUS]. He was, in consequence, recalled, and Datis and Artaphernes appointed to the command of the invading army. They took Eretria in Euboea, and landed in Attica, but were defeated at Marathon by the Athenians under the command of Miltiades [MILTIADES]. Darius now resolved to call out the whole force of his empire for the purpose of subduing Greece, but, after three years of preparation, his attention was called off by the rebellion of Egypt. He died in 485, leaving the execution of his plans to his son XERXES. Darius was great both as a conqueror and as an organiser. To him especially is due the centralisation of the Persian government at Susa with which the twenty satrapies were connected by roads and posts.—II, King of Persia, 424–405, named Ochus (Ὠχος) before his accession, and then surnamed Nothus (Νόθος), or the *Bastard*, from his being one of the bastard sons of Artaxerxes I. Darius obtained the crown by putting to death his brother SOGBIANTES, who had murdered Xerxes II. He married Parysatis, daughter of Xerxes I, by whom he had two sons, Artaxerxes II, who succeeded him, and Cyrus the younger. Darius was governed by eunuchs, and the weakness of his government was shown by repeated insurrections of his satraps. In 414 the Persians were expelled from Egypt by Amyrtæus, who reigned there six years, and at whose death (408) Darius was obliged to recognise his son Pausiris as his successor (Ctes. *Pers* 44–56, Diod. xii 71, xiii 36, 76 108, Xen. *Hell* i 2, ii 1).—III, Last king of Persia, 336–331, named Codomannus before his accession, was the son of Arsames and Sisymbria, and a descendant of Darius II. He was raised to the throne by Bagoas, after the murder of ARSES. The history of his overthrow by Alexander the Great, and of his death, is given in the life of ALEXANDER.

Dascon (Δασκων Δασκωνίος), a fortress near Syracuse, situated on a bay of the same name.

Dascylium (Δασκύλιον or -εῖον Δασκυλίτης Διασκίλι), a town of western Bithynia, on the Propontis, upon a small lake Dascyliotis, between the sea and two larger lakes, Apolloniatis and Miletopolitis (Strab. p. 575, Hdt. ii 120).

Dasēa (Δασέα, also Δασεα Δασεάτης), a town in Arcadia near Megalopolis (Paus. viii 3).

Dassarētū or **Dassaritæe**, **Dassarētæe** (Δασσαρήτιοι, Δασσαρίται), a people in Greek Illyria on the borders of Macedonia. Their chief town was **Lychnidus** (Λυχνιδος), on a hill, on the N. side of the lake **Lychnitis**, which was so called after the town (Strab. p. 318).

Datāmes (Δατάμης), a distinguished Persian general, a Carian by birth, son of Camissares by a Scythian mother. He succeeded his

father as satrap of Cilicia, under Artaxerxes II (Mnemon), but, in consequence of the machinations of his enemies at the Persian court, he threw off his allegiance to the king, and joined the other satraps who had revolted from Persia. He defeated the generals who were sent against him, but was assassinated by Mithridates, son of Ariobarzanes, about B.C. 362. Cornelius Nepos, who has written his life, calls him the bravest and most able of all barbarian generals, except Hamilcar and Hannibal (Nep. *Datames*, Diod. xv 91, Polyæn. vi 21, 29).

Datis (Δᾶτις), a Mede, commanded, along with Artaphernes, the Persian army of Darius which was defeated at Marathon, B.C. 490.

Datum or **Datis** (Δάτον, Δάτος Δατηνός), a Thracian town on the Strymonic gulf, subject to Macedonia, with gold mines in Mt Pangæus in the neighbourhood, whence came the proverb a 'Datum of good things' (Strab. pp. 381, 386).

Daulis or **Daulia** (Δαυλῖς, ἴδος, Δαυλία Δαυλιεύς, Δαύλιος), an ancient town in Phocis on the road from Chaeronea and Orchomenus to Delphi, situated on a lofty hill (Strab. p. 423, Paus. x 4, 7), celebrated in mythology as the residence of the Thracian king **TEUPEUS**, and as the scene of the tragic story of **PHILOMELA** and **PROCNÉ**. Hence **Daulias** (Δαυλιάς) is the surname both of **Procné** and **Philomela**.

Daunia [APULIA].

Daunus (Δαῦνος). 1 Son of Lycæon, and brother of Iapyx and Peucetius. The three brothers crossed over from Illyria, and settled in Apulia, which was divided into three parts, and named after them. The poets sometimes gave the name of Daunia to the whole of Apulia. Horace (*Od.* i 22, 14) uses the adjective *Daunias* (sc. *terra*) [APULIA].—2 Son of Pylæmus and Danae, wife of Venilia, and ancestor of Turnus.

Decébālus (Δεκέβαλος), a celebrated king of the Dacians during the reigns of Domitian and Trajan. For 4 years (A.D. 86–90) he carried on war against the Romans with such success, that Domitian was at length glad to conclude peace with him by the payment of an annual tribute. Trajan refused to continue this disgraceful payment, and renewed the war. He defeated the Dacians, and compelled Decébālus to sue for peace (101–103). But in 104 the war broke out again, Decébālus was again defeated, and put an end to his own life, and Dacia became a Roman province, 106 (Dio Cass. lxxvi 6, lxxviii 6, Eutrop. vii 15, Oros. vii 10).

Décēlēa or **-īa** (Δεκελεια Δεκελεύς *Tatoi*), a demus of Attica, belonging to the tribe Hippothoontis, lay NW of Athens, on the borders of Boeotia, near the sources of the Cephissus. In the nineteenth year of the Peloponnesian war (B.C. 413), the Peloponnesians under Agis seized and fortified Decēlea, and thereby annoyed the Athenians during the remainder of the war.

Decentius Magnus, brother or cousin of Magnentius, by whom he was created Caesar, A.D. 331. After the death of **MAGNENTIUS**, he put an end to his own life, 353.

Decetia (*Desize*), a city of the Aedui, in Gallia Lugdunensis, on an island in the *Liger* (*Loire*).

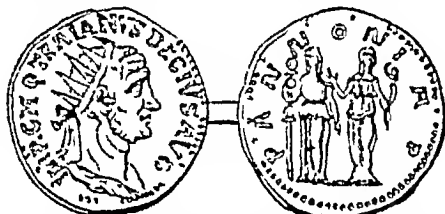
Dēcīātēs, a Ligurian people on the coast and about the sources of the *Druentia* (*Durance*). Their chief city, **Dēcīātum** (Δεκίητον), lay between Nicaea and Antipolis (Pol. xxxiii 7, Strab. p. 202).

Dēcīdīus Saxa [SAXA].

P. Dēcīus Mūs (of a plebeian gens). 1 Consul B.C. 340 with **T. Manlius Torquatus** in the great Latin war. Each of the consuls had a vision in the night, announcing that the

general of one side and the army of the other were devoted to death. The consuls thereupon agreed that the one whose wing first began to waver should devote himself and the army of the enemy to destruction. Decius commanded the left wing, which began to give way, whereupon he devoted himself and the army of the enemy to destruction, according to the formula prescribed by the pontifex maximus, then rushed into the thickest of the enemy, and was slain, leaving the victory to the Romans (Liv vii 34, viii 6, Cic Div i 24, 51, Tusc i 37, 89)—2 Son of the preceding, four times consul, 312, 308, 297 and 295. In his fourth consulship he commanded the left wing at the battle of Sentinum, where he was opposed to the Gauls, and when his troops began to give way, he imitated the example of his father, devoted himself and the enemy to destruction and fell as a sacrifice for his nation (Liv x 7, 27)—3 Son of No 2, consul 279, in the war against Pyrrhus. According to some he sacrificed himself in battle like his father and grandfather, but this is not true, for he survived the war with Pyrrhus (Flor i 18, 21, Oros iv 5, Val Max iv 1).

Decius, Roman emperor, A.D. 249–251, whose full name was C. MESSIUS QUIRINUS TRAJANUS DECIUS, was born at Buthala in Pannonia. He was sent by the emperor Philippus in 249 to restore subordination in the army of Moesia, but the troops compelled him to accept the purple



Decius Roman Emperor A.D. 249–251
Obv. IMP C M Q TRAJANVS DECIVS AVG. bust of Decius radiate. rev. PANNONIA. figures of Upper and Lower Pannonia holding standard and cornucopia.

under threats of death. Decius still assured Philippus of his fidelity, but the latter, not trusting these professions, hastened to meet his rival in the field, was defeated near Verona, and slain. The short reign of Decius was chiefly occupied in warring against the Goths. He fell in battle against them, in the marshes near Forum Treboni in Moesia, together with his son, in 251. In his reign the Christians were persecuted with great severity, but he was in the rest of his administration, and wholly in his military activity, deserving of admiration (Aur. Vict. Caes 28, Zos i 21).

Decumates Agri [AGRI DECVMATVS]

Deianira (Δειανειρα), daughter of Althaea by either Oeneus, or Dionysus, or Dexamonus, and sister of Melicor. Aechelous and Heracles both loved Deianira, and fought for the possession of her. Heracles was victorious, and she became his wife. She was the unwilling cause of her husband's death by presenting him with the poisoned robe which the centaur Nessus gave her. In despair she put an end to her own life. For details see HELACLUS.

Deidamia (Δειδάμεια) 1 Daughter of Lycomedes in the island of Scyros. When Achilles was concealed there in maiden's attire, she became by him the mother of Pyrrhus or Neoptolemus [ACHILLES]—2 Wife of Pirithous, commonly called Hippodamia—3 Sister of Pyrrhus, married Demetrius Poliorcetes.

Deimas (Δελμας), son of Dardanus and Chryse, who settled in Arcadia (Dionys i 61).

Deiōcēs (Δηϊόκης), first king of Media, after the Medes had thrown off the supremacy of the Assyrians, was the son of Phraortes, and reigned B.C. 709–656. He built the city of Ecbatana, which he made the royal residence. His administration of justice was severe, and he kept a body of spies and informers throughout the whole country. He was succeeded by his son, PHRAORTES (Hdt i 95–102).

Dēion (Δηϊων), son of Aeolus and Enarete, king in Phocis, husband of Diomedes, and father of Astoropia, Aenetus, Aetor, Phylacus, and Cophalus.

Deiōnē (Δηϊόνη), mother of Miletus, who is hence called Deionides (Ov. Met ix 442).

Deiōtārus (Δηϊόταρος) 1 Tetrarch of Galatia, adhered firmly to the Romans in their wars in Asia against Mithridates, and was rewarded by the senate with the title of king, and the addition of Armenia Minor to his dominions (Cic. Deiot i 12, Bell. Alex 68). In the Civil War he sided with Pompey, and was present at the battle of Pharsalia, B.C. 48 (Cic. Deiot v 13, Caes. B. C. iii 4). In 47 he applied to Domitius Calvinus, Caesar's legate in Asia, for aid against Pharnaces, who had taken possession of Armenia Minor. When Caesar, in the same year, came into Asia from Egypt, Deiotarus received him with submission, and endeavoured to excuse the aid he had given to Pompey. Caesar deprived him of part of his



Deiotarus Tetrarch of Galatia
Obv. bust of Niko rev. ΔΗΙΟΤΑΡΟΥ eagle on sword in sheath on right pillos of Dioscuri.

dominions, but allowed him to retain his regal title. Two years afterwards (45) his grandson Castor accused him of having formed a design against Caesar's life, when he received Caesar in Galatia. He was defended by Cicero before Caesar, in the house of the latter at Rome, in the speech (pro Rege Deiotaro) still extant (cf Cic. ad Att v 17). The result of the trial is not known, but it seems likely that Cicero's advocacy so far prevailed on Caesar that the prosecution was dropped. After Caesar's death he obtained from Antony the restitution of his dominions by paying Fulvia a large sum of money. In 42, he joined the party of Brutus and Cassius, and died shortly afterwards at a great age (Cic. Phil ii 37, Dio Cass. xlviii 38)—2 Son and successor of the above. In the war between Antony and Octavian he took part with the former, but went over from him to the enemy in the battle of Actium, 31.

Deiphobē (Δηϊφόβη), the Sibyl at Cumae, daughter of Glaucus [SIBYLLA].

Deiphobus (Δηϊφόβος), a son of Priam and Hecuba, and next to Hector the bravest among the Trojans (Il vii 91 viii 410, Od iv 276). He always supported Paris in his refusal to deliver up Helen to the Trojans, and he married her after the death of Paris. Accordingly, on the fall of Troy, the vengeance of the Greeks was chiefly directed against him. His house was one of the first committed to the flames.

and he was slain and fearfully mangled by Menelaus. In this dreadful condition he was found in the lower world by Aeneas, who erected a monument to him on Cape Rhoeteum (Verg *Aen* vi 498, cf *Od* vii 417, *Hyg Fab* 110, *Dict Cret* i 10, *Eur Troad* 960).

Deiphontes (Δηϊφόντης), son of Antimachus, and husband of Hymetho, the daughter of Temenus the Heraclid, became king of Argos, after Temenus had been murdered by his own sons (Apollod ii 8). Pansamias (ii 19) gives a different account.

Dēlium (Δήλιον *Dhilessi*), a town on the coast of Boeotia, in the territory of Tanagra, near the Attic frontier, named after a temple of Apollo similar to that at Delos. The Athenians used it as a fortress in the early part of the Peloponnesian war, and in B.C. 424 they were defeated here by the Boeotians (Thuc iv 90, Strab p 408).

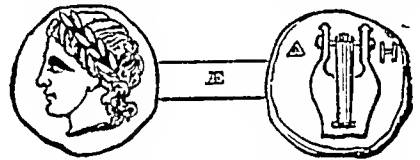
Dēlius and **Dēlia** (Δήλιος, Δηλία), surnames of Apollo and Artemis respectively, from the island of DELOS.

Dellius, **Q**, a Roman eques, who frequently changed sides in the civil wars. In B.C. 44 he joined Dolabella in Asia, afterwards went over to Cassius, and then united himself to M. Antony. He deserted to Octavian shortly before the battle of Actium, 31. He appears to have become a personal friend of Octavian and Maecenas, and is therefore addressed by Horace in one of his Odes (ii 8). He wrote a history of Antony's war against the Parthians, in which he had himself fought (Plut *Ant* 25, Dio Cass xlix 39, l 13, 28, Strab p 528).

Delmātius or **Dalmātius** 1 Son of Constantius Chlorus and his second wife, Theodora. From his half brother, Constantine the Great, he received the title of censor, he died before A.D. 335. — 2 Son of the preceding, was created Caesar by Constantine the Great, 335, and, upon the division of the empire, received Thraee, Macedonia, and Achaia, as his portion. He was put to death in 337 on the death of Constantine (Aurel *Vict Caes* 41).

Dēlos or **Dēlus** (η Δήλος Δήλιος *Delo, Delh, Dili, Sdili, Ru*), the smallest of the islands called Cyclades, in the Aegean Sea, lay in the strait between Rhenea and Myconus. It was also called in earlier times, Asteria, Ortygia, and Chlamydia. According to a legend, founded perhaps on some tradition of its late volcanic origin, it was called out of the deep by the trident of Poseidon, but was a floating island until Zeus fastened it by adamantine chains to the bottom of the sea, that it might be a secure resting-place to Leto, for the birth of Apollo and Artemis. Apollo afterwards obtained possession of Delos, by giving Calauria to Poseidon in exchange for it, and it became the most holy seat of the worship of Apollo (*Hymn ad Del* 49, Callim *Del* 35, Pind *Fr* 64, Verg *Aen* in 75, Plin iv 66). Such is the mythical story we learn from history that Delos was peopled by the Ionians, for whom it was the chief centre of political and religious union in the time of Homer. It was also the seat of an Amphictyony, comprising the surrounding islands. In the time of Pisistratus, Delos became subject to the Athenians, it was made the common treasury of the Greek confederacy for carrying on the war with Persia, but the transference of the treasury to Athens, and the altered character of the league, reduced the island to a condition of absolute political dependence upon Athens. It still possessed, however, a very extensive commerce, which

was increased by the downfall of Corinth, when Delos became the chief emporium for the trade in slaves, and it was one of the principal seats of art in Greece, especially for works in bronze, of which metal one of the most esteemed mixtures was called the Delian. An especial sanctity was attached to Delos from its connection with the worship of Apollo, and the peculiar character assigned to the island by the traditions of its origin was confirmed by the remarkable fact that, though of volcanic origin, and in the midst of islands very subject to earthquakes, Delos enjoyed an almost entire exemption from such visitations, so that its being shaken by an earthquake was esteemed a marked prodigy (Hdt vi 98, Thuc ii 8, Plin l c). The city of Delos stood on the W. side of the island at the foot of Mt Cynthus (whence the god's surname of Cynthus), near a little river called Inopos. It contained a temple of Leto, and the great temple of Apollo. The latter was built near the harbour, and possessed an oracle. Though enriched with offerings from all Greece, and defended by no fortifications, it was so protected from plunder by the sanctity of the place, that even the Persians, when sailing against Greece, not only passed it by uninjured, but sent rich presents to the god. With this temple were connected games, called Delia, which were celebrated every four years, and were said to have been founded by Theseus. A like origin is ascribed to the sacred embassy (θεωρία) which the Athenians sent to Delos every year (*Dict of Ant art Delia, Theoris*). The temple and oracle were



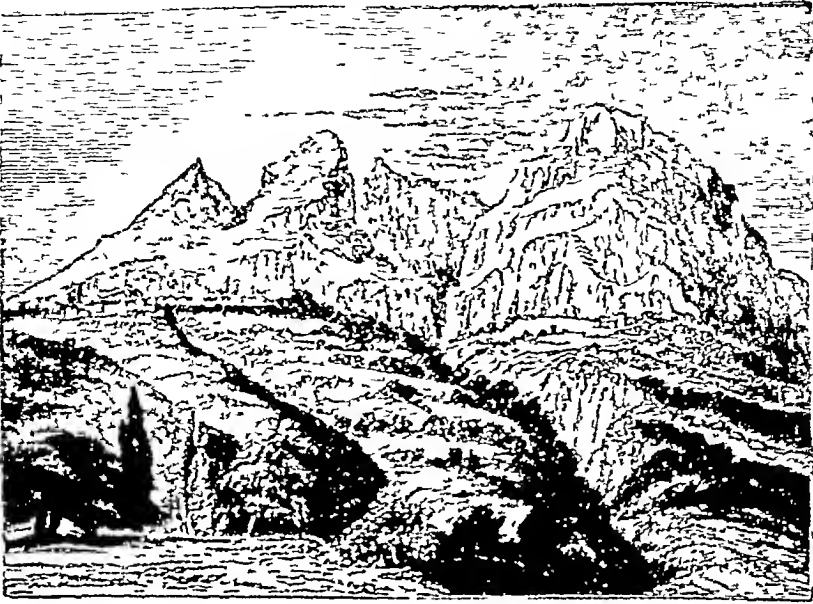
Coin of Delos
Obv. head of Apollo rev. lyre of Apollo and legend ΔΙ

visited by pilgrims from every quarter, even from the regions of Scythia. The greatest importance was attached to the preservation of the sanctity of the island. It was twice purified by the Athenians: once under Pisistratus, when all tombs within sight of the temple were taken away, and again in B.C. 422, when all human and animal remains were removed entirely from the island, which was henceforth forbidden to be polluted by births or deaths, or by the presence of dogs: all persons about to die or to bring forth children were to be removed to the adjacent island of Rhenea. Delos continued in a flourishing condition, and under the rule of the Athenians, who were confirmed in the possession of it by the Romans, until the Mithridatic war, when Menophanes, one of the generals of Mithridates, inflicted upon it a devastation, from which it never again recovered. — In recent years (since 1878) important researches have been made in Delos by the French Archaeological School. The buildings on Mt Cynthus, the theatre, the temple of Apollo, part of the Agora, and other buildings, have been excavated.

Delphi (οι Δελφοί Δελφός *Kastri*), a small town in Phocis, but one of the most celebrated in Greece, on account of its oracle of Apollo. It was 16 stadia in circumference, was situated on a steep declivity on the S. slope of Mt PAR-NASSUS, and its site resembled the cave of a great theatre. It was shut in on the N. by a barrier of rocky mountains, which were cleft in

the centre into two great cliffs with peaked summits, between which, from the rocks called Phacdradae, issued the waters of the Castalian spring. The rocks from which the spring

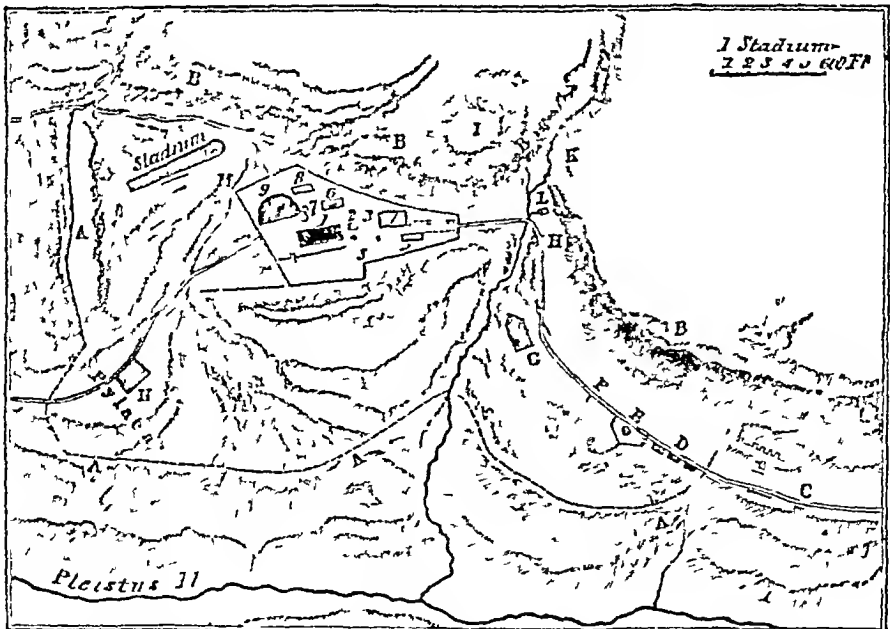
generally given, from *δελφύς*, *uomb*, is right, and that it was called Delphi because it stood in a deep ravine. Delphi was colonised at an early period by Doric settlers from the neigh-



View of Delphi and Mount Parnassus

issues were called Hyampela (now *Flembulio*), and from them, or from the neighbouring rock Nauplia, were hurled criminals (Hdt viii 89, Eur Ion, 1266, *Plat de Ser Num Ind* 12). It was originally called Pytho (Πυθώ), by which

bouring town of Lycorēa, on the heights of Parnassus. The government was an oligarchy, and was in the hands of a few distinguished families of Doric origin. From them were taken the chief magistrates, the priests, and a



Map of Delphi.

A A walls of Philomelus B B the Phacdradae C sepulchres D three temples E Temple of Athene Pronoia F Sanctuary of Phylacus G Gymnasium H Sanctuary of Autonos I Nauplia? (Rodhini) K Hyampela (*Flembulio*) L Fountain of Castalia M Fountain of Delphusa (*Acrad*) N Syndrion
The Sacred Inclosure — 1 the Temple 2 the Great Altar 3 Thesauri 4 Bouleuterion 5 Stoa of the Athenians
6 Grave of Neoptolemus 7 Fountain of Cassotis 8 Lesche 9 Theatre

name alone it is mentioned in Homer. The ancients derived the name of Delphi from an eponymous hero, Delphus, a descendant of Deucalion, it is probable that the derivation now

senate consisting of a very few members. Delphi was regarded as the central point of the whole earth, and was hence called the 'navel of the earth.' It was said that two eagles sent forth

by Jupiter, one from the E and one from the W, met at Delphi—Delphi was the principal seat of the worship of Apollo, whose name is most intimately associated with it, but Dionysus, too, was especially worshipped here, and many of the Delphic festivals were in his honour [See APOLLO, DIONYSUS, PARNASSUS] Besides the great temple of Apollo, it contained numerous sanctuaries, statues, and other works of art The Pythian games were also celebrated here, and it was one of the two places of meeting of the Amphictyonic council Pausanias, approaching by the road Schiste, passed four temples, of which the fourth was that of Athene Pronoia (cf *Dem c Aristog* i p 780, § 34), where sacrifices were offered before consulting the oracle, beyond this the sanctuary of Phylacus, a hero who had given supernatural aid against both Persians and Greeks, beyond this the Gymnasium, where now stands the monastery of *Panagha*, thence to the temple of Apollo, on the way to which were passed the Stoa of the Athenians, and several treasures, small buildings partly above and partly below the earth, to the right (North) of these was the senate house The temple of Apollo was situated at the NW extremity of the town The first stone temple was built by Trophonius and Agamedes, and when this was burnt down, B.C. 548, it was rebuilt by the Amphictyons with still greater splendour The expense was defrayed by voluntary subscriptions, to which even Amasis, king of Egypt, contributed The architect was Spintharus of Corinth, the Alcmaeonidae contracted to build it, and liberally substituted Parian marble for the front of the building, instead of the common stone which they had agreed to employ The temple contained immense treasures, for not only were rich offerings presented to it by kings and private persons who had received favourable replies from the oracle, but many of the Greek states had in the temple separate *thesauri*, in which they deposited, for the sake of security, many of their valuable treasures The wealth of the temple attracted Xerxes, who sent part of his army into Phocis to obtain possession of its treasures, but the Persians were driven back by the god himself, according to the account of the Delphians The Phocians plundered the temple to support them in the war against Thebes and the other Greek states (357-346), and it was robbed at a later time by BREXVUS and by SULLA—In the centre of the temple there was a small opening (*χάσμα*) in the ground, from which, from time to time, an intoxicating vapour arose, which was believed to come from the well of Cassotis No traces of this chasm or of the mephitic exhalations are now any where observable Over this chasm there stood a tripod, on which the priestess, called Pythia, took her seat whenever the oracle was to be consulted The words which she uttered after exhaling the vapour were believed to contain the revelations of Apollo They were carefully written down by the priests, and afterwards communicated in hexameter verse to the persons who had come to consult the oracle Beyond the temple was the Lesche of the Cnidians, adorned with paintings by Polygnotus, between which and the temple was the fountain of Cassotis (cf *Eur Ion*, 112), and west of this the Theatre, outside the sacred peribolus of walls came the Stadium, and near it the fountain Delphusa, which chiefly supplied the town, below this, on the road to Crissa, was the suburb called Pylaea, where was the Synedron

for Amphictyonic meetings (Paus x 8-30)—For details respecting the oracle and its influence in Greece, see *Dict of Ant art Oraculum* The recent excavations of the French Archaeological School, besides providing a store of inscriptions of great historical value, have done much to ascertain the precise limits of the ancient city and its sanctuaries

Delphinium (Δελφίνιον) 1 A temple of Apollo Delphinus at Athens, said to have been built by Aegeus, in which the Ephetae sat for trying cases of intentional but justifiable homicide [*Dict of Ant art Phonos*].—2 The harbour of Oropus in Attica, on the borders of Boeotia, called *δ ἱερὸς λιμὴν*.—3 A town on the E coast of the island Chios

Delphinus [APOLLO]

Delphus (Δελφός) 1 Son of Poseidon and Melanthe, to whom the foundation of Delphi was ascribed (Aesch *Eum* 16, Paus x 82).—2 Son of Apollo and Celaeno, who is also said to have founded Delphi (Paus x 6)

Delta [ÆGYPTUS]

Dēmādes (Δημάδης, a contraction of Δημεδής), an Athenian orator, was of very low origin, but rose by his talents to a prominent position at Athens He belonged to the Macedonian party, and was a bitter enemy of Demosthenes He was taken prisoner at the battle of Chaeroneia, B.C. 338, but was dismissed by Philip with distinguished marks of honour After Philip's death he was the subservient supporter of Alexander, but notwithstanding frequently received bribes from the opposite party He was put to death by Antipater in 318, because the latter had discovered a letter of Demades, urging the enemies of Antipater to attack him Demades was a man without principle, and lived in a most profligate and dissolute manner But he was a brilliant orator He always spoke extempore, and with such irresistible force that he was a perfect match for Demosthenes himself There is extant a large fragment of an oration bearing the name of Demades (*περί δωδεκαετίας*), in which he defends his conduct during the period of Alexander's reign It is printed in the collections of the Attic orators, but its genuineness is doubtful Cicero and Quintilian both state that Demades left no orations behind him (Plut *Dem* 8, 10, 11, 23, 28, Diod xvi 87, Cic *Brut* 9, 86, *Or* 26, 90, Quint ii 17)

Dēmārātus (Δημάρτος, Dor Δαμάρτος) 1 King of Sparta, reigned from about B.C. 510 to 491 He was at variance with his unscrupulous colleague Cleomenes, who at length accused him before the Ephors of being an illegitimate son of Ariston, and obtained his deposition by bribing the Delphic oracle, B.C. 491 Demaratus thereupon repaired to the Persian court, where he was kindly received by Darius He accompanied Xerxes in his invasion of Greece, and recommended the king not to rely too confidently upon his countless hosts His family continued long in Asia (Hdt i 75, vi 61-70, vii 101, 284, viii 65).—2 A merchant-noble of Corinth, and one of the Bacchiadae When the power of his clan had been overthrown by Cypselus, about B.C. 657, he fled from Corinth, and settled at Tarquinii in Etruria, where he married an Etruscan wife, by whom he had two sons, Aruns and Lucumo, afterwards L. Tarquinius Priscus (Liv i 34, Dionys iii 46, Strab p 219)

Demetæe, a people of Britain, in the SW of Wales their chief towns were Maridunum (*Garmarthen*) and Luentinum

Dēmētēr (Δημήτηρ), one of the great divinities of the Greeks, was the goddess of the corn-bearing earth and of agriculture, and of settled family life. Formerly it was generally supposed that her name signified Mother Earth (on the theory that δῆ or δᾱ=γη) but it is probably truer to connect the word with δῆα, the Cretan form of (εἶα), *barley*, so that her name is really "*Corn-Mother*." She was the deity of agricultural people, and therefore not one of the Olympian deities of Homer, where we hear very little of her, save that she is present among winnowers, beloved by Zeus, who slays in jealousy her mortal lover Iasion (*Il* v 500, xiv 326, *Od* v 125). This is not because her worship in Greece was more recent than Homer—on the contrary, she was, as will be seen, a Pelasgian deity—but because the Homeric Achaeans were sea men and warriors, not agriculturists, nor was Ithaca a corn land. As might be expected, we find her fully recognised in Hesiod (*Op* p 465). Her myth is more

Demeter to return to Olympus. But she was deaf to all their entreaties, and refused to return to Olympus, and to restore fertility to the earth, till she had seen her daughter again. Zeus accordingly sent Hermes into Erebus to fetch back Persephone. Aidoneus consented, but gave Persephone the seed of a pomegranate to eat [ASCALAPHUS]. Hermes then took her to Eleusis to her mother, who received her with unbounded joy. Demeter now returned to Olympus with her daughter, but as the latter had eaten in the lower world, she was obliged to spend one third of the year with Aidoneus, but was allowed to continue with her mother the remainder of the year. The earth now brought forth fruit again.—In the *localities* of the myth there are doubtless combined the versions current in many different lands. Some accounts represent as the scene of the rape of Persephone the plain of Nysa in Asia, others Colonus, or the Peloponnesian Hermione (Strab p 373) or Crete, the Latin poets generally Sicily, but Propertius speaks of Cyzicus (*in* 21). The Attic story which is adopted in the Homeric Hymn makes Demeter in her wanderings come to the Eleusinian well and sit wearied on the 'sorrowful stone' (ἀγέλαστος πέτρα). Here she is found by the daughters of Celenus, who bring her to their mother Metaneira. By her she is installed as nurse of the child Demophoon, whom she would fain have made immortal by a baptism of fire [see CELEUS]. But in the versions of her story which have the greatest importance the favoured son of Celeus (or Eleusis) is TRIPTOLEMUS, whom Demeter makes the teacher of agriculture to mankind, and who is associated with her in her mysteries as the deity or hero of Eleusis. In this myth, as preserved especially in the great festivals of the Eleusinia and the Thesmophoria, first the growth of the corn is shown. Persephone, who is carried off to the lower world, is the seed-corn, which remains concealed in the ground part of the year, Persephone, who returns to her mother, is the corn which rises from the ground and nourishes men and animals. Thus also in the Cretan myth Plutus (*wealth*) is the offspring of her union with Iasion, but there is probably the higher mystery, symbolised by the seed, of the burial of the body and its future life. How far this was so, as the mysteries were never divulged by any ancient writer, we must always lack full knowledge. But the cult of Demeter, however much developed by additions from Egyptian and from Orphic religions, was probably in its first origin merely such a worship of the Corn mother or Corn spirit as is found in the folk-lore of many, perhaps of most, countries. For the Greeks she was originally a Pelasgian deity, named Pelasgis, and foreign to the Dorian people (*Hdt* ii 171, Paus ii 22). In this earlier period she is connected with Poseidon rather than with Zeus in the myth of the horse Arion born from Demeter and Poseidon, and still more clearly in the primitive worship of the 'Black Demeter' at Phigalia under the form of a goddess with a horse's head (Paus viii 42, 4), the ancient notion, not uncommon in folk-lore, of the Corn spirit having the form of some animal is preserved. Among the most ancient seats of her worship in Greece may have been Thessaly, in the neighbourhood of Pherae, not far from which was Pyrasus, the land of corn, and Antron and Anthela, sacred to her (*Il* ii 696, Strab pp 176, 420, 429, 435). Hence her rites came to Thebes, and there Dionysus



Demeter of Cnidus (From a statue in the British Museum)

completely developed in the beautiful Homeric *Hymn to Demeter*. She was the daughter of Cronus and Rhea, and sister of Zeus, by whom she became the mother of PERSEPHONE (Proserpina) or Cora. Of this relationship Homer knows nothing. Zeus, without the knowledge of Demeter, had promised Persephone to Aidoneus (Pluto), and while the unsuspecting maiden was gathering flowers, the earth suddenly opened and she was carried off by Aidoneus. Her mother, who heard only the echo of her voice, immediately set out in search of her daughter. For nine days she wandered about without obtaining any tidings of her, but on the tenth she met Hecate, and from her—or, in another form of the story, from the all-seeing sun—she learnt the truth. Failing to obtain aid from Zeus, Demeter in her anger avoided Olympus, and dwelt upon earth at Eleusis. As the goddess still continued angry, and did not allow the earth to produce any fruits, Zeus first sent Iris and then all the gods to persuade

became associated with her, as in the mysteries at Eleusis from northern Greece they are said to have been brought to Attica by the Gephyraeans, which will account for her connexion with the Cabiri and with Cadmus. In the Peloponnesus her worship belongs least to the most Dorian state, Sparta, and chiefly to the most Pelasgic state, Arcadia, where her daughter is called Despoina, and Poseidon is the father (Paus viii 36, 37) it is particularly noted also at Andania. In the islands it is probably a Pelasgian relic, particularly in Crete, whence the Hymn makes her come to Attica. Her celebrated worship in Sicily is said to have been introduced by the colonists from Megara and from Corinth (Paus i 44, Plut *Timol* 8) but it is not unlikely that it was in some part much older, the primitive worship appears in the name *Sito*, under which she was sometimes known at Syracuse (Athen pp 109, 416). Among her most significant epithets should be noticed *χθονία*, because she was one of the old deities of the underworld, and because the seed came thence, *Anesidora*, because she 'sends up



Demeter (Mus Dor vol ix tav 35)

gifts from below,' and Thesmophoros, because she established civilisation and laws and settled family life. For her festivals see *Dict of Ant arts* *Eleusinia*, *Thesmophoria*, *Proerosia*. — In works of art Demeter was represented sometimes in a sitting attitude, sometimes walking and sometimes in a chariot drawn by horses or dragons, but always in full attire. She is most frequently grouped with Persephone (Cora), for the two are inseparably connected in Greek religion as *τὴ θεώ*, and with the youthful Iacchus or with Triptolemus. A noble representation of her is the Cnidian Demeter (p 277), now in the British Museum, a seated figure of the school of Praxiteles, which in its expression of dignified and resigned sorrow seems to show the goddess grieving for the loss of her daughter during the dead winter time. Around her head she wore a garland of corn ears, or a simple ribbon, or sometimes the *calathus*, and in her hand she held a sceptre, corn ears, or a poppy, or a torch and the mystic basket (cf the description of the *Thalysia* at Cos in Theocrit vii 156), both of which belong to the Eleusian

rites of initiation. The Romans worshipped Demeter under the name of *Ceres*. This worship, essentially Greek in character and tradition, came to them from the Greek cities of Campania. The first temple of Ceres at Rome was vowed by the dictator A. Postumius Albinus, in B.C. 496, for the purpose of averting a famine with which Rome was threatened during a war with the Latins. The Romans instituted a festival with games in honour of her (*Dict of Ant s v* *Cerealia*). But the Greek goddess, thus introduced, probably took the place and name of an old Italian deity Ceres, a goddess of the earth and its fruits, 'a creando dicta'.

Dēmētrías (Δημητρίδης Δημητρίεύς) 1 A town in Magnesia in Thessaly, on the innermost recess of the Pagasaeon bay, founded by Demetrius Poliorcetes, and peopled by the inhabitants of Iolcus and the surrounding towns; it soon became one of the most important towns in the N. of Greece, and is frequently mentioned in the wars between the Macedonians and Romans. — 2 A town in Assyria, not far from Arbela. — 3 An Athenian tribe, added to the ten old tribes, B.C. 307, and named in honour of Demetrius Poliorcetes.

Dēmētríus (Δημήτριος) 1 A Greek of the island of Pharos in the Adriatic. He was a general of Teuta, the Illyrian queen, and treacherously surrendered Corcyra to the Romans, who rewarded him with a great part of the dominions of Teuta, 223 (Pol ii 11, Appian, *Illyr* 8). Subsequently he ventured on many acts of piratical hostility against the Romans, thinking that they were too much occupied with the Gallic war and the impending danger of Hannibal's invasion to take notice of him. The Romans, however, immediately sent the consul L. Aemilius Paulus over to Illyria (219), who took Pharos itself, and obliged Demetrius to fly for refuge to Philip, king of Macedonia. He died in an attack on Ithome (Pol iii 16-19). — 2 Younger son of Philip V, king of Macedonia, was sent as a hostage to Rome after the battle of Cynoscephalae (198). Five years afterwards he was restored to his father, who subsequently sent him as his ambassador to Rome. But having incurred the jealousy of his father and his brother, Perseus, by the favourable reception he had met with from the Romans, he was secretly put to death by his father's order (Liv xl 20, Pol xxiv 7).

I Kings of Macedonia 1 Surnamed Poliorcetes (Πολιορκητής), or the Besieger, son of Antigonus, king of Asia, and Stratonice. At an early age he gave proofs of distinguished bravery. He accompanied his father in his campaigns against Eumenes (B.C. 317, 316), and a few years afterwards was left by his father in the command of Syria, which he had to defend against Ptolemy. In 312 he was defeated by Ptolemy near Gaza, but soon after retrieved his disaster in part by defeating one of the generals of Ptolemy. In 311 a general peace was concluded among the successors of Alexander, but it was only of short duration. In 307 Demetrius was despatched by his father with a powerful fleet and army to wrest Greece from Cassander and Ptolemy. He met with great success. At Athens he was received with enthusiasm by the people as their liberator. Demetrius the Phalerean, who had governed the city for Cassander, was expelled, and the fort at Munychia taken. Demetrius took up his abode for the winter at Athens, where divine honours were paid him under the title of 'the Preserver' (ὁ Σωτήρ). He was recalled from

Athens by his father to take the command of the war in Cyprus against Ptolemy. Here also he was successful, and in a great naval battle he annihilated the fleet of Ptolemy (306). Next year (305) he laid siege to Rhodes, because the Rhodians had refused to support him against Ptolemy. It was in consequence of the gigantic machines which Demetrius constructed to assail the walls of Rhodes, that he received the surname of Poliorcetes. But all his exertions were unavailing, and after the siege had lasted above a year, he at length concluded a treaty with the Rhodians (304).—Demetrius then crossed over to Greece, which had meanwhile been almost conquered by Cassander. He soon compelled Cassander to evacuate all Greece S of Thermopylae, and for the next two years continued to prosecute the war with success. But in 302 he was obliged to return to Asia in order to support his father Antigonus. In 301 their combined forces were totally defeated by those of Lysimachus and Seleucus in the battle of Ipsus, and Antigonus himself slain. Demetrius, to whose impetuosity the loss of the battle would seem to be in great measure owing, fled to Ephesus, and from thence set sail for Athens, but the Athenians declined to receive him into their city. The jealousies of his enemies soon changed the face of his affairs, and Ptolemy having entered into a closer union with Lysimachus, Seleucus married Stratouce, daughter of Demetrius. By this alliance Demetrius obtained possession of Cilicia, and he had never lost Cyprus, Tyre, and Sidon. In 297 he determined to make an effort to recover his dominions in Greece. He appeared with a fleet on the coast of Attica, but was at first unsuccessful. The death of Cassander, however, in the course of the same year gave a new turn to affairs. Demetrius made himself master of Aegina, Salamis, and finally of Athens, after a long blockade (295). In 294 he marched into Peloponnesus against the Spartans, and was on the point of taking their city when he was suddenly called away by the state of affairs in Macedonia. Here the dissensions between Antipater and Alexander, the two sons of Cassander, had led Alexander to call in foreign aid to his support, and he sent embassies at once to Demetrius and to Pyrrhus. Pyrrhus was the nearest at hand, and had already defeated Antipater and established Alexander on the throne, when Demetrius arrived with his army. He was received with apparent friendliness, but mutual jealousies quickly arose. Demetrius caused the young king to be assassinated at a banquet, and was thereupon acknowledged as king by the Macedonian army. Demetrius kept possession of Macedonia for seven years (294–287). His reign was a series of wars. In 292 he marched against the Thebans, who had risen against him, and took their city. In 291 he took advantage of the captivity of Lysimachus among the Getae to invade Thrace, but he was recalled by the news of a fresh insurrection in Boeotia. He repulsed Pyrrhus, who had attempted by invading Thessaly to effect a diversion in favour of the Boeotians, and again took Thebes after a long siege (290). In 289 he carried on war against Pyrrhus and the Aetolians, but he concluded peace with Pyrrhus that he might march into Asia with the view of recovering his father's dominions. His adversaries forestalled him. In 287 Ptolemy sent a powerful fleet against Greece, while Pyrrhus (notwithstanding his recent treaty) on the one side and Lysimachus

on the other simultaneously invaded Macedonia. Demetrius was deserted by his own troops, who proclaimed Pyrrhus king of Macedonia. He then crossed over to Asia, and after meeting with alternate success and misfortune, was at



Demetrius Poliorcetes King of Macedonia ob B C 233
Obv. head of Demetrius with horns to imitate Dionysus
rev. ΒΑΣΙΛΕΥΣ ΔΗΜΗΤΡΙΟΥ Posidon to commemorate
naval victory (B C 306)

length obliged to surrender himself prisoner to Seleucus (286). That king kept him in confinement, but did not treat him with harshness. Demetrius died in the third year of his imprisonment and the fifty-sixth of his age (283). He was one of the most remarkable characters of his age in restless activity of mind, fertility of resource, and daring promptitude in the execution of his schemes, he has perhaps never been surpassed. His besetting sin was his unbounded licentiousness. Besides Lamia and his other mistresses, he was regularly married to four wives, Phila, Eurydice, Deidamia, and Ptolemais, by whom he left four sons. The eldest of these, Antigonus Gonatas, eventually succeeded him on the throne of Macedonia (Plut. *Demetrius*, Diod. xv, xx)—2 Son of Antigonus Gonatas, succeeded his father, and reigned B C 289–229. He carried on war against the Aetolians, and was opposed to the Achaean League. He was succeeded by Antigonus Doson (Pol. ii 44).

II *Kings of Syria* 1 Soter (reigned B C 162–150), was the son of Seleucus IV. Philopator and grandson of Antiochus the Great. While yet a child, he had been sent to Rome by his father as a hostage, and remained there during the whole of the reign of Antiochus IV. Epiphanes. After the death of Antiochus, being now twenty-three years old, he demanded of the senate to be set at liberty, but as his request was refused by the senate, he fled secretly from Rome, by the advice of the historian Polybius, and went to Syria. The Syrians declared in his favour, and the young king Antiochus V. Eupator, with his tutor Lysias, was seized by his own guards and put to death.



Demetrius I Soter King of Syria ob B C 160
Obv. head of Demetrius diademed rev. ΒΑΣΙΛΕΥΣ ΔΗ
ΜΗΤΡΙΟΥ ΣΩΤΗΡΟΣ in field monogram and MI in ex
erguo AΣΡ (161 of Era Seleuc.) seated female figure
Tyche to the left with sceptre and cornucopia

By valuable presents Demetrius obtained from the Romans his recognition as king (Pol. xxxi 23, xxxi 4). He expelled the oppressor satrap Heracleides from Babylon, and thus gained the surname *Soter* from the Babylonians,

but he was not successful in his attempts against the Jews (*Jos Ant* xiii 4). But having alienated his own subjects by his luxury and intemperance, they sided with an impostor of the name of Balas, who took the title of Alexander. By him Demetrius was defeated in battle and slain (*Pol xxviii* 14). He left two sons, Demetrius Nicator and Antiochus Sidetes, both of whom subsequently ascended the throne—2 **Nicator** (B.C. 146–142, and again 128–125), son of Demetrius Soter. He had been sent by his father for safety to Cnidus, when Alexander Balas invaded Syria, and after the death of his father he continued in exile for some years. With the assistance of Ptolemy Philometor he defeated Balas, and recovered his kingdom (whence came his surname), but, having like his father rendered himself odious to his subjects by his vices and cruelties, he was driven out of Syria by Tryphon, who set up Antiochus, the infant son of Alexander Balas, as a pretender against him. Demetrius retired to Babylon, and from thence marched against the Parthians, by whom he was defeated and taken prisoner, 138. He remained as a captive in Parthia ten years, but was kindly treated by the Parthian king Mithridates (Arsaces VI), who gave him his daughter Rhodogune in marriage. Meanwhile, his brother, Antiochus VII. Sidetes, having overthrown the usurper Tryphon, engaged in war with Parthia, in consequence of



Demetrius II Nicator King of Syria ob. B.C. 125.

Obv. head of Demetrius diademed. *ΒΑΣΙΛΕΥΣ ΔΗΜΗΤΡΙΟΥ ΘΕΟΥ ΤΙΜΩΝΕΥΣ ΝΙΚΑΤΟΡΟΣ*, in exergae *ΣΕΒ* (169? of Era Seleuco), Apollo to the left seated on corymba with arrow and bow.

which Phraates, the successor of Mithridates, brought forward Demetrius, and sent him into Syria to operate a diversion against his brother. In the same year Antiochus fell in battle, and Demetrius again obtained possession of the Syrian throne, 128. Having engaged in an expedition against Egypt, Ptolemy Physcon set up against him the pretender Alexander Zebina, by whom he was defeated and compelled to fly. His wife Cleopatra, who could not forgive him his marriage with Rhodogune in Parthia, refused to afford him refuge at Ptolemais, and he fled to Tyre, where he was assassinated, 125 (*Justin xxviii* 1, xxxviii 9, xxxix 1, *Liv Ep* 60)—3 **Eucaerus**, son of Antiochus VIII. Grypus, and grandson of Demetrius II. During the civil wars that followed the death of Antiochus Grypus (96), Demetrius and his brother Philip for a time held the whole of Syria. But war broke out between them, Demetrius was taken prisoner and sent to Parthia, where he remained in captivity till his death (*Jos Ant* xiii 14).

III **Literary** 1 **Of Adramythium**, surnamed Ixion, a Greek grammarian of the time of Augustus, lived partly at Pergamus and partly at Alexandria, and wrote commentaries on Homer and Hesiod and other works—2 **Magnes** (that is, of Magnesia), a Greek grammarian, and a contemporary of Cicero and Atticus. He wrote a book on concord (*περί*

δμολοίας), and another on poets and other authors who bore the same name (*Περὶ δμολογούντων ποιητῶν καὶ συγγραφέων*)—3 **Phalerens**, so called from his birthplace, the Attic demagogue of Phalerus, where he was born about B.C. 345. His parents were poor, but by his talents and perseverance he rose to the highest honours at Athens, and became distinguished as an orator, a statesman, a philosopher, and a poet. He was educated, together with the poet Menander, in the school of Theophrastus. He began his public career about 325, and acquired great reputation by his eloquence. In 317 the government of Athens was entrusted to him by Cassander, and he discharged the duties of his office for ten years with such general satisfaction, that the Athenians conferred upon him the most extraordinary distinctions, and erected no less than 800 statues to his honour (*Cic Rep* ii 1, *Nep Milt* 6). But during the latter period of his administration he seems to have become intoxicated with his good fortune, and he abandoned himself to dissipation. When Demetrius Poliorcetes approached Athens, in 307, Demetrius Phalerens was obliged to take to flight, and his enemies induced the Athenians to pass sentence of death upon him (*Plut Demetr* 8). He went to Ptolemy Lagi at Alexandria, with whom he lived for many years on the best terms, and it was probably owing to the influence of Demetrius that the great Alexandrine library was formed. His successor, Ptolemy Philadelphus, was hostile towards Demetrius, because he had advised his father to appoint another of his sons as his successor. He banished Demetrius to Upper Egypt, where he is said to have died from the bite of a snake (*Drog Laert* v 78)—Demetrius Phalerens was the last among the Attic orators worthy of the name, but even his orations bore evident marks of the decline of oratory, and were characterised rather by elegance than by force (*Cic Brut* 9, 88, *Or* 27, 92, *Quintil* x 1, 80). His numerous writings, the greater part of which were probably composed in Egypt, embraced subjects of the most varied kinds, but none of them has come down to us, for the work on elocution (*περί ἐφημερίας*), extant under his name, is probably the work of an Alexandrine sophist of the name of Demetrius—4 **Of Scepsis**, a Greek grammarian of the time of Aristarchus, wrote a learned commentary on the Catalogue in the second book of the *Iliad*—5 **Of Sinurum**, a Cynic philosopher, lived from the reign of Caligula to that of Domitian, and was banished from Rome in consequence of the freedom with which he rebuked the powerful (*Tac Ann* xvi 34, *Hist* iv 40, *Dio Cass* lxxv 13). He is praised by Seneca, and it seems likely that, while he inculcated the moral principles of the Stoics, he sought (as did many of the later philosophers of this school) to impress them on the attention of a corrupt age by Cynic eccentricities.

Democēdes (*Δημοκῆδης*), a celebrated physician of Crotona. He practised medicine successively at Aegina, Athens, and Samos. He was taken prisoner along with Polycrates, in B.C. 522, and was sent to Susa to the court of Darius. Here he acquired great reputation by curing the king's foot, and the breast of the queen, Atossa. Notwithstanding his honours at the Persian court, he was always desirous of returning to his native country. In order to effect this, he pretended to enter into the views and interests of the Persians, and procured by means of Atossa that he should be sent with

some nobles to explore the coast of Greece, and ascertain in what parts it might be most successfully attacked. When they arrived at Tarentum, the king, Aristophilides, out of kindness to Democedes, seized the Persians as spies, which afforded the physician an opportunity of escaping to Crotona. Here he settled, and married the daughter of the famous wrestler, Milo, the Persians having followed him to Crotona, and in vain demanded that he should be restored (Hdt iii 181-187).

Dēmochāres (Δημοχάρης), an Athenian, son of the sister of Demosthenes. He was probably trained by his uncle in oratory, and inherited his patriotic sentiments. After the restoration of the Athenian democracy in B.C. 307 by Demetrius Poliorcetes, Demochares was at the head of the patriotic party and took an active part in public affairs for the next twenty or thirty years (Plut. *Dem* 30). He left behind him several orations, and an extensive history of his own times. Fragments are preserved in *Orat. Attici*, and in Muller's *Fr. Hist. Graec.*

Dēmōcrātes (Δημοκράτης), a Pythagorean philosopher, of whose life nothing is known the author of an extant collection of moral maxims, called the Golden Sentences (γρᾶμαι χρυσαῖ). They are printed with Dr. Vorphilus.

Dēmōcritus (Δημόκριτος), a celebrated Greek philosopher, was born at Abdera in Thrace, about B.C. 460. (The date can only be inferred by the statement in Diog. Laert. ix 41, that he was still young when Anaxagoras was already old.) His father, Hegesistratus—or, as others called him, Damasippus or Athenocritus—was possessed of so large a property, that he was able to entertain Xerxes on his march through Abdera. Democritus spent the inheritance, which his father left him, on travels into distant countries, which he undertook to satisfy his extraordinary thirst for knowledge. He travelled over a great part of Asia, and spent some time in Egypt. The many anecdotes preserved about Democritus show that he was a man of a most sterling and honourable character. His diligence was incredible: he lived exclusively for his studies, and his disinterestedness, modesty, and simplicity, are attested by many facts which are related of him. Notwithstanding the great property he had inherited from his father, he died in poverty, but highly esteemed by his fellow citizens. He died in 361 at a very advanced age. There is a tradition that he deprived himself of his sight, that he might be less disturbed in his pursuits, but this tradition is one of the inventions of a later age, which was fond of piquant anecdotes. It is more probable that he may have lost his sight by too severe application to study. This loss, however, did not disturb the cheerful disposition of his mind, which prompted him to look, in all circumstances, at the cheerful side of things, which later writers took to mean that he only laughed at the follies of men (Juv. x 28). His knowledge was extensive. It embraced not only the natural sciences, mathematics, mechanics, grammar, music, and philosophy, but various other useful arts. His works were composed in the Ionic dialect, though not without some admixture of the local peculiarities of Abdera. They are nevertheless much praised by Cicero on account of the liveliness of their style, and are in this respect compared even with the works of Plato. The fragments of them are collected by Mullach, *Democriti Abderitae Operum Fragmenta*, Berlin, 1843. Leucippus appears to have had most influence upon the philosophical

opinions of Democritus, and these two philosophers were the founders of the theory of atoms. In order to explain the creation of all existing things, Democritus maintained that there were in infinite space an infinite number of atoms or elementary particles, homogeneous in quality, but different in form, capable of no change, except of place. The difference of weight in two bodies of the same size is caused by there being more empty spaces in one than in the other. All creation or genesis results from the coming together or 'concourse' of atoms, all decay from the separation or resolution of atoms which had combined to form any body. Bodies act on each other by pressure and impact, or from a distance (as the magnet on iron or light upon the eye) by effluences. The properties of all things depend on the arrangement of atoms affecting form and size, the qualities which we ascribe to them only express the way in which they affect our senses. Atoms move downwards in space by their own gravity, but the larger and heavier fall more quickly (as he supposed), and strike against the lighter: hence there is a rebound and a whirling motion, from which result combinations of atoms so as to form innumerable worlds, of which this is one. He speaks of this as caused by τύχη in opposition to the νόμος of Anaxagoras, but he does not mean that the result is a chance: on the contrary he regards all that is created as the necessary succession of cause and effect.

Dēmōdocus (Δημόδοκος), the celebrated bard at the court of Alcmaeus who sang of the loves of Ares and Aphrodite, while Ulysses sat at the banquet of Alcmaeus (*Od.* viii 62, xiii 27). He was represented on the throne of Apollo at Amyclae as playing for the dancers (Paus. iii 18, 7).

Dēmōnax (Δημόναξ), of Cyprus, a Cynic philosopher in the time of Hadrian. We owe our knowledge of his character to Lucian, who has painted it in the most glowing colours, representing him as almost perfectly wise and good. He was nearly 100 years old at the time of his death (Lucian, *Demonax*).

Dēmōnēsi Insulae (Δημόνησοι Πριγκίπο or *Princes' Islands*), a group of islands in the Propontis (*Sea of Marmara*), belonging to Bithynia: of these the most important were Pityōdes and Chalchitis, also called Demonesus.

Dēmōphilus (Δημόφιλος). 1 Son of Ephorus, continued his father's history by adding to it the history of the Sacred War (Diod. xvi 14). — 2 An Athenian comic poet of the New Comedy, from whose *Ὀραγός* Plautus took his *Asinaria*. — 3 A Pythagorean philosopher, of whose life nothing is known, wrote a work entitled *Βίον θεοειδέα*, part of which is extant, in the form of a selection, entitled *γνωμικὰ δμοιώματα*. Best edition by Orelli, in his *Opusc. Graec. Vet. Sentent.* Lips 1819.

Dēmōphōn or **Dēmōphōōn** (Δημόφῶν or Δημόφῶων). 1 Son of Cleus and Metanira, whom Demeter wished to make immortal. For details see CELEUS. — 2 Son of Theseus and Phaedra, accompanied the Greeks against Troy, and there procured the liberation of his grandmother Aethra, who lived with Helen as a slave. On his return from Troy, he gained the love of Phyllis, daughter of the Thracian king Sithon, and promised to marry her (*Hyg. Fab.* 59, 249, *Or. Her.* 2, 44 iii 38, *Plin.* xvi 108). Before the nuptials were celebrated, he went to Attica to settle his affairs, and as he tarried longer than Phyllis had expected, she thought that she was forgotten, and put an end to her

life, but she was metamorphosed into a tree. Demophon became king of Athens. He marched out against Diomedes, who on his return from Troy had landed on the coast of Attica, and was ravaging it. He took the Palladium from Diomedes, but had the misfortune to kill an Athenian in the struggle (Paus. i. 28, Ant. Lib. 33). For this murder he was summoned before the court ἐν Παιλαδῖα—the first time that a man was tried by that court. The legend of the capture of the Palladium by Demophon seems to be an attempt to explain the name of the judicial court.

Dēmōsthēnes (Δημοσθένης) 1 Son of Alcisthenes, a celebrated Athenian general in the Peloponnesian war. In B.C. 426 he was sent with a fleet to ravage the coast of Peloponnesus, he afterwards landed at Naupactus, and made a descent into Aetolia, he was at first unsuccessful, and was obliged to retreat, but he subsequently gained a brilliant victory over the Ambraciots (Thuc. iii. 91, Diod. xii. 60). In 425, though not in office, he sailed with the Athenian fleet, and was allowed by the Athenian commanders to remain with five ships at Pylos, which he fortified in order to assail the Lacedaemonians in their own territories. He defended Pylos against all the attempts of the Lacedaemonians, till he was relieved by an Athenian fleet of forty ships. The Spartans, who in their siege of the place had occupied the neighbouring island of Sphacteria, were now cut off and blockaded. Later in the same year he rendered important assistance to Cleon, in making prisoners of the Spartans in the island of Sphacteria, though the whole glory of the success was given to Cleon (Thuc. iv. 2-40, Diod. xii. 61). In 413 he was sent with a large fleet to Sicily, to assist Nicias. Fortune was unfavourable to the Athenians. Demosthenes now counselled an immediate departure, but Nicias delayed returning till it was too late. The Athenian fleet was destroyed, and when Demosthenes and Nicias attempted to retreat by land, they were obliged to surrender to the enemy with all their forces. Both commanders were put to death by the Syracusans (Thuc. vii, Diod. xiii.) —2 The greatest of Athenian orators, was the son of Demosthenes, and was born in the Attic demos of Paeania, about B.C. 385. At seven years of age he lost his father, who left him and his younger sister to the care of three guardians, Aphobus and Demophon, two relations, and Therippides, an old friend. These guardians squandered the greater part of the property of Demosthenes, and neglected his education to a great extent. He nevertheless received instruction from the orator Isaeus, but it is exceedingly doubtful whether he was taught by Plato and Isocrates, as some of the ancients stated. At the age of eighteen Demosthenes called upon his guardians to render him an account of their administration of his property, but by intrigues they contrived to defer the business for two years. At length, in 361, Demosthenes accused Aphobus before the archon, and obtained a verdict in his favour. Aphobus was condemned to pay a fine of ten talents (Dem. c. *Aphob.* i. 11, c. *Ones.*, Plut. *Dem.* 4). Emboldened by this success, Demosthenes ventured to come forward as a speaker in the public assembly. His first effort was unsuccessful, and he is said to have been received with ridicule, but he was encouraged to persevere by the actor Satyrus, who gave him instruction in action and declamation. In becoming an orator, Demosthenes had to struggle

against the greatest physical disadvantages. His voice was weak and his utterance defective, he could not pronounce the *ρ*, and constantly stammered, whence he derived the name of βάρβαλος. It was only owing to the most unwearied exertions that he succeeded in overcoming the obstacles which nature had placed in his way. Thus it is said that he spoke with pebbles in his mouth, to cure himself of stammering, that he repeated verses of the poets as he ran up hill, to strengthen his voice, that he declaimed on the sea-shore to accustom himself to the noise and confusion of the popular assembly, that he lived for months in a cave under ground, engaged in constantly writing out the history of Thucydides, to form a standard for his own style. These tales are not worthy of much credit, but they nevertheless attest the common tradition of antiquity respecting the great efforts made by Demosthenes to attain to excellence as an orator. It was about 355 that Demosthenes began to obtain reputation as a speaker in the public assembly. It was in this year that he delivered the oration against Leptines, and from this time we have a series of his speeches on public affairs. His eloquence soon gained him the favour of the people. The influence which he acquired he employed for the good of his country, and not for his own aggrandisement. He clearly saw that Philip had resolved to subjugate Greece, and he therefore devoted all his powers to resist the aggressions of the Macedonian monarch. For fourteen years he continued the struggle against Philip, and neither threats nor bribes could turn him from his purpose. It is true he failed, but the failure must not be considered his fault. The history of his struggle is best given in the life of Philip [PHILIPPS]. It is sufficient to relate here that it was brought to a close by the battle of Chaeroneia (338), by which the independence of Greece was crushed. Demosthenes was present at the battle, and fled like thousands of others. His enemies reproached him with his flight, and upbraided him as the cause of the misfortunes of his country, but the Athenians judged better of his conduct, requested him to deliver the funeral oration upon those who had fallen at Chaeroneia, and celebrated the funeral feast in his house. At this time many accusations were brought against him. Of these one of the most formidable was the accusation of Ctesiphon by Aeschines, which was in reality directed against Demosthenes himself. Aeschines accused Ctesiphon for proposing that Demosthenes should be rewarded for his services with a golden crown in the theatre. Aeschines maintained that the proposal was not only made in an illegal form, but that the conduct of Demosthenes did not give him any claim to such a distinction. The trial was delayed for reasons unknown to us till 330, when Demosthenes delivered his oration on the crown (περὶ στεφάνου). Aeschines was defeated and withdrew from Athens [AESCHINES].—Mean time important events had taken place in Greece. The death of Philip in 336 roused the hopes of the patriots, and Demosthenes, although he had lost his daughter only seven days before, was the first to proclaim the joyful tidings of the king's death, and to call upon the Greeks to unite their strength against Macedonia. But Alexander's energy, and the frightful vengeance which he took upon Thebes, compelled Athens to submit and sue for peace. Alexander demanded the surrender of Demosthenes and

the other leaders of the popular party, and with difficulty allowed them to remain at Athens. During the life of Alexander, Athens made no open attempt to throw off the Macedonian supremacy. In 325 Harpalus fled from Babylon with the treasure entrusted to his care by Alexander, and came to Athens, the protection of which he purchased by distributing his gold among the most influential demagogues. The reception of such an open rebel was viewed as an act of hostility towards Macedonia itself, and accordingly Antipater called upon the



Dust of Demosthenes

Athenians to deliver up the rebel and to try those who had accepted his bribes. Demosthenes was one of those who were suspected of having received money from Harpalus. His guilt is doubtful, but he was condemned and thrown into prison, from which, however, he escaped, apparently with the connivance of the Athenian magistrates. He now resided partly at Troezen and partly in Aegina, looking

daily across the sea towards his beloved native land. But his exile did not last long. On the death of Alexander (323) the Greek states rose in arms against Macedonia. Demosthenes was recalled from exile, a trireme was sent to Aegina to fetch him, and his progress to the city was a glorious triumph. But in the following year (322) the confederate Greeks were defeated by Antipater at the battle of Crannon, and were obliged to sue for peace. Antipater demanded the surrender of Demosthenes, who thereupon fled to the island of Calauria, and took refuge in the temple of Poseidon. Here he was pursued by the emissaries of Antipater, he thereupon took poison, which he had for some time carried about his person, and died in the temple, 322. (Plut. *Demosthenes* and *Phocion*, Vit. X. Orat., Liban. Vit. Demosth., Lucian, *Incom. Demosth.*)—There existed sixty-five orations of Demosthenes in antiquity, but of these only sixty-one have come down to us, including the letter of Philip, which is strangely enough counted as an oration. Several of the orations, however, are spurious, or at least of very doubtful authenticity. Besides these orations, there are fifty-six *Exordia* to public orations, and six letters which bear the name of Demosthenes, but are probably spurious.—The orations may be divided into the following classes:

I. *Political Speeches*. These consist of eight speeches against Philip, and three others. 1. The *First Philippic* (351 B.C.) that troops should be sent to Thrace. 2-4. The three *Olynthiac* orations (349-8) that Olynthus should be aided and saved from destruction. These were before Philip got a footing in Greece itself by his admission to the Amphictyonic Council. 5. *On the Peace* (346) deprecating war with Philip till they could detach other Greek states from his interests. 6. The *Second Philippic* (344) against Philip's party. 7. *On the Ocheronense*, which was menaced by Philip. 8. The *Third Philippic* for energetic action in the Hellespont. Editions of Philipps and Olynthiacs by Heslop, 1871. [The oration on *Halonnese* and the *Fourth Philippic*, and on the letter of Philip, are spurious.] 9. *On the Navy boards* (*περί Συμφορῶν*), delivered in 354 B.C. 10. For

Megalopolis, 352. 11. For the Rhodians, 351. The orations *περί συντάξεως* and *περί τῶν πρὸς Ἀλεξάνδρον συνθηκῶν* are spurious.

II. *Speeches in public prosecutions*. 1. Against *Androthion* (355). 2. Against *Leptines* (354), ed. Beatson. 4, 5, *Timocrates* and *Aristocrates* (352), 6. *Meidias* (349), which was never spoken, ed. Holmes. 7. *On the Embassy*, *περί τῆς Παρα-περβείας*, dc *Falsa Legatione*, on the dishonest conduct of Aeschines during his embassy to Philip; this is practically one of his speeches against Philip (343), ed. Shilleto. 8. *On the Crown* (330). This, the finest of all his speeches, is really the defence of all his political action against Philip, ed. Holmes.

III. *Speeches in private law suits*. Of the thirty-two ascribed to him, only eleven are certainly genuine viz. four against *Aphobus* and *Oncetor* (ed. Penrose), those against *Spu dias*, *Calicles*, *Pantaenctus*, *Nausimachus*, *Bocotus* (*περί οὐκάρως*) and *Conon*, and that for *Phormio* (ed. Sandys and Paley). Many authors, however, accept as genuine the *Lacritus*, *Apaturius*, *Macartatus*, *Leochares*, *Stephanus I*, *Olympiodorus*, *Polycles*, *Calippus*, *Nicostratus*, *Dionysidorus*, *Eubulides*. Editions of the complete orations by Dindorf, 1836, in *Oratores Attici*, by Bekker, 1828, Dobson, 1828, Baier, 1850, C. Müller, 1868.

Denseletae or *Dentheletae*, a Thracian people on the Haemus, between the Strymon and Nessus.

Dentatus, M' *Curius*, a favourite hero of the Roman republic, was celebrated in later times as a noble specimen of old Roman frugality and virtue. He was of Sabine origin, and the first of his family who held any of the high offices of state (consequently a *homo novus*). He was consul B.C. 290 with P. Cornelius Rufinus. The two consuls defeated the Samnites, and brought the Samnite wars to a close. In the same year Dentatus also defeated the Sabines, who appear to have supported the Samnites. In 293 he fought as praetor against the Senones. In 275 he was consul a second time, and defeated Pyrrhus near Beneventum and in the Arusman plain so completely that the king was obliged to quit Italy. The booty which he gained was immense, but he would keep nothing for himself. In 274 he was consul a third time, and conquered the Lucanians, Samnites, and Brutians, who still continued in arms after the defeat of Pyrrhus. Dentatus now retired to his small farm in the country of the Sabines, and cultivated the land with his own hands. Once the Samnites sent an embassy to him with costly presents, they found him sitting at the hearth and roasting turnips. He rejected their presents, telling them that he preferred ruling over those who possessed gold, to possessing it himself. He was censor in 272, and in that year executed public works of great importance. He commenced the aqueduct which carried the water from the river Amo into the city (*Amiensis Vetus*) and by a canal he carried off the water of the lake Velinus into the river Nar, in consequence of which the inhabitants of Reate gained a large quantity of excellent land. (Liv. *Ep.* 11-14, Pol. ii. 19, Val. Max. ii. 3, vi. 3, Cic. *de Sen.* 13, 16, Plut. *Pyrrh.* 20.)

Dēō (Δῆώ), another name for Demeter, hence her daughter Persephone is called by the patronymic *Dēōis* and *Dēōine*.

Derbē (Δέρβη, Δερβήτης, Δερβαῖος *Zosta*), a town in Lycaonia, on the frontiers of Isauria. It is first mentioned as the residence of the

tyrant Antipater of Derbe, a friend of Cicero, whom Amyntas put to death. The district about Cybistra and Derbe belonged to the province of Cappadocia, as constituted by Tiberius A.D. 17, was transferred to Lycaonia, probably by Claudius A.D. 41, and formed part of the united province of Cappadocia and Galatia under Vespasian (Strab. p. 531, Ptol. v. 6).

Derbiccae or **Derbices**, a Scythian people in Margiana, dwelling on the Oxus, near its entrance into the Caspian Sea. They worshipped the earth as a goddess, neither sacrificed nor ate any female animals, and killed and ate all their old men above 70 years of age (Strab. p. 520, Ael. V. H. iv. 1).

Derceto [APHRODITE, p. 85, SEMIRAMIS.]

Dercyllidas (Δερκυλλίδας), a Spartan, succeeded Thumbron, B.C. 399, in the command of the army which was employed in the protection of the Asiatic Greeks against Persia. He carried on the war with success. Tissaphernes and Pharnabazus were at length glad to sue for peace. In 396 he was superseded by Agesilaus (Xen. *Hell.* iii. 1, 2, iv. 8).

Dertona (*Tortona*), an important town in Liguria, and a Roman colony, formed by Augustus or recolonised by him, with the surname Julia, on the road from Genua to Placentia (Strab. p. 217, Plin. iii. 49, Vell. Pat. i. 15).

Dertosa (*Tortosa*), a town of the Ilercavones on the Iberians in Hispania Tarraconensis, and a Roman colony (Plin. iii. 23, Strab. p. 159).

Despoena (Δέσποινα), the mistress, a surname of several divinities, as Aphrodite, Demeter, and more especially Persephone, who was worshipped under this name in Arcadia.

Deucalion (Δευκαλίων) 1 Son of Prometheus and Clymene, king of Phthia, in Thessaly, the mythical progenitor of the Hellenic race, with whose name were associated the traditions of a great flood. When Zeus, after the treatment he had received from Lycaon, had resolved to destroy the degenerate race of men, Deucalion and his wife Pyrrha were, on account of their piety, the only mortals saved. On the advice of his father, Deucalion built a ship, in which he and his wife floated in safety during the nine days' flood, which destroyed all the other inhabitants of Hellas. At last the ship rested on Mount Parnassus in Phocis, or, according to other traditions, on Mount Othrys in Thessaly, on Mount Athos, or even on Aetna in Sicily. When the waters had subsided, Deucalion offered up a sacrifice to Zeus the god of escape (Φύγιος), and he and his wife then consulted the sanctuary of Themis as to how the race of man might be restored. The goddess bade them cover their heads and throw the bones of their mother behind them. After some doubts and scruples respecting the meaning of this command, they agreed in interpreting the bones of their mother to mean the stones of the earth. They accordingly threw stones behind them, and from those thrown by Deucalion there sprang up men, from those thrown by Pyrrha women. Deucalion then descended from Parnassus and built his first abode, at Opus or at Cynus. Deucalion became by Pyrrha the father of Hellen, Amphictyon, Protogenia, and others (Hes. *Frags.* 135, Pind. *Ol.* ix. 64, Apollod. i. 7, 2, iii. 8, 2, Ov. *Met.* i. 260, Strab. p. 425). A tradition of a great flood belongs to the folk-lore of most nations of the world, and this story is only one among many forms of it, which must have been brought by different tribes of the Hellenic

stock to different countries. The oldest site of the Greek myth was perhaps Dodona (Aristot. *Meteor.* i. 14), whence it was generally transferred to Thessaly, but the name of the mountain on which the vessel of Deucalion first rested is variously given as Parnassus, Othrys, Athos and Aetna (Serv. ad *Ecl.* vi. 41, Hyg. *Fab.* 159).—2 Son of Minos and Pasiphae, and father of Idomeneus was an Argonaut and one of the Calydonian hunters.

Deva 1 (*Chester*), the principal town of the Cornavii in Britain, on the Setea (*Dee*), and the head quarters of the Legio XX. Victrix.—2 (*Dee*), an estuary in Scotland, on which stood the town Devana, near Aberdeen.

Dexamenus (Δεξάμενος), a Centaur who lived in Bura in Achaia. According to some, he was king of Olenus, and father of Deianira, who is usually represented as daughter of Oeneus.

Dexippus (Δέξιππος) 1 Called also *Dioxippus*, a physician of Cos, one of the pupils of Hippocrates, lived about B.C. 320, and attended the children of Hecatomnus, prince of Caria.—2 **P. Herennius**, a Greek rhetorician and historian, was a native of Attica, and held the highest offices at Athens. He distinguished himself in fighting against the Goths, when they invaded Greece in A.D. 262 (Trebell. Poll. *Gallien.* 18). He was the author of three historical works.—1 A history of Macedonia from the time of Alexander.—2 A chronological history from the mythical ages down to the accession of Claudius Gothicus, A.D. 268.—3 An account of the war of the Goths or Scythians, in which Dexippus himself had fought. The fragments of Dexippus, which are considerable, are published by Bekker and Niebuhr in the first volume of the *Scriptores Historiae Byzantinae*, Bonn, 1829, 8vo.—3 A disciple of the philosopher Iamblichus, lived about A.D. 350, and wrote a commentary on the Categories of Aristotle. Ed. by Spengel, Munich, 1859.

Dia (Δία), daughter of Deioneus and wife of Ixion. By Ixion, or, according to some, by Zeus, she became the mother of Pirithous.

Dia (Δία) 1 The ancient name of Naxos.—2 An island near Amorgos.—3 A small island off Crete, opposite the harbour of Cnossus.—4 An island in the Arabian gulf, on the W. coast of Arabia.

Diablantes [AULERICI.]

Diatria (ἡ Διάτριά), a mountainous district in the NE. of Attica, including the plain of Marathon [ATTICA]. The inhabitants of this district (Διατριάται, Διάτριοι), formed one of the three parties into which the inhabitants of Attica were divided in the time of Solon. They were the most democratical of the three parties.

Diadumenianus or **Diadumenus**, son of the emperor Macrinus, received the title of Caesar, when his father was elevated to the purple, A.D. 217, and was put to death in the following year about the same time with Macrinus (Dio Cass. lxxviii. 4–40, Lamprid. *Diadum.*).

Diaeus (Δίαυος), of Megalopolis, general of the Achaean League B.C. 149 and 147, took an active part in the war against the Romans. On the death of Critolaus in 146, he succeeded to the command of the Achaeans, but was defeated by Mummius near Corinth, whereupon he put an end to his own life, after slaying his wife to prevent her falling into the enemy's power (Polyb. xl. 2–9, Paus. vii. 12).

Diagoras (Διαγόρας) 1 Son of Damagetus, of Ialysus in Rhodes, was very celebrated for his own victories and those of his sons and

grandsons, in the Grecian games. His fame was celebrated by Pindar in the 7th Olympic ode. He was victor in boxing twice in the Olympian games, four times in the Isthmian, twice in the Nemean, and once at least in the Pythian. He had therefore the high honour of being a *περιοδωκὴς*—that is, one who had gained crowns at all the four great festivals. When an old man, he accompanied his sons, Acnolaus and Damagetus, to Olympia. The young men, having both been victorious, carried their father through the assembly, while the spectators showered garlands upon him, and congratulated him as having reached the summit of human happiness. He gained his Olympic victory B.C. 464 (Paus. vi. 7).—2 Surnamed the Atheist (*ἄθεος*), a Greek philosopher and poet, was the son of Telechides, and was born in the island of Melos, one of the Cyclades. He was a disciple of Democritus of Abdera, and in his youth he acquired considerable reputation as a lyric poet. He was at Athens as early as B.C. 424, for Aristophanes in the *Clouds* (830), which was performed in that year, alludes to him as a well-known character. In consequence of his attacks upon the popular religion, and especially upon the Eleusinian mysteries, he was formally accused of impiety B.C. 411, and fearing the result of a trial, fled from Athens. He was condemned to death in his absence, and a reward set upon his head. He first went to Pallene, and afterwards to Corinth, where he died. One of the works of Diagoras was entitled *φύργιοι λόγοι*, in which he probably attacked the Phrygian divinities (Diog. Laert. vi. 59, Cic. *Tusc.* i. 46, 111).

DIANA (the quantity of the first syllable is common, and no arguments of etymology can safely be based on it), an ancient Italian divinity, whom the Romans identified with the Greek Artemis. Her worship is said to have been introduced at Rome by Servius Tullius, who dedicated a temple to her on the Aventine, and she appears to have been originally worshipped only by the plebeians. At Rome Diana was the goddess of light and of the moon (for no valid objection has been made against her being the moon goddess also), and her name contains the same root as the word *dies*, *sub dio* (cf. JAMES). The attributes of the Greek Artemis were afterwards ascribed to the Roman Diana. [See ARTEMIS.] Among the most noticeable sites of her worship as a genuine Italian deity were Mount Tifata, near Capena (Plut. *Sull.* 6, CIL, i. 569), and Aricia, where she was worshipped with harvest festivals as the deity who gave fruitfulness both in the vegetable world, and also apparently in the birth of children (Ov. *Fast.* iii. 266), and with a torch-light procession as being the goddess of light. It is not unlikely that the peculiar law by which the priest of her grove must have slain his predecessor was a relic of human sacrifice offered to her (see *Dict. of Antiq.* art. *Rex Nemorensis*). In tradition Diana Aricina is connected with Virbius in a manner which some writers compare with the conjunction of Isis and Osiris. [See VIRBIUS.]

DIANUM 1 (*Gianuti*), a small island in the Tyrrhenian sea, opposite the gulf of Cosa.—2 (*Demia*), called *Hemeroscopion* (*Ἡμεροσκοπίον*) by Strabo, a town in Hispania Tarraconensis on a promontory of the same name (C. *Martin*) founded by the Massilians. Here stood a celebrated temple of Diana, from which the town derived its name, and here Sertorius kept most of his military stores.

Dicaea (*Δίκαια*), a town in Thrace, on the lake Bistonis (Hdt. vii. 109, Strab. p. 381).

Dicaearchia (*ΠΥΤΕΟΛΙ*)

Dicaearchus (*Δικαίαρχος*), a celebrated Peripatetic philosopher, geographer, and historian, was born at Messana in Sicily, but passed the greater part of his life in Greece Proper, and especially in Peloponnesus. He was a disciple of Aristotle and a friend of Theophrastus. He wrote a vast number of works, of which only fragments are extant. His most important work was entitled *Bios τῆς Ἑλλάδος*; it contained an account of the geography, history, and moral and religious condition of Greece. Dicaearchus was in part the source of Cicero's *De Republica*. See Fuhr, *Dicaearchi Messenique supersunt composita et illustrata*, Darmstadt, 1841.

Dicē (*Δίκη*), the personification of justice, a daughter of Zeus and Themis, and the sister of Eunomia and Eirene (Hes. *Th.* 901, Pind. *Ol.* viii. 6). She was considered as one of the Horae, and is frequently called the attendant or councillor (*πάρεδρος* or *ξύνεδρος*) of Zeus (Soph. *O.C.* 1381). In the tragedians she appears as a divinity who severely punishes all wrong, watches over the maintenance of justice, and pierces the hearts of the unjust with the sword (Aesch. *Cho.* 639). In this capacity she is closely connected with the Erinyes, though her business is not only to punish injustice, but also to reward virtue (Aesch. *Ag.* 1432, *Lum.* 510, Soph. *Ag.* 1390, Eur. *Med.* 1389).

Dictaeus (*Δικταῖ*)

Dictamnium (*Δίκταμνον*), a town on the N coast of Crete with a sanctuary of Dictynna, whose name the town bore (Ptol. iii. 17, 8).

Dictē (*Δικτή*), a mountain in the E of Crete, where Zeus is said to have been brought up. Hence he bore the surname *Dictaeus*. The Roman poets employ the adjective *Dictaeus* as synonymous with Cretan (Strab. p. 578).

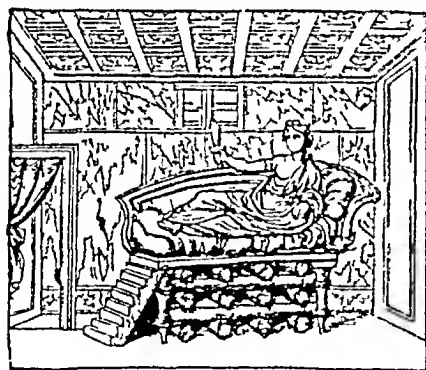
Dictynna (*Βριτομαρτίς*)

Dictys Cretensis, the reputed author of an extant work in Latin on the Trojan war, divided into six books, and entitled *Ephemeris Belli Troiani*, professing to be a journal of the leading events of the war. In the preface to the work we are told that it was composed by Dictys of Cnossus, who accompanied Idomeneus to the Trojan war, and was inscribed in Phoenician characters on tablets of lime wood or paper made from the bark. The work was buried in the same grave with the author, and remained undisturbed till the sepulchre was burst open by an earthquake in the reign of Nero, and the work was discovered in a tin case. It was carried to Rome by Eupraxia, whose slaves had discovered it, and it was translated into Greek by order of Nero. It is from this Greek version that the extant Latin work professes to have been translated by a Q. Septimius Romanus, apparently of the 4th century, since he addresses Aradius Rufinus, who was praefectus urbi A.D. 312. Although its alleged origin and discovery are quite unworthy of credit, it appears nevertheless to be a translation from a Greek work quoted by the Byzantine writers, especially by Malalas. It seems improbable that Malalas should have recourse to a Latin original, and the sources from which the work itself is drawn are Greek writers such as Apollodorus and Lycophron, whereas if the original author had been a Latin writer, he would have drawn from some at least of the Latin authorities. On the other hand, those who deny that a Greek original ever existed have in their favour the fact

that in style it is not like a translation from Greek, and seems to be an imitation of Sallust. The work contains a history of the Trojan war, from the birth of Paris down to the death of Ulysses. The compiler not unfrequently differs widely from Homer, adding many particulars, and recording many events of which we find no trace elsewhere. All miraculous events and supernatural agency are entirely excluded. The compilations ascribed to Dictys and Dares [DARES], are of considerable importance in the history of modern literature, since they are the chief fountains from which the legends of Greece first flowed into the romances of the middle ages, and then mingled with the popular tales and ballads of England, France, and Germany.—Editions by Dederich, Bonn, 1835, and by F. Meister, Lips 1872.

Didius 1 T., praetor in Macedonia, *n c* 100, where he defeated the Scordiscans (*Cic in Pis* 25, 61), consul 98, and subsequently proconsul in Spain, where he defeated the Celtiberians. He fell in the Marsic war 89 (*Appian, B C* 1 40)—2 C., a legate of Caesar, fell in battle in Spain fighting against the sons of Pompey, 46.—3 M. Didius Salvius Julianus, bought the Roman empire of the praetorian guards, when they put up the empire for sale after the death of Pertinax, *AD* 193. Flavius Sulpicianus, praefect of the city, and Didius bid against each other, but it was knocked down to Didius, upon his promising a donative to each soldier of 25,000 sesterces. Didius, however, held the empire for only two months, from March 28th to June 1st, and was murdered by the soldiers when Severus was marching against the city (*Dio Cass lxxvii* 11, *Spartian Did Jul*).

Dido (*Διδώ*), also called Elissa, the reputed founder of Carthage. The name Dido was that



Dido (MS Vatican Virgil)

of a Phoenician deity equivalent to Astarte, originally worshipped by the Tyrian colonists of Carthage, and then identified in legend with Elissa. She was thus represented as the daughter of the Tyrian king Muttio (= Belus or Agenor), and sister of Pygmalion, who succeeded to the crown after the death of his father. She was married to her uncle, Acerbas or Sichaeus, a priest of Hercules, and a man of immense wealth. He was murdered by Pygmalion, who coveted his treasures, but Dido secretly sailed from Tyre with the treasures, accompanied by some noble Tyrians, who were dissatisfied with Pygmalion's rule. She first went to Cyprus where she carried off eighty maidens to provide the emigrants with wives, and then crossed over to Africa. Here she purchased as much land as might be covered with the hide of a bull, but she ordered the hide to be cut up

into the thinnest possible strips, and with them she surrounded a spot, on which she built a citadel called Byrsa (from *βύρσα*, i.e. the hide of a bull). Around thus fort the city of Carthage arose, and soon became a powerful and flourishing place. The neighbouring king Iarbas, jealous of the prosperity of the new city, demanded the hand of Dido in marriage, threatening Carthage with war in case of refusal. Dido had vowed eternal fidelity to her late husband, but seeing that the Carthaginians expected her to comply with the demands of Iarbas, she pretended to yield to their wishes, and under pretence of soothing the manes of Acerbas by expiatory sacrifices, she erected a funeral pile, on which she stabbed herself in presence of her people. After her death she was worshipped by the Carthaginians as a divinity.—Virgil has inserted in his *Aeneid* the legend of Dido with various modifications. According to the common chronology, there was an interval of more than 300 years between the capture of Troy (*n c* 1181) and the foundation of Carthage (*n c* 853), but Virgil nevertheless makes Dido a contemporary of Aeneas, with whom she falls in love on his arrival in Africa. When Aeneas hastened to seek the new home which the gods had promised him, Dido in despair destroyed herself on a funeral pile. The oldest authority for the legends of Dido seems to be Timaeus (*Fragment* 23), who is followed by Nacvius and Virgil [See AENEAS].

Didyma {BRANCHIDAE}

Didymē {AFOLIAR INULAE}

Didymus (*Δίδυμος*), a celebrated Alexandrine grammarian a contemporary of Julius Caesar and Augustus, was a follower of the school of Aristarchus, and received the surname *χαλκικερος*, on account of his indefatigable and unwearied application to study. He is said to have written 4000 works, the most important of which were commentaries on Homer, including a revision of Aristarchus. He wrote commentaries also on Pindar, Sophocles, Aristophanes, and the Attic orators, and is a source of much of the information contained in later scholia and lexicons. Fragments edited by Schmidt, 1854.

Diespiter {JUPITER}

Digentia (*Licenza*), a small stream in Latium, beautifully cool and clear, which rises in L. cretilis, and flows into the Amo near *Vicovaro*. It flowed through the Sabine farm of Horace (*Hor Ep* 1 16, 12, 1 18, 104) [For discussion of the site of the villa, see HORATIUS].

Dimallum, a town in Greek Illyria.

Dinarchus (*Δειναρχος*), the last and least important of the ten Attic orators, was born at Corinth about *n c* 361. He was brought up at Athens, and studied under Theophrastus. As he was a foreigner, he could not come forward himself as an orator, and was therefore obliged to content himself with writing orations for others. He imitated Demosthenes and Lysias, but in neither case successfully. He belonged to the friends of Phocion and the Macedonian party. When Demetrius Poliorcetes advanced against Athens in 307, Dinarchus fled to Chalcis in Euboea, and was not allowed till 292 to return to Athens, where he died at an advanced age. Only three of his speeches (against Demosthenes, Aristogeiton, and Philocrates) have come down to us. They all refer to the question about HARPALUS. They are printed in the collections of the Attic orators (*Dionys Dinarch*, *Plut Vit X Orat*).

Dindymēnē {DINDYMUS}

Dindymus, or **Dindyma**, -δρυμ (*Δίνδυμος*).

τὰ Δινδύμα) 1 (*Gunusu Dagli*), a mountain in Phrygia on the frontiers of Galatia, near the town Fessinus, sacred to Cybele, the mother of the gods, who is hence called Dindymēno (Strab p 567)—2 (*Murad Dagli*), a mountain in Phrygia, near the frontiers of Mysia, the source of the river Hermus, also sacred to Cybele (Hdt i 80, Strab p 626)—3 (*Kapu Dagli*), a mountain near Cyzicus [RHEA]

Dinocrates (Δεινοκράτης) 1 A distinguished Macedonian architect in the time of Alexander the Great. He was the architect of the new temple of Artemis at Ephesus, which was built after the destruction of the former temple by Herostratus. He was employed by Alexander, whom he accompanied into Egypt, in the building of Alexandria. He formed a design for cutting Mount Athos into a statue of Alexander, but the king forbade the execution of the project (Vitruv i 1, i, Strab p 640). The right hand of the figure was to have held a city, and in the left there would have been a basin, in which the water of all the mountain streams was to pour, and thence into the sea. There is a story of doubtful credit that he began the erection of a temple to Arsanoe, the wife of Ptolemy II, of which the roof was to be arched with loadstones, so that her statue made of iron might appear to float in the air, but died before completing the work (Plin xxiv 148)—2 A Messenian who opposed the Achaean League, and, when Philopomen was taken prisoner, was among those who caused him to be put to death. In the next year, when the Achaean general Lycostas occupied Messene, Dinocrates anticipated his sentence by suicide (Pol xxv 5, 12, Plut Philop 18-21).

Dinodorus (Δινόδωρος), a philosopher, who agreed with Callipho in considering the chief good to consist in the union of virtue with bodily pleasure (Cic Tusc i 30).

Dinomēnes (Δεινομένης), a sculptor, whose statues of Io and Callisto stood in the Acropolis at Athens in the time of Pausanias. He flourished B.C. 400 (Paus i 25, Plin xxiv 50). A base with the name of Dinomenes, found on the Acropolis, and assigned to the second cent. B.C., may be the work of a later sculptor of the same name.

Dion (Δίων, Δίων), father of the historian Charchus, wrote himself a history of Persia.

Dio Cassius, the historian, was the son of a Roman senator, Cassius Apronianus, and was born A.D. 155, at Nicaea in Bithynia. He also bore the surname Cocceianus, which he derived from the orator Dio Chrysostomus Cocceianus, his maternal grandfather. He was educated with great care, he accompanied his father to Cilicia, of which he had the administration, and after his father's death, he went to Rome, about 180. He was straightway made a senator, and frequently pleaded in the courts of justice. He was aedile and quaestor under Commodus, and praetor under Septimus Severus, 194. He accompanied Caracalla on his journey to the East; he was appointed by Macrinus to the government of Pergamus and Smyrna, 218, was consul about 220, proconsul of Africa 224, under Alexander Severus, by whom he was sent as legate to Dalmatia in 226, and to Pannonia in 227. In the latter province he restored strict discipline among the troops, which excited the discontent of the praetorians at Rome, who demanded his life of Alexander Severus. But the emperor protected him and raised him to his second consulship 229. Dio, however, retired to Campania, and shortly afterwards obtained

permission of the emperor to return to his native town Nicaea, where he passed the remainder of his life.—Dio wrote several historical works, but the most important was a History of Rome (Ῥωμαϊκὴ ἱστορία), in eighty books, from the landing of Aeneas in Italy to A.D. 229, the year in which Dio returned to Nicaea. Unfortunately, only a comparatively small portion of this has come down to us entire. Of the first 84 books we possess only fragments, but since Zonaras in his Annals chiefly followed Dio Cassius, we may regard the Annals of Zonaras as to some extent an epitome of Dio Cassius. Of the 85th book we possess a considerable fragment, and from the 36th book to the 54th the work is extant complete, and embraces the history from the wars of Lucullus and Cn. Pompey against Mithridates, down to the death of Agrippa, A.C. 10. Of the remaining books we have only the extracts made by Xiphilinus and others. Dio Cassius treated the history of the republic with brevity, but gave a more minute account of those events of which he had been himself an eye witness. He consulted original authorities, and displayed great judgment and discrimination in the use of them. He had acquired a thorough knowledge of his subject, and his notions of the ancient Roman institutions were far more correct than those of some of his predecessors, such as Dionysius of Halicarnassus, but he was a strong imperialist, and deprecated whatever he thought tended to republicanism.—Editions by Remarus, Hamb 1750-52, 2 vols fol.; Sturz, Lips 1824, 9 vols 8vo, and by Dindorf, Lips 1885.

Dio Chrysostomus—that is, the golden-mouthed, a surname given to him on account of his eloquence. He also bore the surname Cocceianus, which he derived from the emperor Cocceius Nerva, with whom he was intimate. He was born at Prusa in Bithynia, about the middle of the first century of our era. He travelled in different countries, and came to Rome in the reign of Vespasian, but having incurred the suspicions of Domitian, was obliged to leave the city. On the advice of the Delphic oracle, he put on a beggar's dress, and visited Thraee, Mysia, Scythia, and the country of the Getae. After the murder of Domitian, A.D. 96, Dio used his influence with the army stationed on the frontier in favour of his friend Nerva, and seems to have returned to Rome immediately after his accession. Trajan also showed marked favour to Dio, who died at Rome about A.D. 117.—Dio Chrysostomus is the most eminent of the Greek rhetoricians and sophists in the time of the Roman empire. There are extant eighty of his orations, but they are more like essays on political, moral, and philosophical subjects than real orations, of which they have only the form. All these orations are written in pure Attic Greek, though overloaded with the rhetorical embellishments of the age.—Editions by Reiske, Lips 1784, 2 vols.; by Emperius, Bruns 1844, and by L. Dindorf, Lips 1857.

Diocaesarea (Διοσκαισάρεια *Sefureh*), more anciently Sepphōris (Σεφφώρις), in Galilee, was a small place until Herodes Antipas made it the capital of Galilee, under the name of Diocaesarea. It was destroyed in the fourth century by Gallus, on account of an insurrection which had broken out there (Jos Ant xiv 5).

Dioclea or Doclea (Δόκλεα), a place in Dalmatia, near Salona, the birthplace of Diocletian.

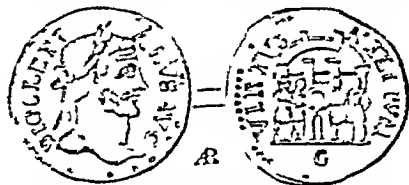
Diocles (Διοκλῆς) 1 A brave Athenian,

who lived in exile at Megara. Once in a battle he protected with his shield a youth whom he loved, but he lost his own life in consequence. The Megarians rewarded him with the honours of a hero, and instituted the festival of the Dioclea, which they celebrated in the spring of every year.—2 A Syracusan, the leader of the popular party in opposition to Hermocrates. In B.C. 412 he was appointed with several others to draw up a new code of laws. This code which was almost exclusively the work of Diocles, became very celebrated, and was adopted by many other Sicilian cities.—3 Of Carystus in Euboea, a celebrated Greek physician, lived in the fourth century B.C. He wrote several medical works, of which only some fragments remain.

Dioclētiānōpōlis [CELEPTUM]

Dioclētiānus Valērius Roman emperor, A.D. 284–305, was born near Salona in Dalmatia, in 245, of most obscure parentage. From his mother, Doclea, or Dioclea, who received her name from the village where she dwelt he inherited the appellation of *Docles* or *Diocles*, which, after his assumption of the purple, was expanded into Diocletianus, and attached as a cognomen to the high patrician name of Valerius. Having entered the army, he served with high reputation under Probus and Aurelian, followed Carus to the Persian war, and after the fate of Numerianus became known at Chaleedon was proclaimed emperor by the troops, 294. He slew with his own hands Arras Aper, who was arraigned of the murder of Numerianus, in order, according to some authorities, that he might fulfil a prophecy delivered to him in early youth by a Gaulish Druidess, that he should mount a throne as soon as he had slain the wild boar (*Aper*). Next year (295) Diocletian carried on war against Carinus, on whose death he became undisputed master of the empire. But as the attacks of the barbarians became daily more formidable he resolved to associate with himself a colleague in the empire, and accordingly selected for that purpose Maximianus, who was invested with the title of Augustus in 296. Maximian had the care of the Western empire, and Diocletian that of the Eastern. But as the dangers which threatened the Roman dominions from the attacks of the Persians in the East and the Germans and other barbarians in the West, became still more imminent, Diocletian made a still further division of the empire. In 292, Constantius Chlorus and Galerius were proclaimed Caesars, and the government of the Roman world was divided between the two Augusti and the two Caesars. Diocletian had the government of the East with Nicomedia as his residence, Constantius, Britain, Gaul, and Spain, with Treves as his residence, Galerius, Illyrium, and the whole line of the Danube, with Sirmium as his residence. The wars in the reign of Diocletian are related in the lives of his colleagues, since Diocletian rarely commanded the armies in person. It is sufficient to state here that Britain, which had maintained its independence for some years under CARVASTUS and ALLECTUS, was restored to the empire (296), that the Persians were defeated and obliged to sue for peace (298), and that the Marcomanni and other barbarians in the North were also driven back from the Roman dominions. Though in most acts of his life he has been praised for clemency and humanity, he ordered in 303, chiefly at the instigation of Gallienus, a fierce persecution of the Christians.

This was nearly the last act of his rule, for after an arduous reign of twenty-one years Diocletian longed for repose. Accordingly, on the first of May, 305, he abdicated at Nicomedia, and compelled his reluctant colleague Maximian to do the same at Milan. Diocletian retired to his native Dalmatia, and passed the remaining eight years of his life in philosophic retirement near Salona (where he built the magnificent villa of which the remains form the town of *Spalatro*), devoted to rural pleasures and the cultivation of his garden. He died 313. His talents for organisation place him among the most remarkable of the emperors. He was not only the author of the division of the empire, but he entirely remodelled the arrangement of provinces, constituting twelve great *dioceses*, each comprising several provinces, with a supreme officer called *Vicarius* to whom the *præfides* of the several provinces in the diocese were answerable. He reorganised also the administration of justice, and the system of taxation throughout the empire (Aurel. Viet. *Caes.* 39, Eutrop. ix. 13 ff., Zonar. xii. 31). The Edict of Diocletian dated 303, fixing the price of provisions, &c., has great antiquarian value. It was inscribed on a temple at S'ratonicea, portions also have been discovered at



Diocletianus Roman Emperor A.D. 284–305. Obverse: DIOCLETIANVS AVGVS, head of Diocletian laureate. Reverse: VICTVS MILITVS, C soldiers sacrificing by the camp.

Platæa and at Megilopolis in 1853 1850 (C. I. L. ii. p. 801, *Ephem. Ep.* iv. 190).

Diodōrus (Διόδωρος) 1 Surnamed Cronus, of Iasus in Caria, lived at Alexandria in the reign of Ptolemy Soter, who is said to have given him the surname of Cronus on account of his inability to solve at once some dialectic problem proposed by Sulpo when the two philosophers were dining with the king. Diodorus is said to have taken that disgrace so much to heart that after his return from the repast and writing a treatise on the problem, he died in despair. According to another account he derived his surname from his teacher Apollonius Cronus. He belonged to the Megaric school of philosophy, of which he was the head. He was celebrated for his great dialectic skill, for which he is called *δὲ διαλεκτικός*, or *διαλεκτικός* (Diog. Laert. ii. 111, Strab. pp. 658, 888).—2 Siculus, of Agrigium in Sicily, was a contemporary of Julius Caesar and Augustus. In order to collect materials for his history, he travelled over a great part of Europe and Asia, and lived a long time at Rome. He spent altogether thirty years upon his work. It was entitled *Βιβλίον ἱστορικόν*, *The Historical Library*, and was a universal history, embracing the period from the earliest mythical ages down to the beginning of Caesar's Gallic wars. It was divided into three great sections and into forty books. The first section, which consisted of the first six books, contained the history of the mythical times previous to the Trojan war. The second section, which consisted of eleven books, contained the history from the Trojan war down to the death of Alexander the Great.

The third section, which contained the remaining twenty-three books, treated of the history from the death of Alexander down to the beginning of Caesar's Gallic wars. Of this work only the following portions are extant: the first five books, which contain the early history of the Eastern nations, the Egyptians, Ethiopians, and Greeks, and from book eleven to book twenty, containing the history from the second Persian war, B.C. 480, down to 302. Of the remaining portion there are extant a number of fragments and the *Excerpta*, which are preserved partly in Photius and partly in the *Eclogæ* made at the command of Constantine Porphyrogenitus. The work of Diodorus is constructed upon the plan of annals, and the events of each year are placed one after the other without any internal connexion. In compiling his work Diodorus exercised no judgment or criticism. He simply collected what he found in his different authorities, and thus jumbled together history, mythus, and fiction: he frequently misunderstood authorities, and not seldom contradicts in one passage what he has stated in another. But nevertheless the compilation is of great importance to us, especially for the history of Sicily, on account of the great mass of materials which are there collected from a number of writers whose works have perished. The best editions are by Vesseling, Amsterdam 1746, 2 vols fol., reprinted at Biont, 1793, &c., 11 vols 8vo., and by Dindorf, Lips 1867, 5 vols 8vo.—3 Of Sinope, an Athenian comic poet of the Middle Comedy, flourished 353—4. Of Tyre, a Peripatetic philosopher, a disciple and follower of Critolaus, whom he succeeded as the head of the Peripatetic school at Athens. He flourished B.C. 110.

Diōdōtus (Διόδωρος), a Stoic philosopher and a teacher of Cicero, in whose house he lived for many years at Rome. In his later years, Diodotus became blind: he died in Cicero's house, B.C. 59, and left to his friend a property of about 100,000 sesterces (Cic. *Tusc.* i. 39, 118, *ad Att.* ii. 20).

Diōgēnes (Διογένης) 1 Of Apollonia in Crete, an eminent natural philosopher, lived in the fifth century B.C., and was a pupil of Anaximenes. He wrote a work in the Ionic dialect, entitled *Περὶ φύσεως*, *On Nature*, in which he treated of physical science. He made an element of all things (Diog. Laert. ix. 57, Cic. *N.D.* i. 12, 29)—2 The Babylonian, a Stoic philosopher, was a native of Seleucia in Babylonia, was educated at Athens under Chrysippus, and succeeded Zeno of Tarsus as the head of the Stoic school at Athens. He was one of the three ambassadors sent by the Athenians to Rome in B.C. 155 [CARNAPPIUS, CRITOLAUS]. He died at the age of 88.—3 The Cynic philosopher, was born at Sinope in Pontus, about B.C. 412. His father was a hanker named Iccias or Icetas, who was convicted of some swindling transaction, in consequence of which Diogenes quitted Sinope and went to Athens (Diog. Laert. vi. 2, 20). His youth is said to have been spent in dissolute extravagance, but at Athens his attention was arrested by the character of Antisthenes, who at first drove him away. Diogenes, however, could not be prevented from attending him even by blows, but told him that he would find no stick hard enough to keep him away. Antisthenes at last relented, and his pupil soon plunged into the most frantic excesses of austerity and mortification. In summer he used to roll in hot sand; and in winter

to embrace statues covered with snow, he wore coarse clothing, lived on the plainest food, slept in porticoes or in the street, and finally, according to the common story, took up his residence in a tub (a large earthenware jar) belonging to the Metroon, or temple of the Mother of the Gods (Diog. Laert. vi. 23, Juv. xiv. 308, Sen. *Ep.* 99, Lucian, *Quomodo Conscribere Historiam* p. 364). The truth of this latter tale has, however, been disputed, since it is not mentioned by Plutarch, Cicero or Epictetus (*apud* Arrian in 24), and some have attempted to explain the story by imagining a clay built cottage. But, whatever the truth of the story, it is repeated in works of art as well as in literature [See *Dict. of Ant. art. Dolium*]. In spite of his strange eccentricities, Diogenes appears to have been much respected at Athens, and to have been privileged to rebuke anything of which he disapproved. He seems to have ridiculed and despised all intellectual pursuits which did not directly and obviously tend to some immediate practical good. He abused literary men for reading about the evils of Ulysses, and neglecting their own, musicians for stringing the lyre harmoniously while they left their minds discordant, men of science for troubling themselves about the moon



Diogenes in his tub (From fragment of lamp in British Museum.)

and stars, while they neglected what lay immediately before them, orators for learning to say what was right, but not to practise it.—On a voyage to Aegina he was taken prisoner by pirates, and carried to Crete to be sold as a slave. Here when he was asked what business he understood, he answered, 'How to command men.' He was purchased by Xenias of Corinth, over whom he acquired such influence, that he soon received from him his freedom, was entrusted with the care of his children, and passed his old age in his house. During his residence at Corinth his celebrated interview with Alexander the Great is said to have taken place. The conversation between them began by the king's saying, 'I am Alexander the Great,' to which the philosopher replied, 'And I am Diogenes the Cynic.' Alexander then asked whether he could oblige him in any way, and received no answer except, 'Yes, you can stand out of the sunshine.' We are further told that Alexander admired Diogenes so much that he said, 'If I were not Alexander, I should wish to be Diogenes' (Plut. *Alex.* 14, Cic. *Tusc.* v. 32, 92). Diogenes died at Corinth at the age of nearly ninety, B.C. 323. [For the teaching of the Cynics, see ANTISTHENES].—4 Laërtius, of Laerte in Cilicia, of whose life we have no

particulars, probably lived in the second century after Christ. He wrote the *Lives of the Philosophers* in ten books; the work is entitled *περὶ βίων, δογματῶν, καὶ ἀποφθεγμάτων τῶν ἐν φιλοσοφίᾳ εὐδοκίμησάντων*. According to some allusions which occur in it, he wrote it for a lady of rank, who occupied herself with philosophy, and who, according to some, was Arria, the friend of Galen. In this work Diogenes divides the philosophy of the Greeks into the Ionic—which commences with Anaximander and ends with Clitomachus, Chrysippus, and Theophrastus—and the Italian, which was founded by Pythagoras, and ends with Epicurus. He reckons the Socratic school, with its various ramifications, as a part of the Ionic philosophy, of which he treats in the first seven books. The Eleatics, Heraclitus and the Sceptics are included in the Italian philosophy, which occupies the eighth and ninth books. Epicurus and his philosophy are treated of in the tenth book with particular minuteness, which has led some writers to the belief that Diogenes himself was an Epicurean. The work is of great value to us, as Diogenes made use of a great number of writers on the history of philosophy, whose works are now lost, but it is put together without plan, criticism, or connexion, and the author had evidently no conception of the real value and dignity of philosophy. The best editions are by Meibom, *Amsterdam* 1692, 2 vols 4to, and Hübner, *Lips* 2 vols 8vo 1828–1831, Tauchnitz, 1877—5. *Demomachus*, a tragic poet, who began to exhibit at Athens B.C. 404.

Diogenianus (*Διογενειανός*), of Heraclea on the Pontus, a distinguished grammarian in the reign of Hadrian, wrote a Greek Lexicon, from which the Lexicon of Hesychius seems to have been almost entirely taken. A portion of it is still extant, containing a collection of proverbs first printed by Schottus, with the proverbs of Zenobius and Suidas, *Antv* 1612, 4to, and subsequently in other editions of the *Paroemiographi Graeci*.

Diomēa (τὰ Διομεία *Διομειεύς, Διομεύς*), a demus in Attica belonging to the tribe Aegaeis, with a temple of Heracles, the Diomean gate in Athens led to this demus. [ATHENAE]

Diomedēae Insulae, five small islands in the Adriatic sea, N. of the promontory Garganum in Apulia, named after Diomedes [DIOVEDES]. The largest of these, called Diomedea Insula or Trimerus (*Tremati*), was the place where Julia, the grand daughter of Augustus, died.

Diomēdes (*Διομήδης*) 1. Son of Tydeus and Deïpyre, whence he is constantly called Tydides (*Tυδείδης*), succeeded Adrastus as king of Argos—*Homeric Story*. Tydeus fell in the expedition against Thebes, while his son Diomedes was yet a boy, but Diomedes was afterwards one of the Epigoni who took Thebes. He went to Troy with eighty ships, and was, next to Achilles, the bravest hero in the Greek army. He enjoyed the especial protection of Athene, he fought against the most distinguished of the Trojans, such as Hector and Aeneas, and even against the gods who espoused the cause of the Trojans. He thus wounded both Aphrodite and Ares (*Il* v 335, 440, 887). In *Od* iii 180, we are told that he reached Argos on his return from Troy in three days—*Later Stories*. Diomedes and Ulysses carried off the palladium from the city of Troy, since it was believed that Troy could not be taken so long as the palladium was within its walls. Diomedes carried the palladium with him to Argos, but according to others it was taken from him by Demophon

in Attica, where he landed one night on his return from Troy, without knowing where he was [DEMOPHON]. Another tradition stated that Diomedes restored the palladium to Aeneas. On his arrival in Argos Diomedes found his wife Aegialeia living in adultery with Hippolytus, or, according to others, with Cometes or Cyllabarus. This misfortune befell him through the anger of Aphrodite, whom he had wounded before Troy. He therefore quitted Argos, either of his own accord, or expelled by the adulterers, and went to Aetolia. He subsequently attempted to return to Argos, but on his way home a storm threw him on the coast of Daunia in Italy, where he was kindly received by Daunus, the king of the country. Diomedes assisted Daunus in his war against the Messapians, married Euippe, the daughter of Daunus, and settled in Daunia, where he died at an advanced age. He was buried in one of the islands off cape Garganum, which were called after him the Diomedean islands. His companions were inconsolable at his loss, and were metamorphosed into birds (*Aves Diomedēae*), which, mindful of their origin, used to fly joyfully towards the Greek ships, but to avoid those of the Romans. According to others Diomedes returned to Argos, or disappeared in one of the Diomedean islands, or in the country of the Heueti. A number of towns in the E. part of Italy, such as Beneventum, Argos Hippion (afterwards Argyripa or Arpi), Venusia, Canusium, Venafrum, Brundisium, &c., were believed to have been founded by Diomedes. A plain of Apulia, near Salapia and Canusium, was called *Diomedes Campi* after him. He was worshipped as a divine being, especially in Italy, where statues of him existed at Argyripa, Metapontum, Thurii, and other places (*Verg. Aen* xi 248, *Or. Met* xiv 457, *Ant. Lib* 37, *Strab* pp 215, 284)—2. Son of Ares and Cyrene, king of the Bistones in Thrace, who dwelt near Abdera. He was killed by Heracles on account of his mares, which he fed with human flesh (*Apollod* ii 5, 3, *Hyg. Fab* 30, cf. *Eur. Alc* 499, *H. F.* 880). Some modern writers represent Diomedes as the Storm-king, and his horses as the strong winds of the Thracian coast.

Diomēdes, a Latin grammarian, probably lived in the fourth or fifth century after Christ, and is the author of an extant work, *De Oratore et Partibus Oratorum et Vario Genere Metrorum libri III*, printed in the *Grammaticae Latinae Auctores Antiqui* of Putschius, 4to, Hanov 1605.

Diomēdon (*Διομήδων*), an Athenian commander during the Peloponnesian war. He was one of the commanders at the battle of Arginusae (B.C. 406), and was put to death with five of his colleagues on his return to Athens (*Thuc* viii 19–34, *Xen. Hell* i 5).

Dion (*Δίων*), a Syracusan, son of Hippamachus, and a relation of Dionysius, born about 408 B.C. His sister Aristomache was the second wife of the elder Dionysius, and Dion himself was married to Arete, the daughter of Dionysius by Aristomache. Dion was treated by Dionysius with the greatest distinction, and was employed by him in many services of trust and confidence. Of this close connexion and favour with the tyrant he seems to have availed himself to amass great wealth. He made no opposition to the succession of the younger Dionysius to his father's power, but he became an object of suspicion to the youthful tyrant, to whom he also made himself personally disagreeable by

the austerity of his manners. Dion appears to have been naturally a man of a proud and stern character, and having become an ardent disciple of Plato when that philosopher visited Syracuse in the reign of the elder Dionysius, he dreamed of making Syracuse a free city, of giving liberty to the Greek cities in Sicily, and of expelling the Carthaginians from Sicily.

lute pleasures of his nephew. From these he endeavoured to withdraw him by persuading him to invite Plato a second time to Syracuse, but the philosopher, though received at first with the utmost distinction, failed in obtaining a permanent hold on the mind of Dionysius, and the intrigues of the opposite party, headed by Philistus, were successful in procuring the banishment of Dion. Dion retired to Athens, where he lived in habitual intercourse with Plato and his disciples, but Plato having failed in procuring his recall (for which purpose he had a third time visited Syracuse), and Dionysius having confiscated his property, and compelled his wife to marry another person, he determined on attempting the expulsion of the tyrant by force. In the year 357 he sailed from Zacynthus with only a small force and obtained possession of Syracuse, except Ortigia, without opposition during the absence of Dionysius in Italy. Dionysius returned shortly afterwards, and, aided by Philistus attempted to raise the blockade of Ortigia: a battle was fought in the Great Harbour, in which Philistus was defeated and put to death, and Dionysius found himself obliged to quit Syracuse and sail away to Italy. After his departure the Syracusans deposed Dion from his command, an ingratitude which embittered his mind, though he was soon afterwards recalled, and on the surrender of Ortigia found himself master of Syracuse. But he was unwilling to give the citizens the liberty which they expected, and his despotic conduct soon caused great discontent, the people complained with justice that they had only exchanged one tyrant for another. He caused his chief opponent, Hermelides, to be put to death, and confiscated the property of his adversaries. Cullipus, an Athenian, who had accompanied him from Greece, formed a conspiracy against him, and caused him to be assassinated in his own house 353 (Plut *Dion*, Diod xvi 6-20, Nep *Dion*).

Dion Cassius, Chrysostomus [Dio]

Dionaea [Dion]

Diōnē (Διώνη), in Homer, is the mother of Aphrodite by Zeus (*Il* i 312, 340 370, 422) in Hesiod, she is the daughter of Oceanus (*Th* 358), but in later mythologists, of Uranus and Ge or Aether and Terra (Apollod i 1, 3, *Hyg Fab* 1) In post Homeric authors she is sometimes Aphrodite herself (Theocor vii 116, O^x *Fest* ii 461, 1 i 1 m 3) Euripides (*Tr* 177) makes her Semele, calling Dionysus her son Dionē was probably in the earliest Greek mythology the feminine of Zeus (whence her name), worshipped as a supreme goddess in conjunction with him at Dodona (Van Meul p 530, § 53), but afterwards, when the influence of Dodona was less predominant (before the Homeric period), she was displaced by Hera as the consort of Zeus, and in many of her attributes by the Cyprian Aphrodite, who thereupon becomes her daughter in mythology.

Dionysius (Διονύσιος) 1 *Historical*—1 The Elder, tyrant of Syracuse, son of Hermocrates, born b.c. 480. He was born in a private but not

low station, and began life as a clerk in a public office. He was one of the partisans of Hermocrates, the leader of the aristocratical party, and was severely wounded in the attempt which Hermocrates made to effect by force his restoration from exile. He subsequently served in the great war against the Carthaginians, who had invaded Sicily under Hannibal, the son of Gisco, and successively reduced and destroyed Selinus, Himera, and Agrigentum. These disasters, and especially the failure of the Syracusan general, Diphonius, to relieve Agrigentum, had created a general spirit of discontent and alarm, of which Dionysius skilfully availed himself. He succeeded in procuring a decree for deposing the existing generals, and appointing others in their stead, among whom was Dionysius himself, *Æc.* 406. His efforts were from this time directed towards supplanting his new colleagues and obtaining the sole direction of affairs. These efforts were crowned with success. In the following year (405), the other generals were deposed, and Dionysius, though only twenty five years of age, was appointed sole general, with full powers. From this period we may date the commencement of his reign, or tyranny, which continued without interruption for thirty eight years. His first step was to procure the appointment of a body guard, which he speedily increased to the number of 1000 men. At the same time he induced the Syracusans to double the pay of all the troops, and took every means to ingratiate himself with the mercenaries. By his marriage with the daughter of Hermocrates he secured to himself the support of all the remaining partisans of that leader. He converted the island of Ortygia into a strong fortress, in which he took up his own residence. After concluding a peace with Carthage, and putting down a formidable insurrection in Syracuse, he began to direct his arms against the other cities of Sicily. Naxos, Catana, and Leontini, successively fell into his power, either by force or treachery. For several years after this he made preparations for renewing the war with Carthage. In 397 he declared war against Carthage. At first he met with great success, but in 395 his fleet was totally defeated, and he was obliged to shut himself up within the walls of Syracuse, where he was besieged by the Carthaginians both by sea and land. A pestilence shortly after broke out in the Carthaginian camp, and greatly reduced the enemy, whereupon Dionysius suddenly attacked the enemy both by sea and land, defeated the army, and burnt great part of their fleet. The Carthaginians were now obliged to withdraw. In 393 they renewed the war with no better success, and in 392 they concluded a peace with Dionysius. This treaty left Dionysius at leisure to continue the ambitious projects in which he had previously engaged against the Greek cities in Italy. He formed an alliance with the Lucanians, and crossed over into Italy. He subdued Canusium, Hipponum, and Rhegium, 387. He was in close alliance with the Locrians, and his powerful fleets gave him the command both of the Tyrrhenian and Adriatic seas. He was now at the summit of his greatness, and during the twenty years that elapsed from this period to his death, he possessed an amount of power and influence far exceeding those enjoyed by any other Greek before the time of Alexander. During this time he was twice engaged again in war with Carthage.—namely, in 388, when a treaty was concluded, by which the river Italycus was

fixed as the boundary of the two powers, and again in 368, in the middle of which war Dionysius died at Syracuse, 367. His last illness is said to have been brought on by excessive feasting, but, according to some accounts, his death was hastened by his medical attendants, in order to secure the succession for his son. After the death of his first wife, Dionysius had married almost exactly at the same time—some said, even on the same day—Doris, a Locrian of distinguished birth, and Aristomache, a Syracusan, the daughter of his supporter Hipparinus, and the sister of Dion. By Doris he had three children, of whom the eldest was his successor, Dionysius. The character of Dionysius has been drawn in the blackest colours by many ancient writers, he appears indeed to have been taken as the type of a tyrant, in the worst sense. In his latter years he became extremely suspicious, and apprehensive of treachery even from his nearest friends, and is said to have adopted the most excessive precautions to guard against it. Many of these stories have, however, an air of great exaggeration (Cic. *Tusc.* v. 20). Dionysius was fond of literature and the arts. He adorned Syracuse with splendid temples and other public edifices, so as to render it unquestionably the greatest of all Greek cities. He was himself a poet, and repeatedly contended for the prize of tragedy at Athens. Here he several times obtained the second and third prizes, and just before his death, bore away the first prize at the Lenæa, with a play called 'The Ransom of Hector.' He sought the society of men distinguished in literature and philosophy, entertaining the poet Philoxenus at his table, and inviting Plato to Syracuse, whom, however, he afterwards dismissed [PLATO] (Diod. viii. xiv. xv). —2 The Younger, son of the preceding, succeeded his father as tyrant of Syracuse, B.C. 367. He was at this time under thirty years of age. He had been brought up at his father's court in idleness and luxury, and studiously precluded from taking any part in public affairs. The ascendancy which Dion, and through his means Plato, obtained for a time over his mind was undermined by flatterers and the companions of his pleasures. Yet his court was at this time a great place of resort for philosophers and men of letters besides Plato, whom he induced by the most urgent entreaties to pay him a second visit, Aristippus of Cyrene, Eudoxus of Cnidus, Speusippus, and others, are stated to have spent some time with him at Syracuse, and he cultivated a friendly intercourse with Archytas and the Pythagoreans of Magna Graecia. Dion, who had been banished by Dionysius, returned to Sicily in 357, at the head of a small force, with the avowed object of dethroning Dionysius. The latter was absent from Syracuse at the time that Dion landed in Sicily, but he instantly returned to Syracuse, where the citadel still held out for him [DION]. But finding it impossible to retain his power, he sailed away to Italy with his most valuable property, and thus lost the sovereignty after a reign of twelve years, 356. He now repaired to Locri, the native city of his mother, Doris, where he was received in the most friendly manner, but he made himself tyrant of the city, and is said to have treated the inhabitants with the utmost cruelty. After remaining at Locri ten years, he availed himself of the internal dissensions at Syracuse to recover possession of his power in that city, 346. The Locrians took advantage of his absence to revolt

against him, and wreaked their vengeance in the most cruel manner on his wife and daughters. He continued to reign in Syracuse for the next three years, till TIMOLEON came to Sicily, to deliver the Greek cities of the island from the tyrants. As he was unable to resist Timoleon he surrendered the citadel into the hands of the latter, on condition of being allowed to depart in safety to Corinth, 343. Here he spent the remainder of his life in a private condition. According to some writers, he was reduced to support himself by keeping a school, others say, that he became one of the attendants on the rites of Cybele, a set of mendicant priests of the lowest class (Diod. xvi. Plut. *Timol.* 14, Athen. p. 541, Aelian, *V. H.* vi. 12, Cic. *Tusc.* iii. 12). —3 Tyrant of Heraclæa on the Euxine, son of Clearchus, succeeded his brother Timotheus in the tyranny about B.C. 338. He was said to have been the mildest and justest of all the tyrants that had ever lived. He married Amastris, niece of Darius. In 306 he assumed the title of king, and died shortly afterwards at the age of fifty-five (Diod. xvi. 88, xx. 70).

II. *Literary*. 1 Of Halcarnassus, a celebrated rhetorician, came to Rome about B.C. 29, for the purpose of making himself acquainted with the Latin language and literature. He lived at Rome on terms of friendship with many distinguished men, such as Q. Aelius Tubero, and the rhetorician Caccilius, and he remained in the city for twenty-two years, till his death, B.C. 7. His principal work, which he composed at Rome in the later period of his life, was a history of Rome in twenty-two books, entitled *Ῥωμαϊκὴ Ἀρχαιολογία*. It contained the history of Rome from the mythical times down to B.C. 264, in which year the history of Polybius begins with the Punic wars. The first nine books alone are complete, of the tenth and eleventh we have the greater part, and of the remaining nine we possess nothing but fragments and extracts. Dionysius treated the early history of Rome with great minuteness. The eleven books extant do not carry the history beyond B.C. 441, so that the eleventh book breaks off very soon after the decemviral legislation. This peculiar minuteness in the early history, however, was in a great measure the consequence of the object he had proposed to himself, which, as he himself states, was to impress upon the Greeks a just appreciation of Rome's greatness. Dionysius had no clear notions about the early constitution of Rome, and was led astray by the nature of the institutions which he saw in his own day, and thus makes innumerable mistakes in treating of the history of the constitution. Nevertheless, he has preserved to us from ancient authorities much that is of the greatest value to the historian when other light fails altogether, and for the student of mythology his work is a storehouse of ancient traditions.—Dionysius also wrote various rhetorical and critical works, which abound with excellent remarks and criticisms on the works of the classical writers of Greece. They show that he was a greater critic than historian. The following are the extant works of this class. 1 *Τέχνη Ῥητορικὴ*, addressed to one Echecrates, part of which is certainly spurious. 2 *Περὶ συνθέσεως ὁμιλιῶν*, treatise of oratorical power, and on the combination of words according to the different styles of oratory. 3 *Τῶν ἀρχαίων κρίσις*, contains characteristics of poets, from Homer down to Euripides, of some historians, such as Herodotus, Thucydides, Philistus, Xenophon, and

Theopompus, and, lastly, of some philosophers and orators 4 *Περὶ τῶν ἀρχαίων ῥητόρων ὑπομνηματισμοί*, contains criticisms on the most eminent Greek orators, of which we now possess only the first three sections, on Lycias, Isocrates, and Isaeus. The other three sections treated of Demosthenes, Hyperides, and Aeschines, but they are lost, with the exception of the first part of the fourth section, which treated of the oratorical power of Demosthenes 5 *Ἐπιστολὴ πρὸς Ἀμμαῖον*, a letter to his friend Ammaeus, in which he shows that most of the orations of Demosthenes had been delivered before Aristotle wrote his *Rhetoric*, and consequently that Demosthenes had derived no instruction from Aristotle 6 *Ἐπιστολὴ πρὸς Γναῖον Πομπηΐον*, was written by Dionysius with a view of justifying the unfavourable opinion which he had expressed upon Plato, and which Pompey had censured 7 *Περὶ τοῦ Οοικυδίδου χαρακτήρος καὶ τῶν λοιπῶν τοῦ συγγραφέως ἰδιωμάτων*, was written by Dionysius at the request of his friend Tubero, for the purpose of explaining more minutely what he had written on Thucydides. As Dionysius in this work looks at the great historian from his rhetorical point of view, his judgment is often unjust and incorrect 8 *Περὶ τῶν τοῦ Οοικυδίδου ἰδιωμάτων*, addressed to Ammaeus 9 *Δείναρχος*, a very valuable treatise on the life and orations of Dinarchus. The best editions of the complete works of Dionysius are by Sylburg, Frankfurt 1586, two vols fol., reprinted at Leipzig, 1691, by Reiske, Lips 1774. The History is edited separately by Kießling, Lips 1870 —2 Surnamed Chalcus, because he advised the Athenians to coin brass money (Athen p 669), wrote rhetorical orations, which have perished, and elegies, which are quoted by Plut *Nic* 5, Arist *Rhet* iii 2, Athen pp 668, 702 —3 Of Heraclia, son of Theopantus was a pupil of Zeno, and adopted the tenets of the Stoics. But in consequence of a most painful complaint, he abandoned the Stoic philosophy and joined the Eleatics, whose doctrine, that *ἡδονή* and the absence of pain was the highest good, had more charms for him than the austere ethics of the Stoa. His renunciation of his former creed drew upon him the nickname of *μεταθεμενος*, i.e. the renegade. He died in his eightieth year, of voluntary starvation. He wrote several works, all of which are lost. Cicero censured him for having mixed up verses with his prose, and for his want of elegance and refinement —4 Of Magnesia, a distinguished rhetorician, taught in Asia between B.C. 79 and 77, when Cicero visited the East —5 Of Miletus, one of the earliest Greek historians, or *logographers*, and a contemporary of Hecataeus, wrote a history of Persia (fragments by C Müller, 1848) —6 Of Mytilene, surnamed *Scytobrachion*, taught at Alexandria in the first century B.C. He wrote a prose work on the Argonauts, which was consulted by Diodorus Siculus —7 Surnamed Periëgêtes, from his being the author of a *περίγησις τῆς γῆς*, which is still extant, probably lived about A.D. 800. The work contains a description of the whole earth, derived in great measure from Eratosthenes, in hexameter verse, and is written in a terse and elegant style. It enjoyed great popularity in ancient times. Two translations or paraphrases of it were made by Romans, one by Rufus Festus Avienus [AVIENUS], and the other by the grammarian Priscian [PRISCIANUS]. The best edition of the original is by Bernhardt, Lips 1828 —8 Of Sinope, an Athenian comic poet

of the Middle Comedy (fragments in Meineke) —9 Surnamed Thrax, from his father being a Thracian, was himself a native either of Alexandria or Byzantium. He is also called a Rhodian, because at one time he resided at Rhodes, and gave instructions there. He also taught at Rome, about B.C. 80. He was a very celebrated grammarian, but only one of his works has come down to us, a small treatise, entitled *τεχνὴ γραμματική*, which became the basis of all subsequent grammars, and was a standard book in grammar schools for many centuries (Ed Bekker, in *Anecdota Gr* 1816).

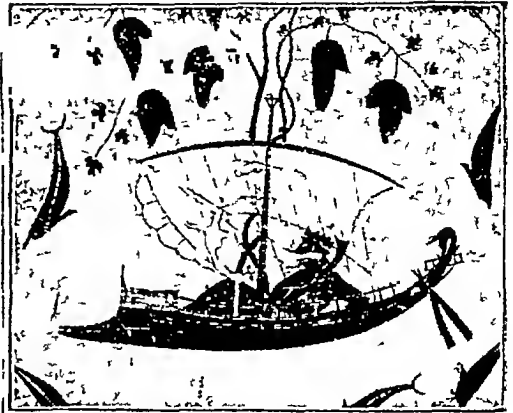
III Artists —1 Of Argos, a statuary, flourished B.C. 476 —2 Of Colophon, a painter, contemporary with Polygnotus of Thasos, whose works he imitated in every respect except in grandeur. Aristotle (*Poet* 2) says that Polygnotus painted the likenesses of men better than the originals, Pausanias made them worse, and Dionysius just like them (*δμοίους*). It seems from this that the pictures of Dionysius were deficient in the ideal. (Cf Aelian, *V H* iv 3, Plut *Timol* 36).

Dionysopolis (Διονύσου πόλις), a town in Phrygia, belonging to the conventus juridicus of Apamea, founded by Attalus and Eumenes.

Dionysus (Δίνυσος *Ἐπὶ Δίνυσος*), the god of wine (originally a nature god of all trees and of fruitfulness in general). He is also called both by the Greeks and Romans Bacchus (*Βάκχος*), that is, the god who is worshipped with loud cries, which was originally a mere epithet or surname of Dionysus, and does not occur till after the time of Herodotus. His names Evius and Sabazius are derived from the *εὐεοὶ σαβοὶ* uttered by his worshippers (Dein *de Cor* p 813, § 260), Bassareus from the long dress, called *bassara*, worn by his Bacchanals, and he is called Bromus as the god of revelry. Dionysus is a deity of whom small account is made in Homeric story. It does not appear that he was known to Homer as the wine god; he is never so spoken of, and Maron who gives the wine in *Od* ix 193 is priest of Apollo. He is named also in *Od* xiv 74, in xi 328 (in connexion with Naxos), and in *Il* xiv 325 as born of Semele, but the only precise account of him is in *Il* vi 133, where the 'raving' Dionysus is represented as flying in terror from Lycurgus. The earliest mention of him as the giver of wine is in Hesiod (*Op* 615). The history of Dionysus as generally represented in post-Homeric literature and art, but made up of various legends of different origins and dates [see below], is as follows. Dionysus was the son of Zeus and Semele the daughter of Cadmus of Thebes. It was generally believed that when Semele was pregnant, she was persuaded by Hera, who appeared to her in disguise, to request the father of the gods to appear to her in the same glory and majesty in which he was accustomed to approach his own wife Hera. Zeus unwillingly complied, and appeared to her in thunder and lightning. Semele was terrified and overpowered by the sight, and being seized by the flames, she gave premature birth to a child. Zeus saved the child from the flames, sewed him up in his thigh, and thus preserved him till he came to maturity. (Others say that Hermes saved him.) Various epithets which are given to the god refer to that occurrence, such as *πυριγενής*, *μηρορραφής*, *μηροτραφής*, and *ιγνιγενής* [for the probable origin of the myth see below]. After the birth of Dionysus, Zeus entrusted him to Hermes, or, according to others, to Persephone or Rhea, who took the

child to Ino and Athamas at Orchomenos, and persuaded them to bring him up as a girl. Hera was now urged on by her jealousy to throw Ino and Athamas into a state of madness. Zeus, in order to save his child, changed him into a rain, and carried him (or Hermes carried him) to the nymphs of Mt Nysa, who brought him up in a cave, and were afterwards rewarded by Zeus, by being placed as Hyades among the stars. Mt Nysa, from which the god was believed to have derived his name, was in Thrace, but mountains of the same name are found in different parts of the ancient world where he was worshipped, and where he was believed to have introduced the cultivation of the vine. When he had grown up, Hera drove him mad, in which state he wandered about through various parts of the earth. In especial he made a victorious progress in the East, teaching the inhabitants of the different countries of Asia the cultivation of the vine, and introducing among them the elements of civilisation. In Euripides (*Bacch* 15) his progress Eastwards does not extend further than Bactria, but, after the conquests of Alexander, legends made Bacchus also reach and subjugate India (Diod. ii 38, Strab. p. 505, Verg. *Aen.* vi 805). Hence he is frequently represented in works of art as drawn by tigers in triumph.

tion here given follows the lines of the Hymn. The god is alone in the ship and the sailors are already dolphins below it. On the monument of Lysicrates there is another version. Satyrs have come to aid the god (who sits in the centre



Dionysus in vessel (Gerhard Auserl 1 asenb)

with a lion beside him), and they are binding and slaying the pirates, and driving others into the sea as dolphins. After he had thus through vicissitudes of suffering and insult established his divine nature throughout the world, he took his mother out of Hades, called her Thyone, and rose with her into Olympus (Pind. *Ol.* ii 25, *Pyth.* iii 98, Diod. ii 62, iv 25). This myth of his descent to the underworld and his return with his mother was much regarded in the highest and purest form of the religion of Dionysus, as symbolising future life and a triumph over death. The story was localised especially at Argos, where there was an old tradition that Dionysus had descended to Hades by the unfathomable lake Alcynna, at Lerna (according to some accounts, having been slain by Perseus), and regained the upper world with his mother at the same spot. Hence mystic rites were celebrated annually to recall him from the grave. In a beautiful Etruscan mirror the youthful Dionysus is shown rejoicing his mother in the underworld, Apollo standing by.

Origin of the Worship of Dionysus.—Herodotus (ii 52) speaks of Dionysus as a very late addition to the Hellenic gods, and such doubtless he was under the guise familiar in Greek literature, but among the deities who had been identified with him and absorbed into his worship, were old gods of the country whose local rites gave rise to many of the legends about Dionysus himself. He represents among other attributes a nature god of fruitfulness and reproduction of all trees and vegetation, and thus from a period before the vine, afterwards his chief gift, had been introduced into Greece. The deity was a tree spirit, or a spirit of any other vegetable product of the earth, and either the tree itself or some animal regarded in any locality as the incarnation of the



Dionysus drawn by tigers (Mus. im Capitulum vol. iv tav. 63)

The various stories of his inflicting punishment on those who rejected him denote no doubt the resistance which the spread of his worship encountered in various countries [See D. MASCEUS, LACURGUS, PENTHEUS]. A legend (which may have grown out of a custom among sailors of wreathing their masts at certain times with vine leaves and ivy and clusters of grapes in honour of vintage festivals) has been a favourite subject with poets and artists in illustration of the divine power of Dionysus. He lured a ship which belonged to Tyrrhenian pirates to take him from Icaria to Navos, but the men, instead of landing at Navos, steered towards Asia to sell him there as a slave. Thereupon the god changed the mast and oars into serpents, and himself into a lion, ivy grew around the vessel, and the sound of flutes was heard on every side, the sailors were seized with madness, leaped into the sea, and were metamorphosed into dolphins (Hom. *Hymn.* vii, *Od.* *Met.* iii 582, Apollod. iii 5, Hyg. *Fab.* 134). The illustra-

vegetation, became sacred and received sacrifices—in earlier times, even human sacrifices. It is thus not easy to say when the more savage part of the ritual of Dionysus was a remnant of primitive Greek worship, and when it was Thracian or Oriental. Of this early Greek deity



Phrygians (Bacchus) finding Semla (Semela) in the underworld. See p. 291 b. (From a mirror found at Vulci.)

of trees and vegetation incorporated into the worship of Dionysus, we have the survival in *Διόνυσος δένδρετης*, or *ἐνδένδρος* (Plut. *Symp.* 1), *Δ. σκυλῆτης* (Athen. p. 78), *Δ. ἄνθιος* (Paus. 1.31, 2), and in archaic art the god is represented as a rude image, half tree and half human. The new religion of Dionysus, which absorbed these old beliefs and rites, and took their place alike in the higher mysteries and in peasant festivals, was derived in the first instance from the Thracians. Herodotus speaks of the three chief divinities of Thracæ as Dionysus, Ares, and Artemis (= Bendis). The Thracians were notable for their strong belief in a future life and immortality. Herodotus (iv. 94) describes the fashion among the Getae of sending messages to their god by tossing one of their tribesmen upon spears, that so he might journey to the other world. This god, named Zalmaxis, seems to be the same as Sabazius (= Dionysus), who was worshipped both in Thracæ and in Phrygia with orgiastic rites, partly Phrygian and influenced by the ritual of Cybele, and partly Thracian, since the two races were of the same origin and there was a near connexion in their sacred rites. In Thracæ, as in Phrygia, was an early home of Dionysus, and it is probable that the orgiastic dances, with cymbals and drums, of Bacchantic women, variously called Maenades, Thyades, or Clodones, was originally an incantation to wake and recall the sleeping god of vegetation in the spring time, a custom traceable in many other nations. From Thracæ the worship of Dionysus—perhaps simultaneously with the introduction of the vine, which seems to have come from Asia Minor through Thracæ

into Greece—spread through Thessaly to Delphi. At Delphi the worship of Dionysus and his oracles there were older than that of Apollo. As deity of the vegetation of the earth, of its death and reproduction, Dionysus was one of the *χθόνιοι θεοί*, and possessed the oracular powers which were attributed from primitive



Dionysus and Ampelus (the personified vine). (From a marble group in the British Museum.)

times to earth spirits. There is a conflict of tradition as to the claims of Poseidon, Dionysus, and Ge-Themis, to be the predecessors of Apollo in this oracle, but there is in truth no reason why all three should not have been in then various periods so regarded. The position occupied by Dionysus after the worship of Apollo gained the supremacy rather seems to imply that he was the immediate predecessor, and that he retained much of his old power there by a sort of compromise (as indeed may be indicated by the account of the battle of Apollo with the Python and its results), for, though Apollo became the great Delphic god, sole possessor of the oracle, and reigning at Delphi for nine out of the twelve months, yet Dionysus held a place only second to him. It is probable that the orgiastic worship of Dionysus, with its midnight torch revels on the mountains of Thracæ, of Parnassus and of Cithæron, was in Boeotia, as at Delphi, handed on from Thracæ, though it is possible that it may have reached Thebes from the islands. By whichever route it arrived, it found at Thebes the local story of the birth of the earth-deity, who became thereafter identified with Dionysus. That it was not established without a struggle and a victory over an older cult is shown in the story of *Pentheus*. The theory of Bachofen is probably right as to the origin of the strange legend regarding the birth of Dionysus from the thigh of Zeus: that it is an expression in myth for the *convade* among primitive tribes, i.e. the custom of asserting the paternity of the father by pretending that the birth pangs affected him chiefly, so that in this Greek myth the struggle between the two

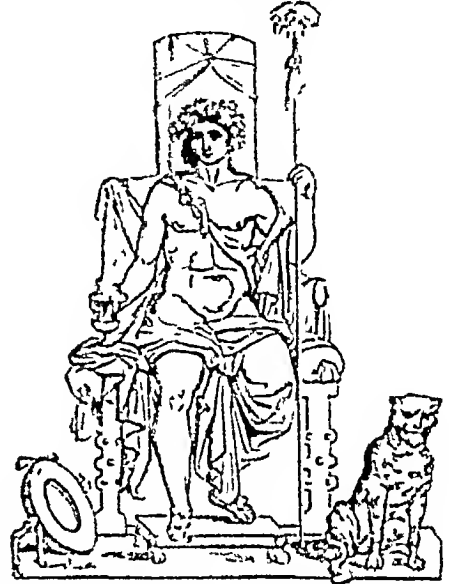
systems of kindred and descent, the maternal and the paternal, may be traced (Cf Aesch *Eum* 183, 253, *Dict of Ant art Matrimum*) More important still from its effect on literature as well as on religion is the introduction of this worship into Attica. The mention in legend of the northern deities Eleutherae and Icaria as the first seats of the cultivation of the vine and the worship of its god indicate that the introduction was from Boeotia. The myth (which is related under Iacchus) seems to have arisen in explanation of the rituals of the *ascotasmus*, or peasant dance on the wine skins, and the swinging images by which the god of trees was propitiated (cf *Dict of Ant art Oscilla*). Dionysus so worshipped was especially the peasant god, and the simpler rites were preserved in the wine feasts of the rural Dionysia (*Dict of Ant art*). The really important result was that from the custom of representing in sacred choruses the history of the god, as a benefactor of mankind who through insults and sufferings gained his victory over



Dionysus
(From a coin of Naxos in
Sicily, 5th cent B.C.)

all Greek lands, the Attic Tragedy was developed as a national act of worship to the god (*Dict of Ant art Tragedia*). The mysteries in the worship of Dionysus were partly due to the Orphic rites from Thracian and Phrygian cult, but were probably more directly derived from the Crotan worship of Dionysus Zagreus. The mythical story tells that this deity was born from Zeus (in the form of a snake) and Persephone, that from the jealousy of Hera he was torn in pieces by the Titans, after he had in vain assumed many shapes, and lastly that of a bull, to escape them. His mangled body was buried at Delphi, but Athene gave the heart to Zeus, who swallowed it and brought forth the new Dionysus, named Iacchus, who was nursed by nymphs and satyrs, and swung in the winnowing basket as a cradle, the 'mystica vannus' of Iacchus. The story (nearly akin to the Egyptian myth of Osiris, whom the Greeks identified with Dionysus) is a myth in the first place of the death in winter and renewal in spring of the vegetation, and the swinging of the basket was the ritual by which in early times it was sought to rouse the plant-life from its sleep, and in the second place it expressed the belief in a death and a resurrection for both these reasons Iacchus (or Dionysus) was associated with Demeter and Kore (or Persephone) in the mysteries. The notoriety of the evils resulting from the worst festivals of Dionysus, and the evil repute of the Bacchanalia, have tended to obscure the purer and more elevating part of the religion, but it is important not to forget it. The rending of Dionysus Zagreus cannot be dismissed as merely the crushing of the grape, like the John Barley corn of English ballad: it is rather the tearing of the victims in savage sacrifices, possibly in totem sacrifices, and in such sacrifices the deity, or the sacred animal (at one time a human sacrifice), was often slain, and the eating of the slaughtered victim was supposed to give to the worshippers some of the strength and power of a deity. Out of some such ritual the story of the death of Zagreus probably arose. The spread westwards from Crete through the

islands, and so reached Athens (Diod. v. 74). Hence perhaps the savage worship of Dionysus *Enkorthos* (eater of raw flesh) at Lesbos, Chios, and Tenedos, betokening human sacrifice to the god of vines in early times, though it may as probably have been derived from Thracian or Phrygia for the frantic worship of the Thracian or the Boeotian thessalus had the same characteristics. At Naxos his rites were less barbarous, and that island, which claimed also to be the birthplace of the god, seems to have passed on some of the ritual, including the marriage of Dionysus, to Athens (See *Antiquities*). Dionysus, or Bacchus, was introduced into the Roman worship through Magna Graecia and Etruria, and with all the worst features of the rites (*Dict of Ant art Bacchanalia*), and the



Dionysus (from a painting at Pompeii)

name and story of Bacchus took the place of the native Italian deity of the vintage (See under *LAVEN*). The animals specially sacred to Dionysus and sacrificed to him were the bull and the goat. The bull held this place as signifying might and strength in generation (possibly also, as some think, a relic of totemism), and in some way identified with him, so that Dionysus is called *Βούκερας*, or, 'aureo cornu decorus,' and appears on coins in the shape of a bull. The ram or the goat was sacrificed to him for the same reason, as signifying to the herdsmen fertility, though poets gave as a cause the story that the goat had eaten the vine (*Anth. Pal.* ix. 75, Or *Fast.* i. 357, Verg *Georg.* ii. 380). The serpent was sacred to him as being one of the *χθονιοι θεοι*, or gods of the earth and of the underworld. In primitive art Dionysus was worshipped under the rude emblem of the phallus, or as a figure partly tree partly man. In more advanced art he was represented as a bearded man, often of dignified appearance, fully clothed in the long tunic, and crowned with ivy or vine, often with the thyrsus in his hand, and this type reappears in late Hellenic and in Roman art. But the type which predominated from Praxiteles onwards, was that of a youth, or young man, a soft and almost feminine shape, with a languid expression, naked, or clad only with a fawn skin, and crowned with ivy or vine leaves common, too is the representation of the infant Bacchus

[See *cut under PRAIETHES*] In many reliefs and pictures he has his attendant troops of satyrs and nymphs, and is sometimes drawn by tigers or panthers in allusion to his Indian conquests. In the scene engraved below, he presenting Dionysus as the guest of a mortal

quence of which he was permitted to retain his command (*Dem de Chers*)

Dioscōridis Insula (Διοσκορίδων νῆσος *Socotra*), an island off the S coast of Arabia. This island itself was unproductive, but it was a commercial emporium, and the N part of the

island was inhabited by Arabian, Egyptian and Greek merchants (*Ptol vii 22, 17*)

Dioscōrides (Διοσκορίδης) 1 A disciple of Isoerate and a Greek grammarian, wrote upon *Houet* — 2 The author of thirty nine epigrams in the Greek Anthology, seems to have lived in Egypt about the time of Ptolemy Energetes — 3 *Pedacius* or *Pedanius*, of Anazarba in Cilicia, a Greek physician, probably lived in the second century of the Christian era



Dionysus received as a guest (From the Combo Vases British Museum)

[*Dict of Ant art THEOPHILUS*]—according to some of Icarus, according to others, of a successful poet—the god is attended by Silenus and youthful satyrs

Diophānes (Διοφάνης) 1 Of Mytilene, a distinguished Greek rhetorician, came to Rome, where he instructed Tib Gracchus and became his intimate friend. After the murder of Gracchus, Diophanes was also put to death (*Cic Brut 27, 104*; *Plut Tib Gracch 8, 20*) — 2 Of Nicæa, in Bithynia, in the first century A.C., abridged the agricultural work of Cassius Dionysius for king Diotarus (*Varr R R i 1, 10*)

Diophantus (Διοφάντος) 1 An Attic orator and contemporary of Demosthenes, with whom he opposed the Macedonian party (*Dem F L p 436, § 297*) — 2 — Of Alexandria, a Greek writer on Algebra. His period is unknown but he probably ought not to be placed before the end of the fifth century of our era. He wrote *Arithmetica*, in thirteen books, of which only six are extant, and one book, *De Multangulis Numeris*, on polygonal numbers. These books contain a system of reasoning on numbers by the aid of general symbols, and with some use of symbols of operation, it treats of the solution of algebraic equations, determinate and indeterminate, simple, quadratic or cubic, with one unknown [see *Dict of Ant art Arithmetica*] Edition by Bachet, 1621, in German by Schulz, 1821

Diopithes (Διοπίθης) 1 A half satyr, half imposter, who made at Athens an apparently thriving trade of oracles; he was much satirised by the comic poets (*Aristoph Eq 1081, Vesp 380, Av 988*) — 2 An Athenian general, father of the poet Menander, was sent out to the Thracian Chersonesus about B.C. 344, at the head of a body of Athenian settlers or κληροῦχοι. In the Chersonese he became involved in disputes with the Cardians, who were supported by Philip. The latter sent a letter of remonstrance to Athens and Diopithes was arraigned by the Macedonian party, but was defended by Demosthenes in the oration, still extant, on the Chersonese, B.C. 341, in conse-

He has left behind him a treatise on *Materia Medica* (*Περὶ Ὕλης Ἰατρικῆς*), in five books, a work of great labour and research, which for many ages was received as a standard production. It consists of a description of all the articles then used in medicine, with an account of their supposed virtues. The other works under the name of Dioscorides are probably spurious. Best edition by Sprengel (Lips 1829, 1830)

Dioscūri (Διδόσκοροι later Διδόσκουροι)—that is, sons of Zeus—the well known heroes, Castor (Κάστωρ) and Pollux or Polydeuces (Πολυδεύκης). The two brothers were sometimes called Castōres by the Romans.—According to Homer, they were the sons of Leda and Tyndareus, king of Lacedæmon, and consequently brothers of Helen (*Il ii 236, Od xi 293*). Hence they are often called by the patronymie *Tyndaridae*. But in later tradition they are sons of Zeus (*Hes ap Schol ad Pind Nem x 150, Hoin Hymn 16, Pind Pyth xi 94, Eur Or 1689, Theoc xxv 1*). In Homer, too, Helen is the daughter of Zeus (*Il ii 426*). It is only in late tradition that they, like Helen, are born from an egg. Castor was famous for his skill in taming and managing horses, and Pollux for his skill in boxing. Both had disappeared from the earth before the Greeks went against Troy. Although they were buried, says Homer, yet they came to life every other day, and they enjoyed honours like those of the gods.—According to another story again, Pollux and Helen only were children of Zeus, and Castor was the son of Tyndareus. Hence Pollux was immortal, while Castor was subject to old age and death like every other mortal (*Apollod iii 10, Hyg Fab 77, cf Pind Nem x 80, Theoc xxv 180*). They were born, according to different traditions, at different places such as Amyclæ, Mount Taygetus, or in a small island near Pephnos (*Paus iii 26, 2*).—The fabulous life of the Dioscūri is marked by three great events: 1 *Their expedition against Athens*. Theseus had carried off their sister Helen from Sparta, and kept her in confinement at Aphidnæ, under the superintendence of his mother Aethra. While Theseus was absent from Attica, the

DioscURI marched into Attica, and ravaged the country round the city. Aeneas revealed to them that Helen was kept at Aphidnae; the DioscURI took the place by assault, carried away their sister Helen, and made Actra their prisoner (Plut *Thes* 41, Apollod *l c*, Paus 11, 4, Hdt ix 78). 2 *Their part in the expedition of the Argonauts*, as they had before taken part in the Calydonian hunt. During the voyage of the Argonauts, it once happened that when the heroes were detained by a vehement storm, and Orpheus prayed to the Samothracian gods, the storm suddenly subsided, and stars appeared on the heads of the DioscURI. On their arrival in the country of the Bebryces, Pollux fought against Amycus, the gigantic son of Poseidon, and conquered him. During the Argonautic expedition they founded the town of Dioscurias. This myth indicates the connexion of the DioscURI with Orphic tradition, and with the Cabiri, whose name is joined with theirs in some inscriptions, and who are similarly saviours from shipwreck [Cannus, *Dict of Ant ant Cabiri*]. 3 *Their battle with the sons of Aphareus*. Once the DioscURI, in conjunction with Idas and Lynceus, the sons of Aphareus, had carried away a herd of oxen from Arcadia. Idas appropriated the herd to himself, and drove it to his home in Messene. The DioscURI then invaded Messene, drove away the cattle of which they had been deprived, and much more in addition. Hence arose a war between the DioscURI and the sons of Aphareus, which was carried on in Messene or Lacedaemona. Castor the mortal, fell by the hands of Idas, but Pollux slew Lynceus, and Zeus killed Idas by a flash of lightning. Pollux then returned to his brother, whom he found breathing his last, and he prayed to Zeus to be permitted to die with him. Zeus gave him the option, either to live as his immortal son in Olympus or to share his brother's fate and to live alternately one day under the earth, and the other in the heavenly abodes of the gods. (Pind *Nem* x 60, Apollod in 11, Psetz *ad Lye*). A variation of the story makes the quarrel arise about the daughters of Lycoppius, Phoebe and Hilaira, whom the brothers had carried off. They were therefore attacked by Idas and Lynceus, to whom the maidens were betrothed (Theocrit *xv* 137, Ovid *Iast* v 699). According to yet another form of the story, Zeus rewarded the attachment of the two brothers by placing them among the stars as *Gemini* (Hvg *Poet Astr* ii 22). These heroic youths received divine honours. Lacedaemona was apparently the earliest home of their worship at Sparta, Amyclae, and Therapne; they were specially honoured, with war dances and games (Paus in 13, 11, 19, iv 27) but the Messonians also claimed them as gods of their country (Paus in 26). From the Peloponnese their worship naturally spread to the Greek colonies in Sicily and Magna Graecia. Their principal characteristic was that of *θεοὶ σωτῆρες*—that is, mighty helpers of man—whence they were sometimes called *ἄνακτες* or *ἀνακτες* and under this name especially (which belonged to the Cabiri) they were worshipped at Athens, where they had a temple called *ἀνακτεῖον*, on the northern slope of the Acropolis (Paus i 18, Democrit *Steph* I. p 1125, § 81). They were worshipped more especially as the protectors of travellers by sea, and their stars appeared above the ship as a sure sign of help (Callim *Lav Pall* 24, *Od* i 3, 2, i 12, 27) a myth which is with

much probability derived from the phenomenon 'St Elmo's Fire'. Twin deities and twin heroes are common in all mythology; it is possibly right to find, as some writers do, an origin for the DioscURI in Indian religion. However that may be, they seem to have been twin gods of light and therefore on white horses (Pind *Pyth* i 126), but they were gods of the underworld as well as of the heaven, and presided over changes from darkness to light, and from death to life. Hence, perhaps, their general character of saviours invoked in battle and in shipwreck. They were also the deities especially invited as guests at the *Theoxenia* (*Dict*



DioscURI on Pegasus at the Theoxenia (from a Greek vase of Caninus)

of Int arts]. On a vase from Caninus now in the British Museum they are represented as coming to such a feast, and stories are told of punishments inflicted upon the inhospitable, and rewards for kindly reception (Hdt vi 127, Paus in 16). The archaic symbols of the twin gods were two beams (*δῶκα*, Plut *de An* I r i p 36), two amphorae often entwined with snakes, or two stars, and on coins the stars often appear above the two horsemen. Their distinctive dress is the chlamys and the comical cap (*-ῥῶς*) which, however, does not seem to have belonged to them earlier than the third century B.C., when it begins to appear on coins. On earlier representations they are bare-headed or wear the petasus. This comical cap was Spartan (Thuc ii 3), but it does not appear why the DioscURI received it so late, unless it be that it was transferred to them from the Cabiri. The explanation attempted was that it represented half an egg (Lacedaemona, *Dict deor* 20). Respecting their festivals see *Dict of Int arts*. *Anacteria, Dioscuria*. Their usual representation



The DioscURI (from a coin of Bruttium of 3rd cent B.C.)

in works of art is that of two youthful horsemen with the egg-shaped helmets or caps crowned with stars, and with spears in their hands. At Rome the worship of the DioscURI was introduced at an early time. It had passed no doubt from Tarentum to other parts of Italy, notably

to Litrurn, where the Dioscuri are represented with the Cabiri on mirrors. Tusculum had become a special site of their worship, hence in the battle of Regillus the dictator, A. Postumus, following the custom of involving the enemies' gods, during the battle vowed a temple to them. It was erected in the Forum, on the spot where they had been seen after the battle, opposite the temple of Vesta. It was consecrated on the 15th of July, the anniversary of the battle of Regillus. Similar aid had been given to the Locrians, at the battle of Sagra,



The Dioscure. (Millin *C. V. A.* p. 104)

and was afterwards given at the battle of Pydna, and again against the Cimbri (Cic. *A. D.* ii. 6 in 5, 11, *Plut. Mar.* 26). The equites regarded the Dioscuri as their patrons. From the year B.C. 307, the equites went every year on the 15th of July, at the *transvectio equitum* in a magnificent procession on horseback, from the temple of Mars through the main streets of the city, across the Forum, and by the temple of Castor and Pollux (*Diet. of Ant. art. Equites*).

Dioscūriās (Διοσκουριάς Διοσκουρείας *Istria*) an important town in Colchis on the river Anthemus, NW. of the Phasis, founded by the Milesians, was a great emporium for all the surrounding people under the Romans called *Schistopolis* (Strab. p. 497, *Procop. B. G.* iv. 4).

Dios-Hicron (Διὸς Ἱερὸν Διοσιερόν), a small town on the Cayster N. of Iphesus (Thuc. viii. 29). Its medieval name was *Pargi*.

Diospōlis (Διοπόλις Διοσπολίτης) 1 **D Magna**, the later name of Thebes in Egypt (*Thuc.* i. 7)—2 **D Parva**, called by Pliny *Iovis Oppidum*, the capital of the Nomos *Diospolitica* in Upper Egypt—3 A town in Lower Egypt in the Delta near Mendis, in the midst of marshes—4 (*Eudd. L. Jidd*), the name given by the Greek and Roman writers to the *Lydus* of the Scriptures—5 A town in Pontus, originally called *Cabiria*.

Diovis [IUPITER]

Diphilus (Δίφίλος), one of the principal Athenian comic poets of the New Comedy and a contemporary of Menander and Philemon, was a native of Sinope. He is said to have exhibited 100 plays. Though, in point of time, Diphilus belonged to the New Comedy, his poetry seems to have had more of the character of the Middle Comedy shown, among other indications, by the frequency with which he chose mythological subjects for his plays, and by his bringing on the stage the poets Archilochus, Hipponax, and Sappho. The Roman comic poets borrowed largely from Diphilus. The *Casina* of Plautus is a translation of his *Κληρονομία*. His *Συρανοβήσκοι* was translated by Plautus in the lost play of the *Commodiorum*, and was partly followed by Terence in his *Adelphi*. The *Rudens* of Plautus is also a translation of

a play of Diphilus, but the title of the Greek play is not known (Meineke, *Fragm. Com. Gr.*)

Dipoenus and Scyllis (Δίποιος καὶ Σκύλλης), very ancient Greek sculptors, who are always mentioned together, flourished about B.C. 560. They were natives of Crete, whence they went to Sicily, which was for a long time the chief seat of Greek art. Their disciples were Tectaeus and Angelion, Learchus of Rhegium, Doryclidas and his brother Medon, Donatas, and Theocles, who were all four Lacedaemonians. Dipoenus and Scyllis are sometimes called sons of Daedalus, by which we are only to understand that they belonged to the archaic 'Daedalian' style of art. [DAIDALUS] (Paus. ii. 32, iii. 17, vi. 17, vi. 19).

Dirae, a name of the Furiae [EUMENIDES]

Dirce (Δίρκη), daughter of Helios and wife of Lycus. Her story is related under *AMPHION*. Her punishment is the subject of the sculpture at Naples by APOLLONIUS and TAURISCUS, called



Dirce by Apollonius and Tauriscus

'The Farnese Bull,' which shows Zethus and Amphion binding Dirce to the horns of the bull. Antiope appears in the background, and on the base are the hound of Zethus, the lyre of Amphion, and a figure representing Mount Cithaeron.

Dirphys (Δίρφυς *Delphi*), a mountain in Euboea.

Dis [PIETRO]

Dium (Δίος Διεύς, Διοστis *Malathria*) 1 An important town in Macedonia on the Thracian gulf, so called after a temple of Zeus. Here were placed the equestrian statues by Lysippos of the Macedonians who had fallen at the battle of the Granicus (Strab. p. 330, Thuc. ii. 78, Arrian, *An.* i. 16, Liv. xlv. 7)—2 A town in Chalcidice in Macedonia, on the Strymonian gulf—3 A town in Euboea, not far from the promontory Ctenium.

Divico, the leader of the Helvetians in the war against L. Cassius in B.C. 107, was at the head of the embassy sent to Julius Caesar, nearly fifty years later, B.C. 58, when he was about to attack the Helvetians (Caes. *B. G.* i. 13).

Divitiacus, an Aeduan noble and brother of Dumnorix, was a warm adherent of the Romans and of Caesar, who, in consideration of his entreaties, pardoned the treason of Dumnorix in B.C. 58. In the same year he took the most prominent part among the Gallic chiefs in requesting Caesar's aid against Ariovistus, he had

some time before gone even to Rome to ask the senate to interfere, but without success. During this visit he was the guest of Cicero (Caes. *B. G.* i 16, ii 4, xi 12, Cic. *Div.* i 41, 90).

Divodūrum (*Metz*), subsequently *Mediomatrix*, and still later *Metis* or *Metis*, the capital of the *Mediomatrici* in Gallia Belgica (Caes. *B. G.* i 10, Ptol. ii 9, 12).

Divōna [*CAUDICI*]

Diyllus (*Διύλλος*), an Athenian, who wrote a history of Greece and Sicily in twenty six or twenty seven books, from the seizure of the Delphic temple by Phylomachus. The exact period at which he flourished cannot be ascertained, but he belongs to the age of the Ptolemies (Diod. xvi 11, 78, Athen. pp 155, 599).

Dobērus (*Δόβρος*), a town in Paconia in Macedonia, E of the river *Edicidorus* (Thue. ii 98, 100).

Docimīa or **Docimium** (*Δοκιμία*, *Δοκιμαίον*, *Δοκιμῆν*, *Δοκιμηάς*, *Kara Hissar*), a town in Phrygia, thirty two miles from Synnada in its neighbourhood were celebrated marble quarries (Strab. p 477, where the true reading is *Δοκιμαίον*, p 577).

Dodōna (*Δαδῶνη*), the most ancient oracle in Greece, was situated in Epirus, in the valley of the *Tchiracouitza* about eleven miles SW of the town and lake of *Janina* (the ancient *L. Pambotis*). This site was established in 1876 by V. Carapanos, who excavated the foundations of the temple and its enclosure, and found numerous inscribed votive tablets. The place agrees with Hesiod's description of it as a land of cornfields and pastures (Hes. *ap. Schol. ad Soph. Trach.* 1167). The oracle was founded by the Pelasgians, and was dedicated to Zeus. The responses of the oracle were given from lofty oaks or beech trees, probably from a grove consisting of these trees. The will of the god was declared by the wind rustling through the trees, and in order to render the sounds more distinct, brazen vessels were suspended on the branches of the trees, which being set in motion by the wind came in contact with one another. These sounds were in early times interpreted by men, but after wards, when the worship of Dione became connected with that of Zeus, by two or three aged women, who were called *πελειάδες* or *πέλειαι*, because pigeons were said to have brought the command to found the oracle. There were, however, also priests, called *Selli* or *Helli*, who had the management of the temple (*Il.* xi 233, *Od.* xi 327, xiv 296, *Hdt.* ii 52, *Dem. Alcib.* p 531, § 53, *I. L.* p 437, § 299, Strab. pp 329, 402, Paus. i 12, 5, *Plat. Phaedr.* p 244 n). The oracle of Dodona had less influence in historical times than in the heroic age. It was chiefly consulted by the neighbouring tribes, the Aetolians, Acarnanians, and Epirotes, and by those who would not go to Delphi on account of its partiality for the Dorians. In B.C. 219, the temple was destroyed by the Aetolians, and the sacred oak cut down. But the town continued to exist, and we hear of a bishop of Dodona in the council of Ephesus (*Dict. of Ant. art. Oracleum*). In *Il.* ii 750 a Thessalian Dodona is mentioned.

Dolābella, **Cornēlius**. 1 P, consul B.C. 283, conquered the Scenones (Eutop. ii 6, Appian, *Gall.* 11).—2 Cn, curule aedile 165, in which year he and his colleague, Sex. Julius Caesar, had the *Hecyra* of Terence performed at the festival of the Megalesia. In 159 he was consul (*Liv.* xl 42, xl 5).—3 Cn, a partisan of Sulla, by whom he was made consul, 81. He afterwards received Macedonia for his province. In 77 he was accused by the young Julius Caesar

of having been guilty of extortion in his province, but he was acquitted (Plut. *Sull.* 28, Appian, *B. C.* i 100, Suet. *Jul.* 19, 55).—4 Cn, praetor urbanus 81, when the cause of P. Quintus was tried, Cicero charges him with having acted on that occasion unjustly. The year after he had Cilicia for his province, C. Malleolus was his quaestor, and the notorious Verres his legate. Dolabella not only tolerated the extortions and robberies committed by them, but shared in their booty. On his return to Rome, Dolabella was accused by M. Aemilius Scaurus of extortion in his province, and on that occasion Verres deserted his accomplice and furnished the accuser with all the necessary information. Dolabella was condemned, and went into exile (Cic. *pro Quint.* 2, 8, in *Verr.* i 4, 15, 17, 29).—5 P, the son in law of Cicero, whose daughter, Tullia, he married after divorcing his wife, Fabia, 51. He was one of the most profligate men of his age, and his conduct caused Cicero great uneasiness. On the breaking out of the Civil war he joined Caesar and fought on his side at the battle of Pharsalia (48), in Africa (46), and in Spain (45). Caesar raised him to the consulship in 44, notwithstanding the opposition of Antony. After the murder of Caesar, he forthwith joined the assassins of his benefactor, but when Antony gave him the province of Syria, with the command against the Parthians, all his republican enthusiasm disappeared at once. On his way to his province he plundered the cities of Greece and Asia Minor, and at Smyrna he murdered Trebonius, who had been appointed by the senate proconsul of Asia. When his proceedings became known at Rome, he was declared a public enemy, and Cassius, who had received Syria from the senate, marched against him. Dolabella threw himself into Laodicea, which was besieged by Cassius, who at length succeeded in taking it. Dolabella, in order not to fall into the hands of his enemies, ordered one of his soldiers to kill him, 43 (Index to Cicero, *Dio Cass.* xl 40, xli 29, xlii 51, xlii 22, xliii 29, Appian, *B. C.* iii 7-26).

Dōlīchē (*Δολίχη*). 1 The ancient name of the island *ICUS*.—2 A town in Thessaly on the W slope of Olympus (Ptol. *xviii* 11, *Liv.* xli 53).—3 A town in Commagene, between Zeugma and Germanica, also called *Dolichenē*, celebrated for the worship of Jupiter *Dolichenus*, which seems to have been brought to Rome by Syrian artists in the second century A.D. (*CIL* in 1201, ix 918).—4 Or *Dulichium* [*ECHINADES*].

Dolichistē (*Δολιχίστη*, *Kalava*), an island off the coast of Lycia, opposite the promontory *Chinnacra* (Ptol. i 3).

Doliones (*Δολίονες*), a Pelasgic people in Mysia, who dwelt between the rivers Aesepus and Rhyndacus, near Cyzicus, which was called after them *Dolionis* (Strab. p 575).

Dōlōn (*Δολών*), a Trojan, sent by night to spy the Grecian camp, was taken prisoner by Odysseus and Diomedes, compelled to give intelligence respecting the Trojans, and then slain by Diomedes. The tenth book of the *Iliad* was therefore called *Δολώνεια* or *Δολωνοφονία*.

Dolonci (*Δολογκοι*), a Thracian people in the Thracian Chersonesus.

Dolōpes (*Δόλοπες*), a powerful people in Thessaly, dwelt on the Empeus, and fought before Troy (*Hom. Il.* iv 484). At a later time they dwelt at the foot of Mt. Pindus, and their country, called *Dolopia* (*Δολοπία*), was reckoned part of Epirus. [*THESSALIA*]

Domitia 1 Sister of Cn Domitius Ahenobarbus [Ahenobarbus, No 10], and consequently an aunt of the emperor Nero. She was the wife of Crispus Passicus, and was murdered in her old age by Nero, who wished to get possession of her property—2 **Lepida**, sister of the preceding, wife of M Valerius Messala Barbatius, and mother of Messalina, was put to death by Claudius at the instigation of Agrippina—3 **Longina**, daughter of Domitius Corbulo was first married to L Lania Aemilianus, and afterwards to the emperor Domitian. In consequence of her adulterous intercourse with Paris, an actor, Domitian repudiated her, but was afterwards reconciled to her. She was privy to Domitian's murder.

Domitia Gens, plebeian, was divided into the two illustrious families of Ahenobarbus and Calvinus.

Domitianus, or with his full name, **T Flavius Domitianus Augustus**, Roman emperor A.D. 81–96, was the younger son of Vespasian and was born at Rome, A.D. 51. When Vespasian was proclaimed emperor by the legions in the E. (69), Domitian, who was then at Rome, narrowly escaped being murdered by Vitellius, and concealed himself until the victory of his father's party was decided. After the fall of Vitellius, Domitian was proclaimed Caesar, and obtained the government of the city till the return of his father. In this short time he gave full proofs of his sanguinary and licentious temper. Vespasian entrusted Domitian with no public affairs, and during the ten years of his reign (69–79), he lived as a private person on an estate near the Alban Mount, surrounded by a number of courtesans, and devoting a great part of his time to the composition of poetry and the recitation of his productions. During the reign of his brother Titus (79–81), he was also not allowed to take any part in public affairs. On the death of Titus (81), which was in all probability the work of Domitian, he was proclaimed emperor by the soldiers. During the first few years of his reign he kept a strict superintendence over the governors of provinces, enacted several useful laws, endeavoured to correct the licentious conduct of the higher classes, and though he indulged his own passions, his government was much better than had been expected. But his conduct was soon changed for the worse. His wars were mostly unfortunate, and his want of success both wounded his vanity and excited his fears, and thus led him to delight in the misfortunes and sufferings of others. In 83 he undertook an expedition against the Chatti, which was attended with no result, though on his return to Rome in the following year, he celebrated a triumph, and assumed the name of Germanicus. In 85 Agricola, whose success and merits excited his jealousy, was recalled to Rome [Agricola]. From 86 to 90 he had to carry on war with Decabalus and the Dacians, who defeated the Roman armies, and at length compelled Domitian to purchase peace on very humiliating terms [Decabalus]. It was after the Dacian war especially that he gave full sway to his cruelty and tyranny. No man of distinction was safe unless he would degrade himself to flatter the tyrant. The silent fear which prevailed in Rome and Italy during the latter years of Domitian's reign are briefly but forcibly described by Tacitus in the introduction to his *Life of Agricola*, and his vices and tyranny are exposed in the strongest colours by the withering satire of Juvenal. All the philo-

sophers who lived at Rome were expelled. Christian writers attribute to him a persecution of the Christians likewise, but there is some doubt upon the matter, and the belief seems to have arisen from the strictness with which he exacted the tribute from the Jews, and which may have caused much suffering to the Christians also. Many conspiracies had been formed against his life, and at length three officers of his court assisted by Domitia, the emperor's wife, had him



Domitian Roman Emperor A.D. 81–96

Obv. head of Domitian IMP CAES DOMIT AVGVSTVS P M T POTESTAT IIII ref. figure of Minerva with legend IMP AVGVSTVS COS IIII CENS PPP. (i.e. Perpetuus)

murdered by Stephanus, a freedman, on the 18th of September, 96 (Tac. *Hist.* iii, iv, *Agric.* 39–45, Suet. *Dom.*, Dio Cass. lvi, lvii, Juvenal).

Domitilla, Flavia 1 The first wife of Vespasian, and mother of Titus, Domitian, and Domitilla—2 Daughter of Vespasian, married to her cousin Flavius Clemens, and condemned with him on a charge of 'atheism' and 'Judaizing'—that is, Christianity (Suet. *Dom.* 18, Dio Cass. lxxv 14). Her tomb exists in the catacombs at Rome—'Coemiterium Domitillae.' [See *Dict. of Christ. Biogr.* art. *Domitilla*].

Domitius Afer [AFER]

Domitius Corbulo [CORBULO]

Domitius Marsus [MARSUS]

Domitius Ulpianus [ULPIANUS]

Domna, Julia, of Emesa, was born of humble parents, and married the emperor Septimius Severus, when he was in a private station. She was beautiful and profligate, but at the same time gifted with strong powers of mind, and fond of literature and of the society of literary men. She had great influence over her husband, and after his death was entrusted by her son Caracalla with the administration of the most important affairs of state. After the murder of Caracalla, she was at first kindly treated by Macrinus, but having incurred the suspicions of Macrinus, and being commanded to quit Antioch, she put an end to her own life by voluntary starvation, A.D. 217 (*Vit. Sept. Sever.*, *Caracall.*, and *Macrin.*, Dio Cass. lxxv 3, lxxv 15, lxxvii 2–18, lxxviii 23).

Donatus, Aelius 1 A celebrated grammarian, who taught at Rome in the middle of the fourth century, and was the preceptor of Saint Jerome. His most famous work is a system of Latin Grammar, which has formed the groundwork of most elementary treatises upon the same subject, from his own time to the present day. It has been usually published in the form of two separate tracts 1 *Ars s. Editio Prima, de literis, syllabis, pedibus, et tons.*, 2 *Editio Secunda, de octo partibus orationis*, to which are commonly annexed *De barbarismo*, *De solocismo*, *De ceteris vitis*, *De metaplasmo*, *De schematibus*, *De tropis*, but in the edition of Lindemann (in *Corpus Gramm. Latini* Lips. 1831) these are all combined under one general title, *Donati Ars Grammatica tribus libris comprehensa*. We also possess introductions (*enarrationes*) and scholia, by Donatus, to five out of the six

plays of Terence, those to the *Heautontimorumenos* having been lost. Ed by Reifferscheid, 1860. Donatus was also the author of a commentary on the *Georgics* and *Aeneid*, often quoted by Servius, but with no approbation. The preface and introduction are extant (ed E Wölfflin) [The Life of Virgil prefixed to the commentary of Donatus was chiefly derived from Suetonius, *De Vir illust.*, whose materials were furnished by Asconius, L. Varius, and Melissus. It is of great value, though it has many medieval interpolations.]—2 Tiberius Claudius Donatus, towards the end of the fourth century was the author of a commentary on the *Aeneid* which survives, but is of small value. Ed by Reifferscheid, 1860.

Donūsa or **Donūsia** (*Δονούσια Δονούσιος Στενούς*), one of the smaller Sporades in the Aegaean sea, S of Naxos, subject to the Rhodians in early times. It produced green marble, whence Virgil (*Aen* in 125) calls the island *viridis*. Under the emperors it was used as a place of banishment (Tac *Ann* iv 30).

Dōra, **Dōrus**, **Dōrum** (*τὰ Δώρα, Δῶρος Δωρίτης*), called Don in the O. T., the most southerly town of Phoenicia on the coast, on a kind of peninsula at the foot of Mt Carmel. Under the Seleucidae it was a strong fortress, and was included in Coele Syria. It subsequently fell into decay, but was restored and again made a fortified place by the Roman general Gabinius (Jos *Ant* xiv 4, 4).

Dōrieus (*Δωριεύς*) 1 Eldest son of Anaxandrides, king of Sparta, by his first wife, was, however, born after the son of the second marriage, Cleomenes, and therefore excluded from the immediate succession [ANAXANDRIDES]. On the accession of Cleomenes to the throne, Dorieus left Sparta to establish for himself a kingdom elsewhere. He led his colony first to Libya, but, driven away thence, he passed over to Eryx in Sicily, where he fell in a battle with the Egestaeans and Carthaginians, about B.C. 508 (Hdt i 41-66, Diod iv 23, Paus in 16, 4).—2 Son of Diagoras of Rhodes [DIAGORAS], was celebrated for his victories in all the great Grecian games. He settled in Thuri, and from this place, after the defeat of the Athenians at Syracuse, he led thirty galleys to the aid of the Spartan cause in Greece, B.C. 412. He continued to take an active part in the war till 407, when he was captured by the Athenians, but the people, in admiration of his size and beauty, dismissed him without a ransom. He is said at a later time to have been put to death by the Spartans (Thuc viii 35, 44, Xen *Hell* i 1, 5).

Dorimachus (*Δορίμαχος*), a native of Trichonium in Aetolia, led a band of freebooters to plunder Messenia in B.C. 221, and fought against that country during the two following years. In 220 he was chosen general of the Aetolians, and in an invasion of Epirus destroyed the temple of Dodona. In 211 he made a treaty with the Romans against Philip (Pol iv 8-19, v 1-17, ix 42, xviii 37, Liv xxvi 24).

Dōris (*Δωρίς*) 1 Daughter of Oceanus and Thetis, wife of her brother Nereus, and mother of the Nereides. The Latin poets sometimes use the name of this divinity for the sea itself (Verg *Eclog* x 5).—2 One of the Nereides, daughter of the preceding.

Dōris (*Δωρίς*) 1 A small and mountainous country in Greece, formerly called *Dryōpis* (*Δρυονίς*), was bounded by Thessaly on the N., by Aetolia on the W., by Locris on the S., and by Phocis on the E. It contained four towns

—Boun, Citinium, Erneus, and Pindus—which formed the Dorian tetrapolis. These towns never attained any consequence, and in the time of the Romans were in ruins, but the country is of importance as the home of the Dorians (*Δωριείς* Dorēs), one of the great Hellenic races, who claimed descent from the mythical Dorus [DORUS]. The Dorians, however, had not always dwelt in this land. Herodotus relates (i 56), that they first inhabited Phliothos in the time of Deucalion, that next, under Dorus, they inhabited Histiaeotis at the foot of Ossa and Olympus, that, expelled from thence by the Cadmeans, they settled on Mt Pindus, and that they subsequently took up their abode in Dryopis, afterwards called Doris. Their fifth and last migration was to Peloponnesus, which they conquered, according to tradition, eighty years after the Trojan war. It was related that Aegimius, the king of the Dorians, had been driven from his dominions by the Lapithae, but was reinstated by Heracles, that the children of Heracles hence took refuge in this land when they had been expelled from Peloponnesus, and that it was to restore them to their rights that the Dorians invaded Peloponnesus. Accordingly, the conquest of Peloponnesus by the Dorians is usually called the Return of the Heraclidae, under which story probably lies the fact that the Dorians were aided by the Aetolians in the conquest of Peloponnesus [See HERACLIDAE].

—The Dorians were divided into three tribes: the *Hylleis* (*Υλλεῖς*), *Pamphyli* (*Πάμφυλοι*), and *Dymanes* (*Δυμᾶνες*). The first derived their name traditionally from Hyllus, son of Heracles, the last two, from Pamphylus and Dymas, sons of Aegimius. It is probable that the name Pamphyli denoted a tribe made up of a number of scattered elements [*Dict* of *Ant* art *Tribe*]. The Dorians were the ruling class throughout Peloponnesus, the old inhabitants were reduced to slavery, or became subjects of the Dorians under the name of *Perioeci* (*Περιοικοί*) [*Dict* of *Antiq* art *Perioeci*].—2 A district in Asia Minor consisting of the Dorian settlements on the coast of Caria and the neighbouring islands. Six of these towns formed a league, called the Dorian hexapolis, consisting of Lindus, Ialysus, and Camirus in the island of Rhodes, the island Cos, and Cnidus and Halicarnassus on the mainland. There were also other Dorian settlements in the neighbourhood, but they were never admitted to the league. The members of the hexapolis were accustomed to celebrate a festival with games on the Triopian promontory near Cnidus, in honour of the Triopian Apollo, the prizes in those games were brazen tripods, which the victors had to dedicate in the temple of Apollo, and Halicarnassus was struck out of the league, because one of her citizens carried the tripod to his house instead of leaving it in the temple. The hexapolis thus became a pentapolis (Hdt i 144).

Doriscus (*Δωρίσκος*), a town in Thracæ at the mouth of the Hebrus, in the midst of an extensive plain of the same name, where Xerxes reviewed his vast forces (Hdt v 98).

Dorso, C. Fabius, greatly distinguished himself when the Capitol was besieged by the Gauls, B.C. 390. The Fabian gens was accustomed to celebrate a sacrifice at a fixed time on the Quirinal hill, and accordingly, at the appointed time, C. Dorso, who was then a young man, descended from the Capitol, carrying the sacred things in his hands, passed in

safety through the enemy's posts, and, after performing the sacrifice, returned in safety to the Capitol (Liv 1 46, 52, Val Max 1 1, 11)

Dōrus (Δῶρος), the mythical ancestor of the Dorians, is described either as a son of Hellen and the nymph Orseis, and a brother of Xuthus and Aeolus, or as a son of Apollo and Phthia, and a brother of Laodocus and Polypoetes (Hdt 1 56, Diod 1 37, 58, Apollod 1 7)

Dorylaeum (Δορύλαιον Δορυλαεύς *Esh-Shehr*), a town in Phrygia Epictetus, on the river Thybris, with warm baths which are used at the present day, important under the Romans as the place from which the roads diverged to Pessinus, Iconium, and Apania (Strab p 576, Athen p 43)

Dosiādas (Δωσιδάς), of Rhodes, the author of two poems in the Greek Anthology, the verses of which are so arranged that each poem presents the profile of an altar

Dosithēus (Δωσίθεος), surname Magister, a Greek grammarian, taught at Rome about A.D. 207. He has left behind him a work entitled *Ἑρμηνεύματα*, of which the first and second books contain a Greek grammar written in Latin, and Greek-Latin and Latin Greek glossaries. The third book, which is the most important, contains translations from Latin authors into Greek, and *vice versa* and has been published by Boelung, Bonn, 1832

Dossennus Fabius, or **Dorsennus**, an ancient Latin comic dramatist, censured by Horace (*Ep* 1 1 173) on account of the exaggerated buffoonery of his characters. It appears that the name Dossennus (like that of *Macchus*) was appropriated to one of the standard characters in the Atellan farces. Hence some have supposed that Dossennus in Horace is not the name of a real person

Dōtium (Δώτιον Δωτιεύς), a town and plain in Thessaly S of Mt Ossa, on the lake Bobeas (Strab pp 61, 442)

Drabescus (Δράβησκος, also Δράβισκος), a town in Edōnis in Macedonia, on the Strvmon (Thuc 1 103, 1 102, Strab p 831)

Dracānon (Δράκανον), a town and promontory in the island Icaria

Draco (Δράκων), the author of the first written code of laws at Athens, which were called *θεσμολ*, as distinguished from the *νόμοι* of Solon—that is to say, he adopted the customary penalties which had usually been inflicted by archons, and stereotyped them by committing them to writing, hence the severity belonged to the times rather than to the man. In this code he affixed the penalty of death to almost all crimes—to petty thefts, for instance, as well as to sacrilege and murder—which gave occasion to the remark that his laws were written not in ink, but in blood (Demades *ap* Plut Sol 17). We are told that he himself defended this extreme harshness by saying that small offences deserved death, and that he knew no severer punishment for great ones. His legislation is placed in B.C. 621. After the legislation of Solon (594), most of the laws of Draco fell into disuse, but some of them were still in force at the end of the Peloponnesian war, as for instance the law which permitted the injured husband to slay the adulterer, if taken in the act (Paus 1 36, 4, Dem c *Aristocr* p 637, § 54). In fact the laws of Draco on homicide generally seem to have been incorporated in the subsequent legislation (see *Dict of Ant art. Phonos*). But a much greater importance than that of a mere codifier of criminal law is assigned to Draco in Aristotle's recently dis-

covered *Ἀθηναίων πολιτεία*, where we are told that Draco was a political reformer and the author of much of the constitution hitherto ascribed to Solon especially that he created the senate of 400, established a property qualification, and gave a more definite shape to the Ecclesia. If this passage is both genuine and authentic there is some difficulty in reconciling it with Aristotle's statements in the *Politics* that Draco did not meddle with the constitution. It may be that the germs of these political institutions already existed and were more clearly defined by Draco (Aristot *Pol* 1 12, 13 = p 1274, *Rhet* 1 25, *Ἀθ πολ* 4, Pans 1 36, Plut Sol 17, Gell 1 18)

Dracontius, **Blossius Aemilius**, a Christian poet of Carthage wrote in the fifth century A.D. (1) *De Laudibus Dei* in three books, (2) a collection of short mythological epics, (3) an elegiac poem called *Satisfactio*, an apology to the Vandal king Guntamund (A.D. 484–496) for having praised one of his enemies. His verses are framed on classical models, but are often too rhetorical. It is thought that the *Orestis tragoedia*, written in similar style, is also the work of Dracontius (This is edited by Mibly, Lips 1866) Ed by Bihrens, *Poet Lat Min*, by Von Duhn, 1873

Drangāna (Δραγγιανή *Sedjestān*), a part of Ariana, was bounded by Gedrosia, Carmania, Arachosia, and Aria. It sometimes formed a separate satrapy, but was more usually united to the satrapies either of Arachosia or of Gedrosia, or of Aria. The chief product of the country was tin. The chief river was the Erymanthus or Erymandrus (*Hilmend* or *Hindmend*). In the N of the country dwelt the *Drangae* (Δράγγαι), a warlike people, from whom the province derived its name. Their capital was Prophthasia. The Zarangae, Sarangae, or Darandae, who are also mentioned as inhabitants of the country, are probably only other forms of the name Drangae. The Ariaspae inhabited the S part [ARIASPAE]

Draudācum (*Davidasso*), a fortress of the Penestae in Greek Illyria (Liv 41 19)

Drāvus (*Drave*), a tributary of the Danube, rises in the Nonic Alps near Aguntum, flows through Noricum and Pannonia, and, after receiving the Murus (*Mulv*), falls into the Danube E of Mursa (*Esseck*) (Strab p 314, Plin 1 139)

Drēcānum (Δρεκανον) a promontory on the W side of the island Cos

Drepānius, **Latīnus Pacātus**, a friend of Ausonius, and a correspondent of Symmachus, delivered a panegyric on the emperor Theodosius, A.D. 391, after the victory of the latter over Maximus. It is the eleventh in the collection of the *Panegyrici Veteres*

Drepānum (Δρεπανον Δρεπανεύς), that is, a sickle. 1 Also **Drepāna** (τὰ Δρεπανα), more rarely **Drepāne** (*Trapani*), a seaport town in the NW corner of Sicily, so called because the land on which it was built was in the form of a sickle. It was founded by the Carthaginian Hamilcar, at the commencement of the first Punic war, and was one of the chief naval stations of the Carthaginians, it was the attempt of Hanno to effect its relief that brought on the battle of Aegates Insulae (Pol 1 41–51, Liv xxviii 41). Under the Romans it was an important commercial town. It was here that Anchises died, according to Virgil (*Cic Verr* 1 17, Ptol 1 4; Verg *Aen* 1 707, v 24, Dionys 1 52).—2 A promontory in Achaea [RHIUV].—3 The ancient name of

CONCINA—4 Also *Drepāne*, a town in Bithynia, on the Sinus Astacenus, the birthplace of Helena, mother of Constantine the Great, in whose honour it was called *Helenopolis*, and made an important place. In its neighbourhood were medicinal baths, which Constantine the Great frequently used in the latter part of his life.

Drep̄sa (Δρεψα, also Ἀδραψα, Ἀδραψα, Δράψα) *Andrab* or *Inderab*, a town in the NE of Bactriana, on the frontiers of Sogdiana.

Drilao (Δρίλαι), a brave people in Pontus, near Trapezus (Xen *Anab* i 2, 14).

Drilon, a river in Illyriennia, flows into the Adriatic near Larissa (Strab p 416).

Dromichaetes (Δρομικαίτης), king of the Getae, took Lysimachus prisoner [LYSIMACHUS].

Drōmos Achillēus [ACHILLÆUS DROMOS].

Druentia (*Durance*), a large and rapid river in Gallia Narbonensis, rises in the Alps, and flows into the Rhone near Avonio (*Avignon*).

Drūna (*Drome*), a river in Gallia Narbonensis, rises in the Alps at M Genèvre, near Briançon, and flows into the Rhone S of Valencia (*Valence*) (Liv xxi 31, Strab p 201, Sil It in 478).

Drusilla 1 Livia, mother of the emperor Tiberius and wife of Augustus [LIVIA]—2 Daughter of Germanicus and Agrippina, married first to L Cassius Longinus, and afterwards to M Aemilius Lepidus, but she lived in incestuous intercourse with her brother Caligula, whose passion for her exceeded all bounds. On her death, in a.p. 38, he commanded that she should be worshipped, by the name *Panthea*, with the same honours as Venus (Tac *Ann* vi 15, Suet *Cal* 21, Dio Cass liv 11)—3 Daughter of Herodes Agrippa I, king of the Jews, married first Azizus, king of Emesa, whom she divorced, and secondly Felix, the procurator of Judea. She was present when St Paul preached before Felix in a.p. 60 (Jos *Ant* xiv 7). Tacitus (*Hist* v 9) speaks of Drusilla the wife of Felix as being grand-daughter of Antony and Cleopatra, probably daughter of Julia. Some reconcile this with Josephus by supposing two Drusillas wives of Felix (cf Suet *Claud* 28).

Drūsus, the name of a distinguished family of the Livia gens. It is said that one of the Livii acquired the cognomen Drusus for himself and his descendants by having slain in close combat one Drausus, a Gallic chieftain (Suet *Tib* 8)—1 M Lavius Drusus, tribune of the plebs with C Gracchus, b.c. 122. He was a staunch adherent of the aristocracy, and after putting his veto upon the laws proposed by Gracchus, he brought forward almost the very same measures, in order to gain popularity for the optimates. He proposed to release from rent those who received land under the law of Gracchus, to declare their allotments inalienable, and to plant twelve colonies. These laws were passed, and the people did not reelect Gracchus as tribune. The success of his measures earned for him the designation *patronus senatus*. Drusus was consul 112, obtained Macedonia as his province, and conquered the Scordisci (Appian, *B C* i 23, Plut *C Gracch* 8-11, Liv *Lp* 68)—2 M Lavius Drusus, son of No 1, an eloquent orator, and a man of great energy and ability. He was tribune of the plebs, 91, in the consulship of L Marcus Philippus and Sex Julius Caesar. Although, like his father, he belonged to the aristocratical party, he meditated the most extensive and organic changes in the Roman state. To relieve the people and to reform the

constitution he proposed to increase the largesses of corn, to reserve all the undistributed land in Italy and Sicily for colonies of citizens, to take away the office of jurymen from the equestrian order, and lastly he pledged himself to give the Roman franchise to the Italian allies. Neither the senate nor the equites were satisfied with the judicial reform, though he tried to content the latter by proposing that 300 equites should be added to the senate. The Roman populace also were opposed to the Roman franchise being given to the Latins and the Socii, which measure, though not yet formally proposed by Drusus, was known to be intended. The senate perceiving the dissatisfaction of all parties, voted that all the laws of Drusus, being carried against the auspices, were null and void from the beginning. Shortly after, as Drusus was entering the hall of his own house, he was stabbed, and died a few hours afterwards. The assassin was never discovered, and no attempts were made to discover him. Cæpio and Philippus were both suspected of having suborned the crime, but Cicero attributes it to Q Varius. The death of Drusus destroyed the hopes of the Socii, and was thus immediately followed by the Social war, which his policy would have averted (Appian, *B C* i 35, Cic *de Or* i 25, Liv *Ep* 71, Dio xxxvii 10)—3 Lavius Drusus Claudianus, father of Livia, who was the mother of the emperor Tiberius. He was one of the gens Cludia, and was adopted by a Lavius Drusus. It was through this adoption that the Drusi became connected with the imperial family. The father of Livia, after the death of Caesar, espoused the cause of Brutus and Cassius, and, after the battle of Philippi (42), being proscribed by the conquerors, he killed himself in his tent—4 Claudius Drusus Nero, commonly called by the moderns Drusus Senior, to distinguish him from No 5, was the son of Tib Claudius Nero and Livia, and younger brother of the emperor Tiberius. He was born in the house of Augustus three months after the marriage of Livia and Augustus, 38. Drusus, as he grew up, was more liked by the people than was his brother. His manners were affable, and his conduct without reproach. He married Antonia, the daughter of the triumvir, and his fidelity to his wife was a theme of admiration in a profligate age. He was greatly trusted by Augustus, who employed him in important offices. He carried on the war against the Germans, and penetrated far into the interior of the country. In 15, in conjunction with Tiberius, he defeated the Rhæti and Vindehei (Dio Cass liv 10-22, Hor *Od* iv 4). In 12 he drove the Sicambri and their allies out of Gaul, crossed the Rhine, then followed the course of the river down to the ocean, and subdued the Frisians. It was apparently during this campaign that Drusus dug a canal (*Fossa Drusiana*) from the Rhine near Arnheim to the Yssel, near Doesberg, and he made use of this canal to sail from the Rhine into the ocean (Tac *Ann* xiii 55, *Hist* v 19). In his second campaign (11), Drusus subdued the Usipetes, invaded the country of the Sicambri, and passed on through the territory of the Cherusci as far as the Visurgis (*Weser*). On his return he was attacked by the united forces of the Germans, and defeated them with great slaughter. In his third campaign (10), he conquered the Chatti and other German tribes, and then returned to Rome, where he

was made consul for the following year—In his fourth campaign (9), which he carried on as consul, he advanced as far as the Albis (*Elbe*), sweeping everything before him. It is said that he had resolved to cross the Elbe, but was deterred by the apparition of a woman of dimensions greater than human, who said to him in the Latin tongue, 'Whither goest thou, insatiable Drusus? The Fates forbid thee to advance. Away! The end of thy deeds and thy life is nigh' (Dio Cass. iv 1, Suet. *Claud.* 1). On the return of the army to the Rhine,



Coin of Drusus Senior

Drusus died in consequence of a fracture of his leg, which happened through a fall from his horse. Upon receiving tidings of the dangerous illness of Drusus, Tiberius immediately crossed the Alps, and after travelling with extraordinary speed arrived in time to close the eyes of his brother. Tiberius brought the body to Italy; it was burnt in the field of Mars, and the ashes deposited in the tomb of Augustus (Liv. *Ep.* 140, Val. Max. v 5)—5 Drusus Caesar, commonly called by modern writers Drusus Junior, was the son of the emperor Tiberius by his first wife, Vipsania. He married Livia, the sister of Germanicus. After the death of Augustus, A.D. 14, he was sent into Pannonia to quell the mutiny of the legions. In 15 he was consul, and in 16 he was sent into Illyricum; he succeeded in fomenting dissension among the Germanic tribes, and destroyed the power of Marobodunus. In 21 he was consul a second time, and in 22 he received the *tribunicia potestas*, by which he was pointed out as the intended successor to the empire. But Sejanus, the favourite of Tiberius, aspired to the empire. He seduced Livia, the wife of Drusus, and persuaded her to become the murderer of her husband. A poison was administered to Drusus, which terminated his life by a lingering disease, that was supposed at the time to be the consequence of intemperance, A.D. 23 (Tac. *Ann.* iv 3-11, Suet. *Tib.* 62)—6 Drusus, second son of Germanicus and Agrippina. After the death of Drusus, the son of Tiberius [No 5], Drusus and his elder brother Nero became the heirs to the imperial throne. Sejanus therefore resolved to get rid of them both. He first engaged Drusus in the plots against his elder brother, which ended in the banishment and death of that prince [NERO]. The turn of Drusus came next. He was accused in 30, and condemned to death as an enemy of the state. Tiberius kept him imprisoned for three years, and then starved him to death, 83 (Tac. *Ann.* vi 23, Suet. *Tib.* 54).

Dryādes [Nymphae]

Dryās (*Δρυας*), father of the Thracian king Lycomagus, who is hence called Dryantides.

Drymaea or **Drymus** (*Δρυμαία*, *Δρυμός* *Δρυμειός* *Baba*?), a town in Phocis, a little S. of

the Cephissus, was destroyed by Xerxes (Hdt. viii 33, Paus. x 3, Liv. xxviii 7).

Drymus (*Δρυμός*) 1 See DRYMAEA.—2 In Attica, on the frontiers of Boeotia.

Drymussa (*Δρυμοῦσσα* *Δρυμοῦσσαῖος*), an island in the Hermaean gulf, off the coast of Ionia, opposite Clazomenae.

Dryōpē (*Δρυόπη*), daughter of king Dryops, and the playmate of the Hamadryades on Mt. Oeta. She was beloved by Apollo, who, to gain possession of her, metamorphosed himself into a tortoise. Dryope took the creature into her lap, whereupon the god changed himself into a serpent. The nymphs fled away in affright, and thus Apollo remained alone with Dryope. Soon after she married Andraemon, but became, by Apollo, the mother of *Amphisus*. Dryope was afterwards carried off by the Hamadryades, and became a nymph (Ant. Lib. 82, Or. *Met.* iv 381).

Dryōpes (*Δρυόπες*), a Pelasgic people, descended from a mythical ancestor Dryops, dwelt first in Thessaly, from the Spercheüs to Parnassus, and afterwards in Doris, which was originally called from them *Dryopis* (*Δρυοπίς*). Driven out of Doris by the Dorians, they migrated to other countries, and settled at Hermione and Asine in Peloponnesus, at Styra and Carystus in Euboea, and in the island of Cythnus, and in Ionia, part also were established in Epirus, near Ambracia, in which district the name Dryopis remained (Hdt. viii 43, 46, 73, Strab. p. 373, Paus. iv 34, v 1, Dicaearch. v 30).

Dryops (*Δρύου*), son of the river god Spercheüs and the Danaid Polydora, or of Lycaon and Dia, the daughter of Lycaon, the mythical ancestor of the Dryopes (Paus. iv 34).

Dryos Cephälæe (*Δρυὸς Κεφαλᾶς*), a narrow pass of Mt. Cithaeron, between Athens and Plataeae.

Dūbis (*Doubs*), a river in Gaul, rises in M. Jurassus (*Jura*), flows past Vesontio (*Besançon*), and falls into the Arar (*Saône*) near Cabillonum (*Châlons*) (Strab. p. 186, Ptol. ii 10).

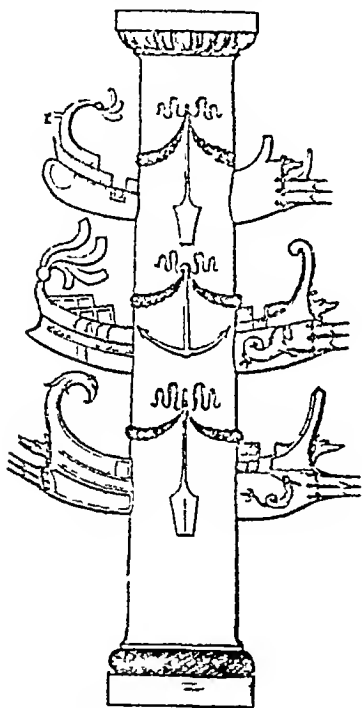
Dubris Portus (*Dover*), a seaport town of the Cantii, in Britain; here was a fortress erected by the Romans against the Saxon pirates.

Ducas, Michael, a Byzantine historian, held a high office under Constantine XIII, the last emperor of Constantinople. After the capture of Constantinople, A.D. 1453, he fled to Lesbos. His history extends from the death of John VI. Palaeologus, 1355, to the capture of Lesbos by the Turks, 1462. The best edition is by Bekker, Bonn, 1834.

Ducētius (*Δουκέτιος*), a chief of the Sicels, the native tribes in the interior of Sicily, enlarged and fortified his native town Menaeum, and afterwards founded a new city, Palice, in the plain below, near the sanctuary of the Palici. He carried on a formidable war in the middle of the fifth century B.C. against the Greeks in the island, but having been at last defeated in a great battle by the Syracusans, he repaired to Syracuse as a suppliant, and placed himself at their mercy. The Syracusans spared his life, but sent him into an honourable exile at Corinth. He returned soon afterwards to Sicily, and founded the city of Calacte. He died about B.C. 440 (Diod. xi 76-92, xii 8, 29).

Duilius 1 M., tribune of the plebs B.C. 471. He was one of the chief leaders of the plebeians, and it was on his advice that the plebeians migrated from the Aventine to the Mons Sacer, just before the overthrow of the decemvirs. He was then elected tribune of the plebs A.

second time, 440 (Liv in 58, 61, in 52-61, Diod xi 68, Dionys xi 46)—2 K, one of the decemvirs, 450, on whose overthrow he went into voluntary exile (Liv in 58)—3 C, consul 260, with Cn Cornelius Scipio Asina, in the first Punic War. In this year the Romans built their first fleet, using for their model a Carthaginian vessel which had been thrown on the coast of Italy. The command of this fleet was given to Scipio, who was defeated by the Carthaginians off Lipara. Thereupon Duilius was entrusted with the command, and as he perceived the disadvantages under which the clumsy ships of the Romans were labouring, he devised the grappling irons by means of which the enemy's ships might be drawn towards him, and the sea fight thus changed into a land fight. By this means he gained a brilliant victory over the Carthaginian fleet near Mylae, and then prosecuted the war in Sicily with success, relieving Egesta, and taking Macella by assault. On his return to



Columna Rostrata of Duilius (From a copy in Museum of the Capitol)

Rome, Duilius celebrated a splendid triumph, for it was the first naval victory that the Romans had ever gained, and the memory of it was perpetuated by a column which was erected in the forum, and adorned with the beaks of the conquered ships (*Columna Rostrata*). This column was dug out of the ground in the 16th century, but the inscription upon it is not of the time of Duilius. It has affected archaisms side by side with later forms, and must be assigned to the 1st century A.D. It is probable that the column had no inscription, or a very brief one, and that the extant words were placed on it when it was restored by Clandius (*C I L* i p 40). Duilius was further rewarded for this victory by being permitted, whenever he returned home from a banquet at night, to be accompanied by a torch and a flute player (Pol i 22 ff, Diod xvi 44, Front *Strateg* in 2, Sil It vi 667, Cic *de Senect* 13).

Dulgibini, a people in Germany, dwelt SE of the Angrivarii, on the W bank of the Weser.

Dulohium [*Εχμνδρς*]

Dumnōrix, a chieftain of the Aedui, conspired against the Romans, B.C. 58, but was pardoned by Caesar in consequence of the entreaties of his brother, Divitiacus. When Caesar was going to Britain in 54, he suspected Dumnōrix too much to leave him behind in Gaul, and he insisted upon his accompanying him. Dumnōrix fled from the Roman camp with the Aeduan cavalry, but was overtaken and slain (Caes *B G* i 9-20, v 6, Dio Cass xxxviii 31).

Dunium [*Δυρνιμς*]

Dūra (τα Δούρα Δουρηνός) 1 A town in Mesopotamia, on the Euphrates, not far from Ctesium, founded by the Macedonians, and hence surnamed Nicanoris, also called Eurōpus (*Ευρωπός*) by the Greeks. In the time of Julian it was deserted (Zos in 14)—2 (Dor), a town in Assyria, on the Tigris (Pol i 62).

Dūrānūs (*Dordogne*), a river in Aquitania, falling into the Garumna (Auson *Mosell* 464).

Dūra 1 (*Dora Baltea*), a river which rises on the S side of Mt Blanc, with an affluent which rises in the Little St Bernard, flows through the country of the Salassi, past Augusta Praeoria (*Aosta*), bringing gold dust with it, and falls into the Po (Strab pp 203, 205). Strabo is probably correct about the gold, since mines have been worked in recent times high above the glacier which forms the principal source of this river, but on p 203, in speaking of its origin, he confounds it with the other river of the same name—2 (*Dora Susa*) rises on the Italian side of Mt Genèvre, flows past Segusio (*Susa*), and joins the Po at Augusta Taurinorum (*Turin*).

Dūris (Δούρις), of Samos, the historian, was a descendant of Alcibiades, and lived in the reign of Ptolemy Philadelphus (Plut *Alc* 32). He obtained the tyranny of his native island. He wrote a considerable number of works, the most important being a history of Greece, from B.C. 370 to 281. He does not appear to have enjoyed reputation as an historian (Paus vi 13, Cic *ad Att* vi 1, Plut *Percl* 28). His fragments have been collected by Hülsemann, *Duridis Sami quae supersunt*, Traject ad Rhen 1841.

Dūris (Δούριος, Δάριος *Ducro*, *Douro*), one of the chief rivers of Spain, rises among the Pelendones, at the foot of M Idubeda near Numantia, and flows into the Atlantic, it was ariferous, and is navigable a long way from its mouth (Strab p 153).

Durnevāria, in Britain, probably *Dorchester*.
Durobrivae (*Rochester*), a town of the Cantuarii in Britain.

Durocasus (*Dreux*), a town of the Carnutes in Gallia Lugdunensis.

Durocatalauni. [*CATALAUNI*]

Durocornevirum, in Britain probably *Cirencester*.

Durocortorum (*Rheims*), the capital of the Remi in Gallia Belgica, subsequently called Remi (Caes *B G* vi 44).

Duronā, a town in Samnium in Italy, W of the Caudine passes (Liv v 39).

Durotriges, a people in Britain, in Dorsetshire and the west of Somersetshire.

Durovernum or Darvernum (*Canterbury*), a town of the Cantuarii in Britain, afterwards called Cantuaria.

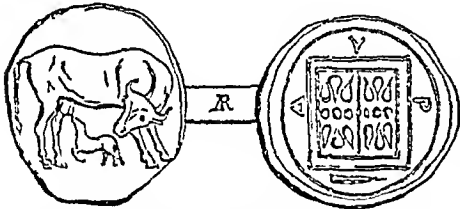
Dyardanes or Oedanes (*Brahmaputra*), a river in India, falls into the Ganges on the E side (Curt viii 9, 9).

Dymas (Δύμας) 1 A Phrygian king in the district of the Sangarius, father of Δσιος and Hecuba (*Il* cvi 717, *On Met* vi 761)—2 Son of Aëgiumus, from whom the Dymanes, one of the three tribes of the Dolians, were believed to have derived their name (*Paus* vii 17, *Dores*)

Dymē or **Dymae** (Δύμη, Δύμαι Δυμαῖος, Dymaens, nr *Karavostasi*, Ru), a town in the W of Achaia, near the coast, one of the twelve Achæan towns (*Hdt* i 145, *Pol* ii 41), it founded, along with Patrae, the second Achæan League, and was at a later time colonised by the Romans, at first as a separate colony, but afterwards subordinate to Patrae (*Plin* iv 13, *Strab* p 665, *Paus* vii 17, 3)

Dyras (Δύρας), a small river in Phlœotis in Thessaly, falls into the Sinus Malæus

Dyrrhachium (Δυρράχιον Δυρράχιος, Δυρραχινός, Dyrrachinus *Durazzo*), formerly called Epidamnus (Ἐπιδάμνος Ἐπιδάμνιος), a town in Greek Illyria, on a peninsula in the Adriatic sea. It was founded by the Corcyraeans, and received the name Epidamnus (*Thuc* i 24). The disputes regarding it between Corinth and Corcyra were one of the causes of the Peloponnesian war. *Pliny* (iii 145) says that the Romans changed the name as being ill omened, but Dyrrhachium was probably an old name of the whole peninsula (*Strab* p 316). In 312 B.C. it fell into the hands of Glaucias, king of Illyria, and was seized by the Illyrian Monimus in B.C. 280, but not long afterwards put itself under the protection of Rome (*Diod* xix 70, 78,



Coin of Dyrrhachium

Obv. cow suckling calf (as on coins of Corcyra) *rev.* ΔΥΡ (for Δυρράχιον) and the so-called 'Gardens of Alcinoüs'

Liv xxix 12, *Pol* ii 11). Under the Romans it became an important place, it was the usual place of landing for persons who crossed over from Brundisium. Commerce and trade were carried on here with great activity, whence it is called *Taberna Adriæ* by *Catullus* (*xviii* 15), and here commenced the great Egnatia Via, leading to the East. In the Civil war it was the head quarters of Pompey, who kept all his military stores here. The Romans at first made it a free city (*Appian*, *Illyr* 8, *Cic ad Fam* xiv 1), and, when Augustus settled his veterans in Italy, Dyrrhachium was one of the towns in which he planted a colony of the dispossessed Italians (*Dio Cass* li 4). Under the later empire it became the capital of Epirus Nova. Destroyed by an earthquake A.D. 845.

Dysaules (Δυσάουλης), a deity or hero of Agriculture (his name having reference to the two ploughings of the year). In Orphic legends he is father of Triptolemus and Eubolus [*TRIPTOLEMAUS*]

Dysdorum (τὸ Δύσωρον), a mountain in Macedonia with gold mines, between Chalcidice and Odontantice (*Hdt* v 17)

Dyspontium (Δυσπόντιον Δυσπόντιος Πύργος), a town of Pisatis in Elis, N of the Alpheus, was destroyed by the Eleans, whereupon its inhabitants removed to Epidamnus and Apollonia (*Strab* p 357, *Paus* vi 22)

E

Ebōra 1 Or **Ebūra Cerealis**, a small town in Hispania Baetica, perhaps in the neighbourhood of the modern *Santa Cruz*—2 Surnamed **Liberalitas Julia** (*Evoia*), a Roman municipality in Lusitania (*Ptol* ii 5, 8)—3 Or **Ebūra** (*S. Lucar de Barrameda*), a town in Hispania Baetica, near the mouth of the Baetis

Eboracum or **Eburacum** (*York*), a town of the Brigantes in Britain, was made a Roman station by Agricola, and soon became the chief Roman settlement in the whole island. It was both a municipium and a colony. It was the head quarters of the sixth legion, and the residence of the Roman emperors when they visited Britain. Here the emperors Septimius Severus and Constantius Chlorus died. Part of the ancient Roman walls still exist at York, and many Roman remains have been found in the modern city.

Eborolacum (*Evreule* on the river *Sioule*), a town in Aquitania

Ebrodūm (*Embrun*), a town in Gallia Narbonensis, in the Cottian Alps (*Strab* p 179)

Ebūdæ or **Hebūdæ** (*Hebrides*), islands in the Western Ocean off Britain. They were five in number, according to Ptolemy, two called Ebudæ, Maleus, Epidum, and Ricma

Eburomagus or **Hebromagus** (nr *Biam* or *Willerauzons*), a town in Gallia Narbonensis

Eburōnes, a German people, who crossed the Rhine and settled in Gallia Belgica, between the Rhine and the Mosa (*Maas*) in a marshy and woody district. They were dependents (*clientes*) of the Treveri, and were in Caesar's time under the rule of Ambiorix and Cativolcus. Their insurrection against the Romans, B.C. 54, was severely punished by Caesar, and from this time they disappear from history (*Caes B G* ii 4, vi 34)

Eburovices [*AULERCI*]

Ebusus or **Ebūsus** (*Iviza*), the largest of the Pityusæ Insulæ, off the E. coast of Spain, reckoned by some writers among the Balearies. It was celebrated for its excellent figs. Its capital, also called Ebusus, was a civitas foederata, possessed an excellent harbour, and carried on a considerable trade (*Strab* pp 123, 159)

Ecbātāna (τὰ Ἐκβάτανα, Ion and Poet Ἀγβάτανα *Hamadan*), a great city, most pleasantly situated, near the foot of Mt Orontes, in the N of Great Media, was the capital of the Median kingdom, and afterwards the summer residence of the Persian and Parthian kings. Herodotus ascribes its foundation to Deiocees, and Diodorus to Semiramis. It had a circuit of 240 stadia, and was surrounded by seven walls, each overtopping the one before it, and crowned with battlements of different colours. These walls no longer existed in the time of Polybius. The citadel, of great strength, was used as the royal treasury. Below it stood a magnificent palace, the tiles of which were silver, and the capitals, entablatures, and wainscoting, of silver and gold, treasures which the Seleucidae coined into money, to the amount of 4000 talents. The circuit of this palace was seven stadia (*Hdt* i 98, *Diod* ii 13, *Strab* pp 522, 524)

Ecetra (*Eetranus*), an ancient town of the Volsci, and, according to Dionysius, the capital of this people, was destroyed by the Romans at an early period (*Liv* ii 25, vi 31)

Echedorus (Ἐχέδωρος, in Herod Ἐχεῖδωρος),

a small river in Macedonia, rises in Crestonia, flows through Mygdonia, and falls into the Thermaic gulf (Hdt vi 124)

Echēlidae (Ἐχελίδαι Ἐχελιδνῆς), an Attic demus E of Munychia, called after a hero Echēlus

Echēmus (Ἐχέμος), son of Acropus and grandson of Cephēus, succeeded Lyeurgus as king of Arcadia. In his reign the Dorians invaded Peloponnesus, and Echēmus slew, in single combat, Hyllus, the son of Heracles. In consequence of this battle, which was fought at the Isthmus, the Heraclidae were obliged to promise not to repeat their attempt upon Peloponnesus for 50 years (Hdt ix 26, Paus viii 5, Diod iv 58)

Echestrātus (Ἐχέστρατος), king of Sparta, son of Agis I, and father of Labotas or Leobotas

Echēla (Ἐχέλα), a town in Sicily, W of Syracuse, in the mountains (Diod xv 32)

Echētilus (Ἐχέτιλος), in the form of a country man appeared in the battle of Marathon and slew many Persians with a ploughshare. An oracle directed the Athenians to honour him as a hero represented in the Stoa Poecile (Paus i 32, 1)

Echētus (Ἐχέτος), a cruel king of Epirus. His daughter, Metope or Amphissa, who had yielded to her lover Aechmodiceus, was blinded by her father, and Aechmodiceus was cruelly mutilated (Od viii 85, Ap Rhod iv 1091)

Echidna (Ἐχίδνα), daughter of Tartarus and Ge, or of Chrysosor and Callirrhoe, or of Peiras and Styx (Paus viii 18). The upper part of her body was that of a beautiful maiden with black eyes, while the lower part was that of a serpent, of a vast size. She was a horrible and blood-thirsty monster. She became by Typhon the mother of the Chimæra, of the many-headed dog Orthus, of the hundred-headed dragon which guarded the apples of the Hesperides, of the Colchian dragon, of the Sphinx, of Cerberus (hence called *Echidneus canis*), of Scylla, of Gorgon, of the Lernaean Hydra (*Echidna Lernaea*), of the eagle which consumed the liver of Prometheus, and of the Nemean lion. She was killed in her sleep by Argus Panoptes (Hes Th 295, 306, Hyg Fab 151). According to Herodotus she lived with Typhon in a cave in the country of the Arimi, but another tradition transported her to Scythia, where she became by Heracles the mother of Agathyrsus, Gelonius, and Scythes (Hdt iv 8-10)

Echinades (Ἐχινάδες or Ἐχίναι *Cinzolari*), small islands at the mouth of the Achelous, formed by the alluvial deposits of the river. The legend related that they were originally Nymphs, who dwelt on the mainland at the mouth of the Achelous, and that on one occasion having forgotten to present any offerings to the god Achelous, when they sacrificed to the other gods, the river god, in wrath, tore them away from the mainland with the ground on which they were sacrificing, carried them out to sea, and formed them into islands. The Echinades appear to have derived their name from their resemblance to the Echinus or sea-urchin. The largest of these islands was named **Dulichium** (Δουλίχιον) at present united to the mainland. It is mentioned by Homer, and from it Megeus, son of Phyleus, went to the Trojan war (Il ii 625, Od i 246, Strab p 458)

Echion (Ἐχίων). 1. One of the five surviving Spartans who had grown up from the dragons' teeth which Cadmus had sown. He married Agave, by whom he became the father of Pentheus. He assisted Cadmus in the building of Thebes (Apollod iii 4, Ov Met iii 126)—

2. Son of Hermes, and Antianira, twin brother of Erytus or Eurytus, with whom he took part in the Calydonian hunt, and in the expedition of the Argonauts (Pind Pyth iv 179)

Echo (Ἠχώ), an Oreade who, according to the legend related by Ovid, used to keep Juno engaged by incessantly talking to her, while Jupiter was sporting with the nymphs. Juno, however, found out the trick that was played upon her, and punished Echo by changing her into an echo—that is, a being with no control over its tongue, which is neither able to speak



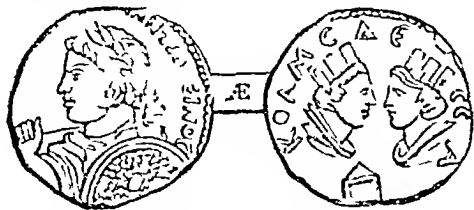
Pan and the Nymph Echo (from a lamp at Athens) (Dunsmuir)

before anybody else has spoken, nor to be silent when somebody else has spoken. Echo in this state fell desperately in love with Narcissus, but as her love was not returned, she pined away in grief, so that in the end there remained of her nothing but her voice (Ov Met iii 356-401). In another story Echo was beloved by Pan, and, because she rejected his love, was torn in pieces by shepherds, but her voice still lived. In works of art she is sometimes represented with Pan.

Elephantides (Ἐλεφαντιδῆς), one of the earliest poets of the Old Attic Comedy, flourished about B.C. 400. The meaning of the surname of *Karvlas*, which was given to him by his rivals, seems to imply a mixture of subtlety and obscurity. He ridiculed the rudeness of the old Megarian comedy, and was himself ridiculed on the same ground by Cratinus and Aristophanes (Schol ad Aristoph Vesp 151).

Edessa or **Antiochia** *Callirrhōē* (Ἐδεσσα, Ἀντιόχεια ἡ ἐπὶ Καλλιρρόῃ, or Ἀ μισοβαρβας O T Ur *Urfah*), a very ancient city in the N of Mesopotamia, the capital of Osroene. It belonged to the province of Mesopotamia in the time of Trajan, and accordingly was afterwards sometimes under Roman, sometimes under Oriental, rule [See MESOPOTAMIA]. It was made a Roman colony and a metropolis, probably by M. Aurelius, since it is so described on a coin of Commodus. It was the seat of a kingdom from B.C. 137 to A.D. 216, when the king was sometimes partially, sometimes wholly, a vassal of Rome [ANGARUS]. It stood on the river Scirtus or Bardsannes, which often inundated and damaged the city. It was here

that Caracalla was murdered Having suffered by an earthquake in 252, the city was rebuilt by Justinian and named Justinopolis —The Edessa of Strabo (p 718 if the text is right) is a different place—namely, the city usually called Bambyce or Hierapolis



Coin of Edessa in Mesopotamia

Old Antoninus (Caracalla) rei. KOΛ. M. EΔECCIA and the heads of two cities on tern and western below small temple

Edētāni or Sedētāni, a people in Hispania Tarracensis, E of the Celtiberi. Their chief towns were VLFACI, SAGUNTUM, CAESAR-ALGUSTA, and VLFATA, also called Liria (*Lyrta*) (Ptol ii 6, Liv xxix 20, Sil It iii 371)

Edōni or Edōnes (Ἠδαῖοι, Ἠδῶνες), a Thracian people, between the Nestus and the Strymon. They were celebrated for their orgastic worship of Bacchus, whence Horace says (*Od* ii 7, 26), *Non ego sanus bacchabor Ldonis*, and Edōnis in the Latin poets signifies a female Bacchant. —The poets use Edoni as synonymous with Thracians (Thuc ii 99, Hdt i 11, Aesch Pers 493, Soph Ant 955)

Ectōn (Ἠκτιῶν), king of the Plaeian Thebē in Cilicia, and father of Andromache, the wife of Hector. He and his sons were slain by Achilles, when the latter took Thebes (*Il* vi 115)

Egelasta, a town of the Celtiberi in Hispania Tarracensis

Egēria, a goddess of fountains who, like the Camenae (also goddesses of fountains see Camenae), possessed the gift of prophecy. Hence in Roman legends she was the adviser and the wife of Numa, who met her at the grove of the Camenae near the Porta Capena (Liv i 21, Plut Num 19, Juv iii 11). But she was specially worshipped in a sacred grove not only at Rome but also at Aricia, and her connexion with Diana Nemorensis is further shown by the fact that she was also appealed to as the goddess of childbirth. [For the characteristics of Diana and ARTEMIS as goddesses of fountains and of childbirth, see those articles.] Hence in some versions of Numa's story he meets Egeria also at Aricia (Ov Fast iii 275). Her connexion with the Camenae (as water nymphs) led to her being sometimes confounded with the Muses (Dionys ii 60), whose worship replaced that of the Camenae in Italy. [CAMENAE]

Egesta [SFGLETA]

Egnātia (Torre d'Anazzo), a town in Apulia, on the coast, called Gnatia by Horace (*Sat* i 5, 97), who speaks of it as *Lymphis* (i.e. *Nymphis*) *uatis exstructa*, probably on account of its bad or deficient supply of water. It was celebrated for its miraculous stone or altar, which of itself set on fire frankincense and wood (Plin ii 240, Hor Sat i 5, 98) a prodigy which afforded amusement to Horace and his friends, who looked upon it as a mere trick. —Egnatia owed its chief importance to being situated on the great high road from Rome to Brundisium (Strab p 282). This road reached the sea at Egnatia, and from this town to Brundisium it bore the name of the *Via Egnatia*. The continuation of this road on the other side of the Adriatic from Dyrrhachium to Byzantium also

bore the name of the *Via Egnatia*. It was the great military road between Italy and the East. Commencing at Dyrrhachium, it passed by Lyclindus, Heracleia, Lyncestis, Edessa, Thessalonica, Amphipolis, Philippi, and traversing the whole of Thrace, finally reached Byzantium.

Egnāti, a family of Samnite origin, some of whom settled at Tifanum. 1 GEIULUS EGNATIUS, leader of the Samnites in the third Samnite war, fell in battle against the Romans, B.C. 295. —2 MARIUS EGNATIUS, one of the leaders of the Italian allies in the Social war, was killed in battle, 89. —3 M. EGNATIUS RUFUS, aedile 20 and praetor 19, was executed in the following year, in consequence of his having formed a conspiracy against the life of Augustus. —4 P. EGNATIUS CILFR [BAREA]

Lidothea, Eileithyia, Eione [IDOTHEA, &c.]

Eion (Ἠῖον Ἠῖον Contessa or Rendina), a town in Thrace, at the mouth of the Strymon, 25 stadia from Amphipolis, of which it was the harbour. Brasidas, after obtaining possession of Amphipolis, attempted to seize Eion also, but was prevented by the arrival of Thucydides with an Athenian fleet, B.C. 424 (Thuc ii 102)

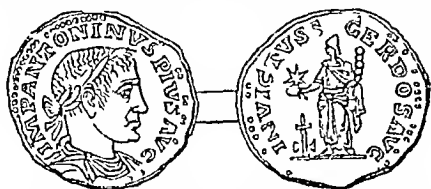
Eiōnes (Ἠῖνες), a town in Argolis with a harbour, subject to Mycenae in the time of Homer, but not mentioned in later times (*Il* ii 561, Strab p 373)

Elaea (Ἐλαία *Kazlu*), an ancient city on the coast of Achaia in Asia Minor, said to have been founded by Mnestheus, stood twelve stadia S of the mouth of the Caicus, and 120 stadia (or sixteen Roman miles) from Pergamus, to which city, in the time of the Pergamene kingdom, it served for a harbour (ἐπιχειρῶν). It was destroyed by an earthquake in B.C. 90. The gulf on which it stood, which forms a part of the great Gulf of Adramyttium, was named after it Sinus Elaiticus (Ἐλαϊτικὸς κόλπος, *G of Chandelh*) (Strab p 615, Liv xxxi 18)

Elaeüs (Ἐλαίους, οἶκος Ἐλαίουσιος) 1 Or Elēüs (Ἐλεῖος *Critia*), a town on the SE point of the Thracian Chersonese, with a harbour and a heroon of Protesilaus (Strab p 598, Hdt ix 118, Paus i 84, 2). —2 (*Mesolonghi*), a town in Aetolia, S of Pleuron (Pol v 65). —3 A town in Argolis. —4 A demus in Attica, belonging to the tribe Hippothoontis

Elagabalus, Roman emperor, A.D. 218–222, son of Julia Soemias and Varius Marcellus, was born at Emesa about 201, and was originally called Varius Avitus Bassianus. While almost a child he became, along with his cousin Alexander Severus, priest of Elagabalus, the Syro Phoenician Sun god, to whose worship a temple was dedicated in his native city, and whose sacred image was a large black conical stone, the ancient fetish of the place. It was from this circumstance that Varius Avitus obtained the name Elagabalus, by which he is usually known. He owed his elevation to the purple to the intrigues of his grandmother Julia Maesa (sister of Julia Domna), who circulated the report that Elagabalus was the offspring of a secret commerce between Soemias and Caracalla, and induced the troops in Syria to salute him as their sovereign by the title of M. AURELIUS ANTONINUS, the 16th of May, 218. Macrinus forthwith marched against Elagabalus, but was defeated near Antioch, June 8th, and was shortly afterwards put to death. Elagabalus was now acknowledged as emperor by the senate, and, after remaining one year at Nicomedia, came in 219 to Rome, bringing the sacred stone and its attendant priests with him. The reign of this prince, who perished at the

age of 21, after having occupied the throne nearly four years, was characterised throughout by an accumulation of the most fantastic folly and superstition in the worship of the Sun god, together with the grossest impurity of life. In 221 he adopted his cousin Alexander Severus,



Elagabalus Roman Emperor A.D. 218-219

Obv. head of Elagabalus IMP ANTONINVS PIVS AVG
rev. emperor standing by an altar with a patera in right hand and scepter in left above star INVICTVS SACERDOS AVG

and proclaimed him Caesar. Having become jealous of Alexander, he attempted to put him to death, but was himself slain along with his mother Soemias by the soldiers, with whom Alexander was a great favourite (Lamprid *Elagab*, Herodian iv 12, Dio Cass lxxviii 31).

Elāna (Ἐλάνα) 1

Elāra (Ἐλάρα), daughter of Orchomenus or Minyas, bore to Zeus the giant Tityus. Zeus, from fear of Hera, concealed her under the earth.

Elatēa (Ἐλάτεια Ἐλαρείς) 1 (Nr *Elaphtha*, Ru), a town in Phocis, and the most important place in the country next to Delphi, was situated near the Cephissus in a fertile valley, which was an important pass from Thessaly to Boeotia (Strab p 424, Paus v 34). Elateia was thus frequently exposed to hostile attacks. The alarm caused at Athens when Philip seized thus, the key of Southern Greece, is described by Demosthenes (*de Cor* p 284, § 169, cf Dio lvi 84). It is said to have been founded by Elatus, son of Aias—2 A town in Pelasgiotis in Thessaly, near Gomni (Liv xlii 54)—3 Or Elatrēa, a town in Epirus near the sources of the Cocythus (Liv xlii 25).

Elātus (Ἐλατός) 1 Son of Areas and Leanira, king of Aiacia, husband of Laodice, and father of Stymphalids, Aepyus, Cyllen, and Peretus. He resided on Mount Cyllene, and went from thence to Phocis, where he founded the town of Elateia (Paus viii 4)—2 A prince of the Lapithae at Larissa in Thessaly, husband of Hippēa, and father of Cteueus and Polyphemus (Ov *Met* xii 497).

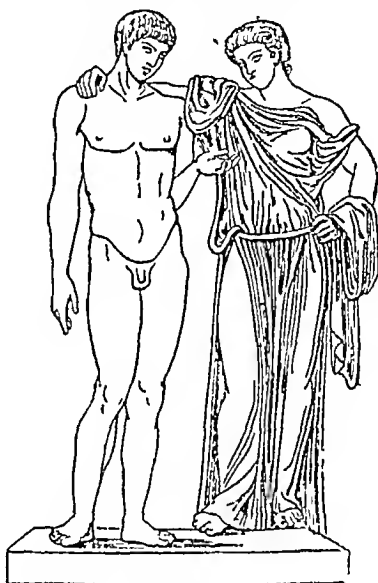
Elāver (Ἐλαῖρα), subsequently Elanis or Elanina, a river in Aquitania, a tributary of the Garonne.

Elbo (Ἐλβή), an island on the coast of the Delta of Egypt, in the midst of the marshes between the Phatmitic and the Tanitic mouths of the Nile, was the retreat of the blind Pharaoh Anysis from the Aethiopian Sabaeans, and afterwards of Amyrtaeus from the Persians (Hdt ii 140, Thuc i 110). It was probably the island of Thennesis, now called *Tennis*, in the lake *Mencadch*.

Elēa (Ἐλέα) 1

Electra (Ἠλεκτρα), i.e. the bright or brilliant one. 1 Daughter of Oceanus and Tethys, wife of Thaumias, and mother of Ibis and the Harpies, Aello and Oeypete (Hes *Th* 266, 349, Nonn *Dion* 26, 360)—2 Daughter of Atlas and Pleione, one of the seven Pleiades, and by Zeus mother of Iasion and Dardanus. She is represented as living in Samothrace (Apollod ii 10, Apoll Rhod i 916, Verg *Aen* viii 135). According to an Italian tradition, she

was the wife of the Italian king Corythus, by whom she had a son Iasion, whereas by Zeus she was the mother of Dardanus (Verg *Aen* iii 167), and of Harmonia (Diod iii 48). It was through her means, according to another tradition, that the Palladium came to Troy, and when she saw the city of her son Dardanus perishing in flames, she tore out her hair for grief, and was placed among the stars as a comet. According to others, Electra and her six sisters were placed among the stars as the seven Pleiades, and lost their brilliancy on seeing the destruction of Ilium (Eur *Phoen* 1136, Serv ad *Georg* i 138, Hyg *Fab* 192). The gate Electra at Thebes was called after her (Hellen *Fr* 129, Schol ad Eur *Phoen*) for it seems to be a mistake of Paus iv 33 to call her sister of Cadmus, instead of mother-in-law—3 Daughter of Agamemnon and Clytaemnestra, also called Laodice, sister of Iphigonia and Orestes. She does not appear in Homeric story, though she is said to be the same as the Laodice of Homer. The earliest distinct account



Orestes and Electra (From a marble group at Naples, by Stephanus)

of her comes from Stesichorus (*Fr* 41). After the murder of her father by her mother, she saved the life of her young brother Orestes by sending him under the protection of a slave to king Strophius at Phanote in Phocis, who had the boy educated together with his own son Pyllades. According to Sophocles, she lived an unhappy and menial life during her brother's absence according to Euripides, she was married by the orders of Aegisthus to a peasant farmer near Mycenae. When Orestes had grown up to manhood, Electra excited him to avenge the death of Agamemnon, and assisted him in slaying then mother, Clytaemnestra (ORESTES). After the death of the latter, Orestes gave her in marriage to his friend Pyllades. The history and character of Electra form the subject of the *Choephori* of Aeschylus, the *Electra* of Euripides, and the *Electra* of Sophocles.

Electrides Insulae (Ἠλεκτρίδες)

Electrŷon (Ἠλεκτρῶν), son of Perseus and Andromeda, king of Mycenae, husband of Anaxo, and father of Alemeue, the wife of Amphitryon. For details see ἈΛΗΠΤΥΩΝ.

Electrŷōnē (Ἠλεκτρῶνῃ) 1 Daughter of

Helios and Rhodos, worshipped at Ialysos, probably a variation of the story of Electra No 2 (Diod v 56)—2 A patronymic from Electryon, given to his daughter, Alcmena

Elēōn (Ἐλεων), a town in Boeotia, near Tanagra

Elēos (Ἐλεος), the personification of pity or mercy, worshipped by the Athenians alone (Paus i 17)

Elēphantinē, or Elephantis (Ἐλεφαντίη, Ἐλεφαντίς Jezrah-el-Zahir, or Jezrah-el-Assouan), an island in the Nile, with a city of the same name, opposite to Syene, and 7 stadia below the Little Cataract, was the frontier station of Egypt towards Ethiopia (i.e. the southern limit of Upper Egypt), and was strongly garrisoned under the Persians and the Romans (Hdt ii 17, 30, Tac Ann ii 61) The island was extremely fertile it had also great quarries Among the most remarkable objects in it were the temple of Cnuphis and a Nilotometer, and it is still celebrated for the ruins of its rock hewn temples The temple of Tehutmes III, of which considerable remains were drawn by artists in the beginning of this century, was destroyed by the Turkish governor of Assouan, and is now marked only by a heap of stones

Elephantis, a Greek poetess under the early Roman emperors, wrote amatory works, *molles Elephantidos libelli* (Mart xii 43, 5, Suet Tib 43)

Eléphēnor (Ἐλεφήνωρ), son of Chalcodon and of Imenarctē or Melanippe, and prince of the Abantes in Euboea, whom he led against Troy He was one of the suitors of Helen killed before Troy by Agenor (Il ii 540, iv 463)

Eleusis (Ἐλευσίς, later Ἐλευσίν Ἐλευσίνος *Leosina* or *Lessina*), a town and demus of Attica, belonging to the tribe Hippothoontis, was situated on the coast NW of Athens, and about 12 miles from it The town lay upon the slopes of a rocky hill which separates the Thriasian from the Parian plain To the S and E of it is the Bay of Eleusis with Salamis in the background The legendary history represents Eleusis as conquered by the Athenians under Erechtheus, who was helped by Eumolpus (Paus i 38, 3) It seems to have been an independent state with its own worship of Demeter in the time when the Homeric *Hymn to Demeter* was written After its union under the headship of Athens, it became merely one of the demes, but of importance far beyond all other towns of Attica except Athens herself, since it gave its name to the great festival and mysteries of the Eleusinia which were celebrated in honour of Demeter and Persephone [For an account of the festival see *Dict of Antiq art Eleusinia*]—The site was partly excavated in 1817 by the London Dilettanti Society, the more complete excavations of 1887 by the Greek Archaeological Society have made clear much of the topography, and Dr Dorpfeld has based upon them the plan which is given on p 312—Eleusis was approached from Athens by the sacred way, which passed out of the Dipylon Gate across the Cephissus, and then through a ravine in Mount Corydallus (the *Pass of Daphne*) to the sea shore, along which it continued to the town and the entrance of the sacred precincts The great gate, or Propylaea, was built by Hadrian, just outside was a temple of Artemis, beyond it was the smaller gateway of Appius Claudius, occupying the site of the old gateway in the wall of fortification, which gave entrance to the actual sacred pie-

cincts of pre-Roman times On the right or west was the small temple of Hades or Pluto, beyond it (probably) the two treasures, to the west at the northern end of the raised terrace was a temple, perhaps the temple of Demeter the temple immediately to the east of it may have been that of Persephone The sacred way led past these buildings to the great Hall of Initiation or of the Mysteries (τελεστήριον), the remains of which belong to various dates The original building was destroyed by the Persians, but the 25 square column bases in the smaller hall are attributed to this oldest building, perhaps of the age of Pisistratus In Cimon's time the building destroyed by Xerxes was replaced by a hall with the same frontage to the SE, but extending further back into the rock terrace, this is traceable by the 20 circular bases (the 21st in the north angle is not traceable) In the time of Pericles, Ictinus added another chamber to the Hall of Cimon on the SW, which is marked by the 6 large square bases, with two others dotted The Porch of Philo was added at the expense of Demetrius Phalereus B.C. 310 Lastly, the Romans enlarged the whole by the building to which the 42 bases belong, forming a hall rather larger than the building completed by Ictinus, and about 170 feet by 169 There was an upper story to the hall of Ictinus entered from the terrace, and therefore more directly from what is taken to be the temple of Demeter This upper hall gave more space for great meetings of the initiated, since it was undivided

Eleuthērae (Ἐλευθεραί Ἐλευθερῆς), a town in Attica on the frontiers of Boeotia, originally belonged to the Boeotian confederacy, and afterwards united itself to Attica

Eleuthērius (Ἐλευθεριος), a surname of Zeus, as the Deliverer (*Dict of Antiq art Eleutheria*)

Eleutherna (Ἐλευθερνα Ἐλευθερναῖος), a town in the interior of Ciete

Eleuthērus (Ἐλεύθερος *Nahr el-Kebir*, i.e. *Great River*), a river forming the boundary between Syria and Phoenice, rose in Mount Bargylus, and fell into the sea between Antaratad and Tripolis

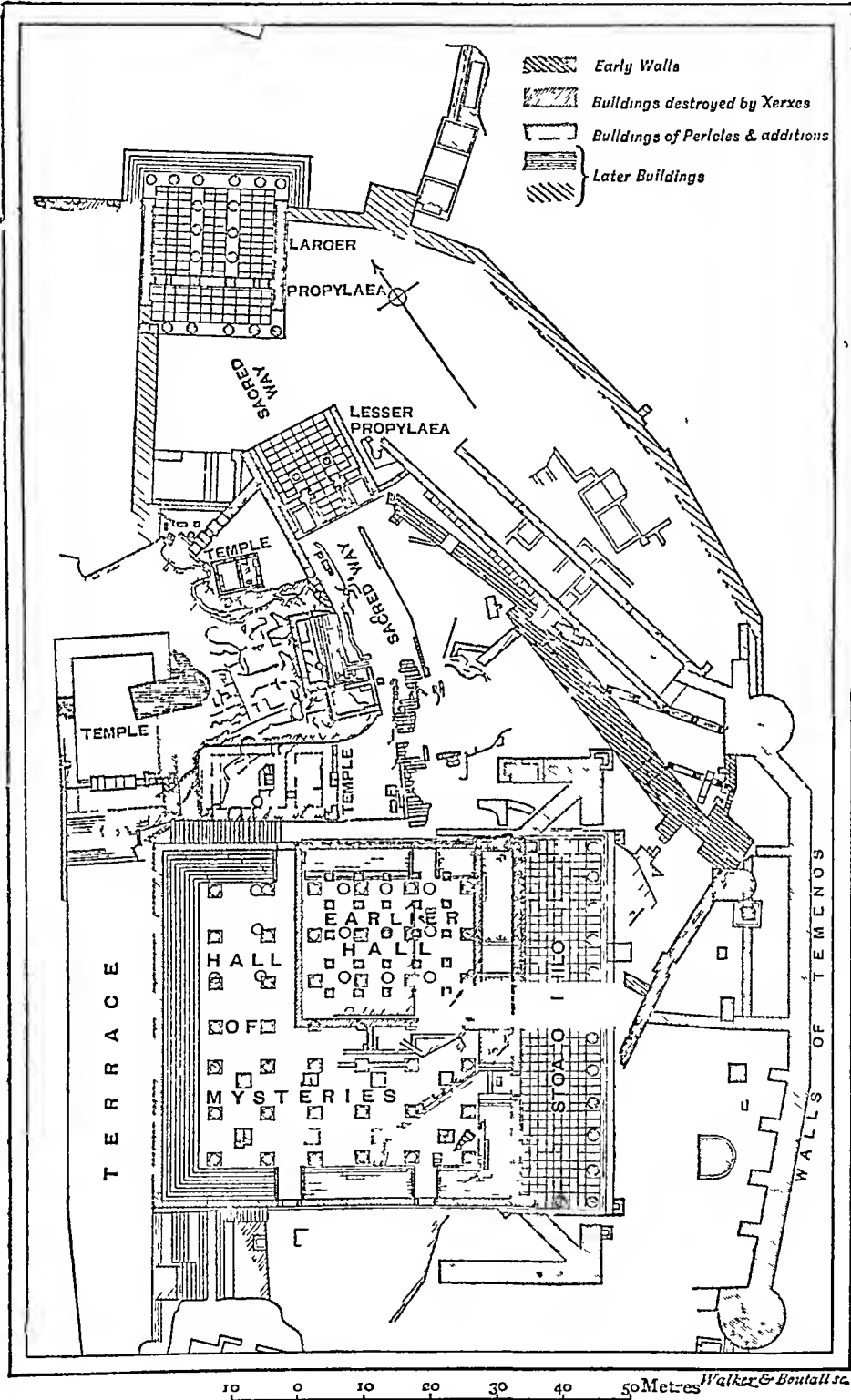
Elīcius, a surname of Jupiter at Rome, where King Numa dedicated to Jupiter Elīcius an altar on the Aventine The origin of the name is referred to the Etruscans, who by certain prayers and sacrifices called forth (*elīciebant* or *evocabant*) lightning, or invited Jupiter to send lightning The object of calling down lightning was to elicit prodigies (*ad prodigia elīcienda* Liv i 20)

Elimberrum [AUSCI]

Elīmēa, -ia, or Elīmīōtis (Ἐλίμεια, Ἐλιμία, Ἐλιμιώτις), a district of Macedonia, on the frontiers of Epirus and Thessaly, originally belonged to Illyria, and was bounded by the Cambunan mountains on the S and the Tymphaean mountains on the W Its inhabitants, the Elīmāei (Ἐλιμιᾶται), were Epirots

Elis (Ἠλῖς, Dor Ἀλῖς, Ἠλεία Ἠλείος, Dor Ἀλῖος, whence Ali in Plautus), a country on the W coast of Peloponnesus, bounded by Achaea on the N, Arcadia on the E, Messenia on the S, and the Ionian sea on the W The country was fertile, watered by the ALPHEUS and its tributaries, and is said to have been the only country in Greece which produced flax The PENEUS is the only other river in Elis of any importance Elis was divided into three parts—1 Elis Proper or Hollow Elis

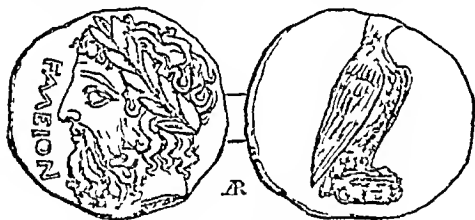
(ἡ Κόλη Ηλīs), the N part, watered by the Peneus, of which the capital was also called Elis—2 Pisātis (ἡ Πισάτις), the middle por —In the heroic times we find the kingdom of



Plan of Elis (After Dörpfeld)

tion, of which the capital was PISA — 3 Triphylia (ἡ Τριφυλία), the S portion (ie the side of three tribes, Epeans, Eleans, and Nestor and the Pelidae in the S of Elis, while the N of the country was inhabited by the Epeans (Ἐπειοί), with whom some Aetolian

tribes were mingled. On the conquest of Peloponnesus by the Heraclidae, the Actolian chief Oxyllus received Elis as his share of the conquest, and it was the union of his Actolian and Dorian followers with the Epeans, which formed the subsequent population of the country, under the general name of Eleans. Elis owed its importance in Greece to the worship of Zeus at Olympia near Pisa, in honour of whom a splendid festival was held every four years [OLYMPIA]. In consequence of this festival being common to the whole of Greece, the country of Elis was declared sacred, and its inhabitants possessed priestly privileges. Being exempt from war and the dangers of invasion, the Eleans became prosperous and wealthy, their towns were unwallled and their country was richly cultivated. The prosperity of their country was ruined by the Peloponnesian war, the Athenians were the first to disregard the sanctity of the country, and from that time it frequently had to take part in the other contests of the Greeks. The women of Elis, like the Spartan women, enjoyed a greater freedom and exercised more influence than was customary elsewhere in Greece, but they were not allowed to be spectators at the Olympic games. The town of Elis was situated on the Pencus, and was built at the time of the Persian war by the inhabitants of eight villages, who united together, and thus formed one town. It originally had no walls, being sacred like the rest of the country, but subsequently it was fortified. The inhabitants of Elis formed a close alliance with the Spar-



Coin of Elis of 4th cent. B.C.

Obv. head of Zeus and legend *FAEION* (the digamma being preserved on coins of Elis till after the Roman conquest.) rev. eagle on Ionic capital

tans, and by their means destroyed the rival city of Pisa, and became the ruling city of the country, B.C. 572. In the Peloponnesian war they quarrelled with the Spartans, because the latter had espoused the cause of Lepreum, which had revolted from Elis. The Eleans retaliated upon the Spartans by excluding them from the Olympic games in the year 420 (Thuc. v. 41). At the conclusion of the war they relinquished their supremacy over the Triphylian towns and never regained it. At a later time, when the Eleans became the firmest adherents in the Peloponnesus to the Aetolian League, the Triphylians joined the hostile (but more patriotic) Achaean League. The importance of Elis when it formed part of the Roman province of Achaia was preserved by the Olympic games, which lasted till the reign of Theodosius.

Eliso [ALISO]

Elissa [DIDO]

Ellōpia (Ελλάσια) 1 A district in the N. of Euboea, near the promontory Ceneum, with a town of the same name; the whole island of Euboea is sometimes called Ellōpia. —2 An ancient name of the district about Dodona in Epirus.

Elōnē (Ελώνη), a town of the Perrhaebi in Thessaly, afterwards called Limone (Λειμώνη).

Elpēnor (Ελπήνωρ), one of the companions of Odysseus who were metamorphosed by Circe into swine and afterwards back into men. Intoxicated with wine, Elpenor one day fell asleep on the roof of Circe's palace, and in his attempt to rise he fell down and broke his neck. When Odysseus was in the lower world, he met the shade of Elpenor, who implored him to burn his body, which Odysseus did on his return to the upper world (Od. x. 550, xi. 57, xii. 10).

Elpinice (Ελπινίκη), daughter of Miltiades, and sister of Cimon, married Calchas [CALLIAS].

Elusātes, a people in Aquitania, in the interior of the country. Their chief town was **Elūsa** (Nr. *Euse* or *Lause*). It was the birthplace of Rufinus, the minister of Arcadius (Claudian in Ruf. i. 137).

Elymaei, Elymi [ELYMAIS]

Elymaïs, a district of Susiana, extending from the river Eulaeus on the W. to the Oroatis on the E, derived its name from the Elymaei or Elymi (Ελυμαῖοι, Ελυμοί) a warlike and predatory people, who are also found in the mountains of Great Media. In the Persian armies they served as archers (Strab. p. 744, Liv. xxxvii. 40). These Elymaei were probably among the most ancient inhabitants of the country N. of the head of the Persian Gulf. In the O. T. Susiana is called *Elam*. Under the Parthian empire the kings of Elymaïs held the highest place among the satraps.

Elymi [ELYMUS]

Elymōtis [ELIMEA]

Elymus (Ελυμος), a Trojan, natural son of Anchises and brother of Eryx. Previous to the emigration of Aeneas, Elymus and Aegestus had fled from Troy to Sicily, and had settled on the banks of the river Crimæus. When afterwards Aeneas also arrived there, he built for them the towns of Aegesta and Elyme. The Trojans who settled in that part of Sicily called themselves Elymi, after Elymus (Dionys. i. 47, 52, Verg. Aen. v. 73).

Elyrus (Ελυρος), a town in the W. of Cyete, S. of Cydonia (Paus. x. 16, 3).

Elysiūm (Ἠλύσιον πεδῖον), later simply Ἠλύσιον, τὸ Ὀλύσιον fields [HADES]. In Homer (Od. iv. 563) Elysiūm forms no part of the realms of the dead, he places it on the W. of the earth, near Ocean, and describes it as a happy land, where there is neither snow, nor cold, nor rain, and always fanned by the delightful breezes of Zephyrus. Hither favoured heroes, like Menelaus, pass without dying, and live happy under the rule of Rhadamanthus. Hesiod (Op. 167) places the heroes of the fourth age, such as those who fought at Thebes and Troy, in the Isles of the Blessed (μακάρων νῆσοι), which he describes as set apart along the circumfluent Ocean (cf. Hor. Epod. xvi. 63), where Cronus rules and the land is fruitful. Pindar distinguishes Elysiūm, or the place of rest, where the good live a fearless life, and the sun always shines, from the μακάρων νῆσοι to which, as an extreme reward, those come who have gone through a probation thrice in this world and thrice in Elysiūm. Here Cronus reigns and Rhadamanthus judges. In this happy spot he places Peleus and Cadmus and Achilles (Ol. ii. 61). In *F.* 95 he describes the former place or Elysiūm, and the life of those who dwell there in flowery meadows, delighting themselves with games and music, and never without the sun. From these legends was imagined the island of ATLANTIS. The Elysiūm of Virgil

(*Act* vi 541) is placed in the Under world [See HADES]

Emathia (*Ἐμαθία* *Ἑμαθίους*), a district of Macedonia, between the Haliacmon and the Axios, formerly part of Paeonia, and the original seat of the Macedonian monarchy (In *Homer II* xiv 226 it lies between Pieria and Thrace). The poets frequently give the name of Emathia to the whole of Macedonia, and sometimes even to the neighbouring Thessaly. Under the Romans it formed part of the third region of Macedonia.

Emathides, the nine daughters of Pierus, king of Emathia (Ov *Met* v 669).

Emathion (*Ἑμαθίων*), son of Tithonus and Eos, brother of Memnon, was slain by Heracles (Hes *Th* 934).

Embōlīma (*Ἐμβόλιμα*), a city of the Paropamisadae in N India, near Aornos, sixteen days' march from the Indus (Curt viii 12).

Emerita [AUGUSTA EMERITA.]

Emēsa or **Emissa** (*Ἐμεσσα*, *Ἐμισσα* *Ἑμεση* vos *Huns* or *Homs*), a city of Syria, on the E bank of the Orontes, in the province of Aprimene, but afterwards the capital of Phoenice Libanensis, was in the first cent bc the residence of independent Arabian princes. When Pompey was in Syria in bc 69 it was ruled by an Arabian prince Sampsiceramus, who held his power as tributary. His dynasty lasted under Iamblichus, another Sampsiceramus and Azizus and others till the reign of Domitian, when it formed part of the province of Syria. Under Caracalla it was made a colony with the Jus Italicum. It is a remarkable place in the history of the Roman empire, being the natve city of Julia Domna the wife of Septimius Severus, of Elagabalus, who exchanged the high priesthood of the celebrated temple of the Sun in this city for the imperial purple, and of the emperor Alexander Severus, and also the scene of the decisive battle between Aurelian and Zenobia, AD 273 (Strab p 753, Herodian, v 8, Dio Cass liii 8, Joseph *Ant* viii 8, *Cie ad Att* ii 16, *ad Fam* xv 1).

Emmenidae (*Ἐμμενίδαι*), a princely family at Agrigentum, who traced their origin to the mythical hero Polynices. Among its members we know Emmeudes (from whom the family derived its name) the father of Aenesidamus, whose sons Theron and Xenocrates are celebrated by Pindar as victors at the great games of Greece (Pind *Ol* ii 48, iii 38, *Pyth* vi 5).

Emōdi Montes, or -us, or -es, or on (*Ἑμωδὰ ὄρη*, or *Ἑμωδοὶ ὄρος*, or *Ἑμωδοὶ* *Himalaya M*), a range of mountains N of India, forming the prolongation eastwards of the Paropamisus.

Empedocles (*Ἐμπεδοκλῆς*), of Agrigentum in Sicily, flourished about bc 490. Although he was descended from an ancient and wealthy family, he joined the revolution in which Thrasydæus, the son and successor of Theron, was expelled. His zeal in the establishment of political equality is said to have been manifested by his magnanimous support of the poor, by his severity against the overbearing conduct of the aristocrats, and by his declining the sovereignty which was offered to him. His brilliant oratory, his penetrating knowledge of nature, and the reputation of his marvellous powers, which he had acquired by curing diseases, by his successful exertions in drying up marshy districts and in averting epidemics and obnoxious winds, spread a lustre around his name. He was called a magieian (*γῆης*), and he appears to have attributed to

himself miraculous powers and a divine origin, though in natural science he was certainly no impostor. He travelled in Greece and Italy, and made some stay at Athens. His death happened about 430, apparently not in Sicily. Many legends grew up about it: one tradition represented him as having been removed from the earth, like a divine being, and another related that he threw himself into the flames of Mount Aetna, that by his sudden disappearance he might be believed to be a god, but it was added that the volcano threw up one of his sandals, and thus revealed the manner of his death (Dio Cass liii 57-74, Hor *AP* 464). The rhetorician Gorgias was his disciple. The works of Empedocles were all in verse. Fragments remain of the *Ἱερικά* which assume the power to heal all diseases even old age of the *καθαρμοί*, which teaches the purification from sin and evil, and of his greatest work on natural science (*Περὶ φύσεως*). He seems to have derived his mysticism from Pythagoras and in natural science it is likely that Acron and Pansanias, great physicians of Sicily, were his first teachers. He held that there were four indestructible elements—earth, air, fire, and water (which he called Zeus, Hera, Aëon, and Nestis). These elements combine to form the visible world but they combine only by the operation of *φιλία*, or Love, which is therefore the creative power, and they can be dissolved by Hate. Our senses are acted upon by the particles thrown off by things around us. He held the Pythagorean doctrine of transmigration of souls. Lucretius speaks of Empedocles with enthusiasm, and evidently makes him his model (i 715 ff).

Empōriæ or **Emporium** (*Ἐμπορίαι*, *Ἐμπορεῖο*, *Ἐμπορίοι*, *Ἐμπορίης* *Ἀμπυρίας*), a town of the Indigetes in Hispania Tarraconensis near the Pyrenees, was situated on the river Clodianus, which formed the harbour of the town. It was founded by the Phœnicians from Massilia and was divided into two parts at one time separated from each other by a wall, the part near the coast being inhabited by the Greeks, and the part towards the interior by the Indigetes. It was subsequently colonised by Julius Cæsar. Its harbour was much frequented here Scipio Africanus first landed when he came to Spain in the second Punic war (Strab p 159 *Liv* xxi 60).

Empūlum (*Ἀμπυλιόρε*), a small town in Latium, near Tibur (Liv viii 18).

Empūsæ (*Ἐμπουσα*), a monstrous spectre which was believed to devour human beings. It could assume different forms, and was sent by Hecate to frighten travellers. It was believed usually to appear with one leg of brass and the other of an ass, whence it was called *οἰοσαεῖς* or *οἰοκῶλη*. The Lamiae and Mormoneæ, who assumed the form of handsome women for the purpose of attracting young men, and then sucked their blood like vampires and ate their flesh, were reckoned among the Empusæ (Aristoph *Ran* 294, *Dem de Cor* p 270, § 180, Philostr *Apoll Tyan* ii 4, iv 25).

Enarephōrus (*Ἐναρηφώρος*), son of Hippocoon, a passionate suitor of Helen, when she was yet quite young. Tyndareus, therefore, entrusted the maiden to the care of Theseus. Enarephorus had a beroum at Sparta (Plut *Thes* 31, Paus iii 15).

Encēlādus (*Ἐγκέλαδος*), son of Tartarus and Ge, and one of the hundred armed giants who made war upon the gods. He was killed, according to some, by a flash of lightning, by

Zeus, who buried him under Mount Aetna, according to others, Athene killed him with her chariot, or threw upon him the island of Sicily (Verg *Aen* iii 578, iv 179, *Or Pont* ii 2, 12, Paus viii 47, *Eur Cycl* 7).

Enchéles (Ἐγγελεῖς, also Ἐγγαλαί, Ἐγγέλαι), an Illyrian tribe

Endius (Ἐνδιός), a Spartan and a hereditary friend of Alcibiades, whose family name seems to have been adopted, for it was borne by the father of Endius. He was an Ephor, and was ambassador from Sparta to Athens in 120 and 410 (Thuc v 44, vii 6, 12, Diod xiii 52).

Endoeus (Ἐνδοῖος), an Athenian statuarius, is called a disciple of Daedalus, whom he is said to have accompanied on his flight from Crete. These statements must be taken to express, not the time at which he lived, but the style of art which he practised. It is probable that he lived in the time of Pisistratus and his sons, about B.C. 560 (Paus i 26, vii 5, viii 46).

Endymion (Ἐνδυμίων), a youth distinguished by his beauty, and renowned in ancient story for his perpetual sleep (cf. Plat. *Phaedr* p. 72, Aristot. *Eth. N.* ii 8). One set of traditions about Endymion refer us to Elis, and another to Caria, and others again are a combination of the two. According to one set of legends, he was a son of Acthius and Calyce, or of Zeus and Calyce, and succeeded Acthius in the kingdom of Elis (Paus. i 8, 1), or led a band of Aeolians from Thessaly and took possession of Elis (Paus. i 1, 2, Apollod. i 7, 5). According to the Schol. on *Ap. Rh.* iv 57, Hesiod and Pherecydes also made him an Elean. His tomb was shown at Olympia (Paus. i 1, 4). Others related that he had come from Elis to Mount Latmus in Caria, whence he is called the Latman (*Latmius*). This version first appears in Sappho (*L.* 154), and this has been generally followed by poets of a later date (Theocrit. xx 37, Catull. lxxv 5, *Or. A.* in 83). Some stories tried to reconcile the two by making him migrate from Elis to Caria (Paus. i 1, 5). The more poetical part of his story may belong specially to Caria, and may have been engrafted on other Endymions elsewhere, but it might be imagined whenever the moon was observed touching the rocks with light and sinking behind them. As he slept on Latmus, his beauty warmed the cold heart of Selene (the moon), who came down to him, kissed him, and lay by his side. His eternal sleep on Latmus is assigned to different causes. Selene had sent him to sleep, that she might be able to kiss him without his knowledge (Cic. *Tusc.* i 38, 32), or he begged from Zeus eternal sleep with immortal youth (Apollod.). By Selene he had fifty daughters, according to the story of the Eleans, and this is explained as referring to the fifty moons of the Olympic cycle. The best representation of the story is a fine relief in the Capitoline Museum, where there is also a beautiful relief of the single sleeping figure with his dog beside him. In the first he is represented as a shepherd, in the second as a hunter.

Engyrum (Ἐγγυρον, Ἐγγύριον, Ἐγγύριος, En gyrius *Gangri*, or, according to others, *Troina*), a town in the interior of Sicily near the sources of the Mornalis, originally a town of the Siculi, but said to have been colonised by the Cretans under Minos. It possessed a celebrated temple of the great mother of the gods, or, according to others, of *Oeal μαῖρες*, perhaps the nurses of Zeus (Diod. ii 79, xvi 72, Plut. *Marc.* 20, Cic. *Verr.* iii 43, v 72).

Enipeus (Ἐνι-εὐς) 1 (*Tschamarly*), a river in Thessaly, rises in Mt. Othrys, receives the Apidanus near Pharsalus, and flows into the Pénens. Poseidon assumed the form of the god of this river in order to obtain possession of Tyro, who was in love with Empeus. She became by Poseidon the mother of Pelias and Neleus. Ovid relates (*Met.* vi 116) that Neptune (Poseidon) having assumed the form of Enipeus, became by Iphimedia the father of Otus and Ephialtes. — 2 A small river in Pisatis (Ehs) flows into the Alpheus near its mouth (Strab. p. 356). — 3 (*Mavrolongos*), a small river in Macedonia, which rises in Olympus.

Enna or Henna (Ἐννα, Ἐνναῖος *Castro Giovanni*), an ancient and strong town of the Siculi in Sicily, on the road from Catania to Agrigentum, on the summit of a rocky hill, and hence a natural fortress (Strab. p. 272, Liv. xxiv 37), said to be the centre of the island (*ομφαλὸς Σικελίας*) (Callim. *Hymn in Cer.* 15, Cic. *Verr.* ii 48). It was surrounded by fertile plains, which bore large crops of wheat, it was one of the chief seats of the worship of Demeter, and possessed a celebrated temple of this goddess. According to later tradition it was in a flowery meadow in the neighbourhood of Cumae that Pluto carried off Persephone or Proserpine, and the cave was shown through which the god passed as he carried off his prize (*Or. Met.* v 385, Claud. *de Rapt. Pros.* ii, Diod. v 3). Its importance declined from the time of the second Punic war, when it was punished by the Romans, because it had attempted to revolt to the Carthaginians.

Ennius, Q., the Roman poet, was born at Rudiae, in Calabria, B.C. 239 (Gell. xiii 21, 43, Cic. *de Or.* iii 42, 168, *Brut.* 18, 72). He was a Greek by birth, but a subject of Rome, and served in the Roman armies. In 204 Cato, who was then quaestor, found Ennius in Sardinia, and brought him in his train to Rome. In 189 Ennius accompanied M. Fulvius Nobilior through the Aetolian campaign, and shared his triumph. Through the son of Nobilior, Ennius, when far advanced in life, obtained the rights of a Roman citizen. He dwelt in a humble house on the Aventine, and maintained himself by teaching Greek to the sons of the Roman nobles, and translating Greek plays for the stage. Ennius in truth, as a Greek by culture and partly by origin, gave to Roman poetry the form which it ultimately adopted. The epic of Naevius was in Saturnian metre. Ennius introduced the Greek hexameter and the Homeric treatment, and thus gave the lead which was followed by Virgil. Though Cato disapproved of this as unpatriotic, it cannot be doubted that his choice was right. He lived on terms of the closest intimacy with the elder Scipio Africanus. He died 169, at the age of seventy (Cic. *de Sen.* 5, 14). He was buried in the sepulchre of the Scipios, and his bust was allowed a place among the effigies of that noble house. Ennius was regarded by the Romans as the father of their poetry (*alter Homerus*, Hor. *Ep.* ii 1, 50). Cicero calls him *Summus poeta noster* (*pro Balb.* 22, 51, cf. Lucr. i 111), and Virgil was not ashamed to borrow many of his thoughts, and not a few of his expressions. All the works of Ennius are lost with the exception of a few fragments. His most important work was an epic poem, in dactylic hexameters, entitled *Annalium Libri xvi*, being a history of Rome from the arrival of Aeneas in Italy to his own times. No great space, however, was allotted to the earlier records: the stories of Aeneas and

the royal period occupy the first three books, three are given to the conquest of Italy and Pyrrhus, and the contest with Hannibal, which was described with great minuteness, began with the seventh book, the first Punic war being passed over with a brief mention, as having been described already by Naevius. The Hannibalian war ended with the ninth book, and the remaining nine brought the history down to 181 B.C. or perhaps a few years later. His service to the drama was of less importance in literature: his translations were mostly from Euripides, he wrote also *practicae*, or tragedies on Roman subjects, of which the *Ambracia* probably told of its capture by Fulvius Nobilior, which he himself had seen; he wrote also Comedies and was the first notable writer of Saturne. His adaptations of Epicharmus and Enchiridius were apparently on the rationalistic side, and no doubt offended those who upheld the old Roman religion. The fragments of Ennius are published by Valen, Lips 1854, L. Muller, Petersb 1885.

Enōpe (*Ἐνόπη*), a town in Messenia, mentioned by Homer (*Il* i 150), supposed by some to be the same as GORTYNA.

Entella (*Ἐντελλα*, Entellinus, Entellensis, *Entella*), an ancient town of the Sicani in the interior of the island on the W. side, said to have been founded by Entellus, one of the companions of the Trojan Aegestus (Verg *Aen* i 387). It was subsequently seized and peopled by the Campanian mercenaries of Dionysius (*Diod* xiv 9).

Entoria, daughter of an Italian peasant who entertained Cronos (Saturn). Cronos taught the culture of the vine, and the peasants being intoxicated, thought themselves poisoned, and stoned the father of Entoria, whose sons by Cronos hanged themselves. Long afterwards, to avert a plague, Lucius Catulus built a temple of Saturn on the Tarpeian (*Plut Parall* 9, cf. ICARUS).

Enyālius (*Ἐνυάλιος*), the Warlike, frequently occurs in the Iliad (never in the Odyssey) as an epithet of ARES. At a later time Enyalios and Ares were distinguished as two different gods of war, Enyalios was looked upon as a son of Ares and Enyo, or of Cronos and Rhea.

Enyō (*Ἐνυώ*), the goddess of war, who delights in bloodshed and the destruction of towns, and accompanies Ares in battles (*Il* i 333, 592). The goddess Ma or Anaitis at Comana was called Enyo by the Greeks (Strab p 535). Respecting the Roman goddess of war, see BELLONA.

Eordaea (*Ἐορδαία*, also *Ἐορδία*), a district and town in the NW of Macedonia, inhabited by the Eordai (Time ii 99).

Eōs (*Ἥώς*, Att *Ἐως*), in Latin Aurōra, the goddess of the morning red, daughter of Hyperion and Thia or Euryphassa (Hes *Th* 271, *Hymn Hom* xxxi 4), or of the giant Pallas (Ov *Met* ix 421). In *Od* xii 1, the island of Aea is spoken of as her dwelling, and there seems there to be a confusion between the eastern and western islands of the same name [ARA], it cannot be an allusion to the evening red, since the 'rising of the sun' is also placed there. Eos dwelt in the east, and at the close of every night she rose from the couch of her spouse Tithonus, and on a chariot (sometimes a *quadriga*, but usually a *biga*) drawn by the swift horses Lampys and Phaeton she ascended to heaven from the river Oceanus, to announce the coming light of the sun to the gods as well as to mortals (*Od* xxiii 253). In the

Homeric poems Eos only travels till the sun is completely risen, or according to *Il* ix 66, till towards midday, but in later poets the paths of Aurora and the sun are the same, so also we find *Ἥμερα* and *Ἥως* synonymous (Eur *Thoed* 817), and Eos has come to be regarded as the goddess of the daylight. Goddess of all that was young and fresh, she is represented in myth as loving and carrying off youths of notable beauty, and this may also be significant of death in early youth, *δν Οεοι φιλοῦσιν ἀποθνήσκει νέος* [For the stories thereon see CEPHALUS, ORION.] Memnon was her son by Tithonus. For these myths see MEMNON and TITHONUS.

Epāminondas (*Ἐπαμεινώνδας*, *Ἐταμινώνδας*), the Theban general and statesman, son of Polymnis, was born and reared in poverty, though his blood was noble. His close and enduring friendship with Pelopidas is said to have originated in the campaign in which they served together on the Spartan side against Mantinea, where Pelopidas having fallen in a battle, apparently dead, Epaminondas protected his body at the imminent risk of his own life, B.C. 385 (*Plut Pelop* 4, *Xen Hell* i 2, *Diod* xv 5). Epaminondas had refused to take part in the conspiracy for the liberation of Thebes, because it involved assassination, but when the Spartans had been expelled from it, he took an active part in public affairs. In 371 he was one of the Theban commanders at the battle of Leuctra, so fatal to the Lacedaemonians, in which the success of Thebes is said to have been owing mainly to his tactics. In 370 he was one of the generals in the first invasion of Peloponnesus by the Thebans, and before leaving Peloponnesus he restored the Messenians to their country and established a new city, named Messene. On their return home Epaminondas and Pelopidas were impeached by their enemies, on a capital charge of having retained their command beyond the legal term. The fact itself was true enough, but they were both honourably acquitted, Epaminondas having expressed his willingness to die if the Thebans would record that he had been put to death because he had humbled Sparta and taught his countrymen to face and to conquer their enemies (*Plut Pelop* 25, *Paus* ix 14, *Nep Epam* 8). In 369 he returned to the Peloponnesus and took possession of Sicyon, and by his presence in that district so occupied the Lacedaemonian forces that the inhabitants of the new cities Messene and Megalopolis could complete their fortifications. He was repulsed by Chabrias in an attack which he made on Corinth. In the following year we find him serving, but not as general, in the Theban army which was sent into Thessaly to rescue Pelopidas from Alexander of Pherae, and which was saved from utter destruction only by the ability of Epaminondas. In 367 he was sent at the head of another force to release Pelopidas, and accomplished his object without even striking a blow, and by the mere prestige of his name (*Diod* xv 71-75). Later in 367 he invaded the Peloponnesus for the third time, and in 362 for the fourth time. In the latter year he gained a brilliant victory over the Lacedaemonians at Mantinea, but in the full career of victory he received a mortal wound. He was told that his death would follow directly on the javelin being extracted from the wound, and he would not allow this to be done till he had been assured that his shield was safe, and that the victory was with his countrymen. It was a disputed

point by whose hand he fell among others, the honour was assigned to Gryllus, the son of Anophion (*Xen. Hell.* vi 5, *Died* xv 87, *Paus.* ix 15, *Nep. Lpaminondas*)—Epaminondas was one of the greatest men of Greece. He roused Thebes to the supremacy of Greece, which she lost almost as soon as he died. He was not only a great general and tactician and a wise statesman, but alike in public and in private life he was distinguished by integrity and uprightness, and he earned into daily practice the lessons of philosophy, of which he was an ardent student. His patriotism was of the widest and most enlightened kind, studying the general interests of the Hellenic race as well as those of his own state.

Epaphrōdītus (Ε-αφρōδītος) 1 A freedman and secretary of the emperor Nero. He assisted Nero in killing himself, and he was afterwards put to death by Domitian. The philosopher Epictetus was his freedman (*Tac. Ann.* xi 55, *Suet. Ner.* 49, *Dom.* 11)—2 M. Mettius Epaphroditus, of Chaeirona, a Greek grammarian, the slave and afterwards the freedman of Modestus, the praefect of Egypt. He subsequently went to Rome, where he resided in the reign of Nero and down to the time of Nerva. He was the author of several grammatical works and commentaries.

Epāphus (Ε-αφός), son of Zeus and Io, born on the river Nile, after the long wanderings of his mother. He was concealed by the Curetes, at the request of Hera, but was discovered by Io in Syria. He subsequently became king of Egypt, married Memphis, a daughter of Nilus, or, according to others, Cassiopeia, and built the city of Memphis. He had a daughter Libya, from whom Libya (Africa) received its name (*Arach. Pr.* 816, *Suppl.* 576, *Eur. Phoen.* 678, *Pind. Pyth.* ii 25, *Hyg. Fab.* 119).

Epēi (Επίς)

Epētium (Ε-ετίου nr *Stobrec*, Ru), a town of the Liburni in Dalmatia, with a good harbour.

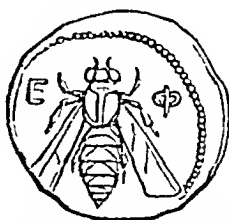
Epēus (Ε-πειός) 1 Son of Endymion, king in Licia, from whom the Epici are said to have derived their name (*Paus.* i 1)—2 Son of Panopeus, went with thirty ships from the Cyclades to Troy. He built the wooden horse with the assistance of Athena (*Il.* xiii 665, *Od.* viii 492, *Paus.* ii 29, *Verg. Aen.* ii 264).

Ephēsus (Εφεσος. *Εφεσσιος* Ru near *Ayasoluh*, i.e. *Άγιος Οσολόγος*, the title of St John), the chief of the twelve Ionian cities on the coast of Asia Minor, was said to have been founded as a Greek city by Androclus, the son of Codrus, at the time of the great Ionian migration, and united with the old town of the Carians and Ioliges. The Greek settlers adopted the worship of the Asiatic nature goddess which already existed there, and gave her the name of Artemis. It stood a little S of the river Cayster, near its mouth, where a marshy plain, extending S from the river, is bounded by two hills, Prion or Lepre on the E, and Coressus on the S. The city was built originally on Mt Coressus, but, in the time of Croesus, the people transferred their habitations to the valley, whence Lygimachus, the general of Alexander, compelled them again to remove to Mt Prion. On the N side of the city was a lake, communicating with the Cayster, and forming the inner harbour, now a marsh, the outer harbour (*πάρωρμος*) was formed by the mouth of the river. In the plain, E of the lake, and NE of the city, beyond its walls, stood the celebrated temple of Artemis. The original temple is

said to have been built by Theodorus of Samos about 630 B.C. Another was built in the latter half of the sixth century B.C., by an architect named Chersiphron. One of the sculptured columns of this temple dedicated by Croesus, and bearing part of his name inscribed on it, is now in the British Museum. This temple was burnt down by Herostatus in the night on which Alexander the Great was born (Oct. 10–14, B.C. 356). The temple which took its place, built by the joint efforts of all the Ionian states, was regarded as one of the wonders of the world (*Plin.* xxxvi 179, *Vitr.* v 2, 11, vi *Prac.* 12, vi *Prac.* 1). Foundations of the two earlier temples and fragments of the columns of the second were discovered in 1870 by Mr Wood beneath the great temple of the Alexandrine age. Of this the bases of the columns were excavated and fragments of sculpture [For description see *Dict. of Ant. art. Templum*]. It stood nearly a mile outside the Coressian gate of the city. The temple was also celebrated as an asylum, till Augustus deprived it of that privilege. The other buildings at Ephesus of which there are ruins, are the agora, theatre, odium, stadium, gymnasium, and baths, temples of Zeus Olympius and of Julia Caesar, and a large building near the inner harbour the foundations of the walls may also be traced. With the rest of Ionia, Ephesus fell under the power successively of Croesus, the Persians, the Macedonians, and the Romans. It was always very flourishing, and became even more so as the other Ionian cities decayed. It was greatly favoured by its Greek rulers, especially by Lygimachus, who, in honour of his second wife, gave it her name, Arminoi, which, however, it did not long retain. Attalus II Philadelphus constructed docks for it, and improved its harbours. Under the Romans it was the administrative capital of the province of Asia (though Pergamum was strictly the *μητρόπολις*), and by far the greatest city of Asia Minor (*Plin.* i 120, *Cic. ad Fam.* i 20, *Jos. Ant.* xiv 10, xvi 6). It is conspicuous in the early history of the Christian Church, both St Paul and St John having laboured in it, and addressed epistles to



Coin of Ephesus, exhibiting the Temple of Artemis



Coin of Ephesus of 4th cent. B.C.

Obv. Bee and bee which was the emblem of the city and connected with the worship of the Ephesian Artemis. *rev.* part of a sign sacred to Artemis and palm tree and magistrate's name ΑΙΙΣΤΟΔΗΜΟΣ

the church of Ephesus, and at one time its bishop possessed the rank and power of a patriarch over the churches in the province of Asia. Its position, and the excellence of its harbours, made it the chief emporium for the trade of all Asia west of the Taurus, and its downfall was mainly owing to the destruction of its harbours by the deposits of the Cayster—*Pliny* (i 115)

states that in the earliest times Ephesus was called by various names, Alope, Ortygia (which was the name of a sacred grove near it Strab p 639, Tac *Ann* iii 61), Morge, Smyrna, Tricheia, Haemonium, and Ptelea

Ephialtes (Ἐφιάλης) 1 One of the Aloidae [ALOEUS]—2 A Malian, who in B C 480, when LEONIDAS was defending the pass of Thermopylae, guided a body of Persians over the mountain path, and thus enabled them to fall on the rear of the Greeks—3 The Athenian statesman, was a friend and partisan of Pericles, whom he assisted in carrying his political measures He is mentioned in particular as chiefly instrumental in that abridgment of the power of the Areiopagus which inflicted such a blow on the oligarchical party [*Dict of Ant art Areopagus*] This measure was carried in the absence of Cimon, who, on his return, tried to rescind it, but, in his struggle with Ephialtes, he failed and was ostracised The services of Ephialtes to the democratic cause excited the rancorous enmity of some of the oligarchs, and led to his assassination during the night, probably in 466 (Plut *Cim* 10-16, Aristot *Pol* ii 9, 3, 'Αθ πολ 26)

Ephippus (Ἐφίππος) 1 An Athenian poet of the Middle Comedy—2 Of Olynthus, a Greek historian of Alexander the Great

Ephorus (Ἐφορος), of Cyme in Aeolis, a celebrated Greek historian, was a contemporary of Philip and Alexander, and lived from about 400 to about 333 B C He studied rhetoric under Isocrates, of whose pupils he and Theopompus were considered the most distinguished As he lacked, in the opinion of Isocrates, the energy required for political life, he was persuaded to turn instead to historical writing Accordingly, he wrote *A History* (Ἱστορίαι) in thirty books, which began with the return of the Heraclidae, and came down to the siege of Perinthus in 341 It treated of the history of the barbarians as well as of the Greeks, and was thus the first attempt at writing a universal history that was ever made in Greece It embraced a period of 750 years, and each of the thirty books contained a compact portion of the history which formed a complete whole by itself Ephorus did not live to complete the work, and it was finished by his son Demophilus Dyllus began his history at the point at which the work of Ephorus left off Ephorus also wrote a few other works of less importance, of which the titles only are preserved by the grammarians Of the history likewise we have nothing but fragments It was written in a clear and polished style, but was at the same time deficient in power and energy Ephorus appears to have been faithful and impartial in the narration of events, but he did not always follow the best authorities (eg for the age of Pericles he followed the writings of the comic poets, without due allowance for caricature), and in the later part of his work he frequently differed from Herodotus, Thucydides, and Xenophon, on points on which they are entitled to credit Diodorus Siculus made great use of the work of Ephorus, and he is commended by Polybius for his accounts of naval warfare, and by Strabo (*Pol* vii 25, Strab p 332) The fragments of his work have been published by Marx, Carlsruhe, 1815, and in Muller's *Fragm Historicor Graec* Paris, 1841

Ephya (Ἐφύα) 1 The ancient name of Corinth [CORINTHUS]—2 An ancient town of the Pelopon near the river Scleis in Elis, afterwards called Boeoa (*Il* ii 659, vi 531,

Strab p 338)—3 A town in Thessaly, afterwards called Κράνον—4 A town in Epirus, afterwards called CICHYRUS

Epicastē (Ἐπικάστη), commonly called JOCASTE

Epicēphēsia (Ἐπικηφήσια Ἐπικηφήσιος), a demus in Attica, belonging to the tribe Oeneis

Epicharmus (Ἐπίχαρμος), the chief comic poet among the Dorians, was born in the island of Cos, about B C 540 His father, Elotiales, was a physician, of the race of the Asclepiads At the age of three months, Epicharmus was carried to Megara, in Sicily, thence he removed to Syracuse, when Megara was destroyed by Gelo (484 or 483) Here he spent the remainder of his life, which was prolonged throughout the reign of Hiero, at whose court Epicharmus associated with the other great writers of the time, and among them with Aeschylus He died at the age of 90 (450), or, according to Lucian, 97 (443) Epicharmus was a Pythagorean philosopher, and spent the earlier part of his life in the study of philosophy, both physical and metaphysical He is said to have followed for some time his father's profession of medicine, and it appears that he did not begin writing comedies till his removal to Syracuse Comedy had for some time existed at Megara in Sicily, which was a colony from Megara on the Isthmus, the latter of which towns disputed with the Athenians the invention of comedy But the comedy at the Sicilian Megara before Epicharmus seems to have been merely rude farces It was he, together with Phormis, who gave it a new form, and introduced a regular plot, but with no chorus The number of his comedies is differently stated at 52 or at 35 There are still extant 35 titles The majority of them are on mythological subjects—that is, travesties of the heroic myths, and these plays no doubt very much resembled the satyric dramas of the Athenians But besides mythology, Epicharmus wrote on other subjects, political, or relating to manners and customs such were probably *The Boor* (Ἀγροσώριος) and *The Megarian Woman* In *Hebe's Wedding* or *The Muses* Heracles displayed the powers of eating which the Attic poets afterwards signalled, and the Muses appeared in the garb of Syracusan fish wives The style of his plays appears to have been a curious mixture of the broad buffoonery which distinguished the old Megarian comedy and of the sententious wisdom of the Pythagorean philosopher His language was remarkably elegant he was celebrated for his choice of epithets his plays abounded, as the extant fragments prove, with philosophical and moral maxims He was imitated by Crates, and also (in aiming at rapid movement of the drama) by Plautus, as we learn from the line of Horace (*Epist* ii 1, 58),—

Plautus ad exemplar Siculi properare Epicharmi

Plato places him at the head of comedians (*Theaet* p 152), in which criticism, however, he is probably thinking most of the philosophical element in his plays (cf Diog Laert iii 10) Fragments in Meineke, *Tr Com Graec*

Epionemidū Locri [Locus]

Epicerates (Ἐπιπέρης) 1 An Athenian, took part in the overthrow of the Thirty, but afterwards, when sent on an embassy to the Persian king, he was accused of receiving money from Artaxerxes He appears to have been acquitted this time, but he was tried on a later occasion, on another charge of corruption, and

only escaped death by a voluntary exile (Dem. I. L. p. 30, § 315, Athen. p. 251). He was ridiculed by the comic poets for his large beard, and for this reason was called *σακεσφόρος* (Aristoph. *Eccles.* 68, and Schol.)—2 Of Ambraeia, an Athenian poet of the Middle Comedy.

Epictetus (*Ἐπίκτητος*), of Hierapolis in Phrygia, a celebrated Stoic philosopher, was a freedman of Epaphroditus, who was himself a freedman of Nero (Epaphroditus). He lived and taught first at Rome, and, after the expulsion of the philosophers by Domitian, at Nicopolis in Epirus. Although he was favoured by Hadrian, he does not appear to have returned to Rome, for the discourses which Arrian took down in writing were delivered by Epictetus when an old man at Nicopolis. Only a few circumstances of his life are recorded, such as his lameness which is spoken of in different ways, his poverty, and his few wants. Epictetus did not let his misfortunes behind him, and the short manual (*Enchiridion*) which bears his name was compiled from his discourses by his faithful pupil Arrian. Arrian also wrote the philosophical lectures of his master in eight books, from which, though four are lost, we are enabled to gain a complete idea of the way in which Epictetus conceived and taught the Stoic philosophy [ARRIANUS]. He teaches that man should follow reason and his own conscience as his guide patiently and trustfully, and may feel independent of all external circumstances which are beyond his control and need not trouble him if he knows how to find freedom and happiness in his own mind. He believes in a Deity or Providence who chooses better for men than they could for themselves, and in a Guiding Spirit or conscience (perhaps here following Socrates) which aids men to judge rightly of appearances, and to understand what they can and ought to control and what is to be borne patiently as beyond their control. The great rule of life was 'endurance and abstinence' (*ὑπομονὴ καὶ ἀρετή*).

Epictetus Phrygia [*Φρυγία*].

Epicurus (*Ἐπίκουρος*), a celebrated Greek philosopher, and the founder of a philosophical school called after him, the Epicurean. He was a son of Neocleus and Chrestotrate, and was born in 342, in the Attic deme of Gargettus, and hence is sometimes called the Gargettian (Cic. *de Iam.* xv. 16). At an early age he was taken to Samos by his father who had a settlement there as an Athenian colonist (*κληροποιός*). At 18 Epicurus came to Athens and there probably studied under Xenocrates, who was then at the head of the Academy. After a short stay at Athens he went to Colophon, and subsequently resided at Mytilene and Lampsacus, in which places he was engaged for five years in teaching philosophy. In 306, when he had attained the age of 35, he again came to Athens, where he purchased for 80 minae a garden—the famous *Κήποι Ἐπικούρου*—in which he established his philosophical school. Here he spent the remainder of his life, surrounded by numerous friends and pupils. His mode of living was simple, temperate, and cheerful, and the aspersions of comic poets and of later philosophers, who were opposed to his philosophy and describe him as a person devoted to sensual pleasures, unjustly fix upon him the reproach which belonged to some of his followers at a later time. He took no part in public affairs. He died in 270, at the age of 72, after a long and painful illness, which he endured with truly philosophical patience

and courage—Epicurus is said to have written 300 volumes. Of these the most important was on *On Nature* (*Περὶ Φύσεως*), in 37 books. All his works are lost, but some fragments of the work on Nature were found among the rolls at Herculaneum, and were published by Orelli, Lips. 1818. In his philosophical system (see



Bust of Epicurus

Diog. Laert. book x, Lucretius, in 3, &c, Cic. *de Fin.* 1 and 2, *N. D.* 1.) Epicurus prided himself in being independent of all his predecessors, but he was in reality indebted both to Democritus and the Cyrenaics. His regard for science and physics was mainly on the ground that a true understanding of them might free mankind from the fear of the gods (*religio*) and of death. He regarded our senses as the guide to truth in theory and our sensations of pleasure and pain as the motives of choice in practical life. In his physics he followed Democritus in his atomic theory, except that he saw that atoms must fall with equal velocity, and therefore supposed some external force by which they were deflected from their perpendicular path, and hence, striking together, gave rise to a circular motion which created many different worlds. These worlds are separated by regions of space, which he called *μεταβάσματα* (= *intermundia*), all of them are subject to decay. The soul of animals and of man consists of elements of fire and air, and also of a certain matter derived from their parents, whence comes their powers of perception. Men have also a rational part added to the irrational elements of the soul. At death the atoms of the soul are scattered, therefore we cannot exist after death, and need not fear it. Freedom of will he maintained absolutely. The gods owing to the universality of the belief in them, he did not seek to eliminate from his scheme, but he makes them ideals of tranquil happiness having fine bodies of light, they dwell in the *intermundia*, where there are no decaying bodies, and they are troubled by no cares for the worlds around them, but altogether out of their sphere. Hence it follows that the gods need not inspire men with any terrors. In his ethics he bids us seek for the absence of pain as the greatest good, thus consists especially in repose of mind (*ἀταραξία*), and, since virtue tends to this repose, therefore virtue is essential for true happiness. He does not indeed forbid sensual pleasures, but he demands that man should be independent of them, and not their slave.

Epicurædes (*Ἐπικουράδης*), a Syracusan by origin, but born and educated at Carthage. He served, together with his elder brother, Hippocrates, with much distinction in the army of Hannibal, both in Spain and Italy, and when, after the battle of Cannæ (B.C. 216), Hieronymus of Syracuse sent to make overtures to Hannibal, that general selected the two brothers as his envoys to desert the Roman alliance. Upon the murder of Hieronymus shortly after, they were the leaders of the Carthaginian party at Syracuse, and eventually became the masters of the city, which they defended against Marcellus. Epicurædes fled to Agrigentum, when he saw that the fall of Syracuse was inevitable (Liv. xxiv.

6, 21, 22, 23, 40, Plut *Marc* 14, Polyb vii 2)

Epidamnus [ΕΠΙΔΑΜΝΙΟΝ]

Epidaurus (Ἐπίδωρος Ἐπίδωρος) 1 (*Epidauria*), a town in Argolis on the Saronic gulf, formed with its territory Epidauria (Ἐπίδωρα), a district independent of Argos, and was not included in Argolis till the time of the Romans. It was originally inhabited by Ionians and Carians, whence it was called *Lpicaru*, but it was subdued by the Dorians under Deiphontes, who thus became the ruling race. Epidaurus was the chief seat of the worship of Asclepius, and was to this circumstance indebted for its importance. The temple of this god, which was one of the most magnificent in Greece, was situated about five miles SW of Epidaurus. The excavations, begun in 1881, have produced the most important results; the ground plan of the great temple itself has been ascertained, of the Tholos of Polyxetus within the precinct, of the temple of Artemis and the gymnasium above all, inscriptions of the greatest value as throwing light on the worship of Asclepius have been found (see *Ephem* 1st 1881, 1883, p 197, 1885, 1, ASCLEPIUS). On the slopes of Cynosion above the temple is the theatre, which is of the fourth century B.C., and the best preserved example of a Greek theatre (see description and plan in *Dict of Ant Art Theatrum*). —2 Surnamed Limera (ἡ Λιμυρὰ Μονεμβασία or *Old Malvasia*), a town in Laconia on the E coast, said to have been founded by Epidaurus in Argolis (Strab p 368).

Epidelium (Ἐπίδελιον), a town in Laconia on the E coast, S of Epidaurus Limera, with a temple of Apollo and an image of the god, which is said to have been thrown into the sea at Delos and to have come to land at this place.

Epigēnes (Ἐπιγένης) 1 An Athenian poet of the Middle Comedy, about B.C. 380. —2 Of Sicyon, said to have preceded Thespis, and to have been the most ancient writer of tragedy (Suid s.v. *Thespis*). —3 Of Byzantium, a Greek astronomer, mentioned by Seneca (*Q N* vii 30) and Pliny (vi 193). He studied in Chaldean, but his date is uncertain.

Epigoni (Ἐπίγονοι), that is, 'the Descendants,' the name in ancient mythology of the sons of the seven heroes who perished before Thebes [ADRIANUS]. Ten years after their death, the descendants of the seven heroes marched against Thebes to avenge their fathers. For the stories of the Epigoni, see ALCEAION, AEGIALEUS, DIOMEDES, PROMACHUS, STHEPELUS, THERSANDER, EURYLUS, and THEBAT.

Epimenides (Ἐπιμενίδης) 1 A celebrated poet and prophet of Crete, whose history is to a great extent mythical. He was reckoned among the Curetes, and is said to have been the son of a nymph. He was a native of Phaestus in Crete, and appears to have spent the greatest part of his life at Cnossus, whence he is sometimes called a Cnossian. There is a legend that when a boy, he was sent out by his father in search of a sheep, and that seeking shelter from the heat of the midday sun, he went into a cave, and there fell into a deep sleep, which lasted 57 years. On waking and returning home, he found to his great amazement that his younger brother had in the mean time grown an old man. He is further said to have attained the age of 154, 157, or even of 229 years (Diog. Laert. i 109-115, Strab p 479, Paus. i 14, 4). —His visit to Athens, however, is an historical fact, and determines his

date. The Athenians, who were visited by a plague in consequence of the crime of Cylon [CYLON], consulted the Delphic oracle about the means of their delivery. The god commanded them to get their city purified, and the Athenians invited Epimenides to come and undertake the purification. Epimenides accordingly came to Athens, B.C. 596, and performed the desired task by certain mysterious rites and sacrifices, in consequence of which the plague ceased. He refused the large sums of money offered him in gratitude by Athens, and accepted only a branch from the sacred olive of Athens (Plut *Sol* 12, Aristot. *AE* 1011). —Epimenides was reckoned by some among the seven wise men of Greece, but all that tradition has handed down about him suggests a different character from that of the others; he must rather be ranked in the class of priestly bards and seers, such as Abaris and Aristaeus. Many works, both in prose and verse, were attributed to him by the ancients, and the Apostle Paul has preserved (*Titus* i 12) a celebrated verse of his against the Cretans.

Epimētheus [ΕΠΙΜΗΤΗΣ and ΠΑΝΘΕΙΑ]

Epiphānes, a surname of Antiochus IV and Antiochus XI, 1 mgs of Syria.

Epiphanía or *ēa* (Ἐπίφάνεια) 1 In Syria (O.T. Hamath *Hamath*), in the district of Cassiotis, on the left bank of the Orontes, an early colony of the Phoenicians, may be presumed, from its later name, to have been restored or improved by Antiochus Epiphanes. —2 In Asia Minor (*Urzu*), on the SE border of Cilicia, close to the Pylae Amanides, was formerly called Ocanianus, and probably owed its new name to Antiochus Epiphanes. Pompey repopulated this city with some of the pirates whom he had conquered (Cic. *ad Fam* xi 4, Plin. i 93, Appian, *Mithr* 96).

Epiphanius (Ἐπιφάνιος), one of the Greek Fathers of the Church [*Dict of Christian Biography*].

Epipolae [ΕΠΙΠΟΛΙΣ]

Epirus (Ἠπειρος Ἠπειρώτης, sem. Ἠπειρώτις *Ilbania*) that is, 'the mainland,' a country in the NW of Greece, so called to distinguish it from Coreira and the other islands off the coast. Homer gives the name of Epirus to the whole of the W coast of Greece, thus including Acarnania in it. Epirus was bounded by Illyria and Macedonia on the N, by Thessaly on the E, by Acarnania and the Ambracian gulf on the S, and by the Ionian sea on the W. The principal mountains were the Acroceraunum, forming the NW boundary, and Pindus, forming the E boundary, besides which there were the mountains Tomarus in the E, and Crania in the S. The chief rivers were the Celydus, Thyamis, Acheron, and Arachthus. —The inhabitants of Epirus were numerous, but were not of pure Hellenic blood. The original population is spoken of as Pelasgic, and the ancient oracle of Dodona in the country was always regarded as of Pelasgic origin. These early inhabitants were subsequently mingled with Illyrians, who at various times invaded Epirus and settled in the country. Epirus contained fourteen different tribes. Of these the most important were the CHAONES, THESPROTI and MOLOSSI, who gave their names to the three principal divisions of the country, CHAONIA, THESPROTIA, and MOLOSSIA. The different tribes were originally governed by their own princes. The Molossian princes, who traced their descent from Pyrrhus (Neoptolemus), son of Achilles, subsequently acquired

the sovereignty over the whole country, and took the title of kings of Epirus. The first who bore this title was Alexander, who invaded Italy to assist the Tarentines against the Lucanians and Brutii, and perished at the battle of Pandosia, B.C. 326. The most celebrated of the later kings was PYRRHUS, who carried on war with the Romans. About B.C. 200 the Epirotes established a republic, and the Romans, after the conquest of Philip, 197, guaranteed its independence. But in consequence of the support which the Epirotes afforded to Antiochus and Persens, Aemilius Paulus received orders from the senate to punish them with the utmost severity. He destroyed seventy of their towns, and sold 150,000 of the inhabitants for slaves. In the time of Augustus the country had not yet recovered from the effects of this devastation. Epirus at first formed part of the province of Achaia (Tac. *Ann.* ii. 37), but from the time of Hadrian (perhaps earlier) it formed an independent procuratorial province, separated from Achaia by the Achelous (C.I.L. iii. 536).

EPIRUS NOVA [ILLYRICUM]

Epōna (probably from the Celtic *epo*, horse), a goddess worshipped at Rome, the protectress of horses and mules. It is probable that she was not, as some have thought, a genuine Italian deity, included in the Indigitamenta, but a somewhat late introduction from Gaul. Her name does not occur in Latin literature before Juvenal (viii. 157, cf. Plut. *Parall. min.* 29, Tert. *Apol.* 16, Apul. *Met.* iii. 27). Most of the inscriptions in her honour come from Gaul, Germany and Britain (C.I.L. iii. 788, 3420, 4776, vii. 747, 1114). Several representations of her have been found, generally seated, and laying her hands on the heads of animals.

Epōpeus (Ἐπώπειος) 1 Son of Poseidon and Canace, came from Thessaly to Sicily, of which place he became king. He carried away from Thebes the beautiful Antiope, daughter of Nycteus, who therefore made war upon Epopeus. The two kings died of the wounds which they received in the war.—2 One of the Tyrrhenian pirates who attempted to carry off Dionysus but were changed by the god into dolphins.

Eporēdia (Ivrea), a town in Gallia Cisalpina, on the Duriā, in the territory of the Salassi, colonised by the Romans, B.C. 100, on the command of the Sibylline books, to serve as a bulwark against the neighbouring Alpine tribes (Vell. Pat. i. 15, Strab. p. 206, Plin. iii. 123). It was important as commanding the approach to the Val d'Aosta and to the passes of the Great and Little St Bernard [ALPES.]

Eporēdōrix, a chieftain of the Aedui, was one of the commanders of the Aeduan cavalry sent to Caesar's aid against Vercingetorix, in B.C. 52, but he himself revolted soon afterwards and joined the enemy (Caes. *B. G.* vii. 38).

Epýtus, a Trojan, father of Periphas, who was a companion of Iulus, and is called by the patronymic Epytides (Verg. *Aen.* ii. 340).

Equus Tüticus or Aequum Tüticum, a small town of the Hirpini in Samnium, twenty-one miles from Beneventum (Cic. *ad Att.* vi. 1). The Scholiast on Horace (*Sat.* i. 5, 37) supposes but without sufficient reasons, that it is the town *quod versu dicere non est*.

Erae (Ἐραι Σιγαρή?), a small but strong seaport town on the coast of Ionia, N. of Teos (Thuc. viii. 19, Strab. p. 664).

Erāna, a town of the Eleutherocii in the district of M. Amanus in the time of Cicero (Cic. *ad Fam.* xv. 4).

Erannobōas (Ἐρραννοβόας *Gundul*), a river of India, one of the chief tributaries of the Ganges, into which it fell at Palimbothra.

Erasinides (Ἐρασινίδης), one of the Athenian commanders at the battle of Arginusae. He was among the six commanders who returned to Athens after the victory, and were put to death, B.C. 406.

Erasinus (Ἐρασίνος) 1 (*Kephalaru*), the chief river in Argolis, rises in the lake Stymphalus, then disappears under the earth, rises again out of the mountain Chaon, and after receiving the river Phryxus, flows through the Lernaean marsh into the Argolic gulf (Strab. p. 275).—2 A small river near Brauron in Attica.

Erasistrātus (Ἐραίστρατος), a celebrated physician and anatomist, was born at Iulis in the island of Ceos. He was a pupil of Chrysippus of Cnidos, Metrodorus, and apparently Theophrastus. He flourished from B.C. 300 to 260. He lived for some time at the court of Seleucus Nicator, king of Syria, where he acquired great reputation by discovering that the illness of Antiochus, the king's eldest son, was owing to his love for his stepmother, Stratonice, the young and beautiful daughter of Demetrius Poliorcetes, whom Seleucus had lately married (Appian, *Syr.* 59-61, Plut. *Demetr.* 38). Erasistratus afterwards lived at Alexandria, which was at the time beginning to be a celebrated medical school. He gave up practice in his old age, that he might pursue his anatomical studies without interruption. He prosecuted his experiments in this branch of medical science with great success, and with so little scruple that he is said to have dissected criminals alive. He had numerous pupils and followers, and a medical school bearing his name continued to exist at Smyrna in Ionia about the beginning of the Christian era.

Erātidāe (Ἐρατίδαι), an illustrious family of Ialysus in Rhodes, to which Damagetus and his son Diagoras belonged (Pind. *Ol.* vii. 20).

Erāto (Ἐρατώ) 1 Wife of Arcas, and mother of Elatus and Aphidas [ARCAE].—2 One of the Muses [MUSAE].

Eratosthēnes (Ἐρατοσθένης), of Cyrene, was born B.C. 276. He first studied in his native city and then at Athens. He was taught by Aristotle of Chios, the philosopher, Lysanias of Cyrene, the grammarian, and Callimachus, the poet. He left Athens at the invitation of Ptolemy Euergetes, who placed him over the library at Alexandria. Here he continued till the reign of Ptolemy Epiphanes. He died at the age of 80, about B.C. 196, of voluntary starvation, having lost his sight, and being tired of life. He was a man of very extensive learning, and wrote on almost all the branches of knowledge then cultivated—astronomy, geometry, geography, philosophy, history, and grammar. He is supposed to have constructed the large *armillae* or fixed circular instruments which were long in use at Alexandria. His works have perished, with the exception of some fragments. His most celebrated work was a systematic treatise on geography, entitled Γεωγραφικά, in three books. The first book, which formed a sort of introduction, contained a critical review of the labours of his predecessors from the earliest to his own times, and investigations concerning the form and nature of the earth, which, according to him, was an immovable globe. The second book contained what is now called mathematical geography. He was the first person who attempted to measure the magnitude of the earth, in which attempt he

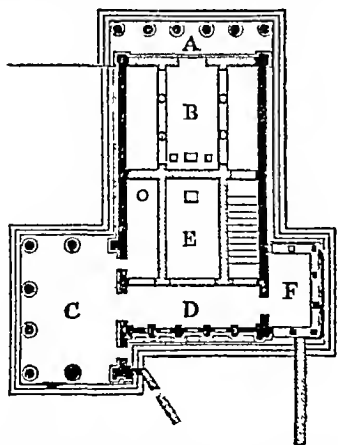
brought forward and used the method which is employed to the present day. The third book contained political geography, and gave descriptions of the various countries, derived from the works of earlier travellers and geographers. In order to be able to determine the accurate site of each place, he drew a line parallel with the equator, running from the pillars of Hercules to the extreme east of Asia, and dividing the whole of the inhabited earth into two halves. Connected with this work was a new map of the earth, in which towns, mountains, rivers, lakes, and climates were marked according to his own improved measurements. This important work of Eratosthenes forms an epoch in the history of ancient geography. Strabo, as well as other writers, made great use of it. Eratosthenes also wrote two poems on astronomical subjects: one entitled 'Ερηΐς, or Καταστερισμοί, which treated of the constellations, and another entitled 'Ηριγώνη, but the poem Καταστερισμοί which is still extant under his name is not the work of Eratosthenes. He wrote several historical works, the most important of which was a chronological work entitled Χρονογραφία, and a grammatical work, *On the Old Attic Comedy*. The best collection of his fragments is by Bernhardt, *Eratosthenes*, Berol 1822.

Erbessus (Ἐρβησσός), a town in Sicily, NE of Agrigentum, near the sources of the Acragas, which must not be confounded with the town Herbessus near Syracuse (Pol 1 18).

Ercta (Ἐλκτῆ, or Ἐλκταί), a fortress in Sicily, on a hill with a harbour, near Panormus [HAMILCAR].

Erēbus (Ἐρεβός), son of Chaos, begot Aether and Hemera (Day) by Nyx (Night), his sister. The name signifies darkness, and is therefore applied also to the dark and gloomy space under the earth, through which the shades pass into Hades (Hes. Th 128).

Erechtheum (Ἐρέχθειον) stood on the site of the ancient temple, said to have been built by ERECHTHEUS, which was burnt down by the Persians in B.C. 480. [For its position see plan of ACROPOLIS.] It was supposed to stand upon the spot where Athene and Poseidon strove for the possession of Athens, and (such at least



Restored Plan of Erechtheum. Scale 50 feet to 1 inch. (The dark parts remain, the shaded are restorations.) A Eastern Portico, B East Cella (usually taken to be the temple of Athene Polias) C North Portico D West Hall E West Cella F South Portico (Porch of Caryatides)

has been the view commonly received) to contain the three shrines, of Athene Polias (the protectress of Athens), of Poseidon, and of

Erechtheus. This is, however, now disputed, and it is maintained by archaeologists of great repute that the old temple of Athene (Xen. Hell 1 6, Strab p 396) discovered by Dr Dörpfeld was really the shrine of Athene Polias, and that the eastern cella of the Erechtheum never was her shrine, though it contained her most ancient image. [For difficulties in this view see ACROPOLIS, PARTHENON.] The new Erechtheum was begun in the time of Pericles, but it was completed later, being still unfinished in 409 (C. I. A. 1 322, where it is called ὁ νεὸς ἐν ᾧ τὸ ἀρχαῖον ἔγαλμα). In its complete form it was a beautiful Ionic temple, 70 feet long (including the E portico) and 32 broad. It had three divisions: the eastern portion of the cella contained the oldest image, or ξόανον, of Athene, the central and western parts were sacred to Poseidon and Erechtheus. The main entrance was probably the eastern portico. Pausanias (though the identification of the internal arrangements is only conjectural) entered by the southern porch (the beautiful Caryatid portico), and passed thence into the western hall, where, probably, stood the three altars of Poseidon and Erechtheus, of Butes, and of Hephaestus; thence he passed into the west cella (the central of the three chambers), in which were the well of salt water, the marks of the trident, and probably the statue of Poseidon returning to the west hall; he went by the side passage and steps up into the eastern cella (usually taken to be the temple of Athene Polias), in which were the ancient wooden image (ξόανον) and the golden lamp of Callimachus. If this was the temple of Athene Polias, he found there also the wooden Hermes. By the side of the main, or eastern, portico there is a flight of uncovered steps by which the northern



One of the Caryatides supporting the southern portico of the Erechtheum (now in the British Museum)

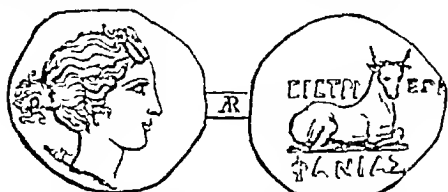
porch (rather larger than the southern) could be approached. This porch gave access by its main door to the western hall, and probably by a side door westwards into the enclosure of the Pandroseum, where stood a small temple of Pandrosos. In this enclosure stood the sacred olive tree. It is by no means certain which part of the building was sacred to Cecrops and spoken of sometimes as the Cecropeion, but it may have been the southern or Caryatid porch. This porch had, instead of columns, six figures of maidens, one of which is now in the British Museum.

Erechtheus [ERICHTHONIUS]

Erēsus, or **Eressus** (Ἐρεσσός, Ἐρεσσός, Ἐρέσιος), a town on the W coast of the island of Lesbos, the birthplace of Theophrastus and Phanias, and, according to some, of Sappho (Strab p 618, Thuc in 25).

Eretria (Ἐρετρία Ἐρετριεύς Aetria), an

ancient and important town in Euboea, on the Eurpus, with a celebrated harbour Porthmos (*Porto Bufalo*), was founded by the Athenians, but had a mixed population, among which was a considerable number of Dorians. Its commerce and navy raised it in early times to importance, it contended with Chalcis for the supremacy of Euboea (Thuc 1 15), it ruled over several of the neighbouring islands, and planted colonies in Macedonia and Italy. It was destroyed by the Persians, B.C. 490, and most of its inhabitants were carried away into slavery (Hdt 1 125). Those who were left behind built, at a little distance from the old



Coin of Eretria in Euboea (B.C. 187-140)

Obv. head of Artemis rev. bull (in allusion probably to the bull dedicated by the Eretrians at Olympia Paus 1 27 9) with legend ΕΡΕΤΡΙΕΝ and ΑΡΤΕΜΙΣ magis tracta name

city, the town of New Eretria, which, however, never became a place of importance (Strab pp 408, 448)—2 A town in Phthiotis in Thessaly, near Pharsalus

Eretum a town of the Sabines, at the junction of the Via Salaria and Nomentana, about eighteen miles from Rome (Verg *Aen* 11 711, Liv 33 11)

Erginus (*Ἐργίνος*), son of Clymenus, king of Orchomenos. After Clymenus had been killed at Thebes, Erginus, who succeeded him, marched against Thebes and compelled the Thebans to pay him an annual tribute of 100 oxen, from which they were released by Heracles, who killed Erginus (Pind *Ol* xiv 2, Eur *H F* 49, Paus 1 37, 38)

Erechthōnīus (*Ἐρεχθώνιος*), or Erechtheus (*Ἐρεχθεύς*). In the ancient myths these two names indicate the same person, but later writers mention two heroes, one of whom is usually called Erichthonius or Erechtheus I, and the other Erechtheus II. Homer knows only one Erechtheus, as an autochthon and king of Athens (*Il* 11 547, *Od* 7 81, Hdt 1 1 55), and the first writer who distinguishes them is Pindar (*ap* Harpoc. s. v. *αὐτόχθονες* cf. Plat *Crit* 110 A)—1 Erichthonius or Erechtheus I, son of Hephaestus and Athna, the daughter of Cranaus, according to others, of Hephaestus and the Earth (Gaia). Athene received the child from Gaia, and entrusted him to Aegleus, Pandrosos, and Herse, concealed in a chest. They were forbidden to open the chest, but they disobeyed the command. Upon opening it they saw the child with a snake coiled round him, whereupon they were seized with madness, and threw themselves down the rock of the Acropolis, or, according to others, were killed by the snake. Erechthonius was brought up in the temple of Athene (in some stories, under the form of a snake), when he had grown up, he expelled Amphictyon (or, in other accounts, received the kingdom as a gift from Cecrops), and became king of Athens. His wife Pasithea bore him a son, Pandion. He is said to have instituted the festival of the Panathenaea, and to have built a temple of Athene on the Acropolis. He was further the first who used a chariot with four horses, for

which reason he was placed among the stars as Auriga. He was buried in the temple of Athene and was worshipped as a god after his death [ERECHTHEUM]. The myth probably grew up partly from the adoption of Athene as supreme goddess, when Erichthonius or Erechtheus, originally a local nature god and = Poseidon, was to be represented as inferior to Athene, and yet connected with her worship, partly from the rites of the Arrhephoria [*Dict of Ant* s. v., and PANDROSOS]. The story is given especially in Eur *Ion*, Paus 1 18, and Apollon 14, but it was represented in works of art earlier than the time of Euripides especially on an archaic terra cotta at Berlin, where Athene receives the child from Gaia, while Cecrops, half man, half snake, stands by, and on a vase also at Berlin. The opening of the chest is shown on a later vase in the British Museum.—2 Erechtheus II (or rather the Erechtheus of the stories which separate Erichthonius from Erechtheus), grandson of the former, son of Pandion by Zeuxippe, and brother of Butes, Proene, and Philomela. After his father's death, he succeeded him as king of Athens, and was regarded in later times as one of the Attic eponyms. He was married to Praxithea, by whom he became the father of Cecrops, Pandoros, Metion, Orneus, Proeris, Creusa, Chthonia, and Orthia. In the war between the Eleusinians and Athenians, Eumolpus, the son of Poseidon, was slain, whereupon Poseidon demanded the sacrifice of one of the daughters of Erechtheus [See AGLAUROS]. When one was drawn by lot, her three sisters resolved to die with her, and Erechtheus was killed by Zeus with a flash of lightning at the request of Poseidon. This story is first given by Euripides, especially in his *Erechtheus* (cf. *Ion*, 267, 1007, Paus 1 5, Apollon 15).

Erichthōnīus, son of Dardanus and Batēa, husband of Astyocbe or Calchirhoc, and father of Troas or Assaracus. He was the wealthiest of all mortals, in his fields grazed 3000 mares, which were so beautiful that Boreas fell in love with them (*Il* 11 219, *Od* *Fast* 14 83).

Ereiciūm, a town in Thessaly near Gomphi.

Eridānus (*Ἠριδάνας*), a river god, a son of Oceanus and Tethys, and father of Zeuxippe. He is called the king of rivers, and on his banks amber was found. In Homer the name does not occur, and the first writer who mentions it is Hesiod (*Th* 838). Herodotus has heard of a river in the north of this name where amber was found (11 115). In later times the Eridanus was supposed to be the same as the Padus, because amber was exported from its mouth, brought to that spot probably by traders from the Baltic. Hence the *Electrides Insulae* or 'Amber Islands' are placed at the mouth of the Po, and here Phaeon was supposed to have fallen when struck by the lightning of Zeus (Paus 1 4, 1, 12, 7). It is not absolutely impossible that Hesiod may have heard of the river Po, though some maintain that this must be a more easterly river. Aeschylus seems to have placed the Eridanus in the west but to have confused it with the Rhone (Phn 11 32). Euripides identifies it with the Po (*Hipp* 782), and the Latin poets use Padus and Eridanus as synonyms (cf. Phn 11 117) [Paus].

Erigon (*Ἐρίγων*), a tributary of the Axios in Macedonia, the Agrianus of Herodotus [AXUS]. Erigōnē (*Ἠριγόνη*). 1 Daughter of Icarus, beloved by Bacchus. For the legend respecting her, see ICARUS.—2 Daughter of Aegisthus and Clytaemnestra, and mother of Penthius

by Orestes. One legend relates that Orestes wanted to kill her with her mother, but that Artemis removed her to Attica, and there made her her priestess. Others state that Erigono put an end to herself when she heard that Orestes was acquitted by the Areiopagus (Paus ii 18, Hyg *Fab* 122).

Erineus (*Ἐρινεύς* or *Ἐρινεύς* *Ἐρινεύς*, *Ἐρινεύς* τῆς) 1 A small but ancient town in Doris, belonging to the Tetrapolis (Thuc i 107) [Doris]—2 A town in Phthiotis in Thessaly—3 A small river on the E coast of Sicily (now the *Miranda*), between the Cacyparis and the Asmarus (Thuc vii 30).

Erinna (*Ἑριννα*), a Greek poetess, said to have been born in Telos and to have been a contemporary and friend of Sappho (about B.C. 612), who died at the age of 19. On the other hand, Eusebius places her two centuries later. Her chief poem was entitled *Ἡλκιδῆ, the Distaff*; it consisted of 300 lines, of which only four are extant. Three epigrams in the Anthology bear her name. We have nothing to explain the opinion of an ancient critic who compared her to Homer. The poem to Rome beginning *χαῖρε μοι Πόμψη*, in Sapphic metre, which has sometimes been ascribed to Erinna, is by Melinnus, a poetess of Locri, in Italy, of the third century B.C.

Erinyes (*Ἐρινύες*, *Ἐρινύς*), also called *Eumenides* (*Εὐμενίδες*), and by the Romans *Furiae* or *Dirae*, the Avenging Deities, were conceived as the personification of curses pronounced upon a criminal. The name Erinyes is the more ancient one, the Greeks derived it from the Arcadian *ἔρινος*, I am angry, so that the Erinyes were the angry goddesses (Paus viii 25, 4). Many modern writers take the name to be identical with an Indian goddess Saranyu. The name Eumenides, which signifies 'the kindly deities,' is a mere euphemism, because people dreaded to call these fearful goddesses by their real name (Soph *O.C.* 128). It was said to have been first given them after the acquittal of Orestes by the Areiopagus, when the anger of the Erinyes had become soothed. But at Athens their proper title was *Σεμναὶ θεαί*—that is, the venerable goddesses of the earth and of the underworld. Sometimes in the singular Erinyes is spoken of in Homer and in later writers, but they are oftener a plurality of deities. Homer represents them as inhabitants of Erebus, where they remain quiet until some curse pronounced upon a criminal calls them into activity (*Il.* ix 568, cf. Aesch *Eum.* 72). They watch particularly over the family ties, the crime which they especially punish is failure in duty to parents. Thus is mentioned eight times in the *Iliad* and *Odyssey*, and in all cases except one (*Il.* ix 454) Erinyes of the *mother* are spoken of (cf. *Il.* xvi 412; *Od.* ii 135). But Homer also makes them intervene sometimes to check those who in other ways overstep the limits of what is becoming or right (cf. *Il.* xix 87, 418), and punish the perjured and those who spurn the beggar or the suppliant (*Il.* vii 259, *Od.* xvii 475). In punishing they took away from men all peace of mind, and led them into misery and misfortune. Hesiod says that they were the daughters of Ge, and sprung from the drops of blood that fell upon her from the body of Uranus, and thus, it may be noted, was a case of violence done to a father (Hes *Th.* 185). Aeschylus calls them the daughters of Night, and Sophocles of Darkness and Ge (Aesch *Eum.* 921, Soph *O.C.* 40, 106). Aeschylus

describes them as divinities more ancient than the Olympian gods, dwelling in the deep darkness of Tartarus, dreaded by gods and men, with bodies all black, serpents twined in their hair, and blood dripping from their eyes. Euripides and other later poets describe them as winged (Eur *Or.* 317, Verg *Aen.* xii 848). Enripides is the earliest Greek poet who gives their number as *three* (*Or.* 408, *Tro.* 457), though not consistently (*I.T.* 968). With later writers their names are Tisiphōne, Alecto, and Megaera (Verg *Aen.* vi 571, vii 324, xii 846, Apollod. i 1, 4). In their worship at Athens, where they had a sanctuary and a cavern near the Areiopagus, in their worship at Colonos, in that at Sicily, where a pregnant ewe was offered (Paus ii 11, 4), and still more in the Erinyes Thelpusa or Tilphossa, they appear as ancient deities of the powers of the earth, but especially as deities which in anger withheld the fruits of the earth and must by all means be propitiated. This explains the identification of Erinyes Thelpusa with Demeter (i.e. the enraged Demeter, Paus viii 25, 4, Schol. Soph *Ant.* 126). The offerings to them at Athens were bloodless, cakes and milk and honey mixed with water (*νηφάλια*), since the drunk offering had no wine. This, too, belonged to them as goddesses of the earth, who might give kindly gifts as well as punish. It is true that they are often described by poets in words which belong to lightning and fire, and thus may be derived from the idea that Zeus punished often by the thunderbolt, but there is no sufficient ground for saying that the myth of the Erinyes was derived from a thunderstorm. So far from the



Erinyes (Furies) (From a painted vase)

snake necessarily implying lightning, as some modern writers argue, it is, rather, a symbol of the underworld, the scourge (which is also made to signify lightning) is a natural emblem of the avenger. Their torches have been pressed into the same theory, but may more reasonably be taken to show their power of lighting up the dark places of crime and detecting the guilty. Still less reasonable is it to insist that the obvious comparison of avengers to hounds (e.g. Aesch *Cho.* 904) shows them to be

cloud deities. The idea of an avenging power is natural enough to man, and our evidence points rather to the original Erinyes being deities of the earth. In art they seem to have been at first represented as mild and venerable beings (Paus. i 28, 6), and it is remarked that the Furies are not figured on the oldest vases. The type described above as given by Aeschylus does not seem to be older than his time, but prevailed afterwards. Their attributes, besides the snakes or snaky hair and wings, are the scourge, the torch, and the sickle, and they often appear in hunting garb. They gradually assumed the character of goddesses who punished men after death, and they seldom appeared upon earth.

Eriphus (*Ἐριφός*), an Athenian poet of the Middle Comedy.

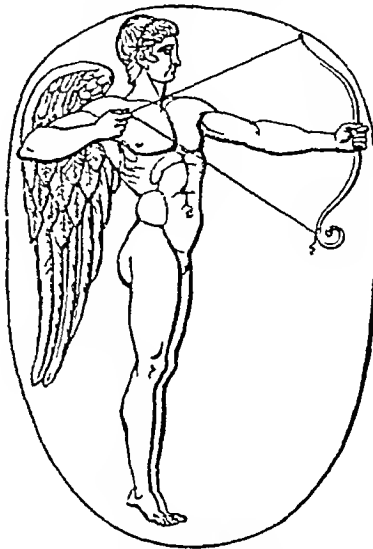
Eriphyle (*Ἐριφύλη*), daughter of Talaus and Lysimache, and wife of Ampharaus, whom she betrayed for the sake of the necklace of Harmonia. For details see AMPHARAUS, ALCEMAEON, HARMONIA.

Eris (*Ἔρις*), the goddess of Discord. Homer describes her as the friend and sister of Ares, and as delighting with him in the tumult of war and the havoc and anguish of the battle field. How far even in Homer she was allegorised is seen by the description 'who, at first small, rears her head until it touches the sky while she walks on the earth' (*Il* iv 440, cf. v 518, xi 3, xv 48, Eur. *Phoen* 798). According to Hesiod (*Th* 225), she was a daughter of Night, and the poet describes her as the mother of a variety of allegorical beings, which are the causes or representatives of man's misfortunes. The story that Eris threw the golden apple marked 'For the Fairest' into the assembly of gods at the wedding of Peleus (angry, like the malignant fairy in a fairy tale because she alone was not invited) does not appear earlier than the Alexandrian literature (*Hg. Fab* 92, Apul. *Met* 10, Lucian, *Symp* 15, Tzet. *Lyc* 93, Serv. ad *Aen* i 27, PARIS). —Virgil introduces Discordia as a being similar to the Homeric Eris, for Discordia in like manner appears in company with Mars, Bellona, and the Furies.

Eriza (*Ἐριζα* *Ἐριζήνης*), a city of Caria, on the borders of Lycia and Phrygia, on the river Chous (or rather Caus). The surrounding district was called Asia Erizēna.

Eros (*Ἔρως* in older poets *Ἔρως*), in Latin Amor or Cupido, the god of Love. In order to understand the ancients properly, we must distinguish three gods of this name: (1) the Eros of the ancient cosmogonies, (2) the Eros of the philosophers and mysteries, who bears great resemblance to the first, and (3) the Eros whom we meet with in the epigrammatic and erotic poets. Homer does not mention Eros, and Hesiod, the earliest author who speaks of him, describes him as the cosmogonic Eros. First says Hesiod, there was Chaos, then came Gaia, Tartarus, and Eros, the fairest among the gods, who rules over the minds and the counsel of gods and men. By the philosophers and in the mysteries Eros was regarded as one of the fundamental causes in the formation of the world, inasmuch as he was the uniting power of love, which brought order and harmony among the conflicting elements of which Chaos consisted. The Orphic poets described him as a son of Cronus, or as the first of the gods who sprang from the world's egg, and thus in Plato's *Symposium* he is called the oldest of the gods (cf. Aristoph. *Av* 694). Under this idea he was

worshipped from very ancient times at Thespieae, being represented by a mass of stone of unknown antiquity (afterwards replaced by the famous statue of Praxiteles), a somewhat similar ancient worship of Eros existed at Parium, on the Hellespont. These two, both representing an old Thracian religion, were the only places where Eros was really worshipped as a god of the state (Paus. ix 27). In other parts of Greece we find, as an observance of historical times, the statue of Eros, and sometimes



Eros (From a gem)

his altar, placed in or near gymnasia. Here he symbolised the affection and regard between companions, which led to the nobler emulation in warlike prowess: hence the Spartans sacrificed to Eros before the combat (*Athen* p. 561). The Eros of later poets, who gave rise to that notion of the god which is most familiar to us, is one of the youngest of all the gods. In Pindar and Aeschylus, however, he appears only as a personification of feeling, not as a real being, and this is also the case on archaic vases.



Eros whetting his darts (De la Chausse *Gemme Antique*)

As a personal deity he is prominent in Sophocles, and still more so in Euripides. The parentage of this Eros is very differently described. He is usually represented as a son of Aphrodite, but his father is either Ares, Zeus, or Hermes (*Plut. Symp* p. 178, *Cic. N. D.* iii 23). In this stage Eros has nothing to do with uniting the discordant elements of the universe, or with the higher sympathy or love which binds human kind together, but he is purely the god of

sensual love, who bears sway over the inhabitants of Olympus as well as over men and all living creatures. His arms consist of arrows, which he carries in a golden quiver, and of



Eros (Museum Capitolinum vol iv tav 57)

torches which no one can touch with impunity. His arrows are of different power: some are golden, and kindle love in the heart they wound; others are blunt, and produce aversion and disaster (Eur. *Iph. Aul.* 548, Ov. *Met.* i 468). Gentler attributes were flowers, as belonging to the god of spring, the time of love, and the lyre for love songs. In art he was at first generally represented as a beautiful boy approaching the age of a young man, and from an early period, though it is uncertain how early, with wings, which usually denote a *δαίμων*, rather than a *θεός*. Phidias placed on the base of the statue of Zeus at Olympia Eros receiving Aphrodite

the statues of Eros by Praxiteles at Thespiae and Parium were especially famous (Plin. xxxvi 28), represented no doubt as a youth. Both as a boy and as a child he is often represented as holding or stringing his bow. Specially famous instances are that in the Vatican and that at Berlin, perhaps after Lysippus (Paus. ix 27, 3). In later Greek and Roman times it became common to represent a child Eros with a number of winged Erotes, like a fairy tale scene, engaged in any sort of work, making wreaths or carpentering. On one gem he is whetting his arrows (cf. Hor. *Od.* ii 8, 16). A beautiful mosaic from Pompeii represents him as a child riding on a lion, and with all the attributes of Dionysus, the cup, the ivy crown, the thyrsus, and the tragic and comic masks around. This partly symbolises a connexion between Eros and Dionysus, the gods of wine and love, for the lion belongs to Dionysus, but it can hardly be doubted that the power of Eros to tame and bridle wild beasts is also here shown (as in Eur. *Hipp.* 1277). — *Anteros*, which literally means return love, is usually represented as the god who punishes those who did not return the love of others: thus he is the avenging Eros, or a *deus ultor* (Ov. *Met.* xiii 750). But in some accounts he is described as a god opposed to Eros and struggling against him. — Respecting the connexion between Eros and *Psyche*, see *PSYCHE*.

Erotianus (*Ἐρωτιανός*), a Greek grammarian or physician in the reign of Nero, wrote a work still extant, entitled *Τὸν παρ' Ἱπποκράτει λέξαν συναγωγή, Vocum, quae apud Hippocratem sunt, Collectio*. Edited by Franz, Lips 1780.

Erubrus (*Ruber*), a small tributary of the Moselle, near Treves.

Erymanthus (*Ἐρυμάνθος Olenos*). 1 A mountain, 7300 feet high, in Arcadia, on the frontiers of Achaia and Elis, celebrated in mythology as the haunt of the savage Erymanthian boar destroyed by Heracles (*Od.* vi 104, Strab. pp. 343, 357). [*HERACLES*] — The Arcadian nymph Callisto, who was changed into a she bear, is called *Erymanthus ursa*, and her son Arcas *Erymanthidis ursae custos* [*Arctos*]. — 2 A river in Arcadia, which rises in the above mentioned mountain, and falls into the Alpheus.

Erymanthus or *Etymandrus* (*Ἐρύμανθος, Ἐρύμανδρος* Arrian *Helmund*), a considerable river in the Persian province of Arachosia, rising in M. Paropamisus, and flowing SW and W into the lake called Arta (*Zarab*).

Erysichthon (*Ἐρυσίχθων*), that is, 'the Tearer up of the Earth'. 1 Son of Triopas, cut down trees in a grove sacred to Demeter, for which he was punished by the goddess with fearful hunger, so that after spending all his substance on food he made his daughter Mestra (apparently a later addition to the myth) support him by changing herself into various animals and



Eros (as Dionysus) bridling the lion. (A mosaic from Pompeii.)

as she rises from the sea (Pans. v 11, 8). It is probable that the silver medallion in the Louvre [see woodcut under Aphrodite, p. 86] represents this piece of sculpture. In the following century

so that after spending all his substance on food he made his daughter Mestra (apparently a later addition to the myth) support him by changing herself into various animals and

working for him even that did not suffice, and he devoured his own limbs (Hellen *ap* Athen 416, Callim *Hymn in Cer* 84, *Or Met* vii 738-878) Some have tried to explain Erysichthon as meaning mildew, a recent in gemons interpretation is that it shows the barrenness and famine which result from destroying forests The story may at any rate have had to do with tree worship before it was fitted on to Demeter—2 Son of Ceerops and Agraalos, died in his father's lifetime on his return from Delos, from whence he brought to Athens the ancient image of Ithivia (Paus 1 18, 5)

Erythini ('Ερυθῖνοι), a city on the coast of Paphlagonia, between Cronina and Amastris (*Il* ii 555, Strab p 545) A range of cliffs near it was called by the same name

Erythrae ('Ερυθραί 'Ερυθραίως) 1 (Nr *Pigadia*, Ru), an ancient town in Boeotia, not far from Plataea and Hysia, and celebrated as the mother city of Erythrae in Asia Minor (Hom *Il* ii 499, Strab p 404)—2 A town of the Locri Ozolae, but belonging to the Aetolians, E of Naupactus (Liv xxviii 8)—3 (*Ritri*, Ru), one of the twelve Ionian cities of Asia Minor, stood at the bottom of a large bay, on the W side of the peninsula which lies opposite to Chios Tradition ascribed its foundation to a mixed colony of Cretans, Lycians, Carians, and Pamphylians, under Erythros the son of Rhadamanthus, and the leader of the Ionians, who afterwards took possession of it, was said



Coin of Erythrae of 4th cent B C

Obv. head of Heracles, rev. club and bow in case (for Heracles) and owl (for Athens) legend ΕΡΥΘΡΑΙΩΝ (magistrate's name)

to have been Cnopus, the son of Codrus, after whom the city was also called *Cnōpōpōlis* (Κνωποπόλις) (Strab p 638, Polyæn viii 43) The little river Aleos (or rather Axus, as it appears on coins) flowed past the city, and the neighbouring seaport towns of Cysus or Casytles and Phoeniceus formed its harbours Erythrae contained a temple of one of the Idaei Dactyl worshipped here under the name of Heracles Ipoetonoas (Paus ix 27, 5, Strab p 613, Hfracles), and also one of Athene Polias It was noted also as the dwelling of an inspired prophetess or Sibyl (Strab p 645, Tac *Ann* vi 18), and on the coast near the city was a rock of trachyte called Nigrum Promontorium (ἄκρα μελαίνα), from which mill stones were hewn

Erythraeum Mare (ἡ 'Ερυθρὰ θάλασσα, also rarely 'Ερυθραῖος πόντος), was the name applied originally to the whole expanse of sea between Arabia and Africa on the W, and India on the E, including its two great gulfs (the *Red Sea* and *Persian Gulf*) In this sense it is used by Herodotus, who also distinguishes the *Red Sea* by the name of 'Αράβιος κόλπος [ARABICUS SINUS] Supposing the shores of Africa and Arabia to trend more and more away from each other the further S you go, he appears to have called the head of the sea between them δ'Αράβιος κόλπος, and the rest of that sea, as

far S as it extended, and also eastwards to the shores of India, ἡ 'Ερυθρὴ θάλασσα, and also ἡ Νοτιή θάλασσα, though there are, again, some indications of a distinction between these two terms, the latter being applied to the whole expanse of ocean S of the former, in one passage, however, they are most expressly identified (ii 158) Afterwards, when the true form of these seas became better known, under the Ptolemies, their parts were distinguished by different names, the main body of the sea being called Indicus Oceanus, the *Red Sea* Arabicus Sinus, the *Persian Gulf* Persicus Sinus, and the name Erythraeum Mare being confined by some geographers to the gulf between the *Straits of Bab el-Mandeb* and the *Indian Ocean*, but far more generally used as identical with Arabicus Sinus, or the corresponding genuine Latin term, Mare Rubrum (*Red Sea*) Still, however, even long after the commencement of our era, the name Erythraeum Mare was sometimes used in its ancient sense, as in the Περὶ πλοῦς τῆς 'Ερυθρᾶς θαλάσσης, ascribed to Arrian, but really the work of a later period, which is a description of the coast from Myos Hormos on the Red Sea to the shores of India The origin of the name is doubtful it is generally supposed that the sea was called 'Red' because of the coral banks which fringed it in its southern part

Eryx ('Ερυξ) 1 Also Eryx Mons (*S Giuliano*), a steep and isolated mountain in the NW of Sicily, near Drepanum On the summit of this mountain stood an ancient and celebrated temple of Aphrodite (Venus), said to have been built by Eryx, king of the Elymi, or, according to Virgil, by Aeneas, but more probably by the Phoenicians, who introduced the worship of Aphrodite into Sicily [APHRODITE] From this temple the goddess bore the surname Erycina, under which name her worship was introduced at Rome about the beginning of the second Punic war At present there are on the summit of the mountain the remains of a castle, originally built by the Saracens—2 The town of this name was on the W slope of the mountain It was destroyed by the Carthaginians in the time of Pyrrhus, was subsequently rebuilt, but was again destroyed by the Carthaginians in the first Punic war, and its inhabitants removed to Drepanum (Pol i 58, Diod xxi 8)

Esdraëla ('Εσδραηλά) and Esdraëlon or Esdrëlon, or om (Εσδρηλών or ώμ), the Greek names for the city and valley of Jezreel in Palestine

Esquiliae [ROMA]

Essubi, a people in Gaul, W of the Sequana, also written Essui and Sessuvi (Caes *B G* ii 34, iii 7, v 24) Their name seems to be preserved in *Esimes*, a little north of Alençon

Estiões, a people in Rhaetia Secunda or Vindelicia, whose capital was Campodunum (*Kempten*) on the Iller (Strab p 206)

Eteocles ('Ετεοκλῆς) 1 Son of Andrieus and Euppe, or of Cephusus, said to have been the first who offered sacrifices to the Charites at Orchomenos in Boeotia (Paus ix 34, 35)—2 A son of Oedipus and Jocaste (according to Paus ix 5, 5, born from a second marriage, with Eurygameia) After his father's flight from Thebes, he and his brother Polyneices under

took the government of Thebes by turns But, disputes having arisen between them, Polyneices fled to Adrastus, who then brought about the expedition of the Seven against Thebes [ADRASTUS] (Eur *Phoen* 69 ff, Apollod iii

6, Stat *Theb* 1 187) When many of the heroes had fallen, Eteocles and Polyneices resolved upon deciding the contest by single combat, and both the brothers fell. Sophocles (perhaps to make Antigone's case stronger) throws the blame for this quarrel chiefly on Eteocles, whom he represents as the younger brother (*O C* 375, 1295) Euripides (*Phoen* 71) following the commoner tradition makes Eteocles the elder [ANTI-GONE]

Eteocles (Ἐτεοκλῆς), a son of Iphius, was one of the seven heroes who went with Adrastus against Thebes. He had to make the attack upon the Neïtan gate, where he was opposed by Megareus (Aesch *Theb* 456)

Eteōnus (Ἐτεινός), a town in Bocotia, belonging to the district Parasopia, mentioned by Homer, subsequently called Searphe (*Il* 11 497, Strab p 408)

Etēsiai (Ἐτησῖαι, se ἄνεμοι), the *Etesian Winds*, derived from ἔτος, 'year,' signifying any *periodical winds*, but more particularly northerly winds, which blew in the Aegean for forty days from the rising of the dog star

Etis or **Etia** (Ἔτις, Ἐτεια Ἠτίος, Ἠτῆϊός), a town in the S. of Laconia near Boeae, said to have been founded by Aeneas, and named after his daughter Etias. Its inhabitants were transplanted at an early time to Boeae, and the place disappeared (Paus 11 22, 11)

Etovissa, a town of the Edetani in Hispania Tarracensis

Etruria or **Tuscia**, called by the Greeks *Tyrrhēnia* or *Tyrsēnia* (Τυρρηνία, Τυρσηνία), a country in central Italy. The inhabitants were called by the Romans **Etrusci** or **Tusci**, by the Greeks *Tyrrhēni* or *Tyrsēni* (Τυρρηνοί, Τυρσηνοί), and by themselves *Rasēna*. Etruria was bounded on the N. and NW. by the Apennines and the river Maera, which divided it from Liguria, on the W. by the Tyrrhene sea or Maro Infuam, on the E. and S. by the river Tiber, which separated it from Umbria and Latium. It was intersected by numerous mountains, offshoots of the Apennines, consisting of long ranges of hills in the N., but in the S. lying in detached masses, and of smaller size. The land was celebrated in antiquity for its fertility, and yielded rich harvests of corn, wine, oil, and flax. The upper part of the country was the most healthy—namely, the part at the foot of the Apennines, near the sources of the Tiber and the Arnus, in the neighborhood of Arretium, Cortona, and Perugia. The lower part of the country on the coast was marshy and unhealthy, like the Maremma at the present day.—The early history of the population of Etruria has given rise to much discussion in modern times. In their physical form, in their gloomy religion, in their customs, especially of burial, and in their language they were distinct alike from Greeks and Italians. It is admitted on all hands that the people known to the Romans under the name of Etruscans were not the original inhabitants of the country, but a mixed race. The most ancient inhabitants appear to have been Ligurians in the N. and Siculians in the S., both of whom were subsequently expelled from the country by the Umbrians. So far most accounts agree, but from this point there is great difference of opinion. The ancients—except one writer, who believed them to be autochthonous (Dionys 1 28)—generally stated that a colony of Lydians, led by Tyrsenus, son of the king of Lydia, settled in the country, to which they gave the name of their leader (Hdt. 1 94, Strab p 221, Plut *Rom* 2,

Tac Ann 14 55). It is difficult to believe that no ground for this persistent tradition existed except a fancied resemblance of their name to the Lydian *Torrhebi*. On the other hand, there is much force in the argument that their oldest and most important settlements were inland, and therefore that they probably arrived by land. It is thought that they came down from Rhætia, where we are told that the Etruscan language was spoken in historical times (Liv 1 34) hence they may have migrated into Lombardy and pushed on southwards. It is by no means impossible that this invading race of barbarous Rasena from the north found a people of mixed Greek and Lydian (Tyrrheno-Pelasgian) origin in possession of Etruria, won by them from the Umbrians, and that the Etruscan nation was formed by the union of the conquering Rasena with this more civilized race. If so, the Rasena were numerically strong enough to preserve their language, while the art and to some extent the religion of the Lydian and Greek element were adopted. A likeness has been traced between the character of the tombs in Etruria and in Lydia. The language of a people is the only means by which we can pronounce with certainty respecting their origin. On this point there is the greatest difference of opinion. The most notable views are those of Corssen who pronounces the language to be Italian (a view which Mommsen is on the whole disposed to adopt), and the totally opposite opinion, which is now favoured by Deceke, that it was Turanian or Finnish. If this latter opinion is correct, it would support the idea of an immigration from the north for the Rasena themselves. But it must be confessed that little has as yet been made of their inscriptions, which, indeed, for the most part consist of personal names. (It is possible that a book written on linen, which was found in a mummy case, and has just been recognised as Etruscan, may furnish the key, but as yet the meaning has not been ascertained.) But whatever may have been the origin of the Etruscans, we know that they were a very powerful nation when Rome was still in its infancy, and that they had at an early period extended their dominion over the greater part of Italy, from the Alps and the plains of Lombardy on the one hand, to Vesuvius and the Gulf of Sorrento on the other. These dominions may be divided into three great districts: Circumpadane Etruria in the N., Etruria Proper in the centre, and Campanian Etruria in the S. In each of these districts there were twelve principal cities or states, who formed a confederacy for mutual protection. Through the attacks of the Gauls in the N., and of the Sabines, Samnites, and Greeks in the S., the Etruscans became confined within the limits of Etruria Proper, and continued long to flourish in this country, after they had disappeared from the rest of Italy. Of the twelve cities which formed the confederacy in Etruria Proper no list is given by the ancients. They were most probably CORTONA, ARRETIVM, CLUSIVM, PERUSIA, VOLATERRAE, VETULONIA, RUSSELLAE, VOLSINI, TARQUINI, VALERII, VOLCI, CAERE more anciently called Agylla. Of these, however, there is no certainty except as regards Volsini, Tarquini, Perugia, Vetulonia, and Volci. Each state was independent of all the others. The government was a close aristocracy, and was strictly confined to the Lucumones, who united in their own persons the ecclesiastical as well as the civil functions. The people were not only rigidly excluded from all

share in the government, but appear to have been in a state of vassalage or serfdom. From the noble and priestly families of the Lucumones a supreme magistrate was chosen, who appears to have been sometimes elected for life, and to have borne the title of king, but his power was much fettered by the noble families. At a later time the kingly dignity was abolished, and the government was entrusted to a senate. A meeting of the confederacy of the twelve states was held annually in the spring, at the temple of Voltumna near Volturni.—The Etruscans were a highly civilised people, and from them the Romans borrowed many of their religious and political institutions. The last three kings of Rome were undoubtedly Etruscans, and they left in the city enduring traces of Etruscan power and greatness. The Etruscans paid the greatest attention to religion, and their religious system was closely interwoven with all public and private affairs. The principal deities were divided into two classes. The highest class were the 'Shrouded Gods,' who did not reveal themselves to man, and to whom all the other gods were subject. The second class consisted of the twelve great gods, six male and six female, called by the Romans *Di Consentes* [*Con-sentes*]. They formed the council of *Tina* or *Tina*, the Roman Jupiter, and the two other most powerful gods of the twelve were *Cupra*, corresponding to Juno, and *Menrva* or *Menerva*, corresponding to the Roman Minerva. Besides these two classes of gods, there was a great number of other gods, penates and lares, to whom worship was paid. The mode in which the gods were worshipped was prescribed in certain sacred books, said to have been written by TAGES. These books contained the 'Etruscan Discipline,' and gave minute directions respecting the whole of the ceremonial worship. They were studied in the schools of the Lucumones, to which the Romans also were accustomed to send some of their noblest youths for instruction, since it was from the Etruscans that the Romans borrowed most of their art of divination.—In architecture, the Etruscans were acquainted with the use of the arch at an early period, and they employed it in constructing the great cloacae at Rome. In sculpture and painting also they attained to great skill, but it was rather skilful imitation than an original school of art. In the Etruscan tombs some Greek and some Egyptian influence may be traced. The Etruscan bronze statues were famous ('*Tyrrhena sigilla*,' *Hor. Ep.* ii. 2, 180) and examples still remain, especially the She-Wolf of the Capitol and the Orator of the Farnese Gallery. The beautiful vases which have been discovered in such numbers in Etruscan tombs cannot be cited as proofs of the excellence of Etruscan workmanship, since it is now admitted by the most competent judges, that these vases were either made in Greece, or by Greek artists settled in Italy, and though the bronze mirrors are a special product of Etruria, the engravings on them are Greek in design and origin. The Etruscans were skilled also in terracotta ornamentation, sometimes in works of great size, e.g. the Sarcophagus in the British Museum.—Of the private life of the Etruscans we have a lively picture from the paintings discovered in their tombs, but into this subject our limits forbid us to enter.—In their earlier history they were allied with the Carthaginians, with whose aid they occupied and retained Corsica and, as might be expected, they were at enmity with the Syracusans, who defeated them in 474 at

Cyme, and who sought by incursions on the coasts of Etruria to repress the Tuscan pirates. Later the history of Etruria is a struggle against the rising power of Rome, to which it was finally compelled to yield. After the capture of Veii by the dictator Camillus, B.C. 396, the Romans obtained possession of the E part of Etruria, and the Ciminius forest, instead of the Tiber, now became the boundary of the two people. The defeat of the Etruscans by Q. Fabius Maximus, in 310, was a great blow to their power. They still endeavoured to maintain their independence with the assistance of the Samnites and the Gauls, but after their decisive defeat by Cornelius Dolabella in 283, they became the subjects of Rome. In 91 they received the Roman franchise. The numerous military colonies established in Etruria by Sulla and Augustus destroyed to a great extent the national character of the people, and the country thus became in course of time completely Romanised.

Euboea (Εὐβοία *Euboeus*, *Euboeus*, fem. *Eubois*) 1 (*Negropont*), the largest island of the Aegean sea, lying along the coasts of Attica, Boeotia, and the S part of Thessaly, from which countries it is separated by the Euboean sea, called the Eurypus in its narrowest part. Euboea is about ninety miles in length, its extreme breadth is thirty miles, but in the narrowest part it is only four miles across. Throughout the length of the island runs a lofty range of mountains (a prolongation of Mt Othrys), which rise in one part as high as 7266 feet above the sea. It has a dangerous rocky shore towards the Aegean, but good harbours, such as Chalcis and Eretria on its western coast. It contains nevertheless many fertile plains, and was celebrated in antiquity for the excellence of its pasturage and corn-fields. According to the ancients it was once united to Boeotia, from which it was separated by an earthquake (*Plin.* iv. 63, cf. *Strab.* p. 58). In Homer the inhabitants are called Abantes, and are represented as taking part in the expedition against Troy (*Il.* ii. 536, *Strab.* p. 445). In the N of Euboea dwelt the Histiaei, from whom that part of the island was called Histiaeia, below these were the Ellopi, who gave the name of Ellopia to the district, extending as far as Aegea and Cerinthus, and in the S were the Dryopes. The centre of the island was inhabited chiefly by Ionians. At what time the Ionians came there it is impossible to say, but there was probably at an early date an amalgamation of these Greek immigrants with the Abantes, who were a Thracian people (*Strab.* l. c., *Hdt.* i. 146). It was in this part of Euboea that the Athenians planted the colonies of CHALCIS and ERETRIA, which were the two most important cities in the island. After the Persian wars Euboea became subject to the Athenians, who attached much importance to its possession, and consequently Pericles made great exertions to subdue it when it revolted in B.C. 445. For its wars in 350 see CALLIAS. Under the Romans Euboea formed part of the province of Achaia.—Since Cumae in Italy was a colony from Chalcis in Euboea, the adjective *Euboeicus* is used by the poets in reference to the former city. Thus Virgil (*Aen.* vi. 2) speaks of *Euboeis Oenaeum oris*.—2 A town in the interior of Sicily, founded by Chalcis in Euboea, but destroyed at an early period.

Eubulides (Εὐβουλίδης) 1 Of Miletus, a philosopher of the Megarian school. He was a contemporary of Aristotle, against whom he

wrote with great bitterness, and he is stated to have given Demosthenes instruction in dialectics. He is said to have invented the forms of several of the most celebrated false and captious syllogisms (Diog Laert i 111)—2 An Athenian sculptor of the second century B.C. son of Eucheir. Pausanias (i 2, 5) mentions an Apollo by him in a precinct of Dionysus near the Dipylon Gate. Portions of a group by him were excavated in this neighbourhood in 1837, and a marble head of Athene by him was found in 1874. These fragments may all be parts of the votive offering mentioned by Pausanias, but this is a disputed question on which there is no sufficient evidence.

Eubulus (Εὐβούλος) 1 An Athenian, of the demus Anaphlystus, a distinguished orator and statesman, was one of the most formidable opponents of Demosthenes. It was with him that Aeschines served as secretary in the earlier part of his life.—2 An Athenian, son of Euphranor, of the Cettian demus, a distinguished poet of the Middle Comedy, flourished B.C. 376. He wrote 104 plays, of which there are extant more than fifty titles. His plays were chiefly on mythological subjects. Several of them contained parodies of passages from the tragic poets, and especially from Euripides (Meineke, *Frag Com Gr*).

Euclid (Εὐκλείδης) 1 The celebrated mathematician, who has almost given his own name to the science of geometry in every country in which his writings are studied, but we know next to nothing of his private history. The place of his birth is uncertain. He lived at Alexandria in the time of the first Ptolemy, B.C. 323–283, and was the founder of the Alexandrian mathematical school. He was of the Platonic sect, and well read in its doctrines. It was his answer to Ptolemy, who asked if geometry could not be made easier, that there was no royal road. Of the numerous works attributed to Euclid the following are still extant.—1 *Στοιχεῖα*, the *Elements* in 13 books, with a fourteenth and fifteenth added by Hypsicles. 2 *Δεδομένα*, the *Data*, containing 100 propositions, with a preface by Marinus of Naples. 3 *Κατατομή καὶ διόσις*, the *Division of the Scale*. 4 A work on astronomy, called *Φαινόμενα*, the *Appearances* (of the heavens). Besides these, *Εἰσαγωγή Ἀρμονικῇ* (an introduction to music), *Ὀπτικά* (on Optics) and *Κατοπτρικά* (on Catoptics) have been attributed to him, but are probably by other writers. The only complete edition of all the reputed works of Euclid is that published at Oxford, 1703, folio, by David Gregory, with the title *Εὐκλείδου ἡ σωζόμενα*. The *Elements* and the *Data* were published in Greek, Latin, and French, in 3 vols 4to, Paris, 1814–16–18, by Pevrard. The most convenient edition for scholars of the Greek text of the *Elements* is the one by August, Berol 1826, 8vo.—2 Of Megara, was one of the chief of the disciples of Socrates, but before this, he had studied the doctrines, and especially the dialectics, of the Eleatics. Socrates on one occasion reproved him for his fondness for subtle and captious disputes. On the death of Socrates (B.C. 399), Euclid took refuge in Megara and there established a school which distinguished itself chiefly by the cultivation of dialectics. The doctrines of the Eleatics [PARMENIDES] formed the basis of his philosophical system, but, while he held that the real existence or 'God' was one and unchangeable, he gives it various names, 'God,' 'Reason' &c, to explain

how that which was one appeared to be many. With these he blended the ethical and dialectical principles of Socrates. He was the author of six dialogues, none of which, however, have come down to us. He has frequently been confounded with the mathematician of the same name. The school which he founded was called sometimes the Megarian, sometimes the Dialectic or Eristic (Diog Laert ii 108, Cic Acad ii 42, 129, Gell vi 10)—3 The Archon Encleides was Arch Epoumnus in B.C. 403 (Ol 94, 2), which is an important epoch both as marking the restored constitution after the fall of the Thirty, and also the adoption of the full Ionic alphabet of twenty-four letters instead of the old Attic alphabet. Thenceforth the laws and all state acts were to be written in the full Ionic alphabet (Plut Arist 1, Arist. 'Ath'—ol 89).

Eucrätides (Εὐκρατίδης) king of Bactria, from about B.C. 181 to 161, was one of the most powerful of the Bactrian kings, and made great conquests in the N. of India.

Euctemon, the astronomer {Μέτρον}.

Eudamidas (Εὐδαμίδας) 1 King of Sparta, reigned from B.C. 330 to about 300. He was the younger son of Archidamus III, and succeeded his brother Agis III.—II, King of Sparta, was son of Archidamus IV, whom he succeeded, and father of Agis IV.

Eudæmus (Εὐδήμιος) 1 Of Rhodes, a Peripatetic philosopher, and one of the most important of Aristotle's disciples. He edited many of Aristotle's writings, and one of them even bears the name of Eudemus—namely, the *Ἠθικά Εὐδήμεια*, which work was in all probability a recension of Aristotle's lectures edited by Eudemus [see p. 118].—2 The physician of Livilla, the wife of Drusus Caesar, assisted her and Sejanus in poisoning her husband, A.D. 23.

Eudocia (Εὐδοκία) 1 Originally called Athenais, daughter of the sophist Leontius, was distinguished for her beauty and attainments. She married the emperor Theodosius II, A.D. 421, and on her marriage she embraced Christianity, and received at her baptism the name of Eudocia. She died at Jerusalem, A.D. 460. The theological cento formed from Homer is attributed to her (Tencher, Lips 1793).—2 Of Macrembohis, wife of the emperors Constantine XI, Ducas and Romanus IV Diogenes (A.D. 1059–1071), wrote a dictionary of history and mythology, which she called *Ἰουδία, Violarium, or Bed of Violets*. Printed for the first time by Villosion, in his *Anecdota Graeca*, Venice, 1781. Its sources are nearly the same as those used by Suidas.

Eudoses, a people in Germany near the Varni, probably in the modern Mecklenburg.

Eudoxus (Εὐδόξος) 1 Of Cnidus, son of Aeschines, a celebrated astronomer, geometer, physician, and legislator, lived about B.C. 366. He was a pupil of Archytas and Plato, and also went to Egypt, where he studied some time with the priests. He afterwards returned to Athens, but it would appear that he must have spent some time in his native place, for Strabo says that the observatory of Eudoxus at Cnidus was existing in his time. He died at the age of fifty-three. He is said to have been the first who taught in Greece the motions of the planets, and he is also stated to have made separate spheres for the stars, sun, moon, and planets. He wrote various works on astronomy and geometry, which are lost, but the substance of his *Φαινόμενα* is preserved by ARATUS, who turned into verse the prose work by Eudoxus with that

titlo (Strab pp 119, 806, Sen *Q N* vii 3)—2 An Athenian comic poet of the New Comedy, was by birth a Sicilian and the son of Agathocles—3 Of Cyzicus, a geographer, who went from his native place to Egypt, and was employed by Ptolemy Euergetes and his wife Cleopatra in voyages to India, but afterwards being robbed of all his property by Ptolemy Lathyrus, he sailed away down the Red Sea, and at last arrived at Gades. He afterwards made attempts to circumnavigate Africa in the opposite direction, but without success. He lived about B.C. 130 (Strab p 98).

Eugamon (Εὐγάμων), one of the Cyclic poets, was a native of Cyrene, and lived about B.C. 569. His poem (*Τηλεγονία*) was a continuation of the *Odyssey*, and formed the conclusion of the epic cycle. It concluded with the death of Odysseus.

Eugānēi, a people who formerly inhabited Venetia on the Adriatic sea, and were driven towards the Alps and the Lacus Benacus by the Heneti or Veneti (Liv. i 1, Plin. in 180, 184). According to some traditions they founded Patavium, Verona and Altinum, in the neighbourhood of which were the Euganei Colles. They possessed numerous flocks of sheep, the wool of which was celebrated (Juv. viii 15, Mart. xiv 155).

Euhēmērus (Εὐήμερος), probably a native of Messene in Sicily, lived at the court of Cassander in Macedonia, about B.C. 316. Cassander furnished him with the means to undertake a voyage of discovery. He is said to have sailed down the Red Sea and round the southern coasts of Asia, until he came to an island called Panchaea. After his return he wrote a work entitled *Ἱερα Ἀναγραφή*, or a *Sacred History*, in nine books. He gave this title to his work because he pretended to have derived his information from *Ἀναγραφαί*, or inscriptions in temples, which he had discovered in his travels, especially in the island of Panchaea. Euhemerus had been trained in the school of the Cyrenaics, who were notorious for their scepticism in matters connected with the popular religion, and the object of his work was to exclude everything supernatural from the popular religion, and to dress up the myths as so many plain histories. In his work the several gods were represented as having originally been men who had distinguished themselves either as warriors, or benefactors of mankind, and who after their death were worshipped as gods by the grateful people. Zeus, for example, was a king of Crete, who had been a great conqueror, and Euhemerus asserted that he had seen in the temple of Zeus Triphylus a column with an inscription detailing all the exploits of the kings Uranus, Cronus, and Zeus (Plut. *Is et Os* 23, Euseb. *Præp. Ev.* ii 2, Strab. pp 47, 102, 104, 299). The book was written in an attractive style, and became very popular, and many of the subsequent historians, such as Diodorus, adopted his mode of dealing with myths. Ennius made a Latin translation of the work (Cic. *N. D.* i 42, 119). This method of rationalising ancient myths (generally a false explanation) was followed in later times, and called Euhemerism.

Eulaeus (Εὐλαῖος O. T. Ulaī Karoon), a river in Susiana, on the borders of Elymais, rises in Great Media, flows S through Mesobabene, passing E of Susa, and, after uniting with the Pasitigris and the Choaspes, falls into the head of the Persian Gulf.

Eumæus (Εὐμαῖος), the faithful swineherd of Odysseus, had been carried away from his father's house by a Phœnician slave, and Phœ-

nician sailors, who sold him to Laertes, the father of Odysseus.

Eumēlus (Εὐμήλος) 1 Son of Admetus and Alcestis, went with eleven ships from Phœne to Troy. He was distinguished for his excellent horses, which had once been under the care of Apollo. His wife was Iphithima, daughter of Icarus (*Il.* ii 711, xxiii 375, 536, *Od.* iv 798, Strab. p 436)—2 Of Corinth, one of the Bacchiadae, an ancient Epic poet, flourished about B.C. 760. His principal poem seems to have been his *Corinthian History*.

Eumēnes (Εὐμένης) 1 Of Cardia, served as private secretary to Philip and Alexander, whom he accompanied throughout his expedition in Asia, and who treated him with marked confidence and distinction. After the death of Alexander (B.C. 323) Eumenes obtained the government of Cappadocia, Paphlagonia, and Pontus, which provinces had never yet been conquered by the Macedonians. Eumenes entered into a close alliance with Perdiccas, who subdued these provinces for him. When Perdiccas marched into Egypt against Ptolemy, he committed to Eumenes the conduct of the war against Antipater and Craterus in Asia Minor. Eumenes met with great success, he defeated Neoptolemus, who had revolted from Perdiccas, and subsequently he again defeated the combined armies of Craterus and Neoptolemus. Craterus himself fell, and Neoptolemus was slain by Eumenes with his own hand, after a deadly struggle in the presence of the two armies. Meantime the death of Perdiccas in Egypt changed the aspect of affairs. Antigonus now employed the whole force of the Macedonian army to crush Eumenes. The struggle was carried on for some years (320-316). It was conducted by Eumenes with consummate skill, and notwithstanding the numerical inferiority of his forces, he maintained his ground against his enemies, till he was surrendered by the Argyraspsids to Antigonus, by whom he was put to death, 316. He was forty-five years old at the time of his death. Of his ability, both as a general and a statesman, no doubt can be entertained, and it is probable that he would have attained a far more important position among the successors of Alexander, had it not been for the accidental disadvantage of his birth. But as a Greek of Cardia, and not a native Macedonian, he was constantly looked upon with dislike both by his opponents and companions in arms (Life by Plutarch and by Nepos, cf. Diod. xviii, xix, Arrian, *Anab.* vii)—2 I, King of PERGAMUM, reigned B.C. 263-241, and was the successor of his uncle, Philetaerus. He obtained a victory near Sardis over Antiochus Soter, and thus established his dominion over the provinces in the neighbourhood of his capital (Strab. p 624)—3 II, King of PERGAMUM, reigned B.C. 197-159, and was the son and successor of Attalus I. He inherited from his predecessor the friendship and alliance of the Romans, which he took the utmost pains to cultivate. He supported the Romans in their war against Antiochus, and after the conquest of the latter (190) he received from the senate Mysia, Lydia, both Phrygia, and Lycæonia, as well as Lycimachia, and the Thracian Chersonese (Liv. xxxvii 45-55, Pol. xxii 1-27). By this means he was at once raised from a state of comparative insignificance to be the sovereign of a powerful monarchy. Subsequently he was involved in war with Pharnaces, king of Pontus, and Prusias, king of Bithynia, but both wars were brought to a close by the interposi-

tion of the Romans (Pol. xv 2) At a later period Eumeneus was regarded with suspicion by the Roman senate, because he was suspected of having corresponded secretly with Persens, king of Macedonia, during the war of the latter with the Romans (Pol. xxx 17, xxiii 5) For the splendour of his capital see ΠΙΣΑΡΙΟΥΝ

Eumēnia (Εὐμένηα or Εὐμενία *Ishchli*), a city of Great Phrygia, on the river Glaucus and Cludrus, N of the Mæander, named by Attalus II after his brother Eumenes II

Eumenides [Εὐμενίδες]

Eumenius, a Roman rhetorician of Augustodunum (*Iutun*) in Gaul, held a high office under Constantius Chlorus. He is the author of four orations in the 'Panegyrici Veteres'

Eumolpus (Εὐμόλπος), that is 'the good singer,' a Thracian bard, usually represented as a son of Poseidon and Chione, the daughter of Boreas. As soon as he was born, he was thrown into the sea by his mother, who was anxious to conceal her shame, but was preserved by his father Poseidon, who had him educated in Ethiopia by his daughter Benthiscyra. When he had grown up, he married a daughter of Benthiscyra, but as he made an attempt upon the chastity of his wife's sister, he was expelled together with his son Ismarus. They went to the Thracian king Tegyrius, who gave his daughter in marriage to Ismarus, but as Eumolpus drew upon himself the suspicion of Tegyrius, he was again obliged to take to flight and came to Eleusis in Attica, where he formed a friendship with the Eleusinians. After the death of his son Ismarus, he returned to Thrace at the request of Tegyrius. The Eleusinians, who were involved in a war with Athens, called Eumolpus to their assistance. Eumolpus came with a numerous band of Thracians, but he was slain by Erechtheus. Eumolpus was regarded as the founder of the Eleusinian mysteries and as the first priest of Demeter and Dionysus. He was succeeded in the priestly office by his son Ceryx (who was according to some accounts, the son of Hermes), and his family, the *Eumolpidae*, continued till the latest times the priests of Demeter at Eleusis (Apollod. iii 14, 1, Paus. i 38, 2, ii 14, 3, *Hymn. ad Cer.* 171).—The legends connected Eumolpus with Hercules, whom he is said to have instructed in music, or initiated into the mysteries (Theocrit. vi 110, where he is called son of Philammon). Another story makes him son of Musæus. It is probable that part of his story is due to the old worship of Poseidon in Attica, and part to the connexion of the Eumolpidae with the mysteries, for which reason Eumolpus is made the planter of trees and vines (Phn. vi 199).

Eumapius (Εὐμάπιος), a Greek sophist, was born at Sardis A.D. 347, and lived and taught at Athens as late as the reign of Theodosius II. He wrote, 1 *Lives of Sophists* (Βίοι φιλοσόφων καὶ σοφιστῶν), still extant, which supply us with our only information respecting the Neo-Platonism of that period. Edited by Boissonade, Amsterdam, 1822. 2 A continuation of the history of Dexippus (Μετὰ Δεξιππον χρονικὴ ἱστορία), in fourteen books, began with A.D. 270, and went down to 304, of which we have only extracts published along with Dexippus [DEXIPIUS].

Eunēus (Εὐνῆος or Εὐνεύς), a son of Jason and Hypsipyle in Lemnos, supplied the Greeks with wine during their war against Troy. He purchased Lycæon of Patroclus for a silver urn (Il. vii 468, xxiii 747, HYPSIPYLE).

Eunomia [HOMÆ]

Eunōmus (Εὐνόμος), king of Sparta, is described by some as the father of Lysurgus and Polydectes (Paus. vi 7, Plut. *Lyc.* 2). Herodotus, on the contrary, places him in his list after Polydectes (viii 131). In all probability, the name was invented with reference to the Lysurgæan *Eubomia*, and Eunomus, if not wholly rejected, must be identified with Polydectes.

Eunus (Εὐνός), a Sicilian slave, and a native of Apamea in Syria, was the leader of the Sicilian slaves in the Servile war. He attracted attention by pretending to the gift of prophecy, by appearing to breathe flames from his mouth, and other similar juggleries. He was proclaimed king and soon collected formidable forces, with which he defeated several Roman armies. The insurrection now became so formidable that for three successive years (B.C. 134–132) three consuls were sent against the insurgents, and it was not till the third year (132) that the revolt was finally put down, by the consul Rupilius. Eunus was taken prisoner, and died in prison at Morgantina (Diod. l. 34. l. vi. p. 56, Plut. *Sull.* 26).

Euphalius (Εὐφάλιος *Euphalicus*), a town of the Æœci Oracles subsequently included in Actolia. Ptolemy (Strab. p. 427).

Eupator (Εὐπάτωρ), a surname assumed by many of the kings in Asia. See ANTIOCHUS, VITRUVIUS.

Eupatoria [ΜΑΝΟΣΟΡΙΑΣ]

Eupatōrium (Εὐπατορίου *Eupatorias*), a town in the Chersonesus Taurica, founded by Mithridates Eupator (Strab. p. 912).

Euphāēs (Εὐφάης), king of the Messonians, fell in battle against the Spartans in the first Messonian war. He was succeeded by Aristodemus.

Euphēmus (Εὐφῆμος), son of Poseidon by Europe, the daughter of Titius, or by Meleus, once or Oris, a daughter of Orion or Eurotas (Schol. ad Pind. *Pyth.* iv 15). According to one account he was an inhabitant of Panopeus on the Cephissus in Phocia, and according to another of Hyria in Boeotia, and afterwards lived at Tacynarus. He was married to Laonome, the sister of Hercules, he was one of the Calydonian hunters, and the helmsman of the vessel of the Argonauts, and, by a power which his father had granted to him, he could walk on the sea just as on firm ground. He is mentioned also as the ancestor of Battus, the founder of Cyrene (Ap. Rh. i 182, Pind. *Pyth.* iv 1, Hdt. iv 150).

Euphorbus (Εὐφωρβος). 1 Son of Panthous, one of the bravest of the Trojans, was slain by Menelaus, who subsequently dedicated the shield of Euphorbus in the temple of Hera, near Vienne (Il. xvi 806, xvii 1, Paus. ii 17, 3, Gell. ii 11). Pythagoras asserted that he had once been the Trojan Euphorbus, and in proof of his assertion took down at first sight the shield of Euphorbus from the temple of Hera (*clipeo Trojana refixo tempora testatus*, Hor. *Od.* i 26, 11).—2 Physician of Juba II, king of Mauritania, about the end of the first century B.C., and brother to Antoninus Musa, the physician to Augustus.

Euphōrion (Εὐφωρίων). 1 Father of the poet Aeschylus.—2 Son of Aeschylus, who brought out four plays of his father, not produced on the stage in the lifetime of their author. Each won the first prize. He also wrote plays himself.—3 Of Chalcis in Euboea, an eminent grammarian and poet, son of Polymnetus, was born about B.C. 274. He became the librarian of Antiochus the Great, 221, and

died in Syria either at Apamea or at Antioch. Of his works fragments are collected by Meineke, in *Analecta Alexandrina*, Berol 1819.

Euphrânor (Εὐφράνωρ), a distinguished sculptor and painter, was a native of the Corinthian isthmus, but worked at Athens about B.C. 500. He was noted for power of expression. His most celebrated statues were the Apollo Patroos (Paus. 1. 3. 9), and the Paris, which expressed alike the judge of the goddesses, the lover of Helen, and the slayer of Achilles. His best paintings were preserved in a porch in the Cerameus at Athens. On the one side were the twelve gods, and on the opposite wall Theseus with Democarey and Democritus (Plin. xxiv. 77, xxxv. 125).

Euphrâtes (Εὐφράτης), an eminent Stoic philosopher was a native of Tyre, or, according to others of Byantium. He was an intimate friend of the younger Pliny. In his old age he became tired of life and obtained from Hadrian permission to put an end to himself by poison (Plin. *Ep.* 1. 10, Dio Cass. lxxv. 8).

Euphrâtes (Εὐφράτης). *O. T.* *Phrat* (*Frath*) a great river of W. Asia forming the boundary of Upper and Lower Asia, consists in its upper course of two branches, both of which rise in the mountains of Armenia. The N. branch (*Arax* S.) which is the true Euphrates rises in the mountain above *Ischeroun* (the W. Alps or Capotes of the ancients) and flows W. and S.W. to a little above lat. 39° and E. of long. 50°, where it breaks through the chain of the Anti Taurus and after receiving the S. branch (*Ucrad Chan*, or as the ancients called it the *Arax* S.), it breaks through the main chain of the Taurus between Mchm. and Samosata, and then flows in a general S. direct on, till it reaches lat. 36° where it flows in a general S.E. direction, till it approaches the Tigris opposite to Seleucia, where the distance between the two rivers was reckoned at only 200 stadia. Then it flows through the plain of Babylonia at first receding further from the Tigris and afterwards approaching it again, till it joins it about 60 miles above the mouth of the Persian Gulf, having already had its waters much diminished by numerous canals which irrigated the country in ancient times, but the neglect of which at present has converted much of the once fertile district watered by the Euphrates into a marshy desert. The whole length of the Euphrates is between 500 and 600 miles. In its upper course, before reaching the Taurus, its N. branch and a part of the united stream divided Armenia Major from Colchis and Armenia Minor, and its lower course divided Mesopotamia from Syria. Its chief tributary, besides the Arsanias, was the *Chironomus* (Hdt. 1. 180, Strab. pp. 621, 739, 746).

Euphron (Εὐφρόν), an Athenian poet of the New Comedy, who, in plays, however, partook largely of the character of the Middle Comedy.

Euphrōsýnē one of the Charites or Graces (Cn. 115).

Eupolis (Εὐπόλις), son of Sosipolis, an Athenian poet of the Old Comedy, and one of the three who are distinguished by Horace, in his well-known line, 'Eupolis atque Cratinus, Aristophanesque poeta,' above all the others, 'quorum primum comœdia virorum est.' He was born about B.C. 416 and is said to have exhibited his first drama in his seventeenth year, 429, two years before Aristophanes. The date of his death is uncertain. The common story was that Alcibiades, when sailing to Sicily

(415), threw Eupolis into the sea, in revenge for an attack which he had made upon him in his *Batrachii*, but this cannot be true, as we know that Eupolis produced plays after the Sicilian expedition. He probably died in 411. The chief characteristic of the poetry of Eupolis seems to have been the liveliness of his fancy, and the power which he possessed of imparting his images to the audience. In elegance he is said to have even surpassed Aristophanes, while in bitter jesting and personal abuse he emulated Cratinus. Among the objects of his satire was Socrates, on whom he made a bitter, though less elaborate attack than that in the *Clouds* of Aristophanes. The dead were not exempt from his abuse, for there are still extant some lines of his in which Cimon is most unmercifully treated. A close relation subsisted between Eupolis and Aristophanes, not only as rivals but as imitators of each other. Cratinus attacked Aristophanes for borrowing from Eupolis, and Eupolis in his *Batrachii* made the same charge, especially with reference to the *Knights*. The Scholastics specify the last Parabasis of the *Knights* as borrowed from Eupolis. On the other hand, Aristophanes, in the second (or third) edition of the *Clouds*, retorts upon Eupolis the charge of imitating the *Knights* in his *Maricas*. The truth may be that Eupolis to some extent collaborated with Aristophanes in this play and considered that the obligation was not sufficiently acknowledged (Meineke, *Iraa Com. Græc.* 1847).

Eupompus (Εὐπόμπος), of Sicyon, a distinguished Greek painter, was the contemporary of Zeuxis, Parrhasius, and Timanthes, and the instructor of Pausanias, the master of Apelles. The fame of Eupompus caused the Sicyonian school to take its place beside the Ionic and Attic (Plin. xxxv. 71).

Euripides (Εὐριπίδης). 1. The third great Attic tragedian was the son of Mnesarchus and Cleto and is said to have been born at Salamis, B.C. 480 on the very day that the Greeks defeated the Persians off that island, whither his parents had fled from Athens on the invasion of Xerxes. Some writers relate that his parents were in some circumstances, and his mother is represented by Aristophanes as a herb seller (*Ich.* 454, *Thesm.* 387, *Eq.* 19, *Ran.* 939), but this is a tale unworthy of credit; it is contradicted by Philochorus, and we know, too, that the poet when a boy, was cup-bearer to a chorus of noble Athenians at the Thargelion festival—an office for which nobility of blood was requisite—and that he was taught rhetoric by Prodicus, who was certainly not moderate in his terms for instruction and who was in the habit of seeking his pupils among youths of high rank. It is said that the future distinction of Euripides was predicted by an oracle, promising that he should be crowned with 'sacred garlands,' in consequence of which his father had him trained to gymnastic exercises, and we learn that, while yet a boy, he won the prize at the Eleusian and Thean contests, and offered himself, when seventeen years old, as a candidate at the Olympic games, but was not admitted because of some doubt about his age. But he soon abandoned gymnastic pursuits, and studied the art of painting, not, as we learn, without success. To philosophy and literature he devoted himself with much interest and energy, studying physics under Anaxagoras and rhetoric, as we have already seen, under Prodicus. He lived on intimate terms with Socrates, and traces of the teaching of Anaxagoras have been re-

marked in many passages of his plays. He is said to have written a tragedy at the age of eighteen, but the first play which was exhibited in his own name was the *Peirades*, when he was twenty-five years of age (B.C. 455). In 441 he gained for the first time the first prize, and he continued to exhibit plays until 408, the date of the *Orestes*. Soon after this he left Athens for the court of Archelaus, king of Macedonia, his reasons for which step can only be matter of conjecture. It was alleged that he was disgusted by the taunts of the comic poets about his unhappy domestic relations for his first wife, Choerile, was divorced for infidelity, and the second, Melito, separated from him. But these are rather matters of ill-natured gossip, and it may be believed that other causes led him to accept an invitation from Archelaus, at whose court the highest honours awaited him. The attacks of Aristophanes and others had probably not been without their effect, and he must have been aware that his philosophical tenets were regarded with considerable suspicion. He died in Macedonia in 406, at the age of seventy-five. Little credit need be given to the story that he was torn in pieces by the king's dogs, which, according to some, were set upon him through envy by Ariludacus and Crateuas, two rival poets. The regret of Sophocles for his death is said to have been so great, that at the representation of his next play



Bust of Euripides

he made his actors appear uncrowned. The accounts which we find in some writers of the profligacy of Euripides are mere idle scandal, and scarcely worthy of serious refutation. Nor does there appear to be any better foundation for that other charge which has been brought against him, of hatred to the female sex. He was a man of serious and austere temper, and it was in consequence of this that the charge probably originated. It is certain that the poet who drew such characters as Alceas was not blind to the gentleness, the strong affection, the self-abandoning devotedness of women. With respect to the world and the Deity, he seems to have adopted the doctrines of Anaxagoras, not unminged apparently with pantheistic views [ANAXAGORAS]. To class him with atheists, as some have done, is undoubtedly unjust. At the same time, it must be confessed that we look in vain in his plays for the unquestioning faith of Aeschylus, nor can we fail to admit that the pupil of Anaxagoras could not sympathise with the popular religious system around him. He frequently altered the traditional treatment of ancient legends. Thus, in the *Orestes*, Menelaus comes before us as a selfish coward, and Helen as a worthless wanton, in the *Helena*, the notion of Stesichorus is adopted, that the heroine was never carried to Troy at all, and that it was a mere εἰδωλον of her for which the Greeks and Trojans fought, Andromache, the widow of Hector and slave of Neoptolemus, seems almost to forget the past in her quarrel with Hermione and the perils of her present situation, tragedy is brought down into the sphere of every day life, men are represented, according to the remark of Sophocles quoted with approval by Aristotle (*Poet* 25), not as they ought to be, but as they are, under the names of the ancient heroes the characters of his own time are set

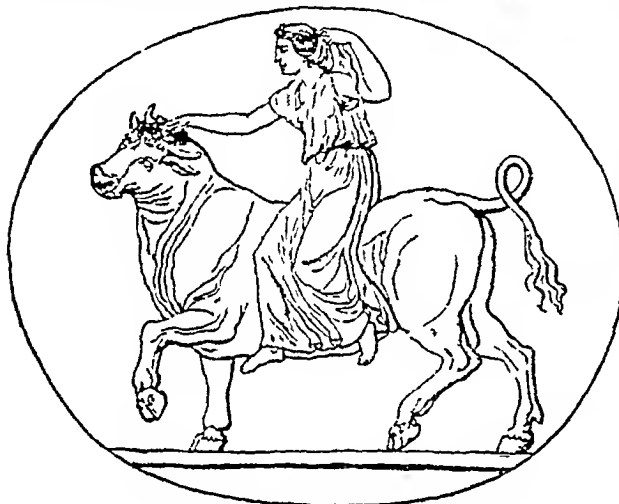
before us, it is not Medea, or Iphigenia, or Alceas that is speaking, but abstractedly a mother, a daughter, or a wife. All this, indeed, gave fuller scope, perhaps, for the exhibition of passion and for those scenes of tenderness and pathos in which Euripides especially excelled. Hence Aristotle (*Poet* 13) calls Euripides 'the most tragic of poets,' because he neglected no means of appealing to the feelings of the audience—not even the misery of appearance, such as that of Telephus—and therefore most worked upon pity, which is the office of Tragedy. Hence, perhaps, also the preference given to his plays by the practical Socrates, who is said to have never entered the theatre unless when they were acted, as well as for the admiration felt for him by Menander and Philemon, and other poets of the New Comedy. The most serious defects in his tragedies, artistically speaking, are his constant employment of the 'Deus ex machina,' the disconnection of his choral odes from the subject of the play, the extremely awkward and formal character of his prologues, and the frequent introduction of frigid γυναικαί and of philosophical disquisitions, making Medea talk like a sophist, and Ecuba like a freethinker, and aiming rather at subtilty than simplicity. On the same principles on which he brought his subjects and characters to the level of common life, he adopted also in his style the every day mode of speaking. But while, on the one hand, in many of his plays, the *Electra*, for instance, and the *Andromache*, he ranks far below his two predecessors and fails altogether in harmony of composition in others, such as the *Hippolytus*, the *Medea*, the *Iphigenia in Tauris*, the *Ion*, and, perhaps above all, the *Bacchae*, he reaches a height of poetry equal to that of Sophocles. According to some accounts, he wrote, in all, seventy-five plays, according to others, ninety-two. Of these, eighteen are extant, if we omit the *Rhesus*, which is probably spurious of the 18 a list is subjoined, with their dates, ascertained or probable.—*Alceas*, B.C. 459, brought out as the last of a tetralogy, and stood therefore in the place of a satyric drama, to which indeed it bears, in some parts, great similarity, particularly in the representation of Heracles in his cups. *Medea*, 431 (ed. by Poisson, Verrall). *Hippolytus* *Coronifer*, 428 (upon which Racine founded his *Phèdre*), gained the first prize (ed. Monk). *Ecuba*, exhibited before 423. *Heracleidae*, about 421. *Supplices*, about 421. *Ion*, of uncertain date. *Hercules Furens*, of uncertain date (ed. Hutchinson, 1878). *Andromache*, about 420. *Troades*, 415. *Electra*, about 415–418. *Helena*, 412. *Iphigenia at Tauris*, of uncertain date. *Phoenissae*, 411 (ed. Porson). *Orestes*, 408. *Bacchae* this play was written for representation in Macedonia, and therefore at a very late period of the life of Euripides. It is notable not only as among the grandest of Attic tragedies but also as inspired by the actual scenes amid which it was composed, in the country where he might see the Maenads with brandished torches dashing down the mountain side (Editions by Elmsley, by Sandys, 1874, by Tyrrell, 1871). *Iphigenia at Aulis* this play, together with the *Bacchae* and the *Alcmaeon*, was brought out at Athens, after the poet's death, by the younger Euripides *Cyclops*, of uncertain date. It is interesting as the only extant specimen of the Greek satyric drama. Besides the plays, there are extant five letters, purporting to have been written by Euripides, but they are

spurious — *Editions of complete plays* In Dindorf's *Poetae Scenici*, by Naueh, 1871, with notes by Paley, 1872 — 2 The youngest of the three sons of the above After the death of his father he brought out three of his plays at the great Dionysia, viz the *Alcmaeon* (no longer extant), the *Iphigenia at Aulis*, and the *Bacchae*

Euripus (Εὐρύπος), any part of the sea where the ebb and flow of the tide were remarkably violent, is the name especially of the narrow strait which separates Euboea from Boeotia The extraordinary tides of the Euripus have been noticed by modern observers the water sometimes runs as much as eight miles an hour At Chaleis there was a bridge over the Euripus, uniting Euboea with the mainland [CHALCIS]

Euronus (Εὐρώνας *Jaklys*), a small town of Caria, at the foot of Mt Grion (a ridge parallel to Mt Latmus), in the conventus juridicus of Alabanda It lay eight English miles NW of Mylasa

Eurōpa (Εὐρώπη), according to the *Iliad* (iv 321), a daughter of Phoenix, but according to the common tradition a daughter of the Phoe-



Europa Schlichtergroll Stosch Collection

nician king Agenor (Hdt iv 147, Eur *Phoen* 281, Diod v 78, Ov *Met* ii 858) Her surpassing beauty charmed Zeus, who assumed the form of a bull and mingled with the herd as Europa and her maidens were sporting on the sea shore Encouraged by the tameuess of the animal, Europa ventured to mount his back, whereupon Zeus rushed into the sea, and swam with her in safety to Crete (Hor *Od* iii 27, 25, Apollod i 1, *Anth Pal* i 116, Ov *Met* ii 850, *Fast* v 605) Here she became by Zeus the mother of Minos, Rhadamanthus, and, in post-Homeric story, of Sarpēdon (Hdt i 173, Eur *Rhes* 29) She afterwards married Asterion, king of Croto, who brought up the children whom she had had by the king of the gods (Apollod i c, Diod iv 60) After her death she was deified under the name Hellotis or Hellotia (cf Athen p 678) Among various attempts to rationalise the myth was the explanation that Europa was carried away captive by a Cretan king in a ship which had a bull as figure head Modern writers, though without very sure grounds, have interpreted Europa to be a moon goddess

Eurōpa (Εὐρώπη), one of the three divisions of the ancient world The name is not found

in the *Iliad* and *Odyssey*, and first occurs in the Homeric *Hymn to Apollo* (251), but even there it does not indicate the continent, but simply the mainland of Hellas proper, in opposition to Peloponnesus and the neighbouring islands, and so perhaps Pind *Nem* iv 70 Aeschylus (*Prom* 735) and Herodotus (iv 45) are the earliest writers who use it in the sense of one of the divisions of the world The meaning of the name is doubtful Some give it a Greek root, and make it signify either 'widely extended' (εὐρύς *on*) or 'dark' — i.e. western (cf ἑρεβος), others obtain the latter meaning from a Semitic root Most of the ancients supposed the name to be derived from Europa, the daughter of Agenor The boundaries of Europe on the E differed at various periods In earlier times the river Phasis was usually supposed to be its boundary, and sometimes even the Araxes and the Caspian sea, but at a later period the river Tanais and the Palus Maeotis were usually regarded as the boundaries between Asia and Europe The N of Europe was little known to the ancients, but it was generally believed, at least in later times, that it was bounded on the N by the Ocean

Eurōpus (Εὐρώπος) 1 A town of Emathia, on the river Axios (Strab p 327) — 2 (*Yera bolus*, or *Kulatel-Neyin*?), a city in the district of Cyrrestice in Syria, on the W bank of the Euphrates, a few miles S of Zeugma — 3 Europus was the earlier name of Dura Nicanoris in Mesopotamia, and (4) it was also given by Seleucus Nicator to Rhagao in Media — 5 A river of Thessaly, also called Titaresius [TITARESUS]

Eurōtas (Εὐρώτας *Iri*), the chief river in Laconia but not navigable, rises in Mt Borēum in Arcadia (according to Pausanias and Strabo, from a common source with the ALPHEUS), then disappears under the earth, rises again near Sciritis, and flows southwards, passing Sparta on the E, through a narrow and fruitful valley, into the Laconian gulf (Paus viii 44, Strab p 343)

Euryālus (Εὐρύαλος) 1 Son of Meisteus, one of the Argonauts and of the Epigoni, accompanied Diomedes to Troy, where he slew several Trojans (*Il* ii 565, vi 20, Apollod i 9, 16, iii 7, 2) — 2 Son of Odysseus and Evippe, slain by Telemachus, hero of a play of Sophocles (Eustath p 1796, 52)

Euryanassa [PELOPS]

Eurybates (Εὐρυβάτης), called *Eribotes* by Latin writers, one of the Argonauts

Eurybates (Εὐρύβατος), an Ephesian, whom Croesus sent with a large sum of money to the Peloponnesus to hire mercenaries for him in his war with Cyrus He, however, betrayed the whole matter to Cyrus In consequence of this treachery, his name passed into a proverb amongst the Greeks (Plat *Protag* p 327, v)

Eurybia (Εὐρυβία), daughter of Pontus and Ge, mother by Crios of Astraeus, Pallas, and Perses

Eurybiades [THEMISTOCLES]

Euryclea (Εὐρύκλεια) 1 Daughter of Ops, was purchased by Laertes and brought up by Telemachus When Ulysses returned home, she recognised him by a scar, and afterwards faithfully assisted him against the suitors (*Od* i 429, xix 401) — 2 Mother of Oedipus

Eurýdicē (Εὐρύδικη) 1 Wife of Orpheus [ORPHEUS]—2 An Illyrian princess, wife of Amyntas II, king of Macedonia, and mother of the famous Philip—3 An Illyrian, wife of Philip of Macedonia, and mother of Cynane or Cynna—4 Daughter of Amyntas, son of Perdiccas III, king of Macedonia, and Cynane, daughter of Philip. After the death of her mother in Asia [CYNANE], Perdiccas gave her in marriage to the king Arrhineus. She was a woman of a masculine spirit, and entirely ruled her weak husband. On her return to Europe with her husband, she became involved in war with Polysperchon and Olympias, but she was defeated in battle, taken prisoner, and compelled by Olympias to put an end to her life, B.C. 317 (Diod. xviii 89, xiv 11, Athen. p. 560)—5 Daughter of Antipater, and wife of Ptolemy, the son of Lagus. She was the mother of three sons, viz Ptolemy Ceraunus, Meleager, and a third (whose name is not mentioned), and of two daughters, Ptolemais, afterwards married to Demetrius Poliorcetes, and Lyandra, the wife of Agathocles, son of Lysimachus (Plut. *Demetr.* 46)—6 An Athenian, of a family descended from the great Miltiades. She was first married to Ophellias, the conqueror of Cyrene, and after his death returned to Athens, where she married Demetrius Poliorcetes.

Eurýlōchus (Εὐρύλοχος) 1 Companion of Odysseus in his wanderings, was the only one that escaped from the house of Circe when his friends were metamorphosed into swine (*Od.* x 208, xi 339)—2 A Spartan commander, in the Peloponnesian war, B.C. 426, defeated and slain by Demosthenes at Olpae (Thuc. iii 100-109).

Eurýmēdon (Εὐρυμέδων) 1 One of the Cabiri, son of Hephaestus and Cabiro, and brother of Alcon—2 An attendant of Nestor—3 Son of Ptolemachus, and charioteer of Agamemnon—4 Son of Thucles, an Athenian general in the Peloponnesian war. He was one of the commanders in the expedition to Corcyra, B.C. 428, and also in the expedition to Sicily, 425. In 414, he was appointed, in conjunction with Demosthenes, to the command of the second Syracusan armament, and fell in the first of the two sea fights in the harbour of Syracuse (Thuc. vii 52).

Eurýmēdon (Εὐρυμέδων Καπρί Su), a small river in Pamphylia, navigable as far up as the city of ASPFNDUS, through which it flowed, celebrated for the victory which Cimon gained over the Persians on its banks, B.C. 469 (Thuc. i 100, Xen. *Hell.* iv 8, 80).

Eurýmēnae (Εὐρυμεναί), a town in Magnesia in Thessaly, E. of Ossa.

Eurýnōmē (Εὐρυνόμη), daughter of Oceanus (Hes. *Th.* 358). When Hephaestus was expelled by Hera from Olympus, Eurynome and Thetis received him in the bosom of the sea (Il. xviii 398). Before the time of Cronos and Rhea, Eurynome and Ophion had ruled in Olympus over the Titans. The worship of Eurynome was localised at Phigalea in Arcadia, where she was represented half woman and half fish, and was identified with Artemis (Paus. vii 41) that is to say, the older worship of Eurynome in this place was at some time transferred to the religion of Artemis, prevailing at a later time.

Eurýphon (Εὐρύφων), a celebrated physician of Cnidos in Caria, was a contemporary of Hippocrates, but older. He is quoted by Galen, who says that he was considered to be the author of the ancient medical work entitled *Κνίδια Γνώμαι*, and also that some persons

attributed to him several works included in the Hippocratic Collection.

Eurýpon, otherwise called **Eurýtion** (Εὐρύπων, Εὐρυτίων), grandson of Procles, was the third king of that house at Sparta, and thenceforward gave it the name of Eurypontidae (Paus. iii 7, Plut. *Lyc.* 2).

Enrýpylus (Εὐρύπυλος) 1 Son of Euaemon and Ops, appears in different traditions as king either of Ormenion, or Hyria, or Cyrene. In the *Iliad* he is represented as having come from Ormenion to Troy with forty ships (Il. ii 734, v 76, vi 86, xi 575, Ov. *Met.* xiii 357). According to some traditions it was this Eurypylus who was worshipped as a hero at Patrae (Paus. vii 19)—2 A son of Poseidon and Celaeno, who went to Libya, where he ruled in the country afterwards called Cyrene, and there became connected with the Argonauts. He married Sterope, the daughter of Helios, by whom he became the father of Lycaon and Leucippus (Pind. *Pyth.* iv 83, Ap. Rh. iv 1551)—3 Son of Poseidon and Astypalaea, king of Cos, was killed by Heracles, who on his return from Troy landed in Cos, and being taken for a pirate, was attacked by its inhabitants. According to another tradition Heracles attacked the island of Cos, in order to obtain possession of Chalciope, the daughter of Enrýpylus, whom he loved (Il. ii 677, Pind. *Nem.* iv 25, Hyg. *Fab.* 254)—4 Son of Telephus and Astyoche, king of Mysia or Cilicia, was induced by the presents which Priam sent to his mother or wife, to assist the Trojans against the Greeks. Eurypylus killed Machaon, but was himself slain by Neoptolemus (*Od.* xi 519, Q. Smyrn. vi 408).

Eurýsāces (Εὐρυσάκης), son of the Telamonian Ajax and Tecmessa, named after the 'broad shield' of his father (Soph. *Aj.* 575). An Athenian tradition related that Eurysaces and his brother Philaeus had given up to the Athenians the island of Salamis, which they had inherited from their grandfather, and that the two brothers received in return the Attic franchise. Eurysaces was honoured like his father, at Athens, with an altar (Plut. *Sol.* 10). Pausanias (i 35) ascribes this gift to Philaeus, the son of Eurysaces.

Eurýsthēnes (Εὐρυσθένης), and Procles (Προκλής), the twin sons of Aristodemus, were born, according to the common account before, but according to the genuine Spartan story after, their father's return to Peloponnesus and occupation of his allotment of Laconia. He died immediately after the birth of his children, and had not even time to decide which of the two should succeed him. The mother professed to be unable to name the elder, and the Lacedaemonians applied to Delphi, and were instructed to make them both kings, but give the greater honour to the elder. The difficulty thus remaining was at last removed at the suggestion of Panites, a Messenian, by watching which of the children was first washed and fed by the mother, and the first rank was accordingly given to Eurysthenes and retained by his descendants. From these two brothers, the two royal families in Sparta were descended, and were called respectively the *Eurysthenidae* and *Proclidae*. The former were also called the *Agidae* from Agis, son of Eurysthenes, and the latter *Eurypontidae* from Eurypont, grandson of Procles (Hdt. vi 51, Paus. iii 16).

Eurýsthens [HERACLES]

Enrýtus (Εὐρύτος) 1 Son of Melaneus and Stratonicē, was king of Oechalia, probably the

Thessalian town of this name He was a skilful archer and married to Antioche, by whom he became the father of Iole, Iphitus, Molion or Deion, Clytus, and Toveus He was proud of his skill in using the bow, and is said to have instructed even Heracles in his art He offered his daughter Iole as a prize to the man who should conquer him and his sons in shooting with the bow Heracles won the prize, but Eurytus and his sons, with the exception of Iphitus, refused to give up Iole, because they feared lest Heracles should kill the children he might have by her Heracles accordingly marched against Oechalia with an army, took the place and killed Eurytus and his sons According to Homer, on the other hand, Eurytus was killed by Apollo, whom he presumed to rival in using the bow (Od viii 224, xxi 14, Soph Trach 354, Theocrit xxiv 105, Ap Rh i 88, Apollod ii 6) He was worshipped as a hero in the mystic rites at Andania (Paus ii 2)—2 Son of Actor and Molione of Elis [ΜΟΛΙΩΝΕΣ]—3 Son of Hermes and Antiaura, and brother of Echion, was one of the Argonauts (Paus ii 15)—4 A Pythagorean philosopher, a disciple of Philolaus (Diog Laert iii 6)

Eusebius (Εὐσέβιος) was born in Palestine about A.D. 264, was made bishop of Caesarea 315, and died about 340 His works are valuable for general history, quite apart from their great importance in Church history [See *Dict of Christ Biogr*]

Eustathius (Εὐστάθιος) 1 Of Cappadocia, a Neo-Platonic philosopher, was a pupil of Iamblichus and Acadesius In A.D. 358, he was sent by Constantius as ambassador to king Sapor, and remained in Persia, where he was treated with the greatest honour—2 Or Eumathius, probably lived as late as the twelfth century of our era He wrote a Greek romance in eleven books, still extant, containing an account of the loves of Hysminias and Hysmine The tale is wearisome and improbable Edited by Gaulmin, Paris, 1617, and by Teucher, Lips 1792—3 Archbishop of Thessalonica, was a native of Constantinople, and lived during the latter half of the twelfth century He was a man of great learning and wrote numerous works, the most important of which is his commentary on the Iliad and Odyssey (Παραβολαὶ εἰς τὴν Ὅμηρου Ἰλιάδα καὶ Ὀδυσσεύειαν), or rather his collection of extracts from earlier commentators on those two poems This vast compilation was made from the numerous and extensive works of the Alexandrian grammarians and critics, and as nearly all the works from which Eustathius made his extracts are lost, his commentary is of great value Editions at Rome, 1542–1550, 4 vols fol., at Basle, 1559–60, at Leipzig, 1825–26, containing the commentary on the Odyssey, and at Leipzig, 1827–29, the commentary on the Iliad There is also extant by Eustathius a commentary on Dionysius Periegetes, which is published with most editions of Dionysius—4 Usually called Eustathius Romanus, a celebrated Graeco Roman jurist from A.D. 960 to 1000

Euterpe [MUSAE]

Euthydemus (Εὐθύδημος) 1 A sophist, was born at Chios, and migrated with his brother Dionsodorus to Thurn in Italy Being exiled thence, they came to Athens, where they resided many years The pretensions of Euthydemus and his brother are exposed by Plato in the dialogue which bears the name of the former—2 King of Bactria, was a native of Magnesia We

know nothing of the circumstances attending his elevation to the sovereignty of Bactria He extended his power over the neighbouring provinces, so as to become the founder of the



Coin of Euthydemus King of Bactria about B.C. 212
Obv. head of Euthydemus, rev. Heracles

greatness of the Bactrian monarchy His dominions were invaded about B.C. 212, by Antiochus the Great, with whom he eventually concluded a treaty of peace (Polyb xi 34, Strab p 515) He had a son Demetrius and a grandson Euthydemus II

Euthymus (Εὐθύμος), a hero of Locri in Italy, son of Astyclus or of the river god Caecinus He was famous for his strength and skill in boxing, and delivered the town of Temesa from the evil spirit POLITES, to whom a fair maiden was sacrificed every year Euthymus himself disappeared at an advanced age in the river Caecinus (Paus vi 6, 2, Strab p 255)

Eutræpælus, P Volumnius, a Roman knight, obtained the surname of Eutrapelus (Εὐτράπελος), on account of his liveliness and wit He was an intimate friend of Antony, and a companion of his pleasures and debauches Cytheris, the mistress of Antony, was originally the freed woman and mistress of Volumnius Eutrapelus (whence we find her called Volumnia), and was surrendered to Antony by his friend Eutrapelus is mentioned by Horace (*Epist* i 18, 31)

Eutræsiæ (Εὐτρήσιοι), the inhabitants of a district in Arcadia, N of Megalopolis

Eutræsis (Εὐτρησις), a small town in Boeotia between Thespiæ and Plataeæ, with a temple and oracle of Apollo, who hence had the surname Eutresites (II ii 502, Strab p 411)

Eutrôpius 1 A Roman historian, held the office of a secretary under Constantine the Great, was patronised by Julian, whom he accompanied in the Persian expedition, and was alive in the reign of Valentinian and Valens He is the author of a brief compendium of Roman history in ten books, from the foundation of the city to the accession of Valens, A.D. 364, to whom it is inscribed In drawing up this abridgment Eutropius appears to have consulted the best authorities, and to have executed his task in general with care The style is in perfect good taste and keeping with the nature of the undertaking, being plain, precise, and simple It was translated into Greek by Paeanius, and was used as the basis of his work by Paulus Diaconus Editions are by Tzschucke, Lips 1796, by Grosse, Hal 1813, and by Droysen, Berl 1878—2 A eunuch, the favourite of Arcadius, became the virtual governor of the E on the death of Rufinus, A.D. 395 He was consul in 399, but in that year was deprived of his power by the intrigues of the empress Eudoxia and Gaius, the Goth, he was first banished to Cyprus, was shortly afterwards recalled and put to death at Chalcedon The poet Claudian wrote an invective against Eutropius

Eutychides (Εὐτυχίδης), of Sicily, a sculptor,

and a pupil of Iysippus, flourished *n c* 300, was the author of a statue representing Antioch (Paus vi 2, 4), which is preserved by a copy now in the Vatican [see ANTIOCHIA]

Euxinus Pontus [ΠΟΤΥΣ ΕΥΞΙΝΟΣ]

Evadne (Εὐάνθη) 1 Daughter of Poseidon and Pitane, who was brought up by the Arcadian king Aegyptus, and became by Apollo the mother of Iamus.—2 Daughter of Iphus (hence called Iphias), or Phlax, and wife of Capaneus. For details see CAPANEUS

Evagoras (Εὐαγόρας), king of Salamis in Cyprus. He was sprung from a family which claimed descent from TEUCER, the reputed founder of Salamis, and his ancestors appear to have been during a long period the hereditary rulers of that city under the supremacy of Persia. They had, however, been expelled by a Phoenician exile, who obtained the sovereignty for himself, and transmitted it to his descendants [CYPRUS]. Evagoras succeeded in recovering his hereditary kingdom, and putting the reigning tyrant to death, about *B c* 410. His rule was distinguished for its mildness and equity, and he greatly increased the power of Salamis, specially by the formation of a powerful fleet. He gave a friendly reception to Conon, when the latter took refuge at Salamis after the defeat of the Athenians at Aegospotami, 405, and it was at his intercession that the king of Persia allowed Conon the support of the Phoenician fleet at the time of the battle of Cnidus (394) hence he was a main cause of the Athenian success. In gratitude for these good offices, the Athenians placed his statue in the Ceramieus (Isocr *Evag* 51–68, Xen *Hell* ii 1, 29, Paus i 3, 2). But his growing power excited the jealousy of the Persian court, and at length war was declared against him by Artaxerxes. Evagoras secured the assistance of an Athenian fleet under Chabrias, and at first met with great success, but the fortune of war afterwards turned against him, and he was glad to conclude a peace with Persia, by which he resigned his conquests in Cyprus, but was allowed to retain possession of Salamis with the title of king. This war was brought to a close in 385. Evagoras was assassinated in 374, together with his eldest son Pnytagoras (Diod xi 2–9, Arist *Pol* v 8, 10). There is extant an oration of Isocrates in praise of Evagoras, addressed to his son Nicocles, who succeeded him.

Evagrius (Εὐάγριος), of Epiphania in Syria, born about *A D* 530, wrote *An Ecclesiastical History*, still extant [See *Diet of Christ Biogr*].

Evander (Εὐάνδρος) 1 Son of Hermes by an Arcadian nymph, called Themis or Nicostrata, and in Roman traditions Carmentis or Tiburtis (Dionys i 81, Liv i 5, Paus viii 48). About sixty years before the Trojan war, Evander is said to have led a Pelasgian colony from Pallantium in Arcadia into Italy, and there to have built a town, Pallantium, on the Tiber, at the foot of the Palatine Hill, which town was subsequently incorporated with Rome. Evander taught his neighbours milder laws and the arts of peace and of social life, and especially the art of writing, with which he himself had been made acquainted by Hercules, and music, he was said also to have introduced among them the worship of the Lycaean Pan (= Lupercus), of Demeter, Poseidon, and Hercules (Liv i c, Dionys i 33, Plut *Q R* 56, Tac *Ann* xi 14, Justin, xlii 1, 6). Virgil (*Aen* viii 51) represents Evander as still alive

at the time when Aeneas arrived in Italy, and as forming an alliance with him against the Latins. Evander was worshipped at Pallantium in Arcadia as a hero. At Rome he had an altar at the foot of the Aventine. Most modern historians (see especially Schwegler) reject the idea of the Arcadian immigration altogether. The authorities for it are manifestly late, and the Arcadians are the most unlikely colonists. It is probable that the story grew out of the resemblance of the Luperalia to the Arcadian festivals of Pan. It is suggested, with much probability, that in Evander himself (whose name, 'the kindly,' may have the same meaning) we have the native Italian deity Faunus transformed into an apparently historical person, who is said to have founded the ritual out of which his own story was developed [FAUNUS].—2 A Phocian, was the successor of Lacydes as the head of the Academic School at Athens, about *n c* 315.

Evēnus (Εἰήνος) 1 Son of Ares and Demomee, and father of Marpessa. For details see MARPESSE.—2 Two elegiac poets of Paros. One of these poets, though it is uncertain whether the elder or the younger, was a contemporary of Socrates, whom he is said to have instructed in poetry, and Plato in several passages refers to Evēnus, somewhat ironically, as at once a sophist or philosopher and a poet. There are sixteen epigrams in the Greek Anthology bearing the name of Evēnus, but it is difficult to determine which of them should be assigned to the elder and which to the younger Evēnus (Plat *Apol* p 20, *Phaed* p 60, *Phaedr* p 267).

Evēnus (Εἰήνος *Fidhari*), formerly Licerma, rises in Mt Oeta, and flows through Actolia into the sea, W of Antirrhium (Strab p 151, Thuc ii 83, Ov *Met* ix 104).

Evēnus (Εἰήμος *Sandarii*), a river of Mysia, rising in Mt Temnus, flowing S through Aeolis, and falling into the Sinus Elaeiticus near Pitane. The city of Adramythum, which stood nearly due W of its sources, was supplied with water from it by an aqueduct (Strab p 614).

Evergētes (Εὐεργέτης), the 'Benefactor,' a title of honour frequently conferred by the Greek states upon those from whom they had received benefits. It was assumed by many of the Greek kings in Egypt and elsewhere. [PTOLEMAEUS]

Evius [DIONYSIUS]

Exādus (Ἐξάδιος), one of the Lapithae, fought at the nuptials of Pirithous (*II* i 204, Ov *Met* xii 266).

Exsuperantius, Julius, a Roman historian, who lived probably about the fifth century of our era. He is the author of a short tract entitled *De Mari, Lepidi, ac Sertori bellis civilibus*, which many suppose to have been abridged from the *Historiae* of Sallust. It is appended to several editions of Sallust.

Eziungēber [BERENICE, No 1]

F

Fābāris or **Farfārus** (*Farfa*), a small river in the Sabine territory between Reate and Cures (Verg *Aen* vii 715, Ov *Met* xii 330).

Fābātus, **L Roscius**, one of Caesar's lieutenants in the Gallic war, and praetor in *n c* 49, espoused Pompey's party. He was killed in the battle at Mutina, *B c* 43 (Caes *B G* v 24, 53, *B C* i 8, Cic *ad Fam* x 33).

Fābātus, **Calpurnius**, a Roman knight,

recused in A.D. 64, was grandfather of Calpurnia, wife of the younger Pliny, many of whose letters are addressed to him (Tac. *Ann.* vii 8, Plin. *Ep.* viii 10).

Faberius 1 A debtor of M. Cicero (Cic. *ad Att.* xii 21, 51) — 2 One of the private secretaries of C. Julius Caesar.

Făbia, two daughters of M. Fabius Ambustus. The elder was married to Ser. Sulpicius, a patrician, and one of the military tribunes B.C. 376, and the younger to the plebeian C. Laenius Stolo.

Făbia Gens, one of the most ancient patrician gentes at Rome, which traced its origin to Hercules and the Areadian Alexander. The Fabii occupy a prominent part in history soon after the commencement of the republic, and three brothers belonging to the gens are said to have been invested with seven successive consulships, from B.C. 485 to 479. The house derived its greatest lustre from the patriotic courage and tragic fate of the 306 Fabii in the battle on the Crémora, B.C. 477. [VIBILLIUS] The principal families of this gens bore the names of AULSTILUS, BURIO, DORSO, LABEO, MAXIMUS, PICTOR and VINULANUS.

Făbiānus, **Păpīrius** a Roman rhetorician and philosopher in the time of Tiberius and Caligula. He wrote works on philosophy and physics (Sen. *Ep.* 40, 100).

Făbrăteră (*Făbratērius Făbraterra*), a town in Latium on the right bank of the Tiberis, originally Volturni, but colonised by the Romans (Strab. p. 237, Liv. viii 19, Vell. Pat. i 15).

Făbrīch belonged originally to the Hernican town of Alatrium, where some of this name lived as late as the time of Cicero. 1 C. **Făbricius Luscīnus**, was probably the first of his family who quitted Alatrium and settled at Rome. He was one of the most popular heroes in the Roman annals, and, like Cincinnatus and Curius, is the representative of the purity and honesty of the good old times. In his first consulship, B.C. 282, he defeated the Lucanians, Brutians, and Samnites, gained a rich booty and brought into the treasury more than 400 talents (Liv. *Ep.* 12, Val. Max. i 8, 6). **Făbricius** probably served as legate in the unfortunate campaign against Pyrrhus in 280, and at its close he was one of the Roman ambassadors sent to Pyrrhus at Tarentum to negotiate a ransom or exchange of prisoners. The conduct of **Făbricius** on this occasion formed one of the most celebrated stories in Roman annals. Pyrrhus used every effort to gain **Făbricius**, he offered him the most splendid presents and endeavoured to persuade him to enter into his service, but the sturdy Roman was proof against all his offers. On the renewal of the war in the following year (279), **Făbricius** again served as legate, and shared in the defeat at the battle of Asculum. In 278 **Făbricius** was consul a second time, and had the conduct of the war against Pyrrhus. The king was anxious for peace, and the generosity with which **Făbricius** sent back to Pyrrhus the traitor who had offered to poison him afforded an opportunity for opening negotiations, which resulted in the evacuation of Italy by Pyrrhus (Plut. *Pyrrh.* 18-24, Val. Max. ii 7, 15, Gell. ii 8). **Făbricius** then subdued the allies of the king in the S. of Italy (Eutrop. ii 18). He was censor in 275, and distinguished himself by the severity with which he attempted to repress the growing taste for luxury. His censorship is particularly celebrated from his expelling from the senate P.

Cornelius Rufinus, on account of his possessing ten pounds' weight of silver plate. The love of luxury and the degeneracy of morals which had already begun brought out still more prominently the simplicity of life and the integrity of character which distinguished **Făbricius** as well as his contemporary Curius Dentatus, and ancient writers love to tell of the frugal way in which they lived on their hereditary farms, and how they refused the rich presents which the Samnite ambassadors offered them. **Făbricius** died as poor as he had lived, he left no dowry for his daughters, which the senate, however, furnished, and, in order to pay the greatest possible respect to his memory, the state interred him within the pomerium, although this was forbidden by the Twelve Tables (Cic. *Tusc.* iii 23, Val. Max. ii 4, 10, Gell. ii 8, Plut. *Sull.* 1) — 2 L. **Făbricius**, *cursator viarum* in B.C. 62, built a new bridge of stone, which connected the city with the island in the Tiber, and which was, after him, called *pons Făbricius*. The name of its author is still seen on the remnants of the bridge, which now bears the name of *Ponte Quattro Capii*, in allusion to a head of Janns which stood upon the parapet [*Dict. of Ant. art. Pons*] — 3 Q. **Făbricius**, tribune of the plebs, 57, proposed as early as the month of January of that year, that Cicero should be recalled from exile, but this attempt was frustrated by P. Clodius by armed force (Cic. *Sest.* 35).

Fădus, **Cuspīus**, appointed by the emperor Claudius procurator of Judaea in A.D. 44. He was succeeded by Tiberius Alexander.

Făesŭlăe (*Făesulīnus Făesole*), a very ancient and important city of the Etruscans, situated on a hill three miles NE of Florence (Sil. It. viii 477, Pol. ii 25). Sulla sent to it a military colony, and it was the head quarters of Catiline's army (Cic. *Muren.* 24, *Cat.* iii 6, 14, Sall. *Cat.* 24-32). The growing importance of Florentia lessened that of **Făesulăe**, which, however, was a strong place in the Gothic wars (Procop. *B. G.* ii 23-27). There are still to be seen the magnificent remains of the ancient walls and also a Roman theatre.

Fălacrine or **Fălacrinum**, a Sabino town at the foot of the Apennines on the Via Salaria between Asculum and Reate, the birthplace of the emperor Vespasian (Suet. *Vesp.* 2).

Fălērŭ or **Fălērĭum**, a town in Etruria, situated on a steep and lofty height near Mt. Soracte, said to have been founded by Halesus, from Argos (Dionys. i 21, Plin. iii 51). Its inhabitants were called **Fălisci**, and were regarded by many as of the same race as the Aequi, whence we find them often called Aequi **Fălisci**. **Fălern** afterwards became one of the twelve Etruscan cities, but its inhabitants continued to differ from the rest of the Etruscans both in their language and customs even in the time of Augustus. After a long struggle with Rome, the **Făliscans** yielded to Camillus, B.C. 394 (Liv. i 8-19). They subsequently joined their neighbours several times in warring against Rome, but were finally subdued. At the close of the first Punic war, 241, they again revolted. The Romans now destroyed **Fălern** and compelled the **Făliscans** to build a new town in the plain (Pol. i 65, Eutr. ii 28). The ruins of the new city are to be seen at *Fălern*, while the remains of the more ancient one are at *Civita Castellana*. The ancient town of **Fălern** was afterwards colonised by the Romans under the name of 'Colonia Etruscorum **Făhsea**,' or 'Colonia Junonia **Făhseorum**,' but

it never became again a place of importance. The ancient town was celebrated for its worship of Juno Curitis or Quiritis, and it was in honour of her that the Romans founded the colony Minerva and Janus were also worshipped in the town—Falerii had extensive linen manufactories, and its white cows were prized at Rome as victims for sacrifice (Ov *Am* iii 13)

Falernus Ager, a district in the N of Campania, extending from the Massic hills to the river Volturnus. It produced some of the finest wine in Italy, which was reckoned only second to the wine of Setia. Its choicest variety was called Faustianum. It became fit for drinking in ten years, and might be used when twenty years old (*Dict of Antiq* s v *Vinum*)

Falesia Portus, a harbour in Etruria S of Populonium, opposite the island Ilva

Falisci [FALERII]

Falscus [GRATTIUS]

Fannia 1 A woman of Minturnae, who hospitably entertained Marius, when he came to Minturnae in his flight, B C 88, though he had formerly pronounced her guilty of adultery—2 The second wife of Helvidius Priscus

Fannius 1 C, tribune of the plebs, B C 187 (Liv xxxviii 60)—2 L, deserted from the Roman army in 84, with L. Magnus, and went over to Mithridates, whom they persuaded to enter into negotiations with Sertorius in Spain. Fannius afterwards commanded a detachment of the army of Mithridates against Lucullus (Plut *Sert* 24)—3 C, consul B C 123, author of a speech against C. Gracchus, which is praised by Cicero (*Brut* 26, 99)—4 C, son of a M. Fannius, was present at the taking of Carthage, and was an annalist of some repute (Cic *Brut* 27, 101, Plut *Tr. Gracch* 4)—5 C, one of the persons who signed the accusation brought against P. Clodius in 61 (App *B C* i 139). In 59 he was mentioned by L. Vettius as an accomplice in the alleged conspiracy against Pompey—6 C, tribune of the plebs, 59, opposed the *lex agraria* of Caesar. He belonged to Pompey's party, and in 49 went as praetor to Sicily (Cic *Sest* 53)—7 A worthless poet, contemporary of Horace (Hor *Sat* i 4, 21)—8 A contemporary of the younger Pliny, the author of a work, very popular at the time, on the deaths of persons executed or exiled by Nero (Plin *Ep* v 5)

Fannius Caepio [CAEPIO]

Fannius Quadratus [QUADRATUS]

Fannius Strabo [STRABO]

Fanum Fortunae (*Fano*), an important town in Umbria at the mouth of the Metaurus with a celebrated temple of Fortuna, whence the town derived its name. Augustus sent to it a colony of veterans, and it was then called 'Colonia Julia Fanestris'. Here was a triumphal arch in honour of Augustus (Caes *B C* i 11, Tac *Hist* iii 50, Mel ii 4, 5)

Farfārus [FABARIS]

Faula or Fauna [BONA DEA]

Faunus, son of Picus, grandson of Saturnus, and father of Latinus, was the third in the series of the kings of the Laurenses (Veig *Aen* vii 45, Arnob ii 71). So far from being an ancient hero honoured as a god, as it was once held (Serv *ad Aen* vii 275), he must rather be regarded as an old Italian nature god, whom tradition changed into a prehistoric king. It is held with great probability that Mars, Silvanns and Faunus were kindred Italian deities with different provinces, that of Faunus being especially the rural community or pagus

Hence his guardianship of country life and pursuits, and of herds (Ov *Fast* ii 361 Hor *Od* i 4, 12, i 17, iii 18, 12). It is probable, though not certain, that the name LUPERCUS, which belongs to him means 'the avenger of the wolf' (from the flocks). The *Lupercalia*, in which Faunus was worshipped (*Dict of Antiq* s v) were therefore at once a purification by which evil influences were scourged away, and an offering for the increase of the flocks. Faunus, like other deities of the earth, had also prophetic powers, conveyed sometimes by mysterious voices from hills or woods, sometimes by visions in sleep (Dionys v 16, Liv ii 7, Cic *Div* i 101, Verg *Aen* vii 82, Ov *Fast* iv 649). The true Italian representation of Faunus was probably as a man of middle age, bearded, and with a 'Jupiter' type of head, wearing a goat-skin over the shoulders and bearing a staff or club in one hand and a horn in the other. The more familiar type is due to



A Faun from an ancient gem. Gori Gem. Ant. Fior.

the Greek influence which identified Faunus with Pan, and imagined a plurality of Fauns, represented as Satyrs.

Fausta 1 Cornelia, daughter of the dictator Sulla, and twin sister of Faustus Sulla, was born about B C 88. She was first married to C. Memmius, and afterwards to Milo. She was infamous for her adulteries, and Villius was one of her paramours, whence Horace calls him 'Sullae gener' (*Sat* i 64)—2 Flavia Maximiana, daughter of Maximianus, and wife of Constantine the Great, to whom she bore Constantinus, Constantius, and Constans.

Faustina 1 Anna Galeria, commonly distinguished as *Faustina Senior*, the wife of Antoninus Pius, died in the third year of his reign, A D 141. Notwithstanding the profligacy of her life, her husband loaded her with honours both before and after her decease. It was in honour of her that Antoninus established a hospital for the education and support of young females, who were called after her *puellae alimentariae Faustinae* [ANTONINUS]—2 Anna, or *Faustina Junior*, daughter of the elder Faustina, was married to M. AURELIUS in A D 145 or 146, and she died in a village on the skirts of Mount Taurus in 175, having accompanied the emperor to Syria. Her profligacy was so open and infamous, that the good nature or blindness of her

husband, who cherished her fondly while alive, and loaded her with honours after her death, appears truly marvellous [M AURELIUS]—3 **Annia**, grand daughter or great-grand daughter of M Aurelius, the third of the numerous wives of ELIGABLUS

Faustulus [ROMULUS]

Faventia (Faventinus *Faenza*), a town in Galha Cisalpina on the river Anemo and on the Via Aemilia, celebrated for its linen manu factories (Strab p 217, Plin vi 1)

Favōni Portus (*Porto Favone*), a harbour on the coast of Corsica

Favonius, the West wind [ZEPHYRUS]

M Favōnius, an imitator of Cato Uticensis, whose character and conduct he copied so servilely as to receive the nickname of Cato's ape He was a warm supporter of the party of the optimates, and opposed all the measures of the first triumvirate On the breaking out of the Civil war in B C 49, he joined Pompey, not withstanding his personal aversion to him, and opposed all proposals of reconciliation with Caesar He served in the campaign against Caesar in Greece in 48, and after the defeat of his party at Pharsalus, he accompanied Pompey in his flight Upon Pompey's death he returned to Italy, and was pardoned by Caesar He took no part in the conspiracy against Caesar, but, after his murder, espoused the side of Brutus and Cassius He was taken prisoner in the battle of Philippi in 42, and was put to death by Octavianus (Plut Cat Min 32-46, Pomp 60, Suet Aug 13)

Favorinus, a philosopher and sophist in the reign of Hadrian, was a native of Arles in Gaul He resided at different periods of his life in Rome, Greece, and Asia Minor, and obtained high distinctions He was intimate with Plutarch, who dedicated to him his treatise on the principle of cold, and with Herodes Atticus, to whom he bequeathed his library and house at Rome He wrote several works on various subjects, but none of them are extant

Febriis, the goddess, or rather the avenger, of fever She had three sanctuaries at Rome, in which amulets were dedicated which people had worn during a fever (Cic N D iii 25, 63, Legg ii 11, 28, Plin ii 16) A *dea Tertiana* (i.e goddess of tertian fevers or agues) is mentioned in an inscription (C I L vi 999)

Februus, an ancient Italian divinity, to whom the month of February was sacred, for in the latter half of that month general purifications and lustrations were celebrated The name is connected with *februare* (to purify), and *februae* (purifications) Februus was also regarded as a god of the lower world, and the festival of the dead (*Feralia*) was celebrated in February (Dict of Ant art *Februa*)

Felicitas, the personification of happiness, to whom a temple was erected by Lucullus in B C 76, and a second was dedicated by M Aemilius Lepidus (Plin xxvi 156, xxvii 39, Cic Verr iv 2, cf Strab p 381, Dio Cass xlv 5) Felicitas is frequently seen on Roman medals, in the form of a matron, with the staff of Mercury (*caduceus*) and a cornucopia

Felix Antonius, procurator of Judaea, in the reigns of Claudius and Nero, was a brother of the freedman Pallas, and was himself a freedman of the emperor Claudius Hence he is also called *Claudius Felix* In his private and his public character alike Felix was unscrupulous and profligate Having fallen in love with Drusilla, daughter of Agrippa I, and wife of Azizus, king of Emesa, he

induced her to leave her husband, and she was still living with him in 60, when St Paul preached before him His government, though cruel and oppressive, was strong he suppressed all disturbances, and cleared the country of robbers He was recalled in 62, and succeeded by Porcius Festus, and the Jews having lodged accusations against him at Rome, he was saved from punishment only by the influence of his brother Pallas with Nero (Tac Ann xii 54, Hist v 9, Suet Claud 28, Jos Ant xv 7)

Felix, M Minucius, a Roman lawyer, who flourished about A D 239, wrote a dialogue entitled *Octavius*, which occupies a conspicuous place among the early Apologies for Christianity Edited by Gronovius, Lug Bat 1707, by Ernesti, ibid 1773, by Muralto, Turic 1836

Felsina [BOVOIA]

Feltria (Feltrinus *Feltre*), a town in Rhaetia, a little N of the river Plavis

Fenestella, a Roman historian, who lived in the time of Augustus, and died A D 21, in the seventieth year of his age (Sen Ep 108, Plin viii 19, ix 65, xv 1, Gell xv 28) His work, entitled *Annales*, extended to at least 22 books The few fragments preserved relate to events subsequent to the Carthaginian wars, and we know that it embraced the greater part of Cicero's career A treatise, *De Sacerdotibus et Magistratibus Romanorum Libri II*, ascribed to Fenestella, is a work of the 15th century, not apparently intended as a forgery, since the author (Ficocchi) speaks in one passage of *Christian bishops*

Fenni, a savage people living by the chase, whom Tacitus (*Germ* 46) reckons among the Germans They appear to have dwelt in the further part of E Prussia, and to have been the same as the modern Finns

Ferentina, a goddess of the Latins, at whose sacred spring and grove the meetings of the Latin League were held (Liv i 50, 52, ii 38, vi 25, Dionys iii 34, 51) The situation is doubtful, but it was near Alba Longa—according to some, close to *Marino*, according to others, nearer *Nemi*

Ferentinum (Ferentinas, Ferentinus) 1 (*Ferento*), a town of Etruria, S of Volturni, the birthplace of the emperor Otho It is called both a colonia and a municipium There are still remains of its walls, of a theatre and of sepulchres at Ferento (Strab p 226, Tac Hist i 50)—2 (*Ferento*), an ancient town of the Hernici in Latium, SW of Anagnia, colonised by the Romans in the second Punic war There are still remains of its ancient walls polygonal, but patched with Roman masonry (Strab p 237, Gell x 3, Liv xxxiv 42, Hor Ep i 17, 8)

Ferentum [FORENTUM]

Feretrius [JUPITER]

Ferōnia, a goddess of the central Italians, probably a goddess of the earth and its fruits, especially of corn Her chief sanctuaries were at the foot of Mt Soracte near Capena (Liv xxii 1, xxiv 11), near Terracina (Hor Sat i 5, 24, Verg Aen iii 900, Plin vi 146), where remains of a temple at a spring, still called *Feronia*, have been found Her worship was carried by Latin colonists to other places (e.g Aquilona, C I L v 412), and to Rome by the Sabines (Varr L L v 74) There her festival was held on November 14 (the seed time)

Ferrātus Mons (*Jebel-Jurjurah*), one of the principal mountain chains in the Lesser Atlas system, in N Africa, on the borders of Mauretania Caesariensis and Mauretania Sitifensis

Fescennium or **Fescennia** (**Fescenninus**), a town of the Falisci in Etruria, and consequently, like Falerni, of Pelasgic origin [**FALERII**]. From this town the Romans are said to have derived the Fescennine songs [*Dict of Antiq* s v]. The site of the town may perhaps be placed at *S Silvestro*.

Festus, **Sext Pompeius**, a Roman grammarian, probably lived in the second century of our era, since he is quoted by Julius Romanus (*ap* Charis ii 220), who lived in the third century. His name is attached to a dictionary or glossary of Latin words and phrases, divided into 20 books, and commonly called *Sexti Pompeii Festi de Verborum Significatione*. It was abridged by Festus from the great work with the same title by M Verrius Flaccus, a celebrated grammarian in the reign of Augustus. Festus made alterations and criticisms (of little value) of his own, and inserted numerous extracts from other writings of Verrius, but, unfortunately, altogether omitted those words which had fallen into disuse, intending to make these the subject of a separate volume. Towards the end of the eighth century, Paul, son of Warnefrid, better known as Paulus Diaconus, from having officiated as a deacon of the church at Aquileia, abridged the abridgment of Festus. The original work of Verrius Flaccus had perished with the exception of one or two inconsiderable fragments. Of the abstract by Festus one MS only has come down to us, containing the second half only of the work (letters M-V), and that in an imperfect condition. The numerous blanks in this MS have been ingeniously filled up by Scaliger and Ursinus, partly from conjecture and partly from the corresponding paragraphs of Paulus, whose performance appears in a complete form in many MSS. The best editions of Festus are by K O Muller, Lips 1899 and 1890 (in which the text of Festus is placed face to face with the corresponding text of Paulus, so as to admit of easy comparison), and by E Thewrewk, Pesth, 1889. The work is one of great value, containing a rich treasury of learning upon many points connected with antiquities, mythology, and grammar.

Festus, **Porcius**, before whom St Paul was brought, succeeded Antonius Felix as procurator of Judaea in A.D. 62, and died not long after **Fibrēnus** [**ARPINUM**].

Ficāna (**Ficanensis**), one of the Latin towns destroyed by Ancus Martins (*Liv* i 33).

Ficulā (**Ficuleas**, -ātis, **Ficolensis**), a town of the Sabines, E of Fidenae, said to have been founded by the Aborigines, but early sunk into decay (*Dionys* i 13, *Liv* i 38).

Fidēnae, sometimes **Fidena** (**Fidenas**, ātis *Castel Gubileo*), an ancient town in the land of the Sabines, nearly five miles NE of Rome, situated on a steep hill, between the Tiber and the Anio. It is said to have been founded by Alba Longa, and also to have been conquered and colonised by Romulus, but the population appears to have been partly Etruscan, and it was probably colonised by the Etruscan Veni, with which city we find it in close alliance (*Verg Aen* vi 773, *Dionys* ii 53, *Liv* i 15, 27). It frequently revolted and was frequently taken by the Romans. Its last revolt was in B.C. 438, and in the following year it was destroyed by the Romans. Subsequently the town was rebuilt, but it is spoken of as a poor place (*Cic de Leg Agr* ii 35, *Hor Ep* i 11, 7, *Juv x* 100). In the reign of Tiberius, in consequence of the fall of

a temporary wooden theatre here, 20,000 or, according to some accounts, 50,000 persons lost their lives (*Tac Ann* vi 62, *Suet Tib* 40).

Fidentia (**Fidentinus** *Borgo S Donno*), a town in Cisalpine Gaul on the Via Aemilia, between Parma and Placentia, memorable for the victory which Sulla's generals gained over Carbo, B.C. 82.

Fides, the personification of fidelity or faithfulness. Numa is said to have built a temple to Fides publica, on the Capitol, and another was built there in the consulship of M Aemilius Scaurus, B.C. 115 (*Plut Num* 16, *Cic Off* iii 104, *N D* ii 61). She was represented as a matron wearing a wreath of olive or laurel leaves, and carrying in her hand corn ears, or a basket with fruit. She is also symbolised on coins by joined hands, and by the caduceus.

Fidius. The name **Dius Fidius** betokened the **Genius Jovis**—that is, the God of Right and Faith upon earth, who guarded faith for men in their own families and communities, as Jupiter did for the gods. **Dius Fidius** was identical with the Sabine demigod **Semo Sancus** (*Dionys* ii 49, *Or Fast* vi 218, *Fest* p 238, *Sil It* viii 422, cf *Varr L L* v 66), and **Semo Sancus** again was identical with the Italian **Hercules**, who watched over the rights and the faith of the homestead and family (*Prop* v 9, 71, *Varr l c*). Hence we find the names **Semo Sancus** **Dius Fidius** combined together (*O I L* vi 568), and hence also the oaths *me Dius Fidius juvet* and *me Hercules juvet* are equivalent. There was a temple of **Dius Fidius** on the Quirinal, and his festival was on June 5th (*Or Fast l c*). The custom of swearing by him only under the open sky (*Varr L L* v 66) seems to betoken his connexion with Jupiter, the god of the sky, and some have explained the bronze orbs dedicated in the temple of **Sancus** (*Liv* viii 20) in the same way.

Figūlus, **C Marcius** 1 Consul B.C. 162, and again consul 156, when he carried on war with the Dalmatae in Illyricum—2 Consul 64, supported Cicero in his consulship.

Figūlus, **P Nigidius**, a Pythagorean philosopher of high reputation, who flourished about B.C. 60. Mathematical and physical investigations appear to have occupied a large share of his attention, and such was his fame as an astrologer, that it was generally believed, in later times at least, that he had predicted the future greatness of Octavius on hearing the announcement of his birth. He, moreover, possessed considerable influence in political affairs, was one of the senators selected by Cicero to take down the depositions of the witnesses who gave evidence with regard to Catiline's conspiracy, B.C. 63, was praetor, 59, took an active part in the Civil war on the side of Pompey, was compelled in consequence by Caesar to live abroad, and died in exile, 44.

Fimbria, **C Flavius** 1 A *homo novus*, who rose to the highest honours through his own merits and talents. Cicero praises him both as a jurist and as an orator. He was consul B.C. 104 and was subsequently accused of extortion in his province, but was acquitted (*Cic Verr* v 70, *Brut* 34, *Off* iii 19)—2 Probably son of the preceding, was one of the most violent partisans of Marius and Cinna during the Civil war with Sulla. In B.C. 86 he was sent into Asia as legate of Valerius Flaccus, and took advantage of the unpopularity of his commander with the soldiers to excite a mutiny against him. Flaccus was killed at Chalcedon, and was succeeded in the command by Fimbria, who carried on the

war with success against the generals of Mithridates. In 84 Sulla crossed over from Greece into Asia, and, after concluding peace with Mithridates, marched against Fimbria. The latter was deserted by his troops, and put an end to his life (Vell. Pat. ii 24, Plut. *Sull.* 24).

Fines, the name of a great number of places, either on the borders of Roman provinces or of different tribes. These places are usually found only in the Itineraries, and are not of sufficient importance to be enumerated here.

Firmānus, Tarutius, a mathematician and astrologer contemporary with M. Varro and Cicero. At Varro's request Firmānus took the horoscope of Romulus and from the circumstances of the life and death of the founder determined the era of Rome (Cic. *De Nat. D.* ii 7, 98, Plut. *Rom.* 12).

Firmānus Sympōsius, Caelius, of uncertain age and country, the reputed author of 100 insipid riddles, each comprised in three hexameter lines collected, as we are told in the prologue, for the purpose of promoting the festivities of the Saturnalia. There is, however, some doubt whether they are not the work of Laetius Firmianus, and entitled his 'Symposium' [LACTANTIUS]. Printed in the *Poet. Lat. Min.* of Weisendorf, vol. vi.

Firmicus Maternus, the author of a work entitled *Matheseos Libri VIII.*, which is a complete system of astrology, according to the discipline of the Egyptians and Babylonians. The writer lived in the time of Constantine the Great. In his views he is a Neo-Platonist and opposed to Christianity. The work is of interest as showing the importance attached to astrology. Editions, Aldine 1499, K. Sittl 1892.—2 About the same time another Firmicus Maternus wrote a work in favour of Christianity, entitled *De Error. Profanarum Religionum ad Constantinum et Constantem*. Edited by F. Oehler, Lips. 1847.

Firmum (*Firmāne Forum*), a town in Picenum three miles from the coast, and S. of the river Tenna colonised by the Romans at the beginning of the first Punic war. On the coast was its strongly fortified harbour, **Castellum Firmānum** or **Firmanorum** (*Porto di Firmo*).

M. Firmus, a native of Silencia, the friend and ally of Zenobia, seized upon Alexandria, and proclaimed himself emperor, but was defeated and slain by Aurelian, A.D. 274.

Flaccus, Calpurnius, a rhetorician, probably in the reign of Hadrian, excerpts of whose fifty-one declamations are edited with those of Quintilian by Burmann (Leid. 1620).

Flaccus, Fulvius 1 M., consul with App. Claudius Caudex, B.C. 261, in which year the first Punic war broke out.—2 Q., son of No. 1, consul 237, fought against the Ligurians in Italy. In 224 he was consul a second time, and conquered the Gauls and Insubrians in the N. of Italy. In 215 he was praetor, after having been twice consul, and in the following year (214) he was re-elected praetor. In 213 he was consul for the third time, and carried on the war in Campania against the Carthaginians. He and his colleague, App. Claudius Pulcher, took Hanno's camp by storm, and then laid siege to Capua, which they took in the following year (212). In 209 he was consul for the fourth time, and continued the war against the Carthaginians in the S. of Italy (Liv. xxvi 8, xxvii 15).—3 Cn., brother of No. 2, was praetor 212, and had Apulia for his province. He was defeated by Hannibal near Herdonia. In consequence of his cowardice in this battle he was accused

before the people, and went into voluntary exile before the trial (Liv. xxvi 2).—4 Q., son of No. 2, was praetor 112, and carried on war in Spain against the Celtiberians, whom he defeated in several battles. He was consul 179 with his brother, L. Manlius Acidinus Fulvianus, who had been adopted by Manlius Acidinus. In his consulship he defeated the Ligurians. In 174 he was censor with A. Postumius Albinus. Shortly afterwards he became deranged, and hanged himself in his bedchamber (Liv. xl 16, xli 29).—5 M., nephew of No. 4, and a friend of the Gracchi, was consul 125, when he subdued the Transalpine Ligurians. He was one of the triumvirs for carrying into execution the agrarian law of Tib. Gracchus, and was slain together with C. Gracchus in 121 (Cic. *Phil.* iv 1). He was a man of a bold and determined character, and was more ready to have recourse to violence and open force than C. Gracchus.—6 Q., praetor in Sardinia, 187, and consul 180.—7 Sor., consul 187, subdued the Vardaeans in Illyria.

Flaccus, Granius, a contemporary of Julius Caesar, wrote a book, *De Jure Papiriano*, which was a collection of the laws of the ancient kings of Rome, made by Papirius [PAPIRIUS].

Flaccus, Horatius [HORATIUS].

Flaccus, Hordeonius, consular legate of Upper Germany at Nero's death, A.D. 68. He was secretly attached to the cause of Vespasian, for which reason he made no effectual attempt to put down the insurrection of Civilis [CIVILIS]. His troops, who were in favour of Vitellius, compelled him to give up the command to Vocula, and put him to death.

Flaccus, C. Norbanus, a general of Octavian and Antony in the campaign against Brutus and Cassius, B.C. 42. He was consul in 38 (Appian, *B.C.* iv 87-106).

Flaccus, Persius [PERSIUS].

Flaccus, Sicilius, an agrimensor by profession, probably lived about the reign of Nerva. He wrote a treatise *De Conditionibus Ignorum*, of which the beginning is preserved in the collection of Agrimensores [FRONTINUS].

Flaccus, Valerius 1 L., curule aedile B.C. 201, praetor 200, and consul 185 with M. Porcius Cato. In his consulship, and in the following year, he carried on war, with great success, against the Gauls in the N. of Italy. In 184 he was the colleague of M. Cato in the censorship, and in the same year was made princeps senatus. He died 180 (Liv. xxvi 4, xxvii 21, xxxix 40).

—2 L., consul 181, with P. Licinius Crassus.—3 L., consul 100 with C. Marcius, when he took an active part in putting down the insurrection of Saturninus. In 97 he was censor with M. Antonius, the orator. In 86 he was chosen consul in place of Marcius, who had died in his seventh consulship, and was sent by Cinna into Asia to oppose Sulla, and to bring the war against Mithridates to a close. The avarice and severity of Flaccus made him unpopular with the soldiers, who at length rose in mutiny at the instigation of Fimbria. Flaccus was then put to death by order of Fimbria (Fimbria).—4 L., the interrex, who proposed that Sulla should be made dictator, 82, and who was afterwards made by Sulla his magister equitum (Plut. *Sull.* 33).—5 C., praetor 98, consul 93, and afterwards proconsul in Spain.—6 L., praetor 63, and afterwards proprætor in Asia, where he was succeeded by Q. Cicero. In 59 he was accused by D. Laelius of extortion in Asia, but, although undoubtedly guilty, he was defended by Cicero (in the oration *pro Flacco*, which is still extant)

and Q Hortensius, and was acquitted—7 C, a poet, was a native of Padua, and lived in the time of Vespasian. He is the author of the *Argonautica*, an unfinished heroic poem in eight books, on the Argonautic expedition, in which he follows Apollonius Rhodius. The eighth book terminates abruptly, at the point where Medea is urging Jason to make her the companion of his homeward journey. Flaccus is only a second rate poet. His diction is pure, his general style is free from affectation, his versification is polished and harmonious, his descriptions are lively and vigorous, but he displays no originality, nor any of the higher attributes of genius. Editions by Wagner, 1805, by Schenkl, 1871, by Bithrens, 1875.

Flaccus, Verrius, a freedman by birth, and a distinguished grammarian, in the reign of Augustus. He was renowned for his success as a teacher. His method was to employ competition, setting subjects upon which those of the same age might write, and giving a book as a prize for the winner. Augustus showed his approval by making him the tutor of his grandsons, Caius and Lucius Caesar, with a salary of about 1,000*l* a year. He died at an advanced age, in the reign of Tiberius (Suet *Gr* 17, Geil iv 5, xvii 6). He is frequently cited by Pliny the Elder. At the lower end of the market place at Praeneste was a statue of Verrius Flaccus, fronting the Hemicycleum, on the inner curve of which were set up marble tablets, inscribed with the *Fasti Verriani*. These *Fasti* were a calendar of the days and vacations of public business—*dies fasti, nefasti, and interdicti*—of religious festivals, triumphs, &c., especially including such as were peculiar to the family of the Caesars. They supplied Ovid with the framework of his *Fasti*, which, as far as can be judged from the extant remains of the *Fasti Verriani*, expresses the same views (*C I L* 1 pp 295, 311). The fragments were discovered in 1770 in the ruins of a building about two miles from Praeneste. But the great work of Verrius was his lexicon, entitled *De Verborum Significatione*, which was abridged by Festus [FESTUS].

Flāminius, Quintius 1 T, a distinguished general, was consul B C 198, and had the conduct of the war against Philip of Macedonia, which he brought to a close in 197, by the defeat of Philip, at the battle of Cynoscephalae in Thessaly, and peace was shortly afterwards concluded with Philip. Flāminius continued in Greece for the next three years, in order to settle the affairs of the country. At the celebration of the Isthmian games at Corinth in 196, he caused a herald to proclaim in the name of the Roman senate, the freedom and independence of Greece. In 195 he made war against Nabis, tyrant of Sparta, who had refused to give up Argos to the Achaean League. Nabis was compelled to yield to the terms agreed upon, but otherwise Sparta was left independent in her Greek possessions, and at this period it may fairly be said that the Romans acted up to their proclamation of Greek liberty. The change in their policy did not come till after the wars with Antiochus. Flāminius in 194 returned to Rome, having won the affections of the Greeks by his prudent and conciliating conduct. In 192 he was again sent to Greece as ambassador, and remained there till 190, exercising a sort of protectorate over the country. In 183 he was sent as ambassador to Prusias of Bithynia, in order to demand the surrender of Hannibal. He died about 174 (Plut *Flamin*, Liv xxxii-xxxiv,

Pol xvii, xviii)—2 L, brother of the preceding, was curule aedile 200, praetor 199, and afterwards served under his brother as legate in the war against Macedonia. He was consul in 192, and received Gaul as his province, where he behaved with the greatest barbarity. On one occasion he killed a chief of the Boni who had taken refuge in his camp, in order to afford amusement to a profligate favourite. For this and similar acts of cruelty he was expelled from the senate in 184, by M. Cato, who was then censor. He died in 170 (Liv xxxiv 42, Cic *de Sen* 12, 42)—3 T, consul 150, with M. Acilius Balbus—4 T, consul 123, with Q. Metellus Balearicus. Cicero says that he spoke Latin with elegance, but that he was an illiterate man (*Brut* 28, 74).

Flāminius 1 C, was tribune of the plebs, B C 232, in which year, notwithstanding the violent opposition of the senate, he carried an agrarian law, ordaining that the *Ager Gallicus Picenus*, which had recently been conquered, should be distributed among the plebeians (Pol ii 21). In 227, in which year four praetors were appointed for the first time, he was one of them, and received Sicily for his province, where he earned the goodwill of the provincials by his integrity and justice. In 223 he was consul, and marched against the Insubrian Gauls. As the senate were anxious to deprive Flāminius of his office, they declared that the consular election was not valid on account of some fault in the auspices, and sent a letter to the consuls, with orders to return to Rome. But as all preparations had been made for a battle against the Insubrians, the letter was left unopened until the battle was gained (Pol ii 32, Liv xxi 63, xxii 6). In 220 he was censor, and executed two great works, which bore his name, viz the *Circus Flāminius* and the *Via Flāminia*. In 217 he was consul a second time, and marched against Hannibal, but was defeated by the latter at the fatal battle of the Trasimene lake, on the 23rd of June, in which he perished with the greater part of his army (Liv xxii 8, Pol ii 77)—2 C, son of No 1, was quaestor of Scipio Africanus in Spain, 210, curule aedile 196, when he distributed among the people a large quantity of grain at a low price, which was furnished him by the Sicilians as a mark of gratitude towards his father and himself, was praetor 193, and obtained Hispania Citerior as his province, where he earned on the war with success, and was consul 185, when he defeated the Ligurians (Liv xxxix 1).

Flanaticus or Flanonicus Sinus (*Gulf of Quarnaro*), a bay of the Adriatic sea on the coast of Liburnia, named after the people Flanates and their town Flanōna (*Franona*).

Flāvia, a surname given to several towns in honour of the Flavian family.

Flāvia gens, celebrated as the house to which the emperor Vespasian belonged. During the later period of the Roman empire, the name Flāvius descended from one emperor to another, Constantius, the father of Constantine the Great, being the first in the series.

Flāvia Domitilla [DOMITILLA].

Flāvius, Cn, the son of a freedman, became secretary to App. Claudius Caecus, and, in consequence of this connexion, became curule aedile B C 303. He drew up and published a list of *dies fasti* and *nefasti*, and also an account of legal procedure (*legis actiones*), which previously had been kept secret as the exclusive patrimony of the pontiffs and the patricians (Liv ix 46 Val Max ii 219 Cic *Mar* 11, 25).

Flavius Fimbria. [FIMBRIA.]

Flavius Josephus [JOSEPHUS.]

Flavius Vopiscus [VOPISCUS.]

Flavius, L. Caesetius, tribune of the plebs, *n c* 44, was deposed from his office by C. Julius Caesar, because, in concert with C. Epidius Marullus, one of his colleagues in the tribunate, he had removed the crowns from the statues of the dictator, and imprisoned a person who had saluted Caesar as 'king' (Suet. Jul. 79).

Flavius or Flavius, Subrius, tribune in the Praetorian guards, was the most active agent in the conspiracy against Nero, *ad* 66, which, from its most distinguished member, was called Piso's conspiracy (Tac. Ann. xv. 19).

Flevum (Tac. Ann. iv. 72), a fortress in Germany at the mouth of the Amisia (*Ims*).

Flevum, Flevo [RINUS.]

Flora, the Roman goddess of flowers and spring. The writers whose object was to bring the Roman religion into contempt relate that Flora was a courtesan, who had accumulated a large property, and bequeathed it to the Roman people, in return for which she was honoured

with the annual festival of the Floralia (*Fasti et de J. d. Pel.* i. 20). But her worship was established at Rome in the very earliest times, for a temple is said to have been vowed to her by king Tatius, and Numa appointed a flamen to her (Varr. *L. L.* v. 92, 71, 158. Mart. v. 22). The resemblance between the names



Flora (From a Roman coin)

Flora and Chloris led the later Romans to identify the two divinities. Her temple at Pome was situated near the Circus Maximus, and her festival was celebrated from the 28th of April till the 1st of May with extravagant merriment and lasciviousness (*Dict. of Ant. art. Floralia*).

Florentia (Florentinus) 1 (*Florence Flor.* *et.*), a town in Etruria on the Arno was a Roman colony and was probably founded by the Romans during their wars with the Etruscans. In the time of Sulla it was a flourishing municipium, but its greatness as a city dates from the middle ages (*Flor.* in 21, 27, Tac. Ann. i. 70, Plol. in 1, 48).—2 (*Florentinola*), a town in Cisalpine Gaul on the Aemilia Via, between Placentia and Parma.

Florentinus a jurist, one of the council of the emperor Severus Alexander, wrote *Institutiones* in twelve books, which are quoted in the Corpus Juris.

Florianus, M. Annus, the brother, by a different father, of the emperor Tacitus, upon whose decease he was proclaimed emperor at Rome, *ad* 276. He was murdered by his own troops at Tarsus, after a reign of about two months, while on his march against Probus who had been proclaimed emperor by the legions in Syria.

Florus 1 **L. Julius or Annaeus** (the titles var. in the MSS.), a Roman historian, lived under Trajan and Hadrian, and wrote a summary of Roman history, divided into two books, extending from the foundation of the city to the establishment of the empire under Augustus, entitled *Epitomae de P. L. L. bellorum omnium annorum DCC libri duo*. But, though it is drawn chiefly from Livy, the author does not strictly follow him. His work is of a rhetorical character, intended to glorify Rome. Editions by O. Jahn, 1852, C. Hulm, 1854.—2 A rhetorician and poet under Hadrian,

possibly, as some think, the same person as No. 1, or he may be identified with **P. Annus Florus**, who wrote a dialogue about Virgil's claim to be an orator or poet (Included in the editions of No. 1).

Florus, Gessius, a native of Clazomenae, succeeded Albinus as procurator of Judaea, *ad* 61-65. His cruel and oppressive government was the main cause of the rebellion of the Jews (Tac. Hist. i. 10, Suet. Vesp. 4, Joseph. B. J. ii. 14).

Florus, Julius, addressed by Horace in two epistles (*i* 9, *ii* 2), was attached to the suite of Claudius Tiberius Nero, when the latter was despatched by Augustus to place Tigranes upon the throne of Armenia. He was a writer of satires.

Foca or Phocas, a Latin grammarian, author of a dull, foolish *Tafel* of Virgil in hexameter verse, of which 119 lines remain. Printed in the *Anthol. Lat.* of Burmann and Wernsdorf.

Foenicularius Campus, a plain covered with fennel, near Tarraco in Spain (Strab. p. 160, Cic. *ad Att.* vi. 10).

Fontēus, M., propraetor of Narbonnese Gaul, between *n c* 76-78, was accused of extortion in his province by M. Platorius in 69. He was defended by Cicero in an oration (*pro M. Fonteio*), part of which is extant.

Fontius Capito [CAPIRO.]

Fontus or Fontānus, a Roman divinity, son of Janus, had an altar on the Janiculum, which derived its name from his father, and on which Numa was believed to be buried (Arnob. in 20). The name of this divinity is connected with fons, a fountain, and he was the personification of the flowing waters. On the 13th of October the Romans celebrated the festival of the fontaines called Fontinalis, at which the fountains were adorned with garlands.

Fōrentum or Fērentum (Forentinus *Forentia*), a town in Apulia, surrounded by fertile fields and in a low situation, according to Horace (*arum pingue humilis Forenti* *Od.* in 4, 16). Livy (ix. 20) describes it as a fortified place, which was taken by C. Junius Bubulcius, *n c* 317. The modern town lies on a hill (Strab. p. 293, Plin. in 105).

Formiae (Formunius *ur Mola di Gaeta*, *Ru.*), a town in Latium, on the Appia Via, in the innermost corner of the beautiful Sinus Caerulans (*Gulf of Gaeta*). It was a very ancient town, founded by the Pelasgic Tyrrhenians, and it appears to have been one of the head quarters of the Tyrrhenian pirates, whence later poets supposed the city of Lavinia, inhabited by the Laetrigones, of which Homer speaks (*Od.* v. 81) to be the same as Formiae, and from this Lavinia the Roman Lavinia claimed to be descended (Cic. *ad Att.* ii. 13, Hor. *Od.* in 17, Sil. It. vii. 110). Formiae became a municipium without the *suffragium* (cf. *Cum.* in 318 *n c*), having sided with Rome in the Latin war (Liv. vii. 11, Vell. Pat. i. 11), and received the full franchise in 188 (Liv. xxxviii. 36). The beauty of the surrounding country induced many of the Roman nobles to build villas at this spot, of these the best known is the Formianum of Cicero, near which he was killed. The remains of Cicero's villa are still to be seen at the *Villa Marsana* near *Castiglione*. The hills of Formiae produced good wine (Hor. *Od.* i. 20).

Formio (*Formione, Rusano*), a small river, forming the N. boundary of Istria.

Fornax, a Roman goddess, who presided over the oven for drying the corn, and whose fes-

tival was a thanksgiving for the good supply, and was also connected with the division of the Curiae (Ov *Fast* ii 575, *Dict of Antiq art Fornacalia*)

Fortūna (Τύχη), the goddess of fortune, was worshipped both in Greece and Italy. Hesiod describes her as a daughter of Oceanus, Pindar in one place calls her a daughter of Zeus the Liberator, and in another place one of the Moerae or Fates. But the worship of Τύχη as a personal deity was far less distinct in Greece than in Italy, where it was of ancient native origin. Praeneste and Antium were special seats of her worship, and may, perhaps, represent older forms of it than any other places. At Praeneste she was worshipped as **Fortuna Primigenia**, i.e. as the eldest child of the gods, daughter of Jupiter, whose power over the world dated from the very beginning. Her temple at Praeneste was also the seat of an oracle. At Antium (cf Hor *Od* i 35) the temple was also oracular, and it appears from coins and inscriptions that here two sister deities, **Fortunae**, were worshipped (cf Mart v 1, 3, Suet *Cal* 57, Macrobi *Sat* i 23, 13), either because one presided over peace and the other over fortunes of war, or because one ruled on land and the other on the sea. At Rome her worship is said to have been introduced in the reigns of Ancus Martius and Servius Tullius, and the latter is said to have built two temples to her, the one in the Forum Boarium, and the other on the banks of the Tiber (Ov *Fast* vi 781, Val Max iii 4, 3, Plut *de Fort Rom* 10, Q R 74, 106). She was often known as **Fors Fortuna**, which may, as some hold, be the names of originally distinct goddesses but as a double name signified Fortune in her aspect of *uncertainty*. As the state goddess she was spoken of as **Fortuna Publica** or **Populi Romani**, with other epithets describing her attributes, such as *obsequens*, *felix*, *viscata*

(i.e. ensnaring). But she was also regarded in much the same way as the Genus, and attached to special corporations, families, or individuals (cf Plin ii 22). Thus we find **Fortuna equestris**, presiding over the Equites, *virilis*, addressed by women that they might please their husbands, *muliebris*, said to have originated when Coriolanus was persuaded by the women to spare Rome a temple with this designation stood on the Via Latina, four miles from Rome (Val Max i 8).

A special significance attached to the title **Fortuna Redux**, or **Fortuna Redux Augustorum**, which was originally commemorative of the return of Augustus to Rome in B.C. 19, and afterwards denoted the protectress of the imperial house, especially on their campaigns or journeys

These various functions are denoted by her emblems on coins or statuettes. Fortuna is represented holding a rudder (to show that she guided the destinies of men or states), a cornucopia to show that she gave wealth and prosperity, and with a ball or globe, denoting either the revolutions of chance, or the world itself as subject to chance. The former of these ideas is shown by the wheel which some times appears (Hor *Od* iii 10, 10, Cic *Pro Pis* 10, 22), and her mutability is sometimes shown also by wings (cf Hor *Od* iii 29, 53). In the imperial period new forms of worship came in, under the titles **Fortuna Isis** and **Fortuna-Panthea**. Fortuna when identified with Isis was represented with the attributes of Isis, the lotus flower, the horns, and erect feathers upon the head with the crescent and orb between, holding a sistrum (but also with the rudder and the cornucopia). **Fortuna-Panthea** expressed the idea that Fortuna included the attributes of other deities: she was represented like Fortuna Isis, but with wings.

Fortunatae or -orum Insulae (αἱ τῶν μακάρων νῆσοι, i.e. the Islands of the Blessed). The early Greeks, as we learn from Homer, placed the Elysian fields, into which favoured heroes passed without dying, at the extremity of the earth, near the river Oceanus. In poems later than Homer, an island is clearly spoken of as their abode, and though its position was of course indefinite, both the poets and the geographers who followed them placed it beyond the Pillars of Hercules. Hence when, just after the time of the Marian civil wars, certain islands were discovered in the Ocean, off the W coast of Africa, the name of Fortunatae Insulae was applied to them (Plut *Sert* 8, Plin iv 119). As to the names of the individual islands (Capraria, Canaria, Junonia, Nivaria, Ombrios, with some other variations in Plin vi 202), and the exact identification of them by their modern names, there are difficulties, but it may be safely said, generally, that the Fortunatae Insulae of Pliny, Ptolemy, and others, are the *Canary Islands*, and probably the *Madeira* group, the latter being perhaps those called by Pliny (after Juba) *Purpurariae* [Elysium].

Fortunatianus, Atilius, a Latin grammarian, author of a treatise (*Ars*) upon prosody, and the metres of Horace. Ed by Keil, Halle, 1885.

Fortunatianus, Chirius, about 400 A.D., was the author of a compendium of technical rhetoric, in three books, under the title *Curri (Chiri) Fortunatiani Consulti Artis Rhetoricae Scholasticae libri tres*, which at one period was held in high esteem as a manual. Printed in C. Halm's *Rhet. Lat. Min.*

Forum [ROMA.]

Forum, the name of several towns in various parts of the Roman empire, which were originally simply markets or places for the administration of justice. 1 **Alēni** (*Ferraria*?), in Cisalpine Gaul.—2 **Appii** (nr *S. Donato*, Ru.), in Latium, on the Appia Via, in the midst of the Pomptine marshes, 43 miles SE of Rome, founded by the censor Appius Claudius when he made the Appia Via (Strab. p. 233, Suet *Tib* 2, Hor *Sat* i 5, 3).—3 **Amēlii** or **Amelium** (*Montalto*), in Etruria, on the Aurelia Via.—4 **Cassii**, in Etruria, on the Cassia Via, near Viterbo.—5 **Clōdii** (*Orvieto*), in Etruria.—6 **Cornēlii** (*Inola*), in Gallia Cispadana, on the Aemilia Via, between Bononia and Faventia, a colony founded by Cornelius Sulla (Strab. p. 216).—7 **Flamini**, in Umbria on the Flaminia



Fortuna (Bronze in the British Museum)

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Via.—8 Fulvii, surname of Valentianum (*Valenza*), in Liguria, on the Po, on the road from Dertona to Asti.—9 Gallorum (*Castel Franco*), in Gallia Cisalpina, on the Aemilia Via, between Mutina and Bononia, memorable for the two battles fought between Antoninus and the consuls Pansa and Hirtius (Appian, *B C* iii 66).

—10 Hadriani (*Loorburgh*), in the island of the Batavi in Gallia Belgica, where several Roman remains have been found.—11 Julii or Julium (Foropuhensis *Frejus*), a Roman colony founded by Julius Caesar, n.c. 11, in Gallia Narbonensis, on the river Argenteus and on the coast, 600 stadia N.E. of Massaha. It possessed a good harbour, and was the usual station of a part of the Roman fleet. It was the birthplace of Agricola. At Frejus are the remains of a Roman aqueduct, circus, arch, &c. (Strab. p. 184, *Cic. Fam.* x 15, *Tac. Ann.* ii 61, *Hist.* ii 13).—12 Julii or Julium (*Illand*), a fortified town and a Roman colony in the country of the Carni, N.E. of Aquileia in the middle ages it became a place of importance.—13 Julium *ad Istrum*—14 Livii (*Lorch*), in Cisalpine Gaul, in the territory of the Boni, on the Aemilia Via, S.W. of Ravenna, here the Gothic king Athaulf married Galla Placidia.—15 Popilli (*Forlimpopoli*), in Gallia Cisalpina E. of No. 11, and on the same road.—16 Popilli (*Polla*), in Lucania, E. of Paestum on the Tanager and on the Populia Via. On the wall of an inn at Polla was discovered an inscription respecting the praetor Popilius.—17 Segusiadonorum (*Leura*), in Gallia Lugdunensis, on the Lager, and W. of Lugdunum, a town of the Segusiavi and a Roman colony with the surname Julia Felix.—18 Sempronii (*Fossombrone*), in Umbria, on the Flaminia Via.—19 Voconthi (*Vidauban*, E. of Canet), a town of the Salves in Gallia Narbonensis.

Fosi, a people of Germany, the neighbours and allies of the Cherusci, in whose fate they shared [Cimbrici]. It is supposed that their name is retained in the river *Fuse* in Brunswick.

Fossa or **Fossae**, a canal. 1 Clodia, a canal between the mouth of the Po and Altinum in the N. of Italy, there was a town of the same name upon it.—2 Clivia or Cliviae, a trench about five miles from Rome, said to have been the ditch with which the Alban king Clivius protected his camp, when he marched against Rome in the reign of Tullus Hostilius.—3 Corbulonis, a canal in the island of the Batavi, connecting the Maas and the Rhine dug by command of Corbulo in the reign of Claudius (*Tac. Ann.* xi 20, *Dio Cass.* lx 90).—4 Drusiānae or Drusiānae, a canal which Drusus caused his soldiers to dig in n.c. 11, uniting the Rhine with the Yssel. It probably commenced near Arnhem on the Rhine and fell into the Yssel near Daesburg (*Tac. Ann.* ii 8).—5 Mariāna or Mariānae, a canal dug by command of Marius during his war with the Cimbri, in order to connect the Rhine with the Mediterranean, and thus make an easier passage for vessels into the Rhine, because the mouths of the river were frequently choked up with sand. The canal commenced near Arelate, but in consequence of the frequent changes in the course of the Rhine, it is impossible now to trace the course of the canal (*Plut. Mar.* 15, *Strab.* p. 181).—6 Xerxes. See **ARRIO**.

Franci, i.e. 'the Free men,' a confederacy of German tribes, formed on the Lower Rhine in the place of the ancient league of the Cherusci, and consisting of the Sigambri, the

chief tribe, the Chamavi, Ampsivari, Bructeri, Chatti, &c. They are first mentioned about A.D. 210 (*Vopise. Aurel.* 7). After carrying on frequent wars with the Romans, they at length settled permanently in Gaul, of which they became the rulers under Clovis, A.D. 196.

Fregellae (*Fregellianus Ceprano*), an ancient and important town of the Volsci commanding the passage of the Liris in Latium, conquered by the Romans, and colonised n.c. 928. It took part with the allies in the Social war and was destroyed by Opimius (*Strab.* p. 237, *Liv.* viii 22, *Vell. Pat.* ii 6).

Fregēnae, sometimes called **Fregellae** (*Torre Maccurese*), a town of Etruria on the coast between Alsinum and the Tiber, on a low swampy shore, colonised by the Romans, probably in n.c. 215 (*Strab.* p. 226, *Liv.* xxxvi 3).

Frentāni, a Samnite people, inhabiting a well watered territory on the coast of the Adriatic from the river Saginus on the N. (and subsequently almost as far N. as from the Aternus) to the river Frento on the S, from which they derived their name. They were bounded by the Marrucini on the N., by the Peligni and by Samnium on the W., and by Apulia on the S. They submitted to the Romans in n.c. 301 and concluded a peace with the republic (*Liv.* ix 45).

Frento (*Litorale*), a river in Italy, forming the boundary between the Frentani and Apulia, rises in the Apennines and falls into the Adriatic sea.

Freniātes, a people in Liguria, probably the same as the Brimantes, who, after being subdued by the Romans, were transplanted to Samnium.

Frisiabōnes, a tribe of the Frisi, inhabiting the islands at the mouth of the Rhine.

Frisii, a people in the NW of Germany, inhabited the coast from the E. mouth of the Rhine to the Amisia (*IJms*), and on the S. to the Bructeri, comprising *Friesland*, *Groningen*, &c. Tacitus divided them into *Mayores* and *Minores*, the former in the E., and the latter in the W. of the country. The Frisi were on friendly terms with the Romans from the first campaign of Drusus till A.D. 28, when the oppressions of the Roman officers drove them to revolt. In the fifth century they joined the Saxons and Angli in their invasion of Britain (*The Germ.* 31; *Dio Cass.* lii 32, *Procop.* *B G* ii 20).

Frontinus, Sex Julius, was praetor A.D. 70, and in 75 succeeded Cerialis as governor of Britain, where he distinguished himself by the conquest of the Silures, and maintained the Roman power unbroken until superseded by Agricola in 78. In 97 Frontinus was nominated *curator aquarum*. He died about 106 (*Tac. Hist.* iv 19, *Jagr.* 17, *Plin. Ep.* ii 8, iv 19). He evidently possessed considerable knowledge both of engineering and of strategy. Two of his works are still extant.—1 *Strategemata Libri III*, a sort of treatise on the art of war, developed in a collection of the sayings and doings of the most renowned leaders of antiquity, written as a supplement to a military work which is lost. A fourth book is different in plan and style and was added by an unknown writer. 2 *De Aquaeductibus Urbis Romae Libri II*, which forms a valuable contribution to the history of architecture (*Dict. of Ant. art Aquaeductus*). The best edition of the *Strategemata* is by Gundermann, Lips 1838, of the *De Aquaeductibus* by Pohlenz, Patav 1722, and by Bucheler, Lips 1868. It

is often published with Vitruvius—In the collection of the *Agrimensores* or *Rei Agrariae Auctores* (ed Goetsius, Amst 1674, ed Lachmann, Berlin, 1848) are preserved extracts from treatises ascribed to Frontinus on the art of measuring land and ascertaining boundaries [*Diet* of *Ant* art *Groma*]

Fronto, M. Cornélius, was born at Ciria in Numidia, in the reign of Domitian, and came to Rome in the reign of Hadrian, where he attained great celebrity as a pleader and a teacher of rhetoric. He was entrusted with the education of the future emperors M. Aurelius and L. Verus, who entertained, especially the former, the deepest affection for him, and rewarded him with wealth and honours. He was raised to the consulship in A.D. 143. So great was his fame as a speaker that a sect of rhetoricians arose who were denominated *Frontoniani*, professing to avoid the exaggeration of the Greek sophistical school, and bestowing especial care on the purity of their language and the simplicity of their style. But that Fronto's influence upon taste and education was not good is evident from the fact that he led the way in depreciating the authors of the Augustan age, that Gracchus, Cato, Ennius, and Plautus took the place of Cicero, Virgil and Horace in schools and in public esteem (*Diet* of *Ant* art *Ludus Litterarius*). Fronto lived till the reign of M. Aurelius. The latest of his epistles belongs to the year 166—Up to a recent period no work of Fronto was known to be in existence, with the exception of a corrupt and worthless tract entitled *De Differentiis Vocabulorum*, and a few fragments preserved by the grammarians. But about the year 1811 Angelo Mai discovered on a palimpsest in the Ambrosian Library at Milan a considerable number of letters which had passed between Fronto, Antoninus Pius, M. Aurelius, L. Verus, and various friends, together with some short essays. These were published by Mai at Milan in 1815, and in an improved form by Niebuhr, Buttman and Heindorf, Berlin, 1816. Subsequently Mai discovered on a palimpsest in the Vatican Library at Rome, upwards of 100 new letters, and he published these in Rome in 1823, together with those which had been previously discovered. It is clear from his works that his reputation as a great writer and orator was undeserved. As an author he is without genius, but vain and pretentious, with a mannerism arising from his effort to revert to an antique style. The value of his writings lies in their notice of contemporary men and manners. Ed by S. Naber, Lips 1867.

Fronto, Papirius, a jurist, who probably lived about the time of Antoninus Pius, or rather earlier.

Frusino (Frusinas, *itis Frosinone*), a town of the Hernici in Latium, in the valley of the river Cosas, and subsequently a Roman colony. It was celebrated for its prodigies (Strab. p. 237, *Juv* vi 224, *Liv* xxvi 9).

Fucentis, Fucentina [*Arb*, No. 4].

Fucinus Lacus (*Lago di Celano* or *Capistrano*), a large lake in the centre of Italy and in the country of the Marsi, about thirty miles in circumference, into which all the mountain streams of the Apennines flow. As the water of this lake had no visible outlet, and frequently inundated the surrounding country, the emperor Claudius constructed an emissarium or artificial channel for carrying off the waters of the lake into the river Liris (Verg. *Aen* vi 759, Tac. *Ann* vii 57, Suet. *Claud* 20, *Plin* xxxvi

124). This emissarium is still nearly perfect—it is almost three miles in length. It appears that the actual drainage was relinquished soon after the death of Claudius, for it was reopened by Hadrian. (For a fuller description see *Diet* of *Ant* art *Emissarium*).

Fufius Calenus [*CALENUS*].

Fufius, the Etruscan name of Dionysius.

Fulgentius, Fabius Planciades, a Latin grammarian about A.D. 480 to 550. He was related to Fulgentius bishop of Ruspe, in Africa, A.D. 508, and probably belonged to the same country. He is the author of 1. *Mythologiae Libri III ad Catum Presbyterum*, a collection of mythological tales. His models are Apollonius and Martianus Capella. 2. *Expositio Sermonum Antiquorum cum Testimoniis*, a glossary of obsolete words and phrases, of very little value. 3. *Libri de Expositioe Virgilianae Continentiae*, an allegorical explanation of the Virgilian poems. 4. *De Actatibus Mundi*, a universal history, of little worth. Ed by Van Staveren, Lug Bat 1742, and in *Mythogr. Lat* by Bunte, Bremen, 1852.

Fulgīnia, Fulgīnium (Fulginas, *itis Follino*), a town in the interior of Umbria on the Via Flaminia, was a municipium.

Fulvia 1. The mistress of Q. Cicero, one of Catiline's conspirators, divulged the plot to Cicero [*CATILINA*].—2. A daughter of M. Fulvius Bambalio of Tusculum, three married, first to the notorious P. Clodius, by whom she had a daughter Clodia, afterwards the wife of Octavianus, secondly to C. Scribonius Curio, and thirdly to M. Antony, by whom she had two sons. She was a bold and ambitious woman. In the proscription of B.C. 43 she acted with the greatest arrogance and brutality. She gazed with delight upon the head of Cicero, the victim of her husband. Her turbulent and ambitious spirit excited a new war in Italy in 41. Jealous of the power of Octavianus, and anxious to withdraw Antony from the East, she induced L. Antonius, the brother of her husband, to take up arms against Octavianus. But Lucius was unable to resist Octavianus, and threw himself into Perusia, which he was obliged to surrender in the following year (40). Fulvia fled to Greece and died at Sicyon in the course of the same year (*Vell* Pat. vi 74).

Fulvia Gens, plebeian, but one of the most illustrious Roman gentes. It originally came from Tusculum. The principal families in the gens are those of CENUTUVALUS, FLACCUS, NOBILION, and PALTINUS.

Fundānius 1. C., father of Fundania, the wife of M. Terentius Varro, is one of the speakers in Varro's dialogue *De Re Rustica*.—2. M., defended by Cicero, B.C. 65, but the scanty fragments of Cicero's speech do not enable us to understand the nature of the charge.—3. A writer of comedies praised by Horace (*Sat* i 10, 41, 42).

Fundi (Fundanus *Fondī*), an ancient town in Latium on the Appia Via, at the head of a narrow bay of the sea running a considerable way into the land, called the *Laos Fundanus*. Fundi was a municipium sine suffragio [*CAERE*] in B.C. 338, received the full franchise in 188, and was subsequently colonised by the veterans of Augustus. The surrounding country produced good wine. There are still remains at *Fondī* of the walls of the ancient town (*Liv* viii 14, xxxviii 36, Strab. p. 234, Hor. *Sat* i 5, 34, Mart. viii 113).

Furellae Gaudinae [*CAUDINAE*].

Furia Gens, an ancient patrician gens, prob-

ably came from Tusculum. The most celebrated families of the gens bore the names of CAMILLUS, MEDULLINUS, PACILUS, and PHILIUS. For others of less note see BIBACULUS, CRASIPES, PURPUREO.

Fŭriæ [ERINYES]

Furina, an Italian divinity, who had a sacred grove at Rome. Her worship seems to have become extinct at an early time. An annual festival (*Furnalia* or *Furinales feriae*) had been celebrated in honour of her on July 25, and a flamen (*flamen Furnalis*) conducted her worship. She had also a temple in the neighbourhood of Satricum (Cic. *N. D.* iii 46, *ad Q. Fr.* iii 1, Varr. *L. L.* vi 19). She is connected by some writers with the Furies, but this seems only an attempt at etymology.

C. Furnius, a friend and correspondent of Cicero, was tribune of the plebs B.C. 50, sided with Caesar in the Civil war, and after Caesar's death was a staunch adherent of Antony. After the battle of Actium, 31, he was reconciled to Augustus, through the mediation of his son, was appointed consul in 29, and was prefect of Hither Spain in 21 (Appian, *B. C.* v 90, 197, Dio Cass. li 42, Cic. *Fam.* viii 11).

Fuscus 1 **Arellius**, a rhetorician at Rome in the latter years of Augustus, instructed in rhetoric the poet Ovid. He declaimed more frequently in Greek than in Latin, and his style of declamation is described by Seneca as more brilliant than solid, antithetical rather than eloquent (Sen. *Cont.* ii 1). His rival in teaching and declaiming was Poreius Latro [LATRO]—2 **Aristius**, a friend of the poet Horace, who addressed to him an ode (*Od.* i 23) and an epistle (*Ep.* i 10), and who also introduces him elsewhere (*Sat.* i 9, 61, 10, 83)—3 **Cornelius**, one of the most active adherents of Vespasian in his contest for the empire, A.D. 69. In the reign of Domitian he was sent against the Dacians, by whom he was defeated (Juv. iv 112, Tac. *Hist.* ii 86, iii 42, iv 4). Martial wrote an epitaph on Fuscus (*Ep.* vi 76), in which he refers to the Dacian campaign.

G

Gābæ (Γάβαι) 1 (*Darabgherā?*), a fortress and royal residence in the interior of Persia, SE of Pasargadae, near the borders of Carmania (Strab. p. 728)—2 Or Gabaza, or Cazaba, a fortress in Sogdiana, on the confines of the Massagetae (Arrian, iv 17).

Gābāla (Γάβαλα), a seaport town of Syria. Seleucus, S. of Laodicea, whence good stores were obtained (Plin. vi 124).

Gābālī, a people in Gallia Aquitania, whose country possessed silver mines and good pasture. Their chief town was Anderitum (*Asté rieux*) (Caes. *B. G.* vi 75, Strab. p. 191).

Gābīāna or -ēnē (Γαβιανή, Γαβιηνή), a fertile district in the Persian province of Susiana, W. of M. Zagros.

Gābīn (Gabinus nr. *Castiglione*, Ru.), a town in Latium, on the Lacus Gabinus (*Lago di Gavi*), between Rome and Praeneste, was in early times one of the most powerful Latin cities, a colony from Alba Longa, and the place, according to tradition, where Romulus was brought up (Plut. *Rom.* 6, Dionys. i 84). It was taken by Tarquinius Superbus by stratagem (Liv. i 53), and it was in ruins in the time of Augustus (*Gabinus desertion vicus*, Hor. *Ep.* i 11, 7). The *cinctus Gabinus*, a peculiar mode of wearing the toga at Rome, appears to have

been derived from this town. Near Gabi are the immense stone quarries from which a part of Rome was built (cf. Tac. *Ann.* xv 43).

A. Gabinius, dissipated his fortune in youth by his profligate mode of life. He was tribune of the plebs B.C. 66, when he proposed and carried a law conferring upon Pompey the command of the war against the pirates, with power to raise an army and a fleet of 500 ships, and to select his legati and quaestors, while he acted as supreme commander (practically a dictator) for three years over all the Mediterranean and over the coasts for fifty miles inland. He was praetor in 61, and consul in 58 with L. Piso. Both consuls supported Clodius in his measures against Cicero, which resulted in the banishment of the orator. In 57 Gabinius went to Syria as proconsul. His first attention was directed to the affairs of Judea. He restored Hyrcanus to the high priesthood, of which he had been dispossessed by Alexander, the son of Aristobulus, and he suppressed revolts of Jews, imposing heavy taxation. He next marched into Egypt, and restored Ptolemy Auletes to the throne. The restoration of Ptolemy had been forbidden by a decree of the senate, and by the Sibylline books, but Gabinius had been promised by the king a sum of 10,000 talents for this service, and set at naught both the senate and the Sibyl. His government of the province was marked by the most shameful venality and oppression. He returned to Rome in 51. He was accused of *maiestas* or high treason, on account of his restoration of Ptolemy Auletes in defiance of the Sibyl and the authority of the senate. He was acquitted on this charge, but he was forthwith accused of extortion, specially on account of the receipt of 10,000 talents from Ptolemy. He was defended by Cicero, who had been persuaded by Pompey to undertake the defence. Gabinius was condemned on this charge, and went into exile. He was recalled by Caesar in 49, and in the following year (48) was sent into Illyricum by Caesar with some newly levied troops to reinforce Q. Cornificius. He died in Illyricum about the end of 48 (Cic. *de Imp. Pomp.*; Plut. *Pomp.* 25 ff., Dio Cass. xxxix 55-63, *Bell. Alex.* 44).

Gādāra (Γαδάρη Γαδαρηνός *Um Keis*), a large fortified city of Palestine, one of the ten which formed the Decapolis in Peraea, stood a little S. of the Hieromax (*Yarmuk*), an eastern tributary of the Jordan. The surrounding district, SE. of the lake of Tiberias, was called Gadāris, and was very fertile. Augustus presented Gadara to king Herod, after whose death it was assigned to the province of Syria. It was made the seat of a Christian bishopric. There were celebrated baths in its neighbourhood, at Amathia (Strab. p. 759, Jos. *Ant.* xv 3).

Gādes (Γὰ Γάδερα Γαδεираς, Gaditinus *Cádiz*), a very ancient town in Hispania Bética, W. of the Pillars of Hercules, founded by the Phoenicians, and one of the chief seats of their commerce in the W. of Europe, was situated on a small island of the same name (*I. de Leon*), separated from the mainland by a narrow channel, which in its narrowest part was only the breadth of a stadium, and over which a bridge was built. Herodotus says (iv 8) that the island of Erythra was close to Gadeira, whence most later writers supposed the island of Gades to be the same as the mythical island of Erythra, from which Hercules carried off the oxen of Geryon (Strab. pp. 148, 168, Diod. v 20, Hes. *Th.* 297, 979). In Roman times a new town

was built by Cornelius Balbus, a native of Gades, and the circumference of the old and new towns together was only 20 stadia. The town, however, included inhabitants on the mainland opposite the island, as well as those on a smaller island (*S. Sebastian* or *Trocalero*) in the immediate neighbourhood of the larger one. After the first Punic war Gades came into the hands of the Carthaginians, having previously been merely under their hegemony, and in the second Punic war it surrendered of its own accord to the Romans. Its inhabitants received the Roman franchise from Julius Caesar in B.C. 49 (Dio Cass. xli. 24). It became a municipium, and was called *Augusta urbs Julia Gaditana*—Gades was from the earliest to the latest times an important commercial town. Its inhabitants were wealthy and luxurious, and their licentious dances were notorious at Rome (Juv. xi. 162). Gades possessed celebrated temples of Cronus and Heracles—Gades gave its name to the *Fretum Gaditānum*, the straits at the entrance of the Mediterranean between Europe and Africa (*Straits of Gibraltar*).

Gaea or **Ge** (Γαῖα or Γῆ), the personification of the earth. Homer describes her as a divine being, to whom black sheep were sacrificed, and who was invoked by persons taking oaths, and he calls her the mother of Erichthens and Tityus. But though she takes in Homer no prominent position, yet the inference is that he has merely put aside the myths about her, not that they are later than his period. Her importance before Homer's time is indicated by her position in the oaths and sacrifices beside Zeus and Helios (*Il.* iii. 103, *xviii.* 259). In Hesiod she is the first being that sprang from Chaos, and gave birth to Uranus and Pontus. By Uranus she became the mother of Oceanus, Coeus, Crius, Hyperion, Iapetus, Thia, Rheia, Themis, Mnemosyne, Phoebe, Thetys, Cronos, the Cyclopes, Brontes, Steropes, Arges, Cottus, Briareus, and Gyges. These children were hated by their father, and Ge therefore concealed them in the bosom of the earth, but she made a large iron sickle, gave it to her sons, and requested them to take vengeance upon their father. Cronos undertook the task, and mutilated Uranus. The drops of blood, which fell from him upon the earth (Ge), became the seeds of the Erinyes, the Gigantes, and the Melian nymphs [For this myth see *URANUS*]. Subsequently Ge became, by Pontus, the mother of Nereus, Thaumias, Phorcys, Ceto, and Eurybia. As regards her functions (1) Ge belonged to the deities of the nether world (*θεοὶ χθονιοί*), and hence she is frequently mentioned where they are invoked (cf. Aesch. *Pers.* 220, 621). (2) The surnames and epithets given to her have more or less reference to her character as the all-producing and all-nourishing mother (*παμμήτειρα, κουροτρόφος, ομνιπαρενς*). (3) She had oracular power, which accordingly was shared by other deities connected with the earth and its fruits, or with the underworld (Aesch. *Eum.* 2, Eur. *Iph. T.* 1249, Paus. i. 5, 5, *Dict. of Antiq.* art. *Oraculum*). Her worship was noticeable especially at Athens under the name of *Κουροτρόφος* on the Areiopagus and possibly on the Acropolis, and at Olympia in the precinct of Zeus (Thuc. ii. 15, Paus. i. 18), but altars in her honour existed in many, probably in most, Greek cities. At Rome the earth was worshipped under the name of Tellus (which is only a variation of *Terra*). She was regarded by the Romans also as one of the gods of the

nether world (*Inferi*), and is mentioned in connexion with Dis and the Manes. A temple was built to her by the consul P. Sempronius Sophus, in B.C. 304. Her festival was celebrated on the 15th of April, and was called *Fordicidia* or *Hordicidia* [see *Dict. of Antiq.* art. *Fordicidia*]. This sacrifice, consisting of cows, was offered up in the Capitol in the presence of the Vestals. In art Gaea is represented as a matronly figure, often with a cornucopia or with fruits about her, in some reliefs with little children beside her, she either reclines on the ground, or is a half figure emerging from beneath, as in the relief of Pergamum (*Gigantomachia*), and in the terracotta of the birth of Erichthionius.

Gaeson, **Gaesus**, or **Gessus** (Γαῶν), a river of Ionia in Asia Minor, falling into the Gulf of Mæander near the promontory of Mycale.

Gaetūlia (Γαιτούλια), the interior of N. Africa, S. of Mauritania, Numidia, and the region bordering on the Sytes, reaching to the Atlantic Ocean on the W, and of very indefinite extent towards the E and S. The people included under the name Gaetūli (Γαιτούλοι), in its widest sense, were the inhabitants of the region between the countries just mentioned and the Great Desert, and also in the Oases of the latter, and nearly as far S. as the river Niger. They were a nomadic race, including several tribes, the chief of whom were the Autoteles and Pharusu on the W. coast, the Daræ, or Gaetuh Daræ, in the steppes of the Great Atlas, and the Melanogaetuli, a black race resulting from the intermixture of the Gaetuli with their S. neighbours, the Nigritæ. The pure Gaetulians were not an Aethiopic (*i.e.* negro), but a Libyan race, supposed to have been the ancestors of the *Berber*s (Strab. pp. 826–829, *Plin.* v. 9, 10).

Gaetulicus [LENTULUS]

Gaius [ARCADIUS]

Gāius or **Gaius** [CALIGULA]

Gāius, a celebrated Roman jurist, wrote under Antoninus Pius and M. Aurelius. His works were very numerous, and great use was made of them in the compilation of the Digest. One of his most celebrated works was an elementary treatise on Roman law, entitled *Institutiones*, in four books. This work was for a long time the ordinary text book used by those who were commencing the study of the Roman law, but it went out of use after the compilation of the *Institutiones* of Justinian, and was finally lost. It was again discovered by Niebuhr in 1816 in the library of the Chapter at Verona. The MS. containing Gaius was a palimpsest. The original writing of Gaius had on some pages been washed out, and on others scratched out, and the whole was rewritten with the Letters of St. Jerome. The task of deciphering the original MS. was a very difficult one, and some parts were completely destroyed. Ed. by Göschen in 1821, by Murhead, 1880, by Krüger and Studemund, 1884.

Gagæ (Γάγαι), a town on the coast of Lycia, E. of Myra, whence was obtained the mineral called *Gagites lapis*—that is, *jet*, or, as it is still called in German, *gagat* (*Plin.* xxxvi. 141).

Galaesus [GALESUS]

Galanthis [GALINTHIAS]

Gālātea (Γαλάτεια), daughter of Nereus and Doris. For details, see *ACIS*.

Gālātia (Γαλατία, Γαλάτης), in the E. part of *Anadolū* and the W. part of *Rumili*, a country of Asia Minor, composed of parts of Phrygia and Cappadocia, and bounded on the W, S,

and SE by those countries and on the NE, N, and NW by Pontus, Paphlagonia, and Bithynum. It derived its name from its inhabitants, who were Gauls that had invaded and settled in Asia Minor at various periods during the third century B.C. First, a portion of the army which Brennus led against Greece separated from the main body and marched into Thrace, and, having pressed forward as far as the shores of the Propontis, some of them crossed the Hellespont on their own account, while others, who had reached Byzantium, were invited to pass the Bosphorus by Nicomedes I, king of Bithynia, who required their aid against his brother Zipoetis (B.C. 279) (Liv. xxxiii. 16, Just. xvi. 2, Strab. p. 541). They speedily overran all Asia Minor within the Taurus, and exacted tribute from its various princes, and served as mercenaries not only in the armies of these princes, but also of the kings of Syria and Egypt, and, according to one account, a body of them found their way to Babylon. During their ascendancy, other bodies of Gauls followed them into Asia. Their progress was at length checked by the arms of the kings of Pergamum. Eumenes fought against them with various fortune, but Attalus I gained a complete victory over them (B.C. 20), and compelled them to settle down within the limits of the country thenceforth called Galatia, and also, on account of the mixture of Greeks with the Celtic inhabitants, which speedily took place, Græco Galatia and Gallogræcia. The people of Galatia adopted to a great extent Greek habits and manners, but preserved their own language which is spoken of as resembling that of the Treveri, and some features of their national religion, as their assemblies in the sacred oak grove. They retained also their political divisions and forms of government. They consisted of three great communities or cantons, the Tohistobogi, the Trocmi, and the Tectosages, each subdivided into four parts, called by the Greeks τετραρχίαι. At the head of each of these twelve Tetrarchies was a chief, or Tetrarch, who appointed the chief magistrate (δικαστής), and the commander of the army (στρατοφύλαξ), and the στρατοφύλακες. The

had the general government. Their power was checked by an assistant senate of 300, who met in a place called Dryænetum in the old grove, and had jurisdiction in all capital cases (Strab. p. 556, *Dict. of Ant. and Pagus*). This form of government had a natural tendency to monarchy, according as either of the twelve tetrarchs became more powerful than the rest, especially under the protection of the Romans, to whom Galatia became virtually subject as the result of the campaign which the consul Cn. Manlius undertook against the Gauls, to punish them for the assistance they had given to Antiochus the Great (B.C. 189). At length one of the tetrarchs, Driotarus, was rewarded for his services to the Romans in the Mithridatic war, by the title of king, together with a grant of Pontus and Armenia Minor, but after the death of his successor, Amyntas, Galatia was made by Augustus a Roman province (B.C. 25). It was soon after enlarged by the addition of Paphlagonia. Under Constantine it was restricted to its old limits, and under Valens it was divided into two provinces, Galatia Prima and Galatia Secunda. The country was beautiful and fertile, being watered by the rivers Halys and Sangarius. Its only important cities were, in the SW Pessinus,

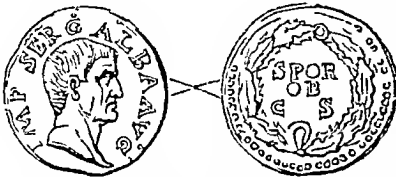
the capital of the Tohistobogi, in the centre *Ἀνκίρα*, the capital of the Tectosages, and in the NE *Τάβριον*, the capital of the Trocmi — Cicero speaks of the Galatians as being among the best soldiers levied in Asia (*ad Att.* vi. 5). [For the history of these Christian churches see *Dict. of the Bible*.]

Galaxius (Γαλάξις), a small river in Boeotia, on which stood a temple of Apollo Galaxios, it derived its name from its milky colour, which was owing to the chalky nature of the soil through which it flowed.

Galba, Sulpicius, a patrician name 1 P., consul B.C. 211, defeated by Hannibal in his retreat from Rome in that year, a loss which was compensated by Capua falling into the hands of the Romans. Galba received Macedonia as his province, where he remained as proconsul till 204, and carried on the war against Philip. In 200, he was consul a second time, and again obtained Macedonia as his province, but he was unable to accomplish anything of importance against Philip, and was succeeded in the command in the following year by Villius Tappulus. He was one of the ten commissioners sent to Greece in 196, after the defeat of Philip by Flaminius, and was one of the ambassadors sent to Antiochus in 193 (Liv. xxxv. 41, xxxvi. 22-23, xxxv. 18-16, Polyb. iv. 6, xxi. 8). — 2 Ser., was praetor 151, and received Spain as his province. His name is infamous on account of his treacherous murder of the Lusitanians, with their wives and children, who had surrendered to him on the promise of receiving grants of land. Virathius was one of the few Lusitanians who escaped from the bloody scene [Virathius]. On his return to Rome in 149, he was brought to trial on account of the massacre of the Lusitanians. His conduct was denounced in the strongest terms by Cato, who was then eighty-five years old, but he was nevertheless acquitted. He was consul 144. Cicero praises his oratory in the highest terms (Appian, *Hispan.* 58-60, Plut. *Cat. Maj.* 15, Nep. *Cat.* 3, *Cic. de Or.* i. 10, 40). — 3 Ser., great grandfather of the emperor Galba, served under Caesar in the Gallic war, and was praetor in 54. After Caesar's death he served against Antony in the war of Mutina. — 4 C., father of the emperor Galba, was consul in A.D. 22.

Galba, Ser Sulpicius, Roman emperor, from June, A.D. 68, to January, A.D. 69. He was born near Terracina, on the 24th of December, B.C. 3. Both Augustus and Tiberius are said to have told him that one day he would be at the head of the Roman world, from which we must infer that he was a young man of more than ordinary talents (Tac. *Ann.* vi. 20). From his parents he inherited great wealth. He was invested with the curule offices before the legitimate age. He was praetor A.D. 20, and consul 33. After his consulship he had the government of Gaul, 39, where he carried on a successful war against the Germans, and restored discipline among the troops. On the death of Caligula many of his friends urged him to seize the empire, but he preferred a private station. Claudius entrusted him, in 45, with the administration of Africa, which he governed with wisdom and integrity. In the reign of Nero he lived for several years in retirement, though fear of the tyrant's suspicion, but in 61 Nero gave him the government of Hispania Tarraconensis, where he remained for eight years. In 68 Vindex rebelled in Gaul. About the same time Galba was informed that Nero had

sent secret orders for his assassination. He therefore resolved to follow the example of Vindex, but he did not assume the imperial title, and professed to act only as the legate of



Ser Sulpicius Galba Roman Emperor A D 68-69
Obv. head of emperor IMP SER GALBA AVG rev
crown of oak leaves (corona civica) SPQR OB CS (civis
servatos)

the Roman senate and people. Shortly afterwards Nero was murdered, and Galba proceeded to Rome, where he was acknowledged as emperor. But his severity and avarice made him unpopular, especially with the soldiers. His powers had also become enfeebled by age, and he was under the sway of favourites, who perpetrated many enormities in his name. Perceiving the weakness of his government, he adopted Piso Lucianus as his successor. But this only hastened his ruin. Otho, who had hoped to be adopted by Galba, formed a conspiracy among the soldiers, who murdered six days after the adoption of Piso. Galba was murdered, and Otho was proclaimed emperor (Life by Suet. and Plut., Tac. Hist. i. 7-19, Dio Cass. lxxii. 22 ff.).

Galenus, Claudius, commonly called **Galen**, the celebrated physician, whose works have had a longer and more extensive influence on the different branches of medical science than those of any other individual either in ancient or modern times. He was born at Pergamum in A D 130. His father, Nicon, who was an architect and geometrician, carefully superintended his education. In his seventeenth year (146), his father, who had hitherto destined him to be a philosopher, altered his intentions, and, in consequence of a dream, chose for him the profession of medicine. He at first studied medicine in his native city. In his twentieth year (149), he lost his father, and about the same time he went to Smyrna for the purpose of studying under Pelops the physician, and Albinus the Platonic philosopher. He afterwards studied at Corinth and Alexandria. He returned to Pergamum in his twenty-ninth year (158), and was immediately appointed physician to the school of gladiators, an office which he filled with great success. In 164 he went to Rome for the first time. Here he stayed about four years, and gained great reputation from his skill in anatomy and medicine. He returned to Pergamum in 168, but had scarcely settled there, when he received a summons from the emperors M. Aurelius and L. Verus to attend them at Aquileia in Venetia. From Aquileia Galen followed M. Aurelius to Rome in 170. When the emperor again set out, to conduct the war on the Danube, Galen with difficulty obtained permission to be left behind at Rome, alleging that such was the will of Aesculapius. Before leaving the city the emperor committed to the medical care of Galen his son Commodus, who was then nine years of age. Galen stayed at Rome some years, during which time he employed himself in lecturing, writing, and practising, with great success. He subsequently returned to Pergamum, but whether he again visited Rome is uncertain. He is said to have

died in the year 200, at the age of seventy, in the reign of Septimius Severus, but it is not improbable that he lived some years longer. Galen wrote a great number of works on medical and philosophical subjects. The works still extant under his name consist of eighty-three treatises acknowledged to be genuine, nineteen whose genuineness has been doubted, forty-five undoubtedly spurious, nineteen fragments, and fifteen commentaries on different works of Hippocrates. Galen attached himself exclusively to none of the medical sects into which the profession was divided, but chose from the tenets of each what he believed to be good and true, and called those persons slaves who designated themselves as followers of Hippocrates, Praxagoras, or any other man. The best edition of his works is by Kühn, Lips. 1821-1839, 20 vols. 8vo.

Galepsus (Γαλῆψος, Γαλῆψος), a town in Macedonia, on the Thracian gulf (Thuc. iv. 107).

Galerius Maximianus [MAXIMIANUS]

Galerius Trachalus [TRACHALUS]

Galesus or **Galaesus** (*Galeso*), a river in the S. of Italy, flows into the gulf of Tarentum (Liv. xxv. 11), through the meadows where the sheep fed whose wool was so celebrated in antiquity (*dulce pellitis ovibus Galaesi flumen*, Hor. Od. ii. 6, 10, cf. Mart. xii. 68, 3).

Galeus (Γάλεος)—that is, 'the lizard'—son of Apollo and Themisto, the daughter of the Hyperborean king Zabius. In pursuance of an oracle of the Dodonæan Zeus, Galeus emigrated to Sicily, where he built a sanctuary to his father Apollo (Cic. Div. i. 20, Ael. V. H. xii. 46, Paus. vi. 2, 2). The **Galeotæ**, a family of Sicilian soothsayers, derived their origin from him. The principal seat of the Galeotæ was the town of Hybla, which was hence called **Galeotis** or **Galeatis**. The lizard was a sacred animal of Apollo, and it is probable that the whole story denotes an early establishment of the worship of Apollo in Sicily.

Galgacus or **Calgacus**, the chief of the Caledonian tribes who fought with the Romans at the Mons Graupius (Tac. Agr. 29).

Galilæa (Γαλιλαία), the N. most of the three divisions of Palestine W. of the Jordan. It lay between the Jordan and the Mediterranean on the E. and W., and the mountains of Hermon and Carmel on the N. and S. It was divided into Upper or N. Galilee, and Lower or S. Galilee (Strab. p. 760). It was very fertile and densely peopled, but its inhabitants were a mixed race of Jews, Syrians, Phoenicians, Greeks, and others, and were therefore despised by the Jews of Judæa [PALESTINA].

Galinthias or **Galanthis** (Ov. Met. ix. 306), daughter of Proetus of Thebes and a friend of Alcmena. When Alcmena was on the point of giving birth to Hercules, and the Moeræ and Ilithyææ, at the request of Hera, were endeavouring to delay the birth, Galinthias suddenly rushed in with the false report that Alcmena had given birth to a son. The hostile goddesses were so surprised at this information that they withdrew their hands. Thus the charm was broken, and Alcmena was enabled to give birth to Hercules. The deluded goddesses avenged the deception practised upon them by metamorphosing Galinthias into a weasel or a cat (γαλῆ). Hecate, however, took pity upon her, and made her her attendant, and Hercules afterwards erected a sanctuary to her. At Thebes it was customary at the festival of Hercules first to offer sacrifices to Galinthias. (Ov. Met. ix. 284, Ant. Lib. 29.)

Galla 1 Wife of Constantius, son of the emperor Constantius Chlorus. She was the mother of Gallus Caesar [GALLUS].—**2** Daughter of the emperor Valentinian I, and second wife of Theodosius the Great.—**3** **GALLA PLACIDIA** or simply **PLACIDIA**, daughter of Theodosius the Great by No 2. She fell into the hands of Alaric, when he took Rome, A.D. 410, and Ataulphus, the Gothic king, married her in 414. After the death of Ataulphus she was restored to Honorius, and in 417 she was married to Constantius, to whom she bore the emperor Valentinian III. During the minority of the latter she governed the Western Empire. She died about 450.

Gallaecia, the country of the **Gallaeci** (καλαϊκῶν), in the N. of Spain, between the Astures and the Durus was in earlier times included in Lusitania. Gallaecia was sometimes used in a wider sense to include the country of the Astures and the Cantabri. It produced tin (especially the country of the Artabri, cf. *Cassiodorus*), gold, and a precious stone called *gemma Gallatica*. Its inhabitants were among the most uncivilised in Spain. They were defeated by Drusus, consul A.D. 138, who obtained in consequence the surname of *Gallacensis* (Strab. pp. 117, 152, 155).

Gallia (ἡ ἑλληνική, Γαλατία), was used before the time of Julius Caesar to indicate all the land inhabited by the Galli or Celts, and consequently included not only the later Gaul and the N. of Italy, but a part of Spain, the greater part of Germany, the British Isles, and other countries. The early history of the Celtic race, and their various settlements in different parts of Europe, are related under *Celtæ*.

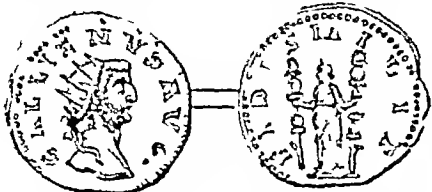
1 Gallia, also called **Gallia Transalpina** (Var. *R. R.* i. 7, 8) or **Gallia Ulterior** (ἡ ὑπερἄλτιος or ὑπερταί Ἄλτιος ἑλληνική, Strab. p. 176, Γαλακταί Τραυσαλτηνίαι, Polyb. ii. 16), to distinguish it from **Gallia Cisalpina** or the N. of Italy. **Gallia Braccata** and **Gallia Comata** are also used in contradistinction to **Gallia Togata** or the N. of Italy, but these names are not identical with the whole of **Gallia Transalpina**. **Gallia Braccata** was the part of the country first subdued by the Romans, the later *Provincia*, and was so called because the inhabitants wore *bracæ* or trousers. **Gallia Comata** was the remainder of the country, excluding **Gallia Braccata**, and derived its name from the inhabitants wearing their hair long. The Romans were acquainted with only a small portion of **Transalpine Gaul** till the time of Caesar. In the time of Augustus it was bounded on the S. by the Pyrenees and the Mediterranean, on the E. by the river Varus and the Alps, which separated it from Italy, and by the river Rhine, which separated it from Germany, on the N. by the German Ocean and the English Channel, and on the W. by the Atlantic, thus including not only the whole of France and Belgium, but a part of Holland, a great part of Switzerland, and all the provinces of Germany W. of the Rhine. The greater part of this country is a plain, well watered by numerous rivers. The principal mountains were Mons *Cibrana* or Gebenna in the S., the range of Mons *Jura* in the E., separating the Sequani and the Helveti, and Mons *Vosagus* or *Voosetis*, a continuation of the Jura. The chief forest was the *Silva Ardennea*, extending from the Rhine and the Treveri as far as the Scheldt. The principal rivers were in the E. and N., the *Rhenus* (*Rhine*), with its tributaries the *Mosa* (*Meuse*)

and *Mosella* (*Moselle*), the *Scaldis* (*Scheldt*), the *Siquala* (*Seine*), with its tributary the *Matrona* (*Marne*), in the centre the *Ligeris* (*Loire*), in the W. the *Garumna* (*Garonne*), and in the S. the *Rhodanus* (*Rhone*). These river names dated from a time long before the Roman acquaintance with Gaul. The *Arar* was so called by the Romans, instead of its original name *Saueonna*, which came again into use and still survives in the modern name *Saone*. The country was celebrated for its fertility in ancient times, and possessed a numerous and warlike population.—The Greeks, at a very early period, became acquainted with the S. coast of Gaul, where they founded, in B.C. 600, the important town of *Massilia*, which in its turn founded several colonies, and exercised a kind of supremacy over the neighbouring districts. The Romans did not attempt to make any conquests in *Transalpine Gaul* till they had finally conquered, not only Africa, but Greece and a great part of Western Asia. In B.C. 154 Q. Opimius went to aid the *Massili*, and subdued their enemies the *Ligures*. In B.C. 125 the consul M. Fulvius Flaccus commenced the subjugation of the *Salluvii* in the S. of Gaul. In the next three years (124–122) the *Salluvii* were completely subdued by *Sextus Calpurnius*, and *Aquæ Sextiæ* (*Nîmes*) was founded in their country, as a fortress (*castellum* or *φρούριον*, Strab. p. 180, Vell. Pat. i. 15, in *Liv. Ep.* 61 it is erroneously called a colony). In 121 the *Allobroges* were defeated by the proconsul *Domitius Ahenobarbus*, and in the same year Q. Fabius Maximus gained a great victory over the united forces of the *Allobroges* and *Arverni*, at the confluence of the *Isara* and the *Rhodo*. The S. of Gaul was now made a Roman province (Caes. *B. G.* i. 15), and in 118 was founded the colony of *Narbo Martius* (*Narbonne*), which was the chief town of the province (Cic. *Brut.* 43, 160 Vell. Pat. i. 15). In Caesar's *Commentaries* the Roman province is called simply *Provincia*, in contradistinction to the rest of the country, hence comes the modern name of *Province*. It was bounded on the E. by the Alps, on the N. by the bend of the *Rhodo* from the Lake of Geneva to Vienne, on the W. by the Upper *Garumna* and the *Cevennes*, on the S. by the sea and the Eastern *Pyrenees*. The rest of the country was subdued by Caesar after a struggle of several years (58–50). At this time Gaul was divided into three parts, *Aquitania*, *Celtica*, and *Belgica*, according to the three different races by which it was inhabited. The *Aquitani* dwelt in the SW. between the *Pyrenees* and the *Garumna*, the *Celtæ*, or *Galli* proper, in the centre and W., between the *Garumna* and the *Sequana* and the *Matrona*, and the *Belgæ* in the NE. between the two last mentioned rivers and the *Rhine*. The different tribes inhabiting *Aquitania* and *Belgia* are given elsewhere [*AQUITANI BELGÆ*]. The most important tribes of the *Celtæ* or *Galli* were 1 *Between the Sequana and the Liger* the *Armoracii civitates*, under which name were included several tribes dwelling on the coast between the mouths of these two rivers [*ARMORICI*], the *Aulerci*, dwelling more inland, the *Nanctes*, *Andecavi* or *Andes*, on the banks of the *Liger*, E. of them the *Carvetti*, and on the *Sequana*, the *Parisii*, *Sirones*, and *Tricasses*.—2 *Between the Liger and the Garumna* on the coast the *Pictones* and *Santones*, inland the *Turones*, probably on both sides of the *Liger*, the *Bituriges Cubi*, *Leuovicæ*, *Petrocori*, and

CADURCI, E of these, in the mountains of Cebenna, the powerful ARVERNI (in the modern *Auvergne*), and S of them the RUTENI—3 *On the Rhone and in the surrounding country* between the Rhone and the Pyrenees, the VOLCAE, between the Rhone and the Alps, the SALLYES or SALLUVI, N of them the CAVARES, between the Rhone, the Isara, and the Alps, the ALLOBROGES, and further N the AEDUI, SEQUANI, and HELVETII, three of the most powerful people in all Gaul—Augustus divided Gaul into four provinces 1 *Gallia Narbonensis*, the same as the old Provincia, under a proconsul 2 *G. Iquitania*, which extended from the Pyrenees to the Liger 3 *G. Lugdunensis*, the country between the Liger, the Sequana, and the Arar, so called from the colony of Lugdunum (*Lyon*), founded by Munatius Plancus 4 *G. Belgica*, the country between the Sequana, the Arar, and the Rhine. These three last named, conquests of Julius Caesar, were (in distinction to *G. Narbonensis*) called *Tres Galliae* (Liv. Ep. 134, Plin. iv. 105), they were imperial provinces and each was administered by a legatus of the emperor. Shortly afterwards the portion of *Belgica* bordering on the Rhine, and inhabited by German tribes, was subdivided into two new provinces, called *Germania Prima* and *Secunda*, or *Germania Superior* and *Inferior* [GERMANIA]. At a later time the provinces of Gaul were still further subdivided, till at length, under the emperor Gratian, they reached the number of seventeen. The difference of administration in the old province of *G. Narbonensis*, and in the 'three Gauls' was much greater than the superficial distinction of senatorial and imperial government. The southern province was completely Romanised, and Roman colonies took the place of old cantons. Important towns of a purely Roman character were thus established. Besides Narbo, these were especially Arelate (*Arles*), with commerce from the mouth of the Rhone, Forum Juli (*Fréjus*) the station of the fleet, Baeterrae (*Béziers*), Aransio (*Orange*), and Nemausus (*Nîmes*). Other burgess communities were added afterwards, hence the Latin language early took root and the distinction began, which still exists, between the countries of *Langue d'oc* and *Langue d'oïl*. On the other hand, in the three more northern provinces the Celtic cantonal organisation remained [*Dict. of Ant. art. Pagus*], and therefore the old tribal influence lasted, and those districts became more slowly and less completely Romanised. The only town in these provinces which was founded as a colony in an early period of the conquest, and did not grow out of a canton, was Lugdunum, which eventually took the precedence of all Gallic towns until the end of the third century, when Trevis (*Treves*) became the capital of Gaul. And the policy of Augustus allowed to the three provinces the right of assembling at Lugdunum a diet of representatives from sixty-four cantons, which not only consolidated the nation in religious matters but also had political functions for considering and presenting to Rome their complaints or desires. The rhetoricians and poets of Gaul, first in the towns of the old province and at Lugdunum, but afterwards in others also, occupy a distinguished place in the later history of Roman literature and Burdigala, Narbo, Lugdunum, Augustodunum, and other towns, possessed schools, in which litera-

ture and philosophy were cultivated with success. On the dissolution of the Roman empire, Gaul, like the other Roman provinces, was overrun by barbarians and the greater part of it finally became subject to the Franks or Franks, under their king Clovis, A.D. 496—2 *Gallia Cisalpina*, also called *G. Citerior* and *G. Togata*, a Roman province in the N of Italy, was bounded on the W by Liguria and *Gallia Narbonensis* (from which it was separated by the Alps), on the N by Rhaetia and Noricum, on the E by the Adriatic and Venetia (from which it was separated by the Athesis), and on the S by Etruria and Umbria (from which it was separated by the river Rubico). It was divided by the Po into *Gallia Transpadana*, also called *Italia Transpadana*, in the N, and *Gallia Cispadana* in the S. The greater part of the country is a vast plain, drained by the *Padus* (*Po*) and its affluents, and has always been one of the most fertile countries of Europe. It was originally inhabited by Ligurians, Umbrians, Etruscans, and other races, but its fertility attracted the Gauls, who at different periods crossed the Alps and settled in the country, after expelling the original inhabitants. We have mention of five distinct immigrations of Gauls into the N of Italy. The first was in the reign of Tarquinius Priscus, and is said to have been led by Bellovesus, who settled with his followers in the country of the Insubres, and built Milan. The second consisted of the Cenomani, who settled in the neighbourhood of Brugia and Verona. The third of the Salluvii, who pressed forward as far as the Ticinus. The fourth of the Boii and Lugones, who crossed the Po, and took possession of the country as far as the Apennines, driving out the Etruscans and Umbrians. The fifth immigration was the most important, consisting of the warlike race of the Senones, who invaded Italy in immense numbers, under the command of Brennus, and took Rome in B.C. 390. Part of them subsequently recrossed the Alps and returned home, but a great number of them remained in the N of Italy, and were for more than a century a source of terror to the Romans. After the first Punic war the Romans resolved to make a vigorous effort to subdue their dangerous neighbours. In the course of four years (225–222) the whole country was conquered, and the Latin colonies Cremona and Placentia were founded in 218 to retain the hold upon it. The inhabitants, however, did not bear the yoke patiently, and it was not till after the final defeat of the Boii in 191 that the country became submissive to the Romans. Roman colonies, Bononia (189) and Parma and Mutina (189), were now founded, and other towns grew up with the prolongation of the Via Flaminia (under the name of Via Aemilia) to Placentia. By Sulla it was erected into a Roman province under a proconsul in B.C. 81. In 49 the *civitas*, which since the Social war had belonged to *G. Cispadana*, was extended to *G. Transpadana*. After 42, however, it reckoned as part of Italy, and Augustus constituted *G. Cispadana* the eighth, and *G. Transpadana* the eleventh, region.—The most important tribes were in *Gallia Transpadana*, in the direction of W to E, the TAURINI, SALASSI, LIBICI, INSUBRES, CENOMANI, in *G. Cispadana*, in the same direction, the BOII, LUGONES, SENONES. Gallienus, with his full name, P. LICINIUS VALERIANUS EGVIUS GALLIENUS, Roman emperor, A.D. 260–268. He succeeded his father

Valerian, when the latter was taken prisoner by the Persians in 260, but he had previously reigned in conjunction with him from 253. Gallienus was indolent, profligate, and indifferent to the public welfare, and his reign was one of the most ignoble and disastrous in the history of Rome. The barbarians ravaged the faintest portion of the empire, and the inhabitants were swept away by one of the most frightful plagues recorded in history. This



Gallienus Roman Emperor A.D. 260-270
Obv. head of Gallienus GALLIENVS AVG. rev. Fides holding military standards P FIDES MILIT

pestilence followed a long protracted famine. When it was at its greatest height, 5000 sick are said to have perished daily at Rome, and, after the scourge had passed away, it was found that the inhabitants of Alexandria were diminished by nearly two thirds. The overthrow of the empire was averted mainly by able officers, who sprang up in every district, and asserted the dignity of independent princes. The armies levied by these usurpers, who are commonly distinguished as *The Thirty Tyrants*, in many cases protected the empire from external dangers by arresting the progress of the invaders, and restored order in the provinces which they governed. Gallienus was at length slain by his own soldiers in 268, while besieging Milan, in which the usurper Aureolus had taken refuge. (Trebell Poll. *Gallienus*, Zos. i. 37 ff.)

Gallinaria 1 (*Galinara*), an island off the coast of Liguria, celebrated for its number of lions, whence its name.—2 *Silva*, a forest of pine trees near Cumae in Campania. (Cic. *Lam.* ix. 23. *Juv.* in 307, *Strab.* p. 243)

Gallio, Junius 1 A Roman rhetorician, and a friend of M. Annaeus Seneca, the rhetorician, whose son he adopted. (Quint. in 1, 21, *Tac. Dial.* 26). He was put to death by Nero. In early life he had been a friend of Ovid (*Ex Pont.* ii. 11).—2 Son of the rhetorician M. Annaeus Seneca, and an elder brother of the philosopher Seneca, was adopted by Nero. After his consulship he became, in A.D. 52, proconsul of Achaia. He is spoken of with great affection by Seneca and by Statius (who calls him *dulcis*), he survived Seneca, but put an end to his own life soon afterwards in 64. (Dio Cass. ix. 35, *Sen.* *Ep.* 101, *Stat. Silv.* ii. 7, 32, *Tac. Ann.* xv. 78.)

Q. Gallius, was a candidate for the praetorship in B.C. 64, and was accused of ambitus or bribery by M. Calpurnius. He was defended on that occasion by Cicero in an oration of which a few fragments have come down to us. He was praetor urbanus B.C. 63, and presided at the trial of C. Cornelius. (Val. Max. viii. 10).—He left two sons, Q. Gallius, who was praetor in 43 and was put to death by the triumvirs, and M. Gallius, who is mentioned as one of Antony's partisans in 18. (Suet. *Aug.* 27.)

Gallogræcia [GRIÆTIA]

Gallionis, a public crier at Rome, probably contemporary with the younger Scipio, whose wealth and gluttony passed into the proverb 'to live like Gallionis' (Cic. *De Fin.* ii. 8,

24, *pro Quint.* 80, 91). He was satirised by Lucilius and by Horace (*Sat.* ii. 2, 46).

Gallus, Aelius 1 A jurist, contemporary with Cicero and Varro, though probably rather older than either. He was the author of a treatise, *De Verborum, quæ ad Jus Civile pertinent, Significatione*, which is frequently cited by the grammarians. (Gell. xvi. 5, *Maerob.* vi. 8, 16).—2 An intimate friend of the geographer Strabo, was prefect of Egypt in the reign of Augustus. In B.C. 24 he invaded Arabia, but was misled by a treacherous guide and wandered for nearly six months to a point from which he was able to return in sixty days. His army had suffered dreadfully from the heat and want of water, and he was obliged to retreat with great loss. (Strab. p. 780, Dio Cass. lvi. 29, cf. *Hor. Od.* i. 29.)

Gallus, L. Anicius, praetor B.C. 168, conducted the war against Gentius, king of the Illyrians, whom he compelled to submit to the Romans. (Liv. xli. 30, xlv. 48.)

Gallus, C. Aquilius, a distinguished Roman jurist, was a pupil of Q. Mucius Scaevola, and the instructor of Serv. Sulpicius. He was praetor along with Cicero, B.C. 66. He is often cited by jurists in the Digest, but there is no direct extract from his own works in the Digest. (Cic. *pro Cæc.* 27, 77.)

Gallus Saloniæ, L. Asinius 1 Son of C. Asinius Pollio, was consul B.C. 8. He was hated by Tiberius, because he had married Vipsania, the former wife of Tiberius. In A.D. 10, Tiberius got the senate to sentence him to death, and kept him imprisoned for three years, on the most scanty supply of food. He died in prison of starvation, but whether his death was compulsory or voluntary is unknown. Gallus wrote a work, entitled *De Comparatione Patris ac Cicéronis*, which was unfavourable to the latter, and against which the emperor Claudius wrote his defence of Cicero. (*Tac. Ann.* vi. 20, *Suet. Claud.* 41. *Gell.* xvii. 1).—2 Son of the preceding, half brother of Drusus, the son of Tiberius. He formed a conspiracy against Claudius and was exiled. (Suet. *Claud.* 13, Dio Cass. lx. 27.)

Gallus, L. Caninius, was tribune of the plebs, B.C. 56, when he supported Pompey. During the Civil war he appears to have remained neutral. He died in 44. (Cic. *ad Att.* xi. 13, xvi. 14, Dio Cass. xlviii. 16, Val. Max. ii. 2, 6.)

Gallus, Cestius, governor of Syria (*legatus* A.D. 64, 65), under whom the Jews broke out into the rebellion which ended in the destruction of their city and temple by Titus. (*Tac. Hist.* v. 10.)

Gallus, Constantius, son of Julius Constantinus and Galla, grandson of Constantius Chlorus, nephew of Constantine the Great, and elder brother, by a different mother, of Julian the Apostate. In A.D. 351 he was named Caesar by Constantius II., and was left in the command of the East, where he conducted himself with the greatest haughtiness and cruelty. In 354 he went to the West to meet Constantius at Milan, but was arrested at Petovio in Pannonia, and sent to Pola in Istria, where he was put to death.

Gallus C. Cornélius, was born at Forum Julii (*Trevis*) in Gaul, of poor parents, about B.C. 66. He went to Italy at an early age, and began his career as a poet when he was about twenty. He had already attained considerable distinction at the time of Caesar's death, 44, and upon the arrival of Octavian in Italy after that event, Gallus joined his party, and soon acquired great influence with him. In 41 he

was one of the triumviri appointed by Octavian to distribute lands in the N of Italy among his veterans, and on that occasion he afforded protection to the inhabitants of Mantua and to Virgil. He afterwards accompanied Octavian to the battle of Actium, 31, and commanded a detachment of the army. After the battle, Gallus was sent with the army to Egypt, in pursuit of Antony, and when Egypt was made a Roman province, Octavian appointed Gallus the first prefect of the province. He remained in Egypt for nearly four years, but he incurred at length the enmity of Octavian, though the exact nature of his offence is uncertain. According to some accounts he spoke of the emperor in an offensive and insulting manner, he erected numerous statues of himself in Egypt, and had his own exploits inscribed on the pyramids. The senate deprived him of his estates, and sent him into exile, whereupon he put an end to his life, B C 26 (Dio Cass i 9, 17, 23, Suet *Aug* 66, Strab p 819, Eutrop vii 7). The intimate friendship existing between Gallus and the most eminent men of the time, as Asinius Pollio, Virgil, Varus, and Ovid, and the high praise they bestow upon him, prove that he was a man of great intellectual powers and acquirements. Ovid (*Trist* iv 10, 5) as signs to him the first place among the Roman elegiac poets. We know that he wrote a collection of elegies in four books, the principal subject of which was his love of Lycoris, whose real name was Cytheris (cf *Ov Trist* ii 4, 45, *Am* iii 9, 63, Propert iii 84, 91, Verg *Ecl* ix 10, x 1). But all his productions have perished, for the four fragmentary poems attributed to Gallus (in Wernsdorf, *Poet Lat Min*) are undoubtedly forgeries.

Gallus, M. Fadus, a friend of Cicero, wrote a panegyric on Cato Uticensis (Cic *ad Fam* xxiv 2). Cicero speaks also of a Q. Fadus Gallus and a T. Fadus Gallus, the latter of whom was his quaestor in B C 68 (Cic *ad Q. F.* i 4, *ad Att* iii 23).

Gallus, Sulpicius, a distinguished orator and man of learning, was praetor B C 169, and consul 166, when he fought against the Lugurians. In 168 he served as tribune of the soldiers under Aemilius Paulus in Macedonia, and during this campaign predicted an eclipse of the moon (Cic *Brut* 20, 78, *de Off* i 6, 19, Liv xlii 2, 16, xlv 44).

Gallus, Trebonianus, Roman emperor, A D 251-254. His full name was C. VIBIUS TREBONIANUS GALLUS. He served under Decius in the campaign against the Goths, 251, and he is said to have contributed by his treachery to the disastrous issue of the battle, which proved fatal to Decius and his son Herennius. Gallus was thereupon elected emperor, and Hostilianus, the surviving son of Decius, was nominated his colleague. He purchased a peace of the Goths by allowing them to retain their plunder, and promising them a fixed annual tribute. In 253 the Goths again invaded the Roman dominions, but they were driven back by Aemilianus, whose troops proclaimed him emperor in Moesia. Aemilianus thereupon marched into Italy, and Gallus was put to death by his own soldiers, together with his son Volusianus. The name of Gallus is associated with nothing but cowardice and dishonour. In addition to the misery produced by the inroads of the barbarians during this reign, a deadly pestilence broke out in 252, and continued its ravages over every part of the empire for fifteen years (Zosm. i. 23-28, Zonar xii 20).

Gallus 1 A river in Bithynia, rising near Modia, on the borders of Phrygia, and falling into the Singarius near Leucae (Strab p 543). —2 A river in Galatia, which also fell into the Sangarius, near Pessinus. From it the priests of Cybele are said to have obtained their name of Galli (*Ov Fast* iv 364).

Gamēli (γαμήλιοι θεοί), that is, the divinities protecting and presiding over marriage. These divinities are usually regarded as the protectors of marriage. In Plutarch the names are Zeus, Heia, Aphrodite, Peitho, and Artemis (*Q. R.* 2), in Pollux, Hera, Artemis, and the Fates. At Troezen Athens Apaturia was thus regarded (Paus ii 53).

Gandārae (Γανδάραι), or Gandaridae, an Indian people tributary to the Persian king in the Paopamisus, on the NW of the Punjab, between the rivers Indus and Suastus. Their country was called Gandaritis (Γανδαριτίς) (Hdt iii 91, vii 66, Strab pp 697, 699).

Gangārīdae (Γαγγαρίδαι), an Indian people about the mouths of the Ganges.

Ganges (Γάγγης Ganges or Ganga), the great river of India, which it divided into the two parts named by the ancients India intra Gangem (*Hindustan*) and India extra Gangem (*Burmah, Cochinchina, Siam*, and the *Malay Peninsula*). It rises in the highest part of the Emodi Montes (*Himalaya*), and flows in a general SE direction till it falls by several mouths into the head of the Gangeticus Sinus (*Bay of Bengal*) (Strab p 719). Like the Nile, it overflows its banks periodically, and these inundations render its valley the most fertile part of India. The knowledge of the ancients respecting it was very imperfect, and they give very various accounts of its source, its size, and the number of its mouths. The breadth which Diodorus assigns to it in the lower part of its course, thirty-two stadia, or about three miles, is perfectly correct (Diod. xvi 98). The following rivers are mentioned as its tributaries: Canas, Jomanes or Diamunas, Sarabus, Condocheas, Oedanes, Cosoagus or Cossoanus, Erannoboeas, Sonus or Soas, Sitocestis, Solomatis, Sambus, Magon, Agoramus, Omalis, Commenases, Cacus, Andomatis, Amystis, Oxyngis, and Errenysis (Arrian, *Ind* 4). —The name Ganga (Γάγγη) is applied to a city in the interior of India, on the Ganges, where it makes it bend to the E, perhaps *Allahabad* (Strab l c).

Gangra (Γάγγρα *Kankari*), afterwards called Germanicopolis, a city of Paphlagonia, near the confines of Galatia, was originally a fortress, in the time of king Diotarus, a royal residence. In B C 7 it was added to Galatia (Strab p 562).

Ganos (Γάνος), a fortress in Thrace, on the Propontis (Xen *Anab* vii 5, 81).

Ganymēdes (Γανυμήδης), son of Tros and Callirhoe, and brother of Ilus and Assaracus, was the most beautiful of all mortals, and was carried off by the gods that he might fill the cup of Zeus, and live among the eternal gods (*Il* i 265, xii 282, Apollod iii 12). This is the Homeric account, but other traditions give different details. Some call him son of Laomedon, others son of Ilus, and others again of Erichthonius or Assaracus (Eur *Tro* 822, Tzet *Lyc* 34, Hyg *Fab* 224, 271). The manner also in which he was carried away from the earth is differently described, for while Homer mentions the gods in general, later writers state that he was carried off by the eagle of Zeus (Verg *Aen* v 253, Hor *Od* iv 4, 2, Apollod l c), and thus is developed into the

account that Zeus himself in the form of an eagle was the robber (Ov. *Met.* v 155, Nonn. *Dionys.* v 280). There is, further, no agreement as to the place where the event occurred,



Ganymedes from a copy of the group by Leocarches (Vatican Mus. Inv. Cl. m.)

and some legends mentioned Ciete (Plat. *Legg.* i p. 696), though later writers usually represent him as carried off from Mount Ida (*gaptus ab Ida*, Hor. *Od.* iii 20, 15). The early legend simply states that Ganymedes was carried off that he might be the cup bearer of Zeus, in which office he was concerned to have succeeded Hebe (*Il.* xx 284, Pind. *Ol.* vi 105), but later writers describe him as the beloved and favourite



Ganymedes (Zannoni *Cal. Il. Ficin.* serie 4 vol. II tav. 101.)

of Zeus, without allusion to his office. Zeus compensated the father for his loss by a pair of divine horses. Astronomers have placed Ganymedes among the stars under the name of Aquarius (Sen. *ad Aen.* i 28). The Romans called him by a corrupt form of his name, Catamitus. On vase paintings Zeus in his own shape is usually represented as pursuing Ganymedes, but in sculpture the eagle carrying off Ganymedes is a favourite subject (cf. Plin. *xxxiv* 79). Others represent Ganymedes in Phrygian cap fondling the eagle or giving him drink from a bowl.

Gārāma [GARAMANTES]

Gārāmantes (Γαράμαντες), the S. most people known to the ancients in N. Africa, dwelt far S. of the Great Syrtis in the region called Phazania (Pezzan), where they had a capital city, Gārūma (Γάρουμα Mour'roul, lat. 25° 5' N, long. 14° 10'

E). They were mentioned by Herodotus as an unwarlike people, he places them nineteen days' journey from Aethiopia and the shores of the Indian Ocean, fifteen days' journey from Ammoum, and thirty days' journey from Egypt. The Romans obtained fresh knowledge of them by the expedition of Cornelius Balbus in B.C. 19 (Hdt. iv 174, 183, Plin. i 36, Verg. *Aen.* vi 790). In Tacitus they are mentioned as allies of Tacfarinas (*Ann.* ii 23).

Gargānus Mons (*Monte Gargano*), a mountain and promontory in Apulia, on which were oak forests (Hor. *Od.* ii 9, 7, *Ep.* ii 1, 102).

Gargāra, -on, or -us (Γάργαρα, or, -os Γαργαρός) 1 (*Kaz Dagh*) the S. summit of M. Ida, in the Troad (*Il.* viii 48, Strab. p. 583). — 2 A city at the foot of M. Ida, on the shore of the Gulf of Adramyttium, between Assus and Antandrus, said to have been founded originally on the summit of the mountain by the Leleges, afterwards colonised from Milotus, and removed to the lower site on account of the inclemency of its situation on the mountain. Its neighbourhood was rich in corn (Strab. pp. 606, 618, Veig. *Georg.* i 103).

Gargettus (Γαργητός Γαργήτιος), a demus in Attica, belonging to the tribe Aegeis, on the NW slope of Mt. Hymettus, the birthplace of the philosopher Epicurus.

Garītes, a people in Aquitania, neighbours of the Ausci, in the modern *Comté de Gave* (Caes. *B.G.* iii 27).

Garsāūrīa, oi -itis (Γαρσαούρια, or -itis), a praefectura in Cappadocia, on the borders of Lyconia and Tyanitis. Its chief town was called Γαρσάουρα (Strab. p. 668).

Garūlī, a people of Liguria in the Apennines. Garumna (*Garonne*), one of the chief rivers of Gaul, rises in the Pyrenees, flows NW through Aquitania, and forms an estuary below Burdigala (*Bordeaux*) (Strab. p. 190, Tibull. i 7, 11).

Garumni, a people in Aquitania on the Garumna.

Gathēae (Γαθαί), a town in Arcadia on the Gathōēas, a river which flows into the Alphēus, WSW of Megalopolis (Pans. viii 34).

Gaugāmēla (τὰ Γαυγάμηλα *Garmelis*), a village in the district of Aturia in Assyria, the scene of the last and decisive battle between Alexander and Darius Codomannus, B.C. 331, commonly called the battle of Arbēla.

Gaulanitis (Γαυλανίτις *Jaulan*), a district in the N. of Palestine, on the E. side of the Lake of Tiberias, as far S. as the river Hieromax, named from the town of Golan (Γαύλανα).

Gaulos (Γαῦλος *Gaulitis* *Gozo*), an island and a municipium in the Sicilian sea near Nichte (*Malta*) (Plin. iii 92).

Gaurelson, Gaurion [Aydros].

Gaurus Mons, Gauranus oi -ni M. (*Monte Gauro*), a volcanic range of mountains in Campania, between Cumae and Neapolis, in the neighbourhood of Puteoli, noted for good wine, and memorable for the defeat of the Samnites by M. Valerius Corvus B.C. 318 (Liv. vii 32).

Gaza (Γάζα) 1 (*Ghuzzeh*), the last city on the SW frontier of Palestine, and the key of the country on the side of Egypt, stood on an eminence about two miles from the sea, and was, from the very earliest times of which we have any record, strongly fortified. It was one of the five cities of the Philistines, and, though taken from them more than once by the Jews, was each time recovered. It was taken by Cyrus the Great, and remained in the hands of the Persians till the time of Alexander, who only gained possession of it after an obstinate

defence of several months (Arrian, *An* ii 27, Polyb xvii 40) In B C 315, it fell into the power of Ptolemy the son of Lagus, as the result of his victory over Demetrius before the city, and was destroyed by him. But it again recovered, and was possessed alternately by the kings of Syria and Egypt, during their prolonged wars, and afterwards by the Asmouean princes of Judaea, one of whom, Alexander Jannaeus, again destroyed it, B C 96. It was rebuilt by Gabinius, given by Augustus to Herod the Great, and, after Herod's death, united to the Roman province of Syria (Jos *Ant* xv 7, 8, xvii 11, 4) In A D 65, it was again destroyed in an insurrection of its Jewish inhabitants, but it recovered once more, and remained a flourishing city till it fell into the hands of the Arabs in A D 634. It was made a Roman colony (Waddington, 1904), but at what period is uncertain. In addition to its importance as a military post, it possessed an extensive commerce, carried on through its port, Majuma, or CONSTANTIA—2 (*Ghaz*), a city in the Persian province of Sogdiana, between Alexandria and Cyropolis, one of the seven cities which rebelled against Alexander in B C 328 (Arrian, *An* iv 2).

Gāzāoa (Γάζακα *Tabreez*), a city in the N of Media Atropatene, equidistant from Artaxata and Ecbatana, was a summer residence of the kings of Media (Strab p 528).

Gazelon (Γαζελών al Γαζιλών), a town E of the Halys, on the borders of Pontus and Paphlagonia, prob *Tezni Kupreu*. It was chief town of the district Gazelonitis (Strab pp 547, 553).

Gaziūra (Γαζιούρα), in Pontus Galaticus, on the river Iris, below Amasia, once the residence of the kings of Pontus (Strab p 547).

Gēbālēnē (Γεβαλήνη), the district of Arabia Petraea around the city of PETRA.

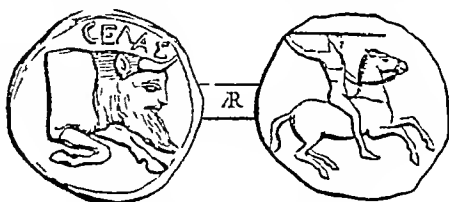
Gebenna Mons [ΓΕΒΕΝΝΑ]

Gedrosia (Γεδρωσία, and Γαδρωσία SE part of *Beloochistan*), the farthest province of the Persian empire on the SE, and a subdivision of ARIANA, was bounded on the W by Carmania, on the N by Drangiana and Arachosia, on the E by the country about the lower course of the Indus, and on the S by the Indian Ocean. It is formed by a succession of sandy steppes, rising from the sea coast towards the table land of Ariana, and produced little besides aromatic shrubs. The strip of land between the coast and the lowest mountain range is watered by several rivers, but even thus the district is for the most part only a series of salt marshes. Gedrosia is known in history chiefly through the distress from want of water suffered by the armies of Cyrus and of Alexander (Arrian, *An* vi 24). The inhabitants were divided by the Greek writers into two races, the Ichthyophagi on the sea coast, and the Gedrosi in the interior (Strab pp 720-723). The latter were a nomad people, whom even Alexander was only able to reduce to a temporary subjection. The whole country was divided into eight districts. Its chief cities were Rhambacia and Pura, or Parsis.

Geganīa Gens, traced its origin to the mythical Gyas, one of the companions of Aeneas. It was transplanted to Rome on the destruction of Alba by Tullius Hostilius, and enrolled among the Roman patricians (Liv i 30). There appears to have been only one family in this gens, that of *Macerinus*, to which belonged consuls in the years 492, 482, B C (Liv ii 34, iv 22).

Gēla (ἡ Γέλα, Ion Γέλη Γελῶς, Gelensis or *Terra Nuova*, Ru), a city on the S coast of Sicily, on a small river (poetically exaggerated) of the same name (*Fiume di Terra Nuova*),

founded by Rhodians from Lindos, and by Cretans, B C 690 (Hdt vii 153, Diod viii 25, Strab p 272). It was originally called Lindu (Thuc vi 4), and it is suggested with probability that Lindu was on the west side of the



Coin of Gela, about 460 B C

Obv. man-headed bull (river god) ΓΕΛΑΣ rev, horseman with spear

river, and that Gela was originally an outpost on the east bank. It soon obtained great power and wealth, and, in 582, it founded Agrigentum, which became more powerful than the mother city. Like the other cities of Sicily, it was subject to tyrants, of whom the most important were HIPPOCRATES, GELO, and HIERO. Gelo transported half of its inhabitants to Syracuse, the place gradually fell into decay, and in the time of Augustus was no longer inhabited. The poet Aeschylus died here—N of Gela were the celebrated *Campi Geloi*, which produced rich crops of wheat (Verg *Aen* iii 701).

Gelae [CADUSII]

Gelānor (Γελάνωρ), king of Argos, was expelled by DANAEUS.

Geldūba (*Gellep*, below *Cologne*), a fortified place of the Ubii on the Rhine in Lower Germany (Tac *Hist* iv 25, Plin xix 90).

Gellia Gens, plebeian, was of Samnite origin, and afterwards settled at Rome. There were two generals of this name in the Samnite wars. Gellius Statius in the second Samnite war, who was defeated and taken prisoner, B C 305, and Gellius Egnatius in the third Samnite war [EGNATIUS]. The chief family of the Gellii at Rome bore the name of PUBLICOLA.

Gellias (Γελλίας), a citizen of Agrigentum in the fifth century B C celebrated for his wealth and his hospitality. When Agrigentum was taken by the Carthaginians in 406, he set fire to the temple of Athene and perished in the flames (Diod xiii 83-90, Val Max iv 8).

Gellius 1 GN, a contemporary of the Gracchi, the author of a history of Rome from the earliest epoch down to B C 145 at least. The work is lost, but it is frequently quoted by later writers (Dionys ii 31, Macrobi i 16, 21). —2 Aulus, a Latin grammarian of good family, was probably a native of Rome. He studied rhetoric under T. Castricius and Sulpicius Apollinaris, philosophy under Calvisius Taurus and Peregrinus Protenus, and enjoyed also the friendship and instructions of Favonius, Herodes Atticus, and Cornutus Fronto. While yet a youth he was appointed by the praetor to act as an umpire in civil causes. The precise dates of his birth and death are unknown, but he must have lived under Hadrian, Antoninus Pius, and M. Aurelius, A D 117-180. He wrote a work entitled *Noctes Atticae*, because it was composed in a country house near Athens, during the long nights of winter. It is of great value for its citations from books which have perished, and for its notices of persons and of manners and customs, being a sort of miscellany, containing numerous extracts from Greek and Roman writers, on a variety of topics connected with history, antiquities, philosophy, and philology, interspersed with original remarks.

the whole thrown together into twenty books, without any attempt at order or arrangement. The eighth book is lost with the exception of the index. Ed by Hertz, Berl 1883 and 1886.

Gēlo (Γέλων) 1 Son of Dinomenes, tyrant of Gela, and afterwards of Syracuse, was descended from one of the most illustrious families in Gela. He held the chief command of the cavalry in the service of Hippocrates, tyrant of Gela, shortly after whose death he obtained the supreme power, *n c* 491. In 485 his aid was sought by the Gamori, or oligarchic party at Syracuse, who had been driven out by the populace. Gelo restored them, but used the opportunity to get possession of Syracuse. From this time he neglected Gela, and bent all his efforts to the aggrandisement of Syracuse, to which place he removed many of the inhabitants of other cities of Sicily, especially Camarina, Megara, and Hyblaea. When the Greeks asked him aid against Xerxes, he offered them a force of 30,000 men on condition that he should command the allied army. Thus they refused, fearing perhaps that he might try to master Greece as he had mastered Syracuse (*Hdt vii 171*). It may have been the case that the negotiations fell through because of the

with C. Flaminius, in the second Punic war, and ravaged the coast of Africa. He fell in the battle of Cannae, 216 (*Liv xxii 81-49*). — 3 **M.**, also surnamed **Pulex**, consul 202 with Tib. Claudius Nero, obtained Ethuria for his province (*Liv xvi 28*).

Gemoniæ (scalæ) or **Gemoni** (gradus), a flight of steps cut out of the Aventine, down which the bodies of criminals strangled in the prison were dragged by hooks, and afterwards thrown into the Tiber (*Juv x 66*, *Tac Ann iii 14*, *Hist iii 74*).

Genābūm or **Genābūm** (*Orleans*), a town in Gallia Lugdunensis, on the N bank of the Ligeris, was the chief town of the Carnutes, it was plundered and burnt by Caesar, but subsequently rebuilt. In later times it was called *Civitas Aurelianorum* or *Aurelianensis Urbis*, whence its modern name (*Caes B G viii 3*).

Genauni, a people in Vindelicia, the inhabitants of the Alpine valley now called *Valle di Non*, were subdued by Drusus (*Hoi Od iv 14, 10*, *Strab p 206*).

Genāva (*Genavensis Geneva*), the last town of the Allobroges on the frontiers of the Helvetii, was situated on the S bank of the Rhone, at the spot where the river flowed out of the Lacus Lemannus (*Caes B G i 6*). There was a bridge here over the Rhone.

Genesius, Josephus, lived about A.D. 940, and wrote in four books a history of the Byzantine emperors from A.D. 818 to 886. Edited by Lachmann, Bonn, 1884.

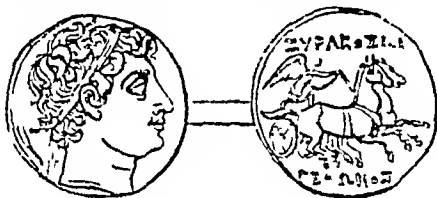
Genētes (δ Γενήτης), a rocky point on the Euxine, close to Pr. Iasonium, where there was a temple of Zeus Genētæus (*Strab p 548*, *Ap Rh ii 378, 1009*, *Val Flacc i 148*).

Genetiva, a Roman colony founded in *n c* 44 according to the directions of Julius Caesar, at **Urso** in the Spanish province of Baetica, a little north of Munda. Its full title was *Colonia Julia Genetiva*. In *Plin* (iii 12) the words 'Urso quæ Genna urbanorum' are altered by some to 'Genetiva urbanorum', by others to 'Genetiva Ursanorum'. The old name reappears in the modern town *Ossuna*. The importance of Genetiva to historians is due to the fact that in 1870-1875 considerable fragments were found at *Ossuna* of the law for the regulation of the colony, which throw much light on Roman colonial administration (*CIL ii p 191*, Mommsen, *Epim Epig ii p 119*).

Genīta Mana (cf. *Manes*, *Manna*), an ancient Italian deity who watched over both the birth and death of human beings. Her connection with death and the underworld is indicated by the custom of sacrificing dogs to her (*Plut Q R 52*, *Plin viii 58*).

Genitrix [*Venus*].

Geniūs, in its earliest form a purely Italian conception, to which there was nothing exactly similar in the Greek religion. 1 The *Genius* (from *gigno*) was that Power which gave fruitfulness to each man or to the earth itself. For each woman the similar Power was called her *Juno* (*Tibull i 6*, *Petron 25*, *Plin ii 16*, 'Junones Geniosque'). This idea of an influence for fruitfulness is expressed in the *lectus genialis*, which stood in the atrium of the married (*Hoi Ep i 1, 87*, *Cic Clu 5, 14*, *Juv x 388*). 2 The *genius* of each man came into being with him and was somewhat like a guardian spirit through his life (*Hoi Ep ii 2, 187*), sometimes with favourable fortune, sometimes with the reverse. Hence it is that Horace calls the *genius* 'albus et ater' and 'voltu mutabilis' — it is a question whether *morals*



Obv. head of Gelo. Rev. Victory i. a biga ΣΥΡΑΚΟΣΙΩΝ
ΓΕΛΩΝΟΣ

need of troops in Sicily herself, for in 480 the Carthaginians invaded Sicily with an army amounting, it is said, to the number of 300,000 men. Gelo gained a brilliant victory over them at Himera on the same day as the battle of Salamis. Gelo died in 478 of a dropsy, after reigning seven years at Syracuse, and was succeeded by his brother, **Hiero**. His subjects showed their sense of the dangers from which he saved them. A splendid tomb was erected to him by the Syracusans at the public expense, and heroic honours were decreed to his memory (*Diod xi 20-38*, *Pind Pyth i 75*). — 2 Son of Hiero II., king of Syracuse, who died before his father. He received the title of king in the lifetime of his father.

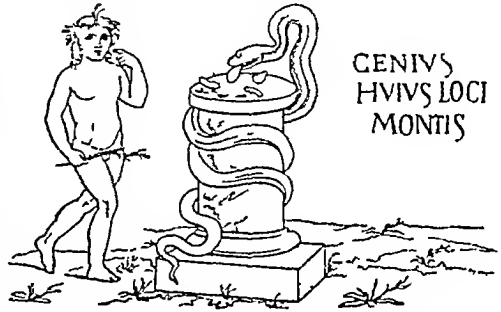
Gēlon (Γελωνός), a Scythian people, who dwelt in Sarmatia Asiatica, to the E of the river Tanais (*Don*). They were said to have been of Greek origin, and to have migrated from the shores of the Euxine, but they intermixed with the Scythians, and lost all traces of their Hellenic race. Their chief city was called *Gelonus* (Γελωνός) (*Hdt iv 108*, *Verg Georg ii 116*, *Hoi Od ii 9, 28*).

Gēminus (Γεμίνος), an astronomer, was a native of Rhodes, and flourished about *n c* 77. He is the author of an octant work, entitled *Εισαγωγή εἰς τὰ φαινόμενα*, which is a descriptive treatise on elementary astronomy, with a great deal of historical allusion. It is printed in the *Uranologion* of Petavius, Paris, 1650, and in Halma's edition of Ptolemy, Paris, 1819.

Gēminus, **Servilius** 1 P., twice consul with C. Aurelius Cotta in the first Punic war — namely, in *n c* 252 and 248. In both years he carried on war against the Carthaginians (*Zonar viii 14*). — 2 **Cn.**, son of No 1, was consul 217

should be read for *mortalis* in that passage the latter word would allude to the belief that the guardianship of the genius ended with the life of the man (cf *Macrob Sat* 1 10), on the other hand *mortalis* would in some ways agree better with the context which calls the genius '*naturae deus humanae* (cf *Serv ad Georg* 1 302), and represents him as having to do with the *character* of the man, this again agrees with the frequent allusions to the genius as meaning the natural capacity for enjoyment or the reverse '*genio indulgere*,' '*genium defraudare*' (*Pers* v 151, *Plaut Aul* 728, *Pers* 263) 3 It is a natural sequence of this that the Genius was regarded as one of the Lares and was honoured under the title of '*genius domus*' 4 Further, the genius of each person expressed the Roman's belief in immortality, and, like the *Di Manes*, was the soul or divine part of him which lasted after death, so that '*manibus et genio*' is a phrase on monuments, and in the case of a married couple '*genio et junoni*' (*CIL* v 246, vii 3695) 5 When the tendency arose, perhaps from Greek influence, to make the nature of the gods more completely correspond with that of man, the Romans began to speak in a similar manner of the genius of gods, and we find '*genius Jovis*,' &c, spoken of as an attribute of the deity, but not as in any way a separate personality The earliest instance of this which has been cited is dated B C 58 (*CIL* i 603) 6 *Genius loci* Divine protectors were imagined also as watching over and influencing each place as well as each person—an idea which can belong to the most primitive religion Thus we have '*genius pagi*,' '*vici*,' '*honorum*,' &c 7 Analogous to the *genius loci* is the *genius civitatis* The *Genius Romae*, representing both the creation and the preservation of Rome was honoured as early as 218 B C (*Liv* vi 62), and the same idea is extended to the provinces e.g. '*Genius terrae Britannicae*' (*CIL* vii 1113) 8 A later development was the worship of the Genius of the Emperor, more akin in its nature to the Greek custom of paying divine honours to the hero after his death, but differing in so far that he received the worship in his lifetime (but cf *αυτοπαροδωτων*, *Eur Rhes* 971) It was a method of introducing the deification of the emperor, resting perhaps on his claim to embody the *Genius populi Romani* The *Genius Augusti* was associated with the worship of the Lares after the battle of Actium (*Ov Fast* i 145, *Dio Cass* li 19), and thenceforward the imperial image found a place in the laetium and received honours at meal times (cf '*alteris te mensis adhibet deum*,' *Laribus tuum miscet numen*,' *Hor Od* iv 5, 31) In art the *genius loci* was commonly represented by a snake, which points to the double connexion of the genius with the earth and its fruits and with the underworld of the dead (the snake being a symbol of the deities who were so connected) This explains some well known passages, the '*genuine loci famulumne parentis*' in *Veig Aen* v 95, and the '*pinge duos angues, sacri est locus*' in *Pers* i 118 It is illustrated by a picture found at Herculaneum representing the genius of a spot on the hillside The snake is the genius devouring the offerings laid upon his altar The naked boy is perhaps marked out by the lotos on his forehead and the raising of his hand to his lips as *Harpocrates* others see in him merely a boy who has made an offering The genius of a *person* is represented by the idealised figure of the person

himself with the toga drawn over his head as in the *ritus Romanus* and with a cornucopia in his hand The *Genius Augusti* is thus represented in a statue in the Vatican It was a



Snake as *Genius Loci* (From a painting at Herculaneum)

mistaken idea that the winged figures [*Eros*] found in various sculptures and paintings represent *Genii* There is no ground for the belief that the *Genius* was so represented, but the idea may be partly due to the confusion of the *Genius* with the Greek *δαίμων*, who was commonly represented by the Greek artists as winged

Genseric, king of the Vandals, and the most terrible of all the barbarian invaders of the empire In A.D. 429 he crossed over from Spain to Africa, and ravaged the country with frightful severity Hippo was taken by him in 431, Carthage did not fall into his hands till 439 Having thus become master of the whole of the NW of Africa, he attacked Italy itself In 455 he took Rome and plundered it for fourteen days, and in the same year he destroyed Capua, Nola, and Neapolis Twice the empire endeavoured to revenge itself, and twice it failed the first was the attempt of the Western emperor Majorian (457), whose fleet was destroyed in the bay of Carthage The second was the expedition sent by the Eastern emperor Leo (468), which was also baffled by the burning of the fleet off Bona *Genseric* died in 477, at a great age He was an Arian, and in the cruelties exercised under his orders against his Catholic subjects he exhibited the first instance of persecution carried on upon a large scale by one body of Christians against another

Genius or *Genthios* (*Γενθιος*), son of *Plenratus*, a king of the Illyrians As early as B C 180, he had given offence to the Romans on account of the piracies of his subjects, and in 168 he entered into an alliance with *Perseus*, king of Macedonia In the following year the praetor L. Anicius Gallus was sent against him The war was finished within thirty days *Genius* was defeated in battle, and then surrendered himself to *Aemilius*, who carried him to Rome to adorn his triumph He was afterwards kept as a prisoner at Spolethum (*Liv* xlv 30, xlv 26, *Plut Aemul* 29)

Genua (*Genuas*, *itis*, *Genuens* *Genoa*), an important commercial town in Liguria, situated at the extremity of the Ligurian gulf (*Gulf of Genoa*), was in the possession of the Romans at the beginning of the second Punic war, but towards the end of the war was held for some time by the Carthaginian Mago (*Liv* xxi 32, xxviii 40, *Strab* pp 201, 216) It was a Roman municipium, but it did not become of political importance till the middle ages, when the name often appears as *Janna*

Genucia *Gens*, patrician, of which the principal families bore the names of *AVENTINENSIS* and *AVGURNUS*

Genūsus (*Iskum*), a river in Greek Illyria, N of the Apsus (Caes B C iii 75)

Gephyraei (Γεφυραῖοι) [HARMODIUS]

Gēpidae, a Gothic people, who came from Scandinavia, and first settled in the country between the Oder and the Vistula, from which they expelled the Burgundiones. Subsequently they joined the hosts of Attila, and after his death they settled in Daenia, near the Danube. As they were dangerous neighbours, Justinian invoked the aid of the Langobardi or Lombards, who conquered the Gepidae and destroyed their kingdom (Procop B G vi 5)

Ger or **Gir** (Γερ *Ghir* or *Mansohy*), a river of Gaetulia in Africa, flowing SE from the Atlas, till it is lost in the desert. It first became known to the Romans through the expedition of Suctonius Paulinus in the reign of Nero (Plin i 15)

Geraestus (Γεραστός *Gerasotias*), a promontory and harbour at the S extremity of Euboea, with a celebrated temple of Poseidon, in whose honour the festival of the Geraestia (*Gerasotia*) was here celebrated (Oid iii 177, Hdt viii 7, Strab p 446)

Gerañēa (ἡ Γερανεία), a range of mountains, beginning at the SW slope of Cithaeron, and running along the W coast of Megara, till it terminated in the promontory Olmiae in the Corinthian territory (Paus i 40, 1, Thue i 105)

Gerēnia (Γερηνία), an ancient town in Messenia, the birthplace of Nestor, who is hence called Gerenian (*Gērēnios*). It was on the western side of Messenia near the river Choeris, or possibly a little further N and near Phrae. Some writers place it at the modern Zarnata. Strabo says that the people of Elis asserted it to be a place called Gerenus in their own territory (Strab pp 340, 360, Paus iii 26, 8)

Gergis, or **Gergitha**, or -es, or -us (Γέργυς, Γεργίθα, or -es, or as Γεργίθιος), a town in the Troad, N of the Scamander, inhabited by Teucrians (Hdt v 122, vii 43). Attalus removed the inhabitants to the sources of the Caenis, where mention is made of a place called Gergitha or Gergithon, in the territory of Cyne (Strab p 616)

Gergovia, a fortified town of the Arverni in Gaul, situated on a hill, which is precipitous



Plan of the Mountain of Gergovia and its environs

1 Plateau of Gergovia 2 R. Auzon 3 La Roche and smaller Roman camp 4 Large camp 5 Tey de Jussat 6 Romignat 7 R. Clermont 8 Mont Rongon 9 Hill of Risoles connected with plateau by ridge (Jugum)

or very difficult of approach on all sides except a portion of the SW, where the slope is gentler. It is about four miles S of Clermont Ferrand,

close to the village of Romagnat, and between the streams *Olempsat* and *Auzon*, which flow eastward into the Allier. On the summit is a plateau about three quarters of a mile long. It is remarkable as being the scene of Caesar's only Gallic repulse. His unsuccessful attack was delivered from the SW corner, above the Auzon, where a cart-road now ascends to the plateau (Caes B G vii 34)

Germa (Γέρμα), the name of three cities in Asia Minor 1 (*Germaslu*, Ru) in Mysia Minor, near Cyzicus — 2 (*Yermatepe*) in Mysia, between Pergamus and Thyatira — 3 (*Yerma*), in Galatia, between Pessinus and Ancyra, a colonia (Ptol v 4, 7)

Germania, was bounded by the Rhine on the W, by the Vistula and the Carpathian mountains on the E, by the Danube on the S, and by the German Ocean and the Baltic on the N. It thus included much more than modern Germany on the N and E, but much less in the W and S. Out of the country W of the Rhine, originally reckoned in Gallia Belgica, were formed under the empire the separate provinces of Upper and Lower Germany [see below], and it was in contradistinction to these provinces that Germania proper was also called *Germania Magna* or *G Transrhēnāna* or *G Barbāra*. It was not till Caesar's campaigns in Gaul (B C 58-50) that the Romans obtained any real knowledge of the country. The Roman writers represent Germany as a dismal land, covered for the most part with forests and swamps, producing little corn, and subject to intense frosts and almost eternal winter (Tac *Germ* 2, Sen *de Prov* 4). Although these accounts are probably exaggerated, yet there can be no doubt that the clearing of woods and draining of morasses have produced changes in the climate. Pliny, however, praises its pasturage (xvii 26). The N of Germany is a vast plain, but in the S are many mountains, which were covered in antiquity with vast forests, and thus were called *Silva*. Of these the most important was the *HERCYNIA SILVA*, the other mountain districts most noticed by Roman authors were the *TAUNUS* and *ARNOBA*, the source of the Danube. The chief rivers were the *RHENUS* (*Rhine*), *DANUBIUS* (*Danube*), *VISTULA*, *AVISIA* (*Ems*), *VIABURGIS* (*Weser*), *ALBIS* (*Elbe*), *VLADUS* (*Oder*). The inhabitants were called *GERMANI* by the Romans. Tacitus says (*Germ* 2) that *Gorman* was the name of the Tungri, who were the first German people that crossed the Rhine. It would seem that this name properly belonged only to those tribes who were settled in Gaul, and as these were the first German tribes with which the Romans came into contact, they extended the name to the whole nation. The Germans themselves do not appear to have used any one name to indicate the whole nation, for there is no reason to believe, as some have done, that the name *Teutones* was the general name of the nation in the time of the Romans. The Germans regarded themselves as indigenous in the country, but there can be no doubt that they were a branch of the great Indo-Germanic race, who, along with the Celts, migrated into Europe from the Caucasus and the countries around the Black and Caspian seas, at a period long anterior to historical records. They are described as a people of high stature and of great bodily strength, with fair complexions, blue eyes, and yellow or red hair. Notwithstanding the severity of their climate, they wore little clothing, and their children went entirely naked. They had scarcely any defensive armour

their chief offensive weapon was the *framea*, a long spear with a narrow iron point, which they either darted from a distance or pushed in close combat. Their houses were only low huts, made of rough timber, and thatched with straw. A number of these were of course often built near each other, but they could not be said to have any towns properly so called. Many of their tribes were nomad, and every year changed their place of abode. They were disinclined to husbandry, growing little corn, and supporting themselves mainly by the produce of their herds and by hunting. The men found their chief delight in the perils and excitement of war. In peace their chief amusements were gaming and excessive drinking. Their chief drink was beer, and their carouses frequently ended in bloodshed. The women were held in high honour. Their chastity was without reproach. They accompanied their husbands to battle, and cheered them on by their presence, and frequently by their example as well. Both sexes were equally distinguished for their unconquerable love of liberty, and the women frequently destroyed both themselves and their children, rather than fall into the power of their husbands' conquerors.—In each tribe we find the people divided into four classes: the nobles, the free men, the freedmen or vassals, and the slaves. All questions relating to peace and war, and the general interests of the tribe, were decided in the popular assembly, in which each freeman had a right to take part. In these assemblies a king was elected from among the nobles, but his power was very limited, and he only acted as the supreme magistrate in time of peace, for when a war broke out, the people elected a distinguished warrior as their leader, upon whom the prerogatives of the king devolved.—The religion of the Germans is known to us only from the Greek and Roman writers, who have confused the subject by seeking to identify the gods of the Germans with their own divinities. We know that they worshipped the Sun, the Moon, and the Stars. According to the Roman account, they are also said to have paid especial honour to Mercury, who was probably the German *Wodan* or *Odin*. Their other chief divinities were Isis (probably *Freia*, the wife of *Odin*), Mars (*Tyr* or *Zio*, the German god of war), the mother of the gods, called *Nerthus* (less correctly *Herthus* or *Hertha*), and Jupiter (*Thor*, or the god of thunder). The worship of the gods was simple. They had both priests and priestesses to attend to their service, and some of the priestesses, such as *Veleda* among the *Bructeri*, were celebrated throughout Germany for their prophetic powers. (Tac. *Germ.*, *Caes. B. G.* iv 1-3, vi 21-28, Strab. vii 1, Mel. iii 2, 3).—The German first appears in history in the campaigns of the Cimbri and Teutones (B.C. 113), the latter of whom were undoubtedly a Germanic people. [TEUTOVES] About fifty years afterwards Ariovistus, a German chief, crossed the Rhine, with a vast host of Germans, and subdued a great part of Gaul, but he was defeated by Caesar with great slaughter (58), and driven beyond the Rhine. Caesar twice crossed this river (55, 53), but made no permanent conquest on the E. bank. Several German tribes, the remnants of the armies of Ariovistus, were settled by Caesar's arrangement on the Gallic side of the Rhine, the *Triboci* in Alsace, the *Nemetes* at *Spres*, and the *Vangiones* at *Worms*. The Germans on this side of the Rhine were more friendly to Rome than to the Celts, and those who sought

the alliance of Rome were desirous of passing the boundary. Cologne itself grew out of a settlement of the *Ubii* on the Roman bank, effected by Agrippa B.C. 38. Attempts to cross the Rhine made by the hostile *Usipi* and *Teneteri* in 16 led to the unfortunate expedition of Lollius. The campaign of Drusus followed (B.C. 12-9), in which the Romans acquired the coast from the mouth of the Rhine to the *Weser*, and then attempted the conquest of the interior. They occupied the whole country between the Rhine and *Weser*, and Drusus advanced as far as the *Elbe*. On his death (9), his brother *Tiberius* succeeded to the command, and under him the country between the Rhine and the *Visurgis* (*Weser*) was entirely subjugated, and for about twenty years reckoned as a Roman province. But in A.D. 9, the impolitic and tyrannical conduct of the Roman governor, *Quintilius Varus*, provoked a general insurrection of the various German tribes, headed by *Arminius*, the *Cheruscan*. *Varus* and his legions were defeated and destroyed, and the Romans lost all their conquests E. of the Rhine. [VARUS] The defeat of *Varus* was avenged by the successful campaigns of *Germanicus*, who would probably have recovered the Roman dominions E. of the river, but the policy of the emperor was altered and he was recalled to Rome A.D. 16. [For details, see *GERMANICUS*.] From this time the Romans abandoned all further attempts to conquer Germany beyond the Rhine, except that they were enabled to obtain peaceable possession of a large portion of the SW. of Germany between the Rhine and the Danube, to which they gave the name of the *AGRI DECUMATES*. [See p. 37, b.] On the death of *Nero*, several of the tribes in W. Germany joined the *Batavi* in their insurrection against the Romans (A.D. 69-71). *Domitian* and *Trajan* had to repel the attacks of some German tribes, but in the reign of *Antoninus Pius*, the *Marcomanni*, joined by various other tribes, made a more formidable attack upon the Roman dominions, and threatened the empire with destruction. From this time the Romans were often called upon to defend the left bank of the Rhine against their dangerous neighbours, especially against the two powerful confederacies of the *Alemanni* and *Franks* [ALEMANNI, FRANKI], and in the 4th and 5th centuries the Germans obtained possession of some of the fairest provinces of the empire.—In considering the administration of Germany it is necessary first to distinguish the provinces *Germania Superior* and *Germania Inferior*—or, as they were afterwards called, *Germania Prima* and *Secunda*—from the indefinite *Germania Magna* beyond the Rhine which was not subjugated by the Romans, except during the twenty years between the campaign of Drusus in B.C. 12 and the defeat of *Varus* in A.D. 9. The original intention, no doubt, was to retain this as the province of *Germania*, and to leave the territory west of the Rhine in the *Belgic* province, but the necessity of keeping strong military posts of the legions who guarded the Rhine frontier after the withdrawal from *Germania Magna*, led to the creation of two separately administered provinces. *Germania Superior* extended from the *Jura* mountains northwards to a line a little beyond *Coblentz*, *Mogontiacum* (*Mainz*) was the capital and residence of the *legatus*, its western boundary included the districts of the *Helvetii* (*Switzerland*), the *Sequani* (*Besançon*), the *Lingones* (*Langres*),

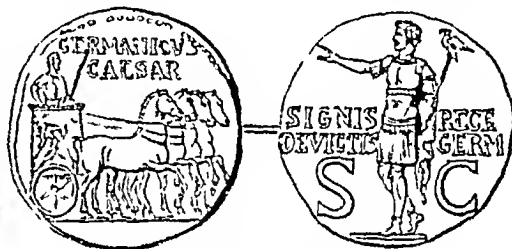
Rauraci (*Basle*), the Triboci (*Alsace*), the Nemetes (*Spires*), and the Vangiones (*Worms*). The districts of the Treveri (*Treves*), and the Mediomatrici (*Metz*), reckoned in the Gallic provinces. To the E. Germania Superior was at first limited by the Rhine, but in Domitian's reign it extended again beyond the Rhine, and in Hadrian's time the *Limes*, or fortified boundary marked its eastern limit, and was guarded by a chain of forts. It extended 228 miles, from *Rheinbrohl* to *Lorch*. It included the Taunus and Friedberg, then turned S. to the Main above Frankfort, thence followed the Main to its bend at *Miltenberg*, thence to the Neckar at *Wimpfen*. From this point it continued up the Neckar to the neighbourhood of the *Stuttgart*, where it joined the Rhaetian *Limes*. The forts on this Germanic frontier were about nine miles apart, and, moreover, wherever the boundary was not a river, it was marked first by a palisade, and later by a wall and ditch with towers at intervals. *Germania Inferior* extended from *Remagen* northwards, the Rhine and the lower *Ems* forming the boundary of the province. Westward it extended to the *Scheldt* and the *Sambre*. Its capital and the residence of the legatus was Colonia Agrippinensis (*Cologne*). Under Diocletian the two provinces were called *Germania Prima* and *Germania Secunda*.

Germanicia or **Caesarea Germanica** (Γερμανικαία, Καίσαρεια Γερμανική *Marash*) a town in the Syrian province of Commagene, near the borders of Cappadocia.

Germanicopolis 1 (*Ermench*), a town in the west of Cilicia on the road from Laranda to Anemurium—2 [GANCRA].

Germanicus Caesar son of Nero Claudius Drusus and Antonia, the daughter of the triumvir Antony, was born B.C. 15. He was adopted by his uncle Tiberius in the lifetime of Augustus, and was raised at an early age to the honours of the state. He assisted Tiberius in the war against the Pannonians and Dalmatians (A.D. 7–10), and also fought along with Tiberius against the Germans in the following year. In 12 he filled the consulship at Rome while Tiberius commanded alone on the Rhine (Dio Cass. lvi 26), but in the next year (13) he was sole commander of the Rhemish army, and was holding this office when the alarming mutiny broke out among the troops in Germany and Illyricum, upon the death of Augustus (14). Germanicus was a favourite with the soldiers, and they offered to place him at the head of the empire, but he rejected their proposals, and exerted all his influence to quell the mutiny, and reconcile them to their new sovereign. After restoring order among the troops, he crossed the Rhine from Vetera and laid waste the country of the Usipi and Bructeri about the *Lippe*. In the following year (15), he again crossed the Rhine and attacked the Marsi and Cherusci. He penetrated as far as the Saltus Teutoburgensis, N. of the Lippe, in which forest the army of Quintilius Varus had been destroyed by the Germans. Here his troops gathered up the bones of their ill-fated comrades, and paid the last honours to their memory. But meantime Arminius had collected a formidable army, with which he attacked the Romans and it was not without considerable loss that Germanicus and Caecina each made good his retreat to the Rhine. It was in this campaign that Thusnelda, the wife of Arminius, fell into the hands of Germanicus [ARMINIUS] (Tac. *Ann.* i 51–63). Next year

(16) Germanicus placed his troops on board a fleet of 1,000 vessels, and sailed through the canal of his father, Drusus [see p. 804, b], and the Zuider Zee to the ocean, and from thence to the mouth of the Amisia (*Ems*), where he landed his forces. After crossing the Ems and the Weser, he fought two battles with Arminius in both of which the Germans were completely defeated. The complete success of this year was marred by the destruction of a great part of his fleet with part of his legions in the North Sea, but as a result of the campaign the Germans could no longer offer him any effectual assistance, and Germanicus considered that he needed only another year to reduce completely the whole country between the Rhine and the Elbe. Tiberius, however, thought otherwise. It has been said that he was jealous of the success of Germanicus; it is more likely that he began to consider the subjugation and retention of the country between the Rhine and the Elbe too great and hazardous a task, or too heavy a tax on his resources. However that may be, upon pretence of the dangerous state of affairs in the East, the emperor recalled Germanicus to Rome, which he entered in



Coin of Germanicus commemorating conquest of Germany A.D. 16

On Germanicus in triumphal chariot GERMANICVS CAESAR, on Germanicus, right hand raised and holding standard in left SIGNIS RECEPTIS DEVICTIS GERMANIS

triumph on the 26th of May, 17 (Tac. *Ann.* ii 6–41, Strab. p. 201). In the same year all the Eastern provinces were assigned to Germanicus, but Tiberius placed Cn. Piso in command of Syria, with secret instructions to check and thwart Germanicus. Piso soon showed his hostility to Germanicus, and his wife Plautina, in like manner, did every thing in her power to annoy Agrippina, the wife of Germanicus. In 18, Germanicus proceeded to Armenia, where he placed Zeno (who as king assumed the name of Artaxias) on the throne, and in the following year (19) he visited Egypt, and on his return he was seized with a dangerous illness, of which he died. He believed that he had been poisoned by Piso, and shortly before he died, he summoned his friends, and called upon them to avenge his murder. He was deeply and sincerely lamented by the Roman people, and Tiberius was obliged to sacrifice Piso to the public indignation (Tac. *Ann.* ii 43–in 4, Suet. *Cal.* 1, Dio Cass. lvi 18) [Piso]. By Agrippina he had nine children, of whom six survived him. Of these the most notorious were the emperor Caligula, and Agrippina, the mother of Nero. Germanicus was an author of some repute. He wrote several poetical works. We still possess the remains of his Latin translation of the *Phaedromia* of Aratus (Suet. *Cal.* 3, *Claud.* 11, *Phaen.* viii 155, *Ox. Pont.* ii 8, 67). Ed. by Orelli at the end of his *Phaedrus*, Zurich, 1831, by Briesig, Berl. 1867.

Geronthrae (Γερóνθραι *Gerahi*), a town of

Laconia SE of Sparta It was an old Achæan town whose inhabitants were dispossessed by the Dorian invaders (Paus iii 22, 5)

Gerra (*Γερρα Djerra*), one of the chief cities of Arabia, and a great emporium for the trade of Arabia and India, stood on the NE coast of Arabia Felix, 200 stadia (20 geog miles) from the shore of the Sinus Gerneus or

Gerunium (*Guone*), a town of Apulia near Larinum (Liv viii 18)

Gērŷon or **Gērŷōnes** (*Γερŷώνης*), son of Chrysor and Callirrhoe, a monster with three heads, or, according to others, with three bodies united together, was a king in Spain, and possessed magnificent oxen, which Heracles carried away (Hes Th 287, Aesch Ag 870, Verg Aen vi 289, Apollod ii 5, 10) For details see **HERACLES**

Gesoriacum (*Boulogne*) a port of the Morini in Gallia Belgica, at which persons usually embarked to cross over to Britain it was subsequently called **Bononia**, whence its modern name (Plin iv 102, Suet Claud 17, Mel iii 2, Ammian iv 9, Eutrop ix 21)

Gessius Flōrus [**FLORUS**]

Gēta, **Septimius**, brother of **Caracalla** by whom he was assassinated, AD



Battle of Gods and Giants (From a vase painting of the end of 5th cent BC now at Berlin)

Gerrucus, a bay on the W side of the Persian Gulf, 2,400 stadia (240 geog miles = 4° of lat) from the mouth of the Tigris The city was five Roman miles in circuit The inhabitants, called **Gerææ** (*Γερραιοί*), were said to have been originally Chaldaeans who were driven out of Babylon (Strab p 766, Plin vi 147)

Gerrhus (*Γερρος*), a river of Scythia, flowing

212 For details see **CARACALLA**

Gētae, a Thracian people, called **Dacæ** by the Romans Herodotus and Thucydides place them S of the Ister (*Danube*) near its mouth, but in the time of Alexander the Great they dwelt beyond this river and N of the Triballi They were driven by the Sarmatians further W towards Germany (Hdt iv 98,



Athene and Giant (From great altar at Pergamon Berlin) Athene grasps Enceladus by the hair while her serpent (not easily distinguishable from the serpent legs of the other giants on the frieze) has coiled round him On her left is Victory below Ge with uplifted hand entreats for her children

through a country of the same name, was a branch of the Borysthenes, and flowed into the Hypacyris, dividing the country of the Nomad Scythians from that of the Royal Scythians (Hdt v 53, Ptol iii 5, 12)

Gerunda (*Gerona*), a town of the Ausetani in Hispania Tarraconensis on the road from Tarraco to Narbo in Gaul

Thuc ii 96, Strab p 294) For their later history see **DACIA**

Gigantes (*Γιγάντες*), the giants According to Homer, they were a gigantic and savage race of men, dwelling in the distant W in the island of Trinacria, near the Cyclopes, and were destroyed on account of their impiety (*Od* vii 59, 206, x 120, cf Paus viii 29, 2)

Hesiod considers them divine beings, who sprang from the blood that fell from Uranus upon the earth, so that Ge (the earth) was their mother (*Th* 185). Neither Homer nor Hesiod know anything about their contest with the gods. Later poets and mythographers frequently confound them with the Titans, and represent them as enemies of Zeus and the gods, whose abode on Olympus they attempt to take by storm. Their battle with the gods seems to be only an imitation of the revolt of the Titans against Uranus. Ge, it is said (Apollod 1 6), indignant at the fate of her former children, the Titans, gave birth to the Gigantes, who were beings of a monstrous size, with fearful countenances and legs ending in serpents. They were born, according to some, in the Phlegraean plains in Sicily, Campania, or Arcadia, and, according to others, in the Thracian Pallene. In their native land they made an attack upon heaven, being armed with huge rocks and trunks of trees. The gods were told that they could not conquer the giants without the assistance of a mortal, whereupon they summoned Heracles to their



Zeus and the Giants (Neapolitan gem.)

and The giants Alcioneus, Enceladus and Porphyrion distinguished themselves above their brethren Alcioneus (whose story belonged to the Isthmus of Corinth) was slain by Heracles (*Pind Nem* iv 27), Porphyrion was felled by the bolt of Zeus and slain by the arrows of Heracles, Enceladus was overthrown either by the lightning of Zeus or by the aegis of Athene, and buried under Sicily. The other giants, whose number is said to have been twenty four, were then killed one after another by the gods and Heracles, and some of them were buried by their conquerors under volcanic islands. Thus Polybotes, pursued by Poseidon over the Aegaeon, was buried by him under a fragment snatched from Cos, which became the island of Nisyros. Among the others named are Mimas, Phrytos or Rhoetus, Ephialtes, and Pallas (*Pind Nem* i 67, *Hes Od* iii 4, 42, *Or Met* i 151, *Strab* pp 247, 251, 380, *Apollod* 1 c). It is worthy of remark, that most writers place the giants in volcanic districts, and it is probable that the story of their contest with the gods took its origin from volcanic convulsions. The Battle of the Giants was not only a frequent subject for vase paintings, but was a sculptured decoration of many temples (*Pans* ii 17, 3, *viii* 19, 9, *Diod xiii* 82, *Eur Ion*, 206). In the most famous of all, the reliefs from the great altar of Pergamum, some of the giants have serpent-feet and wings, others are of wholly human

form. The serpent-footed form scarcely appears in any vase painting, and was clearly not the oldest conception though not an unlikely way of indicating an earth born race.

Gigonus (Γίγανος Γίγώνιος), town and promontory of Macedonia on the Thermaic gulf.

Gildo, or **Gildon**, a Moorish chieftain, governed Africa for some years as a subject of the Western empire, but in A.D. 397, he transferred his allegiance to the Eastern empire, and the emperor Arcadius accepted him as a subject. Stilicho, guardian of Honorius, sent an army against him. Gildo was defeated, and being taken prisoner, put an end to his own life (398). This war forms the subject of one of Claudian's poems (*De Bello Gildonico*, cf *Ann* Marc xiii 5, *Oros* iii 36, *Zos* i 11).

Gindarus (Γίνδαρος *Gindaries*), a strong fortress in Cyrrhestice in Syria, N.E. of Antioch.

Garba, a city on the island of Meninx (*Jer bah*), at the S. extremity of the Lesser Syrtis celebrated for its manufactures of purple.

Gasco or **Gisgo** (Γίσκων or Γεσκων) 1 Son of the Hamilcar who was defeated and killed in the battle of Himera, B.C. 480. In consequence of this calamity, Gisgo was banished from Carthage. He died at Selinus in Sicily (*Diod* viii 43).—2 Son of Hanno, was in exile when the Carthaginians were defeated at the river Crimissus by Timoleon, 359. He was then recalled from exile, and sent to oppose Timoleon (*Diod* xvi 81, *Plut Timol* 30-34).—3 Commander of the Carthaginian garrison at Lilybaeum, at the end of the first Punic war. After the conclusion of peace, 241, he was deputed by the government to treat with the mercenaries who had risen in revolt, but he was seized by them and put to death (*Pol* i 66-80).

Gitiadas (Γιτιάδας), a Lacedaemonian sculptor and poet, about 520 B.C. He made a bronze statue of the goddess for the temple of Athene Polouchos at Sparta, and ornamented the interior of the building with works in bronze (i.e., probably, overlaid the walls with bronze plates sculptured in relief), from which it was called the Brazen House, and hence the goddess received the surname of Χαλκιδῶκος. He composed a hymn to the goddess, besides other poems (*Pans* iii 17, 2, 18, 8).

Glabrio, **Acilius**, a plebeian name. 1 C, quaestor B.C. 203, and tribune of the plebs 197. He acted as interpreter to the Athenian embassy in 155, when the three philosophers, Carneades, Diogenes, and Critolaus came as envoys to Rome (*Gell* vi 14, *Plut Cat* Maj 22). He wrote in Greek a history of Rome from the earliest period to his own times. It was translated into Latin by one Claudius, and his version is cited by Livy, under the titles of *Annales Acilian* (xv 39) and *Libri Acilian* (xxxv 14).—2 M', tribune of the plebs 201, praetor 196, and consul 191. In his consulship he defeated Antiochus at Thermopylae, and the Aetolians also (*Liv* xxxvi 2, 22).—3 M', married a daughter of M. Aemilius Scaurus, consul 115, whom Sulla, in 82, compelled him to divorce. Glabrio was praetor urbanus in 70, when he presided at the impeachment of Verres. He was consul in 67, and in the following year proconsul of Cilicia. He succeeded L. Lucullus in the command of the war against Mithridates, but remained inactive in Bithynia. He was superseded by Cn. Pompey (*Cic pro Leg Man* 9, 17, 26, *Plut Pomp* 30).—4 M', son of No. 3, was born in the house of Cn. Pompey, B.C. 81, who married his mother after her compulsory divorce from the elder Glabrio. Aemilia died

in giving birth to him. In the Civil war, Glaucio was one of Caesar's lieutenants, commanded the garrison of Oricum in Epirus in 48, and was stationed in Sicily in 46. He was twice defended on capital charges by Cicero, and acquitted (Plut *Sull* 33, *Pomp* 9, *Cres B C* in 15, *Cic ad Fam* xiii 30-39).

Glanis, more usually written **CLANIS**

Glanum Līvū (nr *St Remy*, Ru), a town of the Salves in Gallia Narbonensis (Plin iii 36).

Glaphyra [ARCHELAUS, No 6]

Glauce (Γλαύκη) 1 One of the Nereides, the name Glauce being only a personification of the colour of the sea (*Il* xviii 39, *Hes Th* 244)—2 Daughter of Creon of Corinth, also called Crensa. For details see **CREON**.

Glaucia, C Servilius, praetor B C 100, the chief supporter of Saturninus, with whom he was put to death in this year [SATURNINUS].

Glaucias (Γλαυκίας) 1 King of the Taulantians, one of the Illyrian tribes, fought against Alexander the Great, B C 335. In 316 he afforded an asylum to the infant Pyrrhus, and refused to surrender him to Cassander. In 307 he invaded Epirus, and placed Pyrrhus, then twelve years old, upon the throne (Plut *Pyrrh* 3, *Diod* xix 67)—2 A Greek physician, who probably lived in the third or second century B C—3 A sculptor of Aegina, who made the bronze chariot and statue of Gelo, to commemorate an Olympian victory B C 488 (Paus ii 9, 2). The name of Glaucias was found on a base at Olympia in the excavations of 1878.

Glaucan (Γλαύκαν) 1 Son of Critias, brother of Callaeschrus, and father of Charmides and of Plato's mother, Perictione—2 Brother of Plato, one of the speakers in the *Republic*.

Glaucus (Γλαῦκος) 1 Grandson of Aeolus, son of Sisyphus and Merope, and father of Bellerophon (*Il* vi 154, *Apollod* ii 3, *Paus* ii 4, 3). He lived at Potinae, despised the power of Aphrodite, and did not allow his mares to breed, that they might be the stronger for the chariot race. This excited the anger of Aphrodite, who destroyed him. According to others he fed them with human flesh. According to some accounts his horses became frightened and threw him out of his chariot, as he was contending in the funeral games celebrated by Acastus in honour of his father, Pelias (Paus ii 20, 19, *Ov Id.* 557, *Hyg Fab* 250, 273). According to others, his horses tore him to pieces, having drunk from the water of a sacred well in Boeotia, or eaten the herb Hippomanes, in consequence of which they were seized with madness (Paus ix 8, 1, *Strab* p 409, *Veig Georg* iii 267, *Plin* xvi 94, cf *Eur Phoen* 1124). **Glaucus of Potinae** (Γλαῦκος Ποτινιεύς) was the title of one of the lost tragedies of Aeschylus. It is probable that this Glaucus was a local sea deity (like No 5), upon whose worship these stories were engrafted. An indication of Poseidon having taken his place is afforded by the story which makes Bellerophon the son of Poseidon (*Hyg Fab* 191). That horses were sacrificed to him as to Poseidon is probable enough, and thence the story of his death might have arisen. The Euhemeristic interpretation was that he merely ruined himself by racing (Palaeph *περί απιστ* 26)—2 Son of Hippolochus, and grandson of Bellerophon, was a Lycian prince, and assisted Priam in the Trojan war. He was connected with Diomedes by ties of hospitality, and when they discovered this in the battle, they abstained from fighting, and exchanged arms with one another, the armour of Glaucus being golden, that of Dio-

medes bronze. Glaucus was slain by Ajax (*Il* vi 119-236, *Hyg Fab* 112, 113, *Dicys*, ii 85).

The story gave rise to a proverb χρῖσθα χαλκείων (taken from *Il* vi 236), to express a bad exchange (cf *Gell* ii 28)—3 Son of the Mæsserman king Aegyptus, whom he succeeded on the throne—4 One of the sons of the Cretan king Minos by Pasiphae or Crete. When a boy, he fell into a cask full of honey, and was smothered. Minos searched for his son in vain, and was at length informed by Apollo or the Curetes that the person who should devise the most appropriate comparison of a cow which could assume three different colours, with any other object, would find the boy. The soothsayer Polydus of Argos solved the problem by likening the cow to a mulberry, which is at first white, then red, and in the end black. By his prophetic powers he then discovered the boy. Minos now required Polydus to restore his son to life, but as he could not accomplish this, Minos ordered him to be entombed alive with the body of Glaucus. When Polydus was shut up in the vault, he saw a serpent approaching the dead body, and killed the reptile. Presently another serpent came, and placed a herb upon the dead serpent, which was thereby restored to life. Thereupon Polydus covered the body of Glaucus with the same herb, and the boy at once rose into life again (*Hyg Fab* 136, *Apollod* iii 1, 2, *Tzetz Lyc* 811, *Claud Bell Get* 442). Some modern authorities see in the myth the setting and rising of the morning star. It is a more probable conjecture that it may have something to do with the death and renewal of vegetation, originally expressed in the story of the death of the youthful Cretan deity, the search, and the restoration to life. Γλαῦκος πιδὼν μέλι ἀνέστη became a proverb for an unexpected recovery—5 Of Anthedon in Boeotia, a fisherman, who became immortal by eating a part of the divine herb which Cronos had sown (this part of his story bears some resemblance to No 4). His parentage is differently stated: some called his father Copens, others Polybus, the husband of Euboea, and others again Anthedon or Poseidon. He was further said to have been a clever diver, to have built the ship Argo, and to have accompanied the Argonauts as their steersman. In the sea-fight of Jason against the Tyrrhenians, Glaucus alone remained unhurt, he sank to the bottom of the sea, where he was visible to none save Jason. From this moment he became a sea god, and was of service to the Argonauts. The story of his sinking or leaping into the sea was variously modified in the different traditions—from a frenzy on the discovery that he was immortal, or from love of the sea deity Melicertes. There was a belief in Greece that once in every year Glaucus visited all the coasts and islands, accompanied by sea monsters, and gave his prophecies. Fishermen and sailors paid particular reverence to him, and watched his oracles, which were believed to be very trustworthy. He is said to have even instructed Apollo in the prophetic art. Some



Glaucus and Diomedes. From an ancient gem at Florence (Overbeck)

writers stated that he dwelt in Delos, where he prophesied in conjunction with the nymphs, but the place of his abode varied in different traditions (Ov *Met* viii 901, Tzetz *Lyc* 753, Paus i 22, 6, Verg *Georg* i 437, Aen iii 420, i 893, vi 36 Serv *ad loc*, Strab p 405, Schol ad Plat *Rep* p 611, Athen pp 296, 297) The stories about his various loves were favourite subjects with the ancient poets He is described as *biformis*, with the body of a man covered with seaweed and shells ending in the tail of a fish (Plat *Rep* p 611, Vell Pat ii 83, Stat *Theb* vi 335) Aeschylus wrote a play Γλαῦκος Πόντιος about this Glaucus also His reception by Poseidon and Amphitrite is a subject of vase paintings —6 A Lacedaemonian, son of Epieides He was famed for his honesty, and therefore was asked by a Milesian to take care of his money when the sons reclaimed it, he denied the possession, but asked the oracle at Delphi if he might persist in the denial The god punished his falsehood and his sin of tempting the deity, by the destruction of his family (Hdt vi 86, Paus ii 18, 2 vii 7, 4, Juv xiii 199) —7 Of Chios, a sculptor and worker in metal distinguished as the inventor of the art of soldering (ἀλλήστρις), flourished n c 490 His most noted work was an iron base (ὀπιορτηρίδιον), which, with the silver bowl it supported, was presented to the temple at Delphi by Alattes, king of Lydia (Hdt i 25 Paus x 16, Athen p 210) —8 A sculptor of Argos who in collaboration with Dionysius executed statues dedicated by Smerthus at Olympia (Paus v 26) His date was about 170 n c

Glaucus (Γλαῦκος) 1 A small river of Phrygia, falling into the Maeander near Eu menia —2 A small river of Lycia, on the borders of Caria, flowing into the Sinus Glaucus (Gulf of Mactra) —3 A river of Achaia

Glaucus Sinus [ΓΛΑΥΚΟΣ]

Glessaria (*Ameland*), an island off the coast of the Frisii, so called from 'glessum' or amber which was found there its proper name was Austriana (Plin xxxiii 42)

Glissas (Γλίσσας Γλισάρτιος), an ancient town in Boeotia, on Mt Hypaton It was in ruins in the time of Pausanias (II ii 504, Paus i 19, 2)

Glycas, Michael, a Byzantine historian, the author of a work entitled *Annals* (βίβλος χρονική), containing the history of the world from the creation to the death of Alexis I Comnenus, A D 1118 Edited by Bekker, Bonn 1896, Migne, Paris 1866

Glycēra (Γλυκερά), 'the sweet one,' a favourite name of *hetairae* The most celebrated hetairae of this name are, 1 The daughter of Thalassius, and the mistress of Harpalus —2 Of Sicyon, and the mistress of Pausanias —3 A favourite of Horace (*Od* i 19, 80, iii 19, 29)

Glycērius, became emperor of the West A D 473, after the death of Olybrius, by the assistance of Gundobald the Burgundian But the Byzantine court did not acknowledge Glycerius, and proclaimed Julius Nepos emperor, by whom Glycerius was de throne (474), and compelled to become a priest He was appointed bishop of Salona in Dalmatia

Glycon (Γλύκων), a deity worshipped at Abomitichos under the form of a snake, and represented by the impostor Alexander as the incarnation of Asclepius (Lucian, *Alex* 18) The name appears on coins and inscriptions

Glycon (Γλύκων), an Athenian sculptor of the first century n c, known to us by his magnificent colossal marble statue of Hercules, commonly called the 'Farnese Hercules' It was

found in the baths of Caracalla, and, after adorning the Farnese palace for some time, was removed to the royal museum at Naples It represents the hero resting on his club It is supposed (from a comparison with a fresco from Herculaneum) that he is looking down at the infant Telephus suckled by a deer [See cut under HERACLES]

Gniphio, M Antōnius, a Roman rhetorician, was born n c 114, in Gaul, but studied at Alexandria He afterwards established a school at Rome, which was attended by many distinguished men and among others by Cicero, when he was praetor (Suet *Gramm* 7)

Gnōsus, Gnosus [ΓΝΟΣΟΣ]

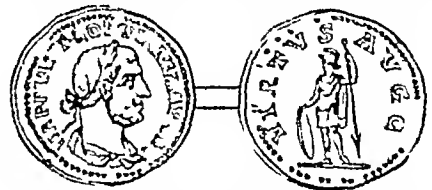
Gōbryās (Γωβρύας), a noble Persian, one of the seven conspirators against Smerdis the Magian He accompanied Darius into Scythia He was doubly related to Darius by marriage Darius married the daughter of Gobryas, and Gobryas married the sister of Darius (Hdt iii 70-78, Val Max iii 2)

Golgi (Γολγί Γόλγιος Gorgus), a town in Cyprus, between Idalmum and Tremithus, was a Sicromian colony and one of the chief seats of the worship of Aphrodite (Paus viii 5, Theocritus xi 100, Catull 86, 16)

Gomphi (Γόμφοι Γουμφεύς Palaea Episcopi), a town in Hestiaeotis in Thessaly, was a strong fortress on the confines of Epirus, and commanded the chief pass between Thessaly and Epirus, it was taken and destroyed by Caesar (n c 48), but was afterwards rebuilt (Strab p 487, Caes B C iii 80)

Gonni, Gonnus (Γόννιος, Γόννος Γόννιος Lycostomon), a strongly fortified town of the Perrhaebi in Thessaly, on the river Penens and at the entrance of the vale of Tempe, was, from its position, of great military importance (Liv xxxiii 10, xlii 54, Strab p 440), but it is not mentioned after the time of the wars between the Macedonians and Romans

Gordianus, M Antōnius, the name of three Roman emperors—father, son, and grandson 1 Surnamed Africanus, son of Metius Marullus and Ulpia Gordiana, possessed a princely fortune, and was distinguished alike by moral and

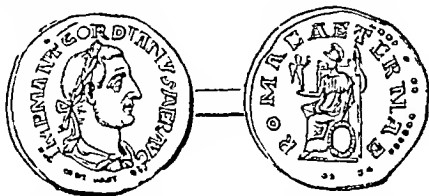


Gordianus I Roman Emperor, A.D 238

On the head of Gordian I laureate IMP M A N T GORDIANVS P P AIG rect A M T A S A I G G figure of Roman soldier

intellectual excellence In his first consulship, A D 213, he was the colleague of Caracalla, in his second, of Alexander Severus, and soon afterwards was nominated proconsul of Africa After he had governed Africa for several years with justice and integrity, a rebellion broke out in the province in consequence of the tyranny of the procurator of Maximinus The ring leaders of the conspiracy compelled Gordian, who was now in his 80th year, to assume the imperial title, A D 238 He entered on his new duties at Carthage in the month of February, associated his son with him in the empire, and despatched letters to Rome announcing his elevation Gordianus and his son were at once proclaimed Augusti by the senate, and preparations were made in Italy to resist Maximinus But

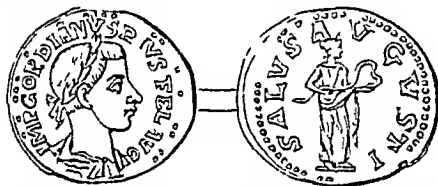
meantime a certain Capellianus, procurator of Numidia, refused to acknowledge the authority of the Gordiani and marched against them. The younger Gordianus was defeated by him, and slain in the battle, and his aged father thereupon put an end to his own life, after reigning less than two months—2 Son of the preceding and of Fabia Orestilia, was born A.D. 192, was associated with his father in the purple, and fell in battle, as recorded above.



Gordianus II Roman Emperor A.D. 238

Obv. head of Gordian II laureate IMP GORDIANVS PVS FEL AVG rev. ROMAE AETERNAE, Genius of Rome

—3 Grandson of the elder Gordianus, either by a daughter or by the younger Gordianus. The soldiers proclaimed him emperor in July, A.D. 238, after the murder of Balbinus and Pupienus, although he was a mere boy, probably not more than twelve years old. He



Gordianus III, Roman Emperor A.D. 238-244

Obv. head of Gordian III laureate IMP GORDIANVS PVS FEL AVG rev. SALVS AVGVSTI figure of Salus

reigned six years, from 238 to 244. In 241 he married the daughter of Misitheus, and in the same year set out for the East to carry on the war against the Persians. With the assistance of Misitheus, he defeated the Persians in 242. Misitheus died in the following year, and Philip the Arab, whom Gordian had taken into his confidence, excited discontent among the soldiers, who at length rose in open mutiny, and assassinated Gordian in Mesopotamia, 244. He was succeeded by Philip the Arab. (Lives of the three Gordians in *Script Hist Aug*, ascribed to Capitolinus, Herodian, vii and viii.)

Gordium (Γόρδιον, Γορδίου Κώμη), the ancient capital of Phrygia, the royal residence of the kings of the dynasty of Gordius, and the scene of Alexander's celebrated exploit of 'cutting the Gordian knot' [Gordrus]. It was situated in the W of that part of Phrygia which was afterwards called Galatia, N of Pessinus, on the N bank of the Sangarius. Some have identified it with Yurme, and believe that the later town of Eudoxias was on the site of Gordium. The town of **Gordiucone** (Γορδίου Κώμη) was further north in Bithynia and was called Julionopolis in the reign of Augustus.

Gordius (Γόρδιος), an ancient king of Phrygia, and father of Midas, was originally a peasant. Disturbances having broken out in Phrygia, an oracle declared that a waggon would bring them a king who should restore peace. When the people were deliberating, Gordius, with his wife and son, suddenly appeared in his waggon, and was acknowledged as king. He dedicated his waggon to Zeus, in the acropolis of Gordium. The pole was fastened to the yoke by a knot of

bark, and an oracle declared that whosoever should untie the knot should reign over Asia. Alexander cut the knot with his sword, and applied the oracle to himself (Plut. *Alex* 13, Curt. iii 1, 15).

Gordūtichos (Γορδίου τεῖχος), town in Caria, near the borders of Phrygia (Liv. xxxviii 13).

Gordyaei [GORDYENÆ]

Gordyēnē or **Corduēnē** (Γορδυνή, Κορδουνή), a mountainous district in the S of Armenia Major, between the Thospitis Palus (*Lake Van*) and the Tigris. After the Mithridatic war, it was assigned by Pompey to Tigranes, with whom its possession had been disputed by the Parthian king Phraates. Tigranes added it to the Roman empire, and it formed afterwards a constant object of contention between the Romans and the Parthian and Persian kings, but was for the most part virtually independent. Its warlike inhabitants, called Γορδυναῖοι or Corduēni, were no doubt the same people as the **CARDUCHI** of the earlier Greek geographers, and the **Kurds** of modern times (Strab. p. 747).

Gorgē (Γόργη), daughter of Oeneus and Althea. She and her sister Deianira alone retained their original forms, when their other sisters were metamorphosed by Artemis into birds (Ov. *Met.* xiii 543, Hyg. *Fab.* 97).

Gorgias (Γοργίας) 1 Of Leontini, in Sicily, a celebrated rhetorician and orator, sophist and philosopher, was born about B.C. 480, and is said to have lived 105, or even 109 years. In B.C. 427 he was sent by his fellow citizens as ambassador to Athens to ask for aid against Syracuse (Diod. xii 53). He spent the remaining years of his vigorous old age in the towns of Greece Proper, especially at Athens and the Thessalian Larissa, enjoying honour everywhere as an orator and teacher of rhetoric. It is probable that he to some extent influenced Thucydides, and Alcibiades, Alcibiades, Aeschines and Antisthenes are called either pupils or imitators of Gorgias, and his oratory must have had great influence upon the rhetorician Isocrates. The high estimation in which he was held at Athens appears from the way in which he is introduced in the dialogue of Plato which bears his name. The eloquence of Gorgias was florid and marked by antitheses, alliterations, the symmetry of its parts, and similar artifices, and his great fame is due to the fact that he first aimed at artistic prose, seeking to give it a rhythm. Two declamations have come down to us under the name of Gorgias, viz. the *Apology of Palamedes*, and the *Encomium on Helena*, the genuineness of which is doubtful. Besides his orations, which were mostly what the Greeks called *Epideictic* or speeches for display, such as his oration addressed to the assembled Greeks at Olympia, Gorgias also wrote *loci communes*, probably as rhetorical exercises, a work on dissimilar and homogeneous words, and another on rhetoric. The works of Gorgias did not even contain the elements of a scientific theory of oratory, any more than his oral instructions. He confines himself to teaching his pupils a variety of rhetorical artifices, and made them learn by heart certain formulae relative to them—2 Of Athens, gave instruction in rhetoric to young M. Cicero, when he was at Athens (Cic. *ad Fam.* vi 21). He wrote a rhetorical work, a Latin abridgment of which by Rutilius Lupus is still extant, under the title *De Figuris Sententiarum et Elocutionis* (Quintil. ix 2, 101).

Gorgo and **Gorgōnes** (Γοργῶ and Γόργωνες). Homer mentions only one Gorgo, who appears

in the *Odyssey* (x1 688) as one of the frightful phantoms in Hades in the *Iliad* the Aegis of Athene contains the head of Gorgo, the terror of her enemies. It is represented also on the shield of Agamemnon (*Il* v 741, v 36). Hesiod mentions three Gorgones, Stheno (the Strong), Euryale (the Far springer), and Medusa (the Ruler), daughters of Phoreys and Ceto, whence they are sometimes called Phorcēydes. Hesiod placed them in the far W in the Ocean, in the neighbourhood of Night and the Hesperides, but later traditions trans-



Archais head of the Gorgon Medusa on a coin of Eretria

ferred them to Libya (*Hes Th* 274, *Hdt* ii 91, *Paus* ii 21, 6). They were frightful beings, instead of hair, their heads were covered with hissing serpents, and they had wings, brazen claws, and enormous teeth (*Hes Scut* 238, *Pind Ol* xii 68, *Pyth* x 47, *Aesch Pr* 799, *Eum* 46, *Os Met* ii 771).

Medusa, who alone of the three was mortal, was, according to some legends, at first a beautiful maid (cf *Pind Pyth* vi 27), but her hair was changed into serpents by Athene, in consequence of her having become by Poseidon the mother of Chrysaor and Pegasus, in one of Athene's temples. Her head now became so fearful that everyone who looked at it was changed into stone. For the manner of



The Gorgon Medusa (Marble head at Munich)

her death see PERSEUS. As she was already with child, from the drops of blood which fell from her severed head Pegasus was born. This blood had both a healing and a destructive power (*Eur Ion*, 1003). The head was afterwards placed in the aegis of Athene [See *Dict of Ant art Aegis*]. The interpretations of the myth are manifold and doubtful. The idea of a power that turned into stone may easily originate from rocks which have a human or animal shape, but the rest of the myth is harder to explain. The old Euhemerists made her either a princess whose army fought with Perseus, or represented the Gorgons as a tribe of wild women with hairy bodies (*Paus* ii 21, 5, *Plin* vi 200). Some of the nature school have imagined her to represent the sun or the moon, but Roscher and other recent mythologists derive all her attributes from thunderstorms and thunderclouds, relying especially on the idea of *flashing*, γοργυδύμνη (cf *Il* viii 349), and upon the snake hair representing forked lightning. It may perhaps be a question whether part of the story may not have grown out of the emblems upon ancient

shields and out of Oriental masks, instead of the emblems and masks from the story. In art Gorgons were represented with wings when more than the mere mask was shown. In archaic art the head was hideous and monstrous, with great teeth and lolling tongue. It is so represented in an ancient coin of Eretria in Euboea [see ent above] and in a metope of the temple of Selinus, where Perseus is cutting off the head of Medusa. About the middle of the fifth century B.C. the type was more human, but still had the ugliness



The Gorgon Medusa (Florentine gem)

Towards the year 400 B.C. the type became that of a beautiful face.

Gortyn, Gortyna (Γόρτυν, Γόρτυνα Γορτύριος) 1 (Nr *Hagios Dehha*, Rn, six miles from the foot of Mt Ida), one of the most ancient cities in Crete, on the river Lethaeus, ninety stadia from its harbour Lebēn, and 180 stadia from its other harbour Matala (*Il* ii 646, *Od* iii 294, *Strab* p 478). It was the second city in Crete, being only inferior to Knossos, and on the decline of the latter place under the Romans, it became the metropolis of the island.—2 Also Gortys (Nr *Atzikolo*, Rn), a town in Arcadia on the river Gortynius, a tributary of the Alpheus.

Gortynia (Γορτυνία), a town in Emathia in Macedonia, north of Pella, on the river Axios (*Thuc* ii 100, *Ptol* iii 13, 89).

Gotarzes [ANSACES XX XI]

Goth, Gothones, Guttones, a powerful German people, who played an important part in the overthrow of the Roman empire. From *Plin* xxxiii 85 it seems that they were mentioned by Pytheas. They originally dwelt on the Prussian coast of the Baltic at the mouth of the Vistula, where they are placed by Tacitus (*Germ* 48), but they afterwards migrated S, and at the beginning of the third century, they appear on the coasts of the Black Sea, where Caracalla encountered them on his march to the East (*Spartian, Carac* 10). In the reign of the emperor Philippus (A.D. 241-249), they obtained possession of a great part of the Roman province of Dacia, and in consequence of their settling in the countries formerly inhabited by the Getae and Scythians, they are frequently called both Getae and Scythians by later writers. From the time of Philippus the attacks of the Goths, who had united with the Carpi, against the Roman empire became more frequent and more destructive. In A.D. 272 the emperor Aurelian surrendered to them the whole of Dacia. It is about this time that we find them separated into two great divisions, the Ostrogoths or E. Goths, and the Visigoths or W. Goths. The Ostrogoths settled in Moesia and Pannonia, while the Visigoths remained N. of the Danube.—The Visigoths under their king Alaric invaded Italy, and took and plundered Rome (410). A few years afterwards they settled permanently in the SW. of Gaul, and established a kingdom of which Tolosa was the capital. From thence they invaded Spain, where they also founded a kingdom, which lasted for more than two cen-

tures, till it was overthrown by the Arabs—The Ostrogoths meantime had extended their dominions almost up to the gates of Constantinople, and the emperor Zeno was glad to get rid of them by giving them permission to invade and conquer Italy. Under their king Theodoric the Great they obtained possession of the whole of Italy (493). Theodoric took the title of king of Italy, and an Ostrogothic dynasty reigned in the country, till it was destroyed by Narses, the general of Justinian, A.D. 553.—The Ostrogoths embraced Christianity at an early period, and it was for their use that Ulphilas translated the Bible into Gothic, about the middle of the fourth century.

Gothini or **Cotini** (*Kóτινοι*, Dio Cass. lxxi. 12), a Celtic people in the SE of Germany, subject to the Quadi (Tac. *Germ.* 43).

Gracchianus, **M. Junius**, assumed his cognomen on account of his friendship with C. Gracchus. He wrote a work, *De Potestatibus*, which gave an account of the Roman constitution and magistracies from the time of the kings. It was addressed to T. Pomponius Atticus, the father of Cicero's friend (Cic. *Legg.* iii. 20, 49; Plin. xxviii. 36; Varr. *L. L.* vi. 33). This work, which appears to have been one of great value, is lost, but some parts of it are cited by Joannes Lydus (*de Magistr.* i. 24).

Gracchus, **Sempronius**, plebeian.—1 **Tib.**, a distinguished general in the second Punic war. In B.C. 216 he was master equitum to the dictator, M. Junius Pera, in 215 consul for the first time, and in 213 consul for the second time. In 212 he fell in battle against Mago, at Campi Veteres, in Lucania (Liv. xxv. 15). His body was sent to Hannibal, who honoured it with a magnificent burial.—2 **Tib.**, was tribune of the plebs in 187, and although personally hostile to P. Scipio Africanus, he defended him against the attacks of the other tribunes, for which he received the thanks of the aristocratical party. Soon after this occurrence Gracchus was rewarded with the hand of Cornelia, the youngest daughter of P. Scipio Africanus. In 181 he was praetor, and received Hispania Citerior as his province, where he carried on the war with great success against the Celtiberians (Liv. xl. 48). After defeating them in battle, he gained their confidence by his justice and kindness. He returned to Rome in 178, and was consul in 177, when he was sent against the Sardinians, who had revolted. He reduced them to complete submission in 176, and returned to Rome in 175. He brought with him so large a number of captives, that they were sold for a mere trifle, which gave rise to the proverb *Sardi venales* (Liv. xli. 7; Aurel. Vict. *de Vir. Ill.* 57). In 169 he was censor with C. Claudius Pulcher, and was consul a second time in 163. He had twelve children by Cornelia, all of whom died at an early age, except the two tribunes, Tiberius and Gaius, and a daughter, Cornelia, who was married to P. Scipio Africanus the younger (Cic. *Brut.* 27, 104).—3 **Tib.**, elder son of No. 2, lost his father at an early age. He was educated together with his brother Gaius by his illustrious mother, Cornelia, who made it the object of her life to render her sons worthy of their father and of her own ancestors. She was assisted in the education of her children by eminent Greeks, who exercised great influence upon the minds of the two brothers, and among whom we have especial mention of Diophanes of Mytilene, Menelaus of Marathon, and Blossius of Cumae. Tiberius was nine

years older than his brother Gaius, and although they grew up under the same influence, and their characters resembled each other in the main outlines, yet they differed from each other in several important particulars. Tiberius was inferior to his brother in talent, but surpassed him in the amiable traits of his gentle nature, the simplicity of his demeanour, and his calm dignity, won for him the hearts of the people. His eloquence, too, formed a strong contrast with the passionate and impetuous harangues of Gaius, for it was temperate, graceful, persuasive, and, proceeding as it did from the fulness of his own heart, it found a ready entrance into the hearts of his hearers. Tiberius served in Africa under P. Scipio Africanus the younger (who had married his sister), and was present at the destruction of Carthage (146). In 137 he was quaestor, and in that capacity he accompanied the consul, Hostilius Mancinus, to Hispania Citerior, where he gained both the affection of the Roman soldiers and the esteem and confidence of the victorious enemy. The distressed condition of the Roman people had deeply excited the sympathies of Tiberius. As he travelled through Etruria on his journey to Spain, he observed with grief and indignation the deserted state of that fertile country, thousands of foreign slaves in chains were employed in cultivating the land and tending the flocks upon the immense estates of the wealthy, while the poorer classes of Roman citizens, who were thus thrown out of employment, had scarcely their daily bread or a clod of earth to call their own. He resolved to use every effort to remedy this state of things by endeavouring to create an industrious middle class of agriculturists, and to put a check upon the unbounded avarice of the ruling party, whose covetousness, combined with the disasters of the second Punic war, had completely destroyed the middle class of small landowners. With this view, he offered himself as a candidate for the tribuneship, and obtained it for the year 133. The agrarian law of Licinius, which enacted that no one should possess more than 500 jugera of public land, had never been repealed, but had for a long series of years been totally disregarded. The first measure, therefore, of Tiberius was to propose a bill to the people, renewing and enforcing the Licinian law, but with the modification, that besides the 500 jugera allowed by that law, anyone might possess 250 jugera of the public land for each of his sons. This clause, however, seems to have been limited to two, so that a father of two sons might occupy 1,000 jugera of public land. The surplus was to be taken from them and distributed in small farms of 30 jugera among the poorer citizens, with permanent leases at a moderate rent. The business of measuring and distributing the land was to be entrusted to triumvirs, who were to be elected annually. This measure encountered the most vehement opposition from the senate and the aristocracy, and they got one of the tribunes, M. Octavius, to put his *intercessio* or veto upon the bill. When neither persuasions nor threats would induce Octavius to withdraw his opposition, the people, upon the proposition of Tiberius (an unconstitutional measure), deposed Octavius from his office. The law was then passed, and the triumvirs appointed to carry it into execution were Tib. Gracchus, App. Claudius, his father-in-law, and his brother C. Gracchus, who was then little more than twenty years old, and was

serving in the camp of P Scipio at Numantia. About this time Attalus died, bequeathing his kingdom and his property to the Roman people. Gracchus thereupon proposed that this property should be distributed among the people, to enable the poor who were to receive lands to purchase the necessary implements, cattle, and the like. When the time came for the election of the tribunes for the following year, Tiberius again offered himself as a candidate. The senate declared that it was illegal for anyone to hold this office for two consecutive years, but Tiberius paid no attention to the objection. While the tribes were voting, a band of senators, headed by P Scipio Nasica, rushed from the senate house into the forum and attacked the people. Tiberius was killed as he was attempting to escape. He was probably about thirty-five years of age at the time of his death. (Plut *Tib Gracch*, Appian, *B C* : 9-17, Vell Pat ii 2, index to Cicero). —There can be no doubt that the motives of Tiberius were pure, and that he came forward from a genuine desire to remedy the abuses of the land occupation and to ameliorate the condition of the poorer citizens. Unfortunately he adopted a revolutionary method in illegally deposing his colleague, and by his subsequent methods for gaining the support of the populace against the senate gave some colour for the undoubtedly false accusation that he was seeking power for himself, which led some even of the more moderate men to approve of his death. [See also *Dict of Antiq art Agrariae Leges*]. —4 C, brother of No 3, was in Spain at the time of his brother's murder, as has been already stated. He returned to Rome in the following year (132), but kept aloof from public affairs for some years. In 126 he was quaestor, and went to Sardinia, under the consul L. Aurelius Orestes, and there gained the approbation of his superiors and the attachment of the soldiers. The senate attempted to keep him in Sardinia, dreading his popularity in Rome, but after he had remained there two years, he left the province without leave, and returned to the city in 124. Urged on by the popular wish, and by the desire of avenging the cause of his murdered brother, he became a candidate for the tribuneship of the plebs, and was elected for the year 123. His reforms were far more extensive than his brother's, in fact they amounted to revolution, and such was his influence with the people that he carried all he proposed, and the senate were deprived of some of their most important privileges. His first measure was to secure the right of being elected tribune for two or more years in succession. Having gained this point, he proceeded to win over the populace by enacting that all citizens who applied should receive at a low price five modii of corn—the beginning of the pernicious system of doles which more than anything else demoralised the proletariat of Rome. He then renewed his brother's agrarian law, and also established colonies at Tarentum and Capua. He next passed laws for the benefit of the military levies, enacting that the soldiers should be equipped at the expense of the republic, and that no person under the age of seventeen should be drafted for the army. In order to weaken the power of the senate, and to set them at enmity with the monied commercial class, he enacted that the judges in the *iudicia publica*, who had hitherto been elected from the senate, should in future be chosen from the equites, and that in overy

year, before the consuls were elected, the senate should determine the two provinces which the consuls should have. Moreover, by enacting that the taxes of Asia should be put up for auction at Rome, he threw both the farming of the taxes and the judicial trial for extortionate taxation into the hands of the equites. This plan, though it secured him support, was certain to cause corruption and extortion in the system of provincial tax-gathering.—Gaius was elected tribune again for the following year, 122. The senate, finding it impossible to resist the measures of Gaius, resolved if possible to destroy his influence with the people. For this purpose they persuaded M. Livius Drusus, one of the colleagues of Gaius, to propose measures still more popular than those of Gaius. The people allowed themselves to be duped by the agent of the senate, and the popularity of Gaius gradually waned. During his absence in Africa, whither he had gone as one of the triumvirs to establish a colony at Carthage, in accordance with one of his own laws, his party had been considerably weakened by the influence of Drusus and the aristocracy, and many of his friends had deserted his cause. He failed in obtaining the tribuneship for the following year (121), and when his year of office expired, his enemies began to repeal several of his enactments. Gaius appeared in the forum to oppose these proceedings. Antullius, one of the attendants of the consul Opimius, was slain by the friends of Gaius. Opimius gladly availed himself of this pretext to persuade the senate to confer upon him unlimited power to act as he thought best for the good of the republic. Fulvius Flaccus, and the other friends of Gaius, called upon him to repel force by force, but he refused to arm, and while his friends fought in his defence, he fled to the grove of the Furies, where he fell by the hand of his slave, whom he had commanded to put him to death. The bodies of the slain, whose number is said to have amounted to 3000, were thrown into the Tiber, their property was confiscated, and their houses demolished. All the other friends of Gracchus who fell into the hands of their enemies were thrown into prison and there strangled.—It is impossible to allow to C. Gracchus that freedom from personal motives—of ambition as well as of revenge—which ennobled his brother. That he also was in many points reforming abuses is undeniable, but his methods were revolutionary and violent, and were in some degree the cause of a century of wars which more judicious and gradual reform might possibly have avoided. Two of his measures, the gifts of corn, and the bails offered to the equites were calculated to work great evil in the state. In ability, however, he was his brother's superior, and his death by what was unjustifiable violence has transferred much of the blame to his opponents. (Plut *C Gracch*, Appian, *B C* : 21-26, index to Cicero).

Gradivus [MARS]

Græne (*Γραινα*)—that is, 'the old women'—daughters of Phorcyas and Ceto, were three in number, *Pephredo*, *Enyo*, and *Dino*, and were also called *Phorcýdes*. They had grey hair from their birth, and had only one tooth and one eye in common, which they borrowed from each other when they wanted them. They protected their sisters, the Gorgons, and dwelt outside the light of sun and moon beyond Western Libya. Aeschylus (who gives them the bodies of swans) makes them one of the stages

in the wanderings of Io, and they appear in the story of Perseus [PERSEUS] Roscher and other recent mythologists maintain that the story, like that of the Gorgons, arose from thunderclouds a tooth is said to represent lightning in Aryan mythology, and the passing of the eye and the tooth to signify the lightning flashing from cloud to cloud. It must be confessed that this does not seem an obvious or natural idea to connect with a thunderstorm. It may perhaps be enough to regard them as personifying old age. The conception is more like Norse than Greek mythology, and may possibly have been passed on to Greece from a northern people.

Graecia or Hellas (ἡ Ἑλλάς), a country in Europe, the inhabitants of which were called Graeci or Hellenes (Ἑλληνες). Among the Greeks *Hellas* was used in general to signify the abode of the *Hellenes*, whenever they might happen to be settled. Thus the Greek colonies of Cyrene in Africa, of Syracuse in Sicily, of Tarentum in Italy, and of Smyrna in Asia, are said to be in *Hellas*, but before the western colonies were founded, Delos was about the centre of the Hellenic world. Latin geographers limited the name *Hellas* to Middle Greece, excluding the Peloponnesus and all that lies north of the Malian Gulf. Eastern nations called the Hellenes generally 'Ionians', western nations knew them as 'Greeks' (see below). In the most ancient times *Hellas* was a small district of Phthiotis in Thessaly, in which was situated a town of the same name (*Il.* ii 683, Thuc i 3, Strab 431). As the inhabitants of this district, the Hellenes, gradually spread over the surrounding country, their name was adopted by other tribes, who became assimilated in language, manners, and customs to the original Hellenes, till at length the whole of the N of Greece from the Corinthian and Cambunian mountains to the Corinthian isthmus was designated by the name of *Hellas**. In later times even Macedonia, and the S part of Illyria were sometimes reckoned part of *Hellas*. The Romans called the land of the Hellenes *Graecia*, whence we have derived the name of Greece. They probably gave this name to the country from their first becoming acquainted with the tribe of the *Graeci*, who were said to be descended from Graecus, a son of Thessalus, and who appear at an early period to have dwelt on the W coast of Epirus (cf. Aristot. *Meteor.* i 4)—*Hellas*, or Greece proper, including Peloponnesus, lies between the 36th and 46th degrees of N latitude, and between the 21st and 26th degrees of E longitude. Its greatest length from Mt. Olympus to Cape Taenarus is about 250 English miles; its greatest breadth from the W coast of Acarnania to Marathon in Attica is about 180 miles. Its area is somewhat less than that of Portugal, yet so deeply is the land indented by arms of the sea that Greece has as many miles of sea coast as Spain and Portugal together, and no spot even in Thessaly or Arcadia is more than forty miles from the sea. The rivers of Greece have the character of torrents, not one being navigable open for boats; few of them have any volume of water in the dry season of the year, the Achelous, which has the respectable course of 100 miles, the Peneus and Alpheus. The other rivers of Greece, however renowned, carry down

little water in the summer, and many are at that time dried up altogether. On the N it was separated by the Cambunian and Ceraunian mountains from Macedonia and Illyria, and on the other three sides it is bounded by the sea, namely, by the Ionian sea on the W, and by the Aegean on the E and S. It is one of the most mountainous countries of Europe, and possesses few extensive plains (those of Thessaly and Boeotia alone are really large), and few continuous valleys. The inhabitants were thus separated from one another by barriers which it was not easy to surmount, and were naturally led to form separate political communities, while the numerous inlets of sea, mentioned above, led to maritime enterprise in most of these small states. Bonds of union for all were found in their national games, which were the great festivals of their common religion, and in their common Amphictyonic council. At a later time the N of Greece was generally divided into ten districts: EPIRUS, THESSALIA, ACARNANIA, AETOLIA, DORIS, LOCRIS, PHOCIS, BOEOTIA, ATTICA and MEGARIS. The S of Greece or Peloponnesus was usually divided into ten districts likewise: CORINTHIA, SICYONIA, PHILLASIA, ACHAIA, ELIS, MESSENIA, LACONICA, CYNURIA, ARGOLIS and ARCADIA. An account of the geography, early inhabitants, and history of each of these districts is given in separate articles. Of the earliest inhabitants we know very little. The Carians and Leleges were both regarded as barbarous people, and may have been of altogether alien stock. On the other hand, the term 'Pelasgian' seems to have included every prehistoric people of the lands afterwards Hellenic, yet the Pelasgi may have been merely an earlier immigration of the same race [CARES, LELEGES, PELASGI]. The numerous Phoenician trading ports gave at any rate a large Semitic element alike of blood and of civilisation [CADMUS]. In Crete especially all those nationalities left their traces. To Homer the Greeks were Achaeans or Argives or Danaei, but the relationship of the Achaeans to the Pelasgi, or whether they were really distinct, remains an open question, as does also the origin of the dynasty which ruled in the Homeric Argos [ACHAEI, PELOPS].

Graecia Magna or G. Major (ἡ μεγάλη Ἑλλάς), a name given to the districts in the S of Italy inhabited by the Greeks. This name was never used simply to indicate the S of Italy, it was always confined to the Greek cities and their territories, and did not include the surrounding districts, inhabited by the Italian tribes. It appears to have been applied chiefly to the cities on the Tarentine gulf, Tarentum, Sybaris, Croton, Caulonia, Siris (Heraclea), Metapontum, Locri, and Rhegium, but it also included the Greek cities on the W coast, such as Cumae and Neapolis. Strabo extends the appellation even to the Greek cities of Sicily. The name of the country before the Greek colonisation is said to have been OENOTRIA, the first writer who used the term ἡ μεγάλη Ἑλλάς was Polybius (ii 39, cf. Strab. p. 253). Cicero speaks of Magna Graecia (*de Or.* iii 34, &c.). 'Graecia Major' is also found in Livy and Ovid (*Liv.* xxxi 7, *Or. Fast.* iii 64).

Graioceli (Caes. B. G. i 10), a Gallic people of the Cottian Alps, occupying the country between the Centrones (who lived in *Tarentaise*, or upper valley of the Isara), and the Caturiges (who lived in the upper valley of the Durance). West of them were the Vocontii (who lived about *Grenoble*). It is therefore plain that the

* Epirus is, for the sake of convenience, usually included in *Hellas* by modern geographers, but was excluded by the Greeks themselves, as the Epirotes were not regarded as genuine Hellenes.

country of the Graecoli was the *Maurienne*, or valley of the *Arce*, on the French side of Mt Cenis, which pass (or rather the little Mt Cenis) was crossed by Caesar as the shortest way to Further Gaul. The name lingered in the corrupt form 'Garocelia' for the *Maurienne* and 'S Joannes Garocellius' for *St Jean de Maurienne*.

Grampius Mons [GRAUPUS]

Granicus (Γράνικος *Koya Chai*), a river of Mysia Minor, rising in M Cotelus, the N summit of Ida, and falling into the Propontis (*Sea of Marmara*) memorable as the scene of the first of the three great victories by which Alexander the Great overthrew the Persian empire (B.C. 334), and, in a less degree, for a victory gained upon its banks by Lucullus over Mithridates, 73 (N. xi 21, Strab. p. 587, Arrian, An. 1, 18, Plut. *Alex* 24, *Lucull* 11).

Granis (Γράνις *Khisht*), a river of Persia, with a royal palace on its banks. It fell into the Persian Gulf near Tacee (Arrian, *Ind* 89).

Granius, Q., a clerk employed by the auctioneers at Rome to collect the money at sales, lived about B.C. 110. He was a friend of Lucilius, and was celebrated for his wit (Cic. *de Or.* 60, 244, *Brut* 43, 160, *ad Att.* vi 3).

Granius Licinianus, a historian, probably of the 2nd century A.D. (Macrob. i 16, 30, Solin. *Polyb.* ii 12). Wrote a short history of the Roman republic in about forty books. Parts of books 26, 28, and 36 are extant, relating to events 163–78 B.C. He pays minute attention to omens and prodigies. He alludes (p. 8) to the completion of the Olympieum at Athens, which makes his date at least as late as Hadrian's reign. Ed. by Perz, Lips. 1858.

Graniā (Γραναία *Graia*), a river in the land of the Quadi and the SE of Germany, and a tributary of the Danube, on the banks of which M. Aurelius wrote the 1st book of his *Meditations* (Antonin. *Comment.* i 17).

Grätiae [CHARITES]

Gratianus 1. Emperor of the Western Empire, A.D. 367–383, son of Valentinian I, was raised by his father to the rank of Augustus in 367, when he was only eight years old. On the death of Valentinian in 375, Gratian did not succeed to the sole sovereignty, as Valentinian II, the half brother of Augustus, was proclaimed Augustus by the troops. He was educated by Ausonius, whom he rewarded in 379 with the consulship. By the death of his uncle, Valens (378), the Eastern empire devolved upon him, but the danger to which the East was exposed from the Goths led Gratian to send for Theodosius, and appoint him emperor of the East (379). Gratian was fond of quiet and repose,



Gratianus Roman Emperor A.D. 367–383

Obv. head of Gratianus D. N. GRATIANVS AVG.
rev. Genius of Rome holding Victory VRBS ROMA

and was greatly under the influence of ecclesiastics, especially of Ambrose of Milan. He became unpopular with the army. Maximus was declared emperor in Britain, and crossed over to Gaul, where, in the neighbourhood of Paris, he defeated Gratian, who was overtaken and slain in his flight after the battle (Aurel. *Vict. Epit.* 45–48, Zos. vi 12–86, Zonar. xiii

17, Auson. *Gratiarum Actio*)—2. A usurper, who assumed the purple in Britain, and was murdered by his troops about four months afterwards (407) (Oros. vii 40). He was succeeded by Constantine [CONSTANTINUS, No. 3].

Gratianópolis [CULARO]

Gratiarum Collis (χαρτων λόφος, Hdt. iv 175 *Hills of Tashounah*), a range of wooded hills running parallel to the coast of N. Africa between the Syrtes, and containing the source of the Cinyrs and other small rivers.

Gratidīanus [GRATIDIUS]

Gratidius 1. M., of Arpinum, great-uncle of Cicero. He proposed a *lex tabellaria* for Arpinum in 115, and was opposed by Cicero's grandfather, who had married his sister, Gratidia. He was killed in the war of Antonius against the pirates, B.C. 108 (Cic. *Legg.* iii 16, 36, *Brut.* 45, 168)—2. His son, M. Marius Gratidianus, was adopted by the brother of C. Marius, and was proscribed by Sulla and murdered by Catiline. He had been praetor in 86 and had won popular favour by an edict about the coinage (Cic. *Legg.* i c, *Brut.* i c, *de Off.* iii 16, 67, Plin. *Nat. Hist.* 182)—3. M., legate of Q. Cicero in Asia 61–59, perhaps a grandson of No. 1 (Cic. *Flacc.* 21, 49).

Gratidius or **Gratius** (to whom the cognomen *Faliscus* is also given, but with no good authority), a contemporary of Ovid (*Pont.* iv 16, 34), and the author of an uninteresting didactic poem on Hunting (*Oynegetica*). Edited in *Poet. Lat. Min.* by Bührens, Lips. 1879.

Grātus, Valērius, procurator of Judaea from A.D. 15 to 27, and the immediate predecessor of Pontius Pilate (Jos. *Ant.* xviii 6).

Graupius Mons, in Caledonia (*Grampian Hills*). [There is no doubt that Graupius, not Grampius, is the form known to the Romans, though whether *Grampian* is a corruption of Graupian or preserves the true original name it is impossible to say.] This is a general term for the ranges separating the highlands of Perthshire from the lowlands, and extending to Aberdeenshire. Somewhere at the foot of the Grampians Agricola, having crossed the Forth, fought with Galgacus (Tac. *Agri.* 29). The site may possibly be, as some maintain, near *Comrie* in Perthshire, in the valley of the *Earn*. Here there are traces of a Roman camp at *Dalginross*, which claims to preserve the name of Galgacus.

Graviscæ, an ancient city of Etruria, subject to Tarquinius, was colonised by the Romans B.C. 183, and received new colonists under Augustus. It was situated in the *Maremma*, and its air was unhealthy (*intempestae Graviscæ*, Virg. *Aen.* x 184), whence the ancients ridiculously derived its name from *aer gravis*. Its ruins are on the right bank of the river *Marlia*, about two miles from the sea, where are the remains of a magnificent arch (Liv. xli 29, Vell. Pat. i 15, Strab. p. 225).

Gregōras, Nicēphōrus, a Byzantine historian, about A.D. 1295–1359. His work is in thirty-eight books, of which only twenty-four have been printed. It begins with the capture of Constantinople by the Latins in 1204, and goes down to 1359, the twenty-four printed books contain the period from 1204 to 1351. Edited by Schopen, Bonn, 1829.

Grēgōrius (Γρηγόριος) 1. Surnamed *Nazianzenus*, and usually called Gregory Nazianzen, bishop of Constantinople A.D. 380–390—2. Nyssen, bishop of Nyssa about 372–394—3. Thaumaturgus, bishop of Neocaesarea about A.D. 240. [See *Dict. of Christian Biography*.]

Grudii, a people in Gallia Belgica, subject to the Nervii, N. of the Scheldt (Caes. *B. G.* v 39).

Grumentum (*Grumentinus Saponara*), a town in the interior of Lucania on the road from Beneventum to Heraclea, mentioned in the 2nd Punic war (*Liv xxii 37, xxvii 41*, *Strab p 254*)

Grumum (*Grumo*), a town of Apulia, fourteen miles SW of Barium (*Bar*)

Gryllus (*Γρύλλος*), elder son of Xenophon, fell at the battle of Mantinea, B C 362, after he had, according to some accounts, given Epaminondas his mortal wound (*Paus viii 9, 5, x 8, 11*)

Grynäa or **-ium** (*Γρύνεια*, *Γρόνιον Porto Glymi*), a fortified city on the coast of the Sinus Elaïticus, in the S of Mysia, between Elaea and Myrina, 70 stadia from the former and 40 from the latter, celebrated for its temple and oracle of Apollo, who is hence called Grynaeus Apollo (*Virg Aen iv 945*) It possessed also a good harbour. Parmenion, the general of Alexander, destroyed the city (*Hdt i 149*, *Strab p 622*, *Diod xvi 7*)

Gryps or **Gryphus** (*Γρύψ*), a griffin, a fabulous animal, dwelling in the Rhipaeian mountains, between the Hyperboreans and the one-eyed Arimaspians, and guarding the gold of the north. The Arimaspians mounted on horseback, and attempted to steal the gold, and hence arose the hostility between the horse and griffin (*Hdt iii 116, iv 13, 27*, *Paus i 24, 6, vii 2, 3*, *Acl H A iv 27*, *Plin vi 10*) Hesiod seems to have been the first Greek who mentions griffins (*Schol ad Aesch Pr 803*), and next Aristeas. The idea of the griffin came from the East: the figure is found in sculptures of Persia, Phoenicia, and Egypt, from which country it passed probably to Mycenae, where a griffin dagger has been found. It is a common figure on vases. The griffin was among the attributes of Apollo.

Gugerni or **Guberni**, a people of Germany, probably of the same race as the Sigambri, crossed the Rhine, and settled on its left bank, between the Ubi and Batavi (*Tac Hist iv 28, v 16*, *Plin iv 106*)

Gulassa, a Numidian, second son of Massinissa, and brother to Micipsa and Mastanabal. On the death of Massinissa, in B C 149, he succeeded along with his brothers to the dominions of their father (*Liv xli 23*, *Pol xxxix 1*, *Sall Jug 5, 35*) He left a son, named **Massiva**.

Guntia (*Gunzberg*), a town in Vindheim, between Campodunum and Augusta Vindelicorum (*Augsburg*)

Gūraeus (*Γουραῖος*, *Gappolas*), a river of India, flowing through the country of the Guraei (in the NW of the *Punjab*) into the Cophen.

Gurulis (*Cuglieri*), a town in the west of Sardinia, a few miles inland (*Ptol iii 3, 7*)

Guttōnes [*Gothi*]

Gýarus or **Gýara** (*η Γύαρος*, *τα Γύαρα*, *Γυαρεῖς Chiura* or *Jura*), one of the Cyclades, a small island, twelve miles in circumference, SW of Andros, poor and unproductive, and inhabited only by fishermen (*Strab p 485*, *Plin iv 69, viii 82*) Under the emperors it was a place of banishment (*Aude aliquid brevibus Gyaris et carcere dignum*, *Juv i 73*)

Gýēs or **Gyges** (*Γύης*, *Γύγης*), son of Uranus (Heaven) and Ge (Earth), a hundred handed giant, who made war upon the gods (*Od i 593*, *Hor Od ii 17, 14*, **GIGANTS**)

Gýgaus Lacus (*η Γυγαίη λίμνη Lake of Marmora*), a small lake in Lydia, between the rivers Hermus and Hyllus, N of Sardis, the necropolis of which city was on its banks. It was afterwards called Coloe (*II ix 391*, *Hdt i 93*, *Strab p 626*)

Gýgēs (*Γύγης*), the first king of Lydia of the dynasty of the Mermnadae, dethroned Candau-

les, and succeeded to the kingdom, as related under **CANDILLES**. He reigned B C 716-678. He sent magnificent presents to Delphi, and carried on various wars with the cities of Asia Minor, such as Miletus, Smyrna, Colophon, and Magnesia. 'The riches of Gyges' became a proverb (*Hdt i 7-14*, *Pans iv 21, 5*)

Gýlippus (*Γύλιππος*), a Spartan, son of Cleandridas, was sent as the Spartan commander to Syracuse, to oppose the Athenians, B C 414. Under his command the Syracusans annihilated the great Athenian armament, and took Demosthenes and Nicias prisoners, 413 (*Thuc vi 93-vii 86, viii 13*) In 404 he was commissioned by Lysander, after the capture of Athens, to carry home the treasure, but by opening the seams of the sacks underneath, he abstracted a considerable portion. The theft was discovered, and Gylippus went into exile (*Plut. Lys 16*, *Nic 28*, *Diod xiii 106*, *Athen p 234*)

Gymnēsiae [**BAEARES**]

Gymnosophistae (*Γυμνοσοφισταί*), a sect of Indian ascetic philosophers, who went about naked (*Curt viii 9, 33*, *Plut Alex 64*)

Gynaecōpolis (*Γυναικόπολις* or *Γυναικῶν πόλις*), a city in the Delta of Egypt, on the W bank of the Canopic branch of the Nile, between Hermopolis and Momemphus.

Gyndes (*Γύνδης*), a river of Assyria, rising in the country of the Maticu (in *Kurdistan*), and flowing into the Tigris, celebrated through the story that Cyrus the Great drew off its waters by 360 channels (*Hdt i 189*)

Gyrtōn, **Gyrtōna** (*Γυρτών*, *Γυρτώνη*, *Γυρτώνιος* or *Tatari*, *Ru*), an ancient town in Pelasgiotis in Thessaly, on the Peneus (*II ii 738*, *Thuc ii 22*, *Strab p 439*)

Gýthēum, **Gýthium** (*τὸ Γύθειον*, *Γύθειον*, *Γυθείτης*, *Palaeopolis*, or *Marathonisi*), an ancient town on the coast of Laconia, founded by the Achaeans, lay near the head of the Laconian bay, SW of the mouth of the river Eurotas. It served as the harbour of Sparta, and was important from a military point of view. In the Persian war the Lacedaemonian fleet was stationed at Gythenm, and the Athenians under Tolmides burnt the Lacedaemonian arsenal, B C 455 (*Thuc i 102*) After the battle of Leuctra (370) it was taken by Epaminondas (*Xen Hell vi 5, 32*) In 195 it was taken by Flaminius, and made independent of Nabis, tyrant of Sparta, whereupon it joined the Achaean League (*Liv xxxiv 29*, *Strab p 363*, *Pans iii 21, 8*)

Gyzantes (*Γύζαντες*), a people in the W part of Libya (N Africa), whose country was rich in honey and wax. Probably dwelt in Byzacium.

H

Hādes or **Plūto** (*Ἅιδης*, *Πλούτων*, or poetically *Ἄϊδης*, *Ἀΐδανης*, *Πλουτήν*), the God of the Nether World. His name is from a *ἵδης* (the dark, unseen god) a less probable suggestion is 'the god of the earth or underworld' from *aia*. Hades was son of Cronus and Rhea, and brother of Zeus and Poseidon (*II xi 187*) Hesiod (*Th 453*) adds two other sisters, Hestia and Demeter. His wife was Percephone or Proserpina, the daughter of Demeter, whom he carried off from the upper world, as is related elsewhere [**DEMETER**, **PROSERPINE**]. In the division of the world among the three brothers, Hades obtained the Nether World, the abode of the shades, over which he ruled. Hence he is called the infernal Zeus (*Zeus καταχθόνιος* or

χρόνιος), or the king of the shades (*ἀναξ ἐνέρων*) (*Il* ix 457, xv 191, Aesch *Pr* 627, Paus ii 24, 4) He possessed a helmet (like the 'cap of darkness' in Northern myths) which rendered the wearer invisible, and later traditions stated that this helmet was given him as a present by the Cyclopes after their delivery from Tartarus. Ancient story mentions both gods and men who were honoured by Hades with the temporary use of this helmet (*Il* v 845, Hes *Scut* 22, Aristoph *Ach* 390, Apollod i 6, 2) His character is described as fierce and inexorable, whence of all the gods he was most hated by mortals. He kept the gates of the lower world closed (and is therefore called *Πυλάρτης*), that no shades might be able to escape or return to the region of light (*Il* viii 367, Paus v 20 1)

the surnames which described him personally, or his realm, such as *Πολυδεγμων*, he was known as *Clymenus* 'the Illustrious' (perhaps to propitiate him) at Hermione (Paus ii 35, 5), and in the Eleusinian mysteries as *Eubuleus*, i.e. the god who counsels well for mankind in giving them rest from their labours (Cornut *N D* 35) The name *Pluto* (*Πλούτων*) marks a new departure in his attributes. As Hades he was the severe and sterile god, giving no fruits and father of no children (that he was father of the Furies is a late tradition of Servius, *ad Aen* i 86) But, perhaps from the influence of the Eleusinian mysteries, the god of the underworld came to be regarded as the god of the earth and all that it gives (an old and primitive idea of course, but new as applied to Hades) Therefore wealth

and fruits were given by him, and he was worshipped as *Πλούτων* (carefully to be distinguished from the personified riches *Πλούτος*, or *Plutns*) The name is first traceable in the Attic writers early in the fifth cent. B.C. and eventually prevailed, though not to the entire exclusion of the name *Αἰδης* (cf. Plat *Crat* p 408) In art the representations of Hades (not frequent) have the same character as those of *Zens*, but are distinguished by the sterner countenance, the shaggy hair (some times with a wolfskin cap) and beard, and attributes such as the cock, the wolf, and the pomegranate, or Cerberus at his side. As *Pluto* or *Αἰδης Πλούτων* the god has a more gracious expression, and the attributes also vary most frequently he has a cornucopia and carries a sceptre or a two pronged fork, which some take for an agricultural implement, and others believe to be a late and spurious addition. The figures of *Serapis* or *Zeus Serapis* have often been confused with those of *Hades Pluto*, because *Serapis* is represented with a three-headed dog beside him. His distinguishing mark is the *modius* upon



Hades and Persephone seated on a throne and engaged apparently in earnest conversation. Above the god is the inscription ΑΙΤΑ i.e. Hades and above the goddess ΠΕΡΣΙΠΗΛΙ i.e. Persephone. From an Etruscan tomb at Orvieto (Dennis *Etruria* ii 53)

When mortals invoked him, they struck the earth with their hands, the sacrifices which were offered to him and Persephone consisted of black sheep, and the person who offered the sacrifice had to turn away his face (*Il* ix 567, *Od* v 527) The ensign of his power was a staff, with which, like *Hermes*, he drove the shades into the lower world. There he sat upon a throne with his consort *Persephone*, as grim in appearance (in this period of the myth) as himself (*Il* ix 457, Pind *Ol* ix 35) He appears seldom in story, since he rarely left his nether realm. The exceptions were, when he carried off *Persephone*, and when he went to *Olympus* to be cured by *Paeon* of the wound dealt to him by *Heracles* (*Il* v 395) Besides

his head [*SERAPIS*].—The kingdom of *Hades*, i.e. the underworld. The Homeric *Hades* is a dark sunless abode within the earth, the entrance to which lies in a grove of black poplars beyond the stream of *Ocean* (*Il* xi 61, *Od* v 508) Here are the *asphodel meadows*, a dull and cheerless place (*Od* xi 489), even if *Orion* can still pursue his occupation of hunting (*Od* xi 559, 573, xxiv 13) Beyond this was *Erebus*, the place of darkness and the abode of *Hades* and *Persephone*, to which *Odysseus* did not penetrate. There is a general idea of vastness and of gloom or twilight with unsubstantial inarticulate ghosts, who twitter like bats, flitting about among whom appear more distinctly the figures of the heroes. The dead in *Od* xi are

unsubstantial images of the living persons without flesh or bones or recollection, yet consciousness and memory can be recalled when they drink the blood. But even in Homer besides this unreal, impersonal existence there are traces of a belief in conscious life, as in the twenty fourth book of the *Odyssey*. The descriptions of Minos, Orion and Heracles resuming

The art representations of the underworld are frequent in vase paintings, the punishments of Sisyphus &c date back as far as black figure vases of the seventh century B.C. It is probable that such paintings, especially those of Polygnotus in the Lesche at Delphi (Paus. x 19), did not merely follow the popular idea but in some measure formed it.



Hermes presenting a Soul to Hades and Persephone (Pict. Ant. Sepulcri Nasonum tab. 8)

their old life, and the punishment of Tantalus and Sisyphus would also imply a conscious life, but there are reasons for considering the whole passage in *Od.* vi 565-627 a later introduction, and such probably is the 24th book also. In post-Homeric authors rocky hollows or caves are regarded as entrances to Hades, e.g. those at Colonus, the Italian Cumae, Hermione and Tænarus, and the approach is cut off by streams flowing underground [*STYX*, *COCYTUS*, *ACHERON*], over these the buried dead are ferried by *CHARON*, and on the opposite shore *CERBERUS* keeps guard. The underworld is regarded now (which it probably was not to Homer) as a place where the life of the upper world and its amusements can be repeated. It is also a place of retribution [see *TANTALUS*, *SISYPHUS*, *ION*, *DANAIDES*]. The dead are judged, the Asiatics by Rhadamanthus, the Europeans by Aeacus, Minos being the referee for doubtful cases (Plat. *Gorg.* p. 524). Triptolemus also in the Eleusinian account acts as a judge. This difference of state led to the separation of Tartarus (in Homer only the prison of Titans) from the rest of Hades by the blazing *Pyrphlegethon* which flows between (cf. Plat. *Rep.* x p. 616 A, Verg. *Aen.* vi 548). In the asphodel meadows were those who deserved neither great bliss nor punishment; the places of reward were separate altogether [*ELYSIUM*, *FORTUNATORUM INSULAE*]. In Virgil, however (*Aen.* vi), *Elysium* is placed in Hades. Although a more hopeful conception of the future life was introduced with the Eleusinian religion and by the philosophers, and the underworld was not like that of Homer, to which Achilles would prefer the life of a serf, yet very few Greeks looked forward to it as a gain in comparison with life in the upper world. The Roman *Orkus* was in the main borrowed, through poets and works of art, from the Greek idea, but with certain survivals of Italian belief [see *LARES*, *MANES*, *LEVIATANS*].

Hadrianum. [ADRIANUM]

Hādriā [ADRIA]

Hādriāni or **Adriāni**, near the river Rhynacus, on the frontiers of Mysia and Bithynia.

Hādriānōpōlis 1 (*Ἀδριανόπολις* *Adriano-polis* *Adrianople*), a town in Thrace, on the right bank of the Hebrus, in an extensive plain, founded by the emperor Hadrian. It was strongly fortified, possessed an extensive commerce, and in the middle ages was the most important town in the country after Constantinople (Amm. Marc. xiv 11, Eutrop. vi 8)—2 A town in Bithynia—3 A town of Phrygia.

Hādriānōthēra or **-ae** (*Ἀδριανουθήρα*), a city in Mysia, on the road between Pergamus and Miletropolis, founded by the emperor Hadrian (Dio Cass. lxxix 10, *Vit. Hadr.* 20).

Hādriānus, **P. Aelius**, usually called **Hadrian**, Roman emperor, A.D. 117-138, was born at Rome, A.D. 76. His family belonged, like that of Trajan, to Italica, in Spain. He lost his father at the age of ten, and was brought up by his kinsman *Ulpus Trajanus* (afterwards emperor) and by *Caelus Attianus*. From an early age he studied with zeal the Greek language and literature. At the age of fifteen he went to Spain, where he entered upon his military career, and he subsequently served as military tribune in Lower Moesia. After the elevation of Trajan to the throne (98), he married Julia Sabina, a grand daughter of Trajan's sister Marciana. This marriage was brought about through the influence of Plotina, the wife of Trajan, and from this time Hadrian rose rapidly in the emperor's favour. He was raised successively to the quaestorship (101), praetorship (107), and consulship (109). He accompanied Trajan in most of his expeditions, and distinguished himself in the second war against the Dacians, 104-106, was made governor of Pannonia in 108, and subsequently fought under Trajan against the Parthians. Which

Trajan's serious illness obliged him to leave the East, he placed Hadrian at the head of the army. Trajan died at Cilicia on his journey to Rome (117). Before his death, as was alleged, probably influenced by Plotina, he appointed Hadrian as his successor. Hadrian was proclaimed emperor by the legions in Syria, and the senate ratified the election. Hadrian's first care was to make peace with the Parthians, which he obtained by relinquishing the conquests of Trajan east of the Euphrates. He returned to Rome in 118, but almost immediately afterwards set out for Moesia, in consequence of the invasion of this province by the Sarmatians. After making peace with the Sarmatians, and suppressing a formidable conspiracy which had been formed against his life by some of the most distinguished Roman nobles, all of whom he put to death, he returned to Rome in the course of the same year. He sought to obtain the goodwill of the senate by gladiatorial exhibitions and liberal largesses, and he also cancelled all arrears of taxes due to the state for the last fifteen years. The remainder of Hadrian's reign was disturbed by few wars. He spent the greater part of his reign in travelling through the various provinces of the empire, in order that he might inspect personally the state of affairs in the provinces, and apply the necessary remedies wherever mismanagement was discovered. He began these travels in 119, visiting first Gaul, Germany, and Britain, in the latter of which countries he caused a wall to be built from the Solway to the mouth of the river Tyne [BRITANNIA]. He afterwards visited Spain, Africa, and the East, and took up his residence at Athens for three years (123-126). Athens was his favourite city, and he conferred upon its inhabitants many privileges. The most important war during his reign was that against the Jews, which broke out in 131. The Jews had revolted in consequence of the establishment of a colony under the name of Aelia Capitolina on the site of Jerusalem, and of their having been forbidden to practise the rite of circumcision. The war was carried on by the Jews as a national struggle with the most desperate fury, and was not brought to an end till 136, after the country had been nearly reduced to a wilderness. During the last few years of Hadrian's life, his health failed. He became suspicious and cruel, and put to death several persons of distinction. As he had no children, he adopted L. Aelius Verus, and gave him the title of Caesar in 136. Verus died on the 1st of January, 138, whereupon Hadrian adopted Antoninus, afterwards surnamed Pius, and conferred upon him likewise the title of Caesar. In July in the same year, Hadrian himself died, in his 62nd year, and was succeeded by ANTONINUS. The reign of Hadrian may be regarded as one of the happiest periods in Roman history. His policy was to preserve peace with foreign nations, and not to extend the boundaries of the empire, but to secure the old provinces, and promote their welfare. He paid particular attention to the administration of justice in the provinces as well as in Italy. His reign forms an epoch in the history of Roman jurisprudence. It was at Hadrian's command that the jurist Salvius Julianus drew up the *edictum perpetuum*, which formed a fixed code of laws. Some of the laws promulgated by Hadrian are of a truly humane character, and aimed at improving the public morality of the time. The various cities which he visited received marks

of his favour or liberality, in many places he built aqueducts, and in others harbours or other public buildings, either for use or ornament. But what has rendered his name more illustrious than anything else are the numerous and magnificent architectural works which he planned and commenced during his travels, especially at Athens, in the S part of which he built an entirely new city, 'Nova Athenae.' We can not here enter into an account of the numerous buildings he erected, it is sufficient to direct attention to his villa at Tibur, which has been a real mine of treasures of art, and his mausoleum at Rome, which forms the groundwork of the present Castle of St Angelo. Hadrian was a patron of learning and literature, as well as of the arts, and he enlivened the society of poets, scholars, rhetoricians, and philosophers. He founded at Rome a scientific institution under the name of Athenaeum, which continued to flourish for a long time after him. He was himself an author, and wrote numerous works both in prose and in verse, all of which are lost, with the exception of a few epigrams in the Greek and Latin Anthologies, which lack evidence of their authorship. The well known address to his soul—



Hadrianus Roman Emperor,
A.D. 117-138

Animula vagula blandula,
Hospes comesque orpioris,
Quae nunc abibis in loca
Pallidula, rigida, nudula—
Nec ut soles dabis jocos?

is attributed to him by his biographer (Life of Hadrian in *Script Hist Aug*, Dio Cass lxxix, Aurel Vict *Ep* 14, Zonar xi 23).

HADRIANUS, the rhetorician [ADRIANUS].

Hadrūmētum or **Adrūmētum** (Ἀδρῦμη *Hammeim*), a flourishing city founded by the Phoenicians in N Africa, on the E coast of Byzacena, of which district it was the capital under the Romans. It had not sided with Catthago and was left a free city after the third Punic war. Trajan made it a colony, and it was afterwards called Justinianopolis (Strab p 884, Sall *Jug* 19, Plin i 25, Pol xv 5, Procop B V i 17, ii 23).

Haemon (Αἰμῶν) 1 Son of Pelasgus and father of Thessalus, from whom the ancient name of Thessaly, *Haemonia* or *Aemonia*, was believed to be derived. The Roman poets frequently use the adjective *Haemonius* as equivalent to Thessalian (Strab p 448, Dionys i 17, Plin iv 28).—2 Son of Lycaon, and the reputed founder of *Haemonia* in Arcadia (Paus vii 44).—3 Son of Creon of Thebes, was destroyed, according to some accounts, by the sphinx (Apollod iii 5, 8). But, according to other traditions, he was in love with Antigone, and killed himself on hearing that she was condemned by his father to be entombed alive [ANTIGONE].

Haemonia (Αἰμωνία) [HAEMON, No 1].

Haemus (Αἶμος), son of Boreas and Orithyia (wife of Rhodope), and father of Hebrus. As he and his wife presumed to assume the names of Zeus and Hera, both were metamorphosed into mountains (Ov *Met* vi 87).

Haemus (ὁ Αἶμος, τὸ Αἶμον *Balkan*), a lofty range of mountains, separating Thrace and Moesia, extended from M Scomius, or, according to Herodotus, from M Rhodope on the W to the Black Sea on the E. The highest point of the range is about 8000 feet above the sea. There are several passes over them, but the one most used in antiquity was in the W part of the range, called 'Succi' or 'Succorum angustiae,' also 'Porta Trajani' (*Sulu Derbend*), between Philippopolis and Serdica (*Sophia*). The later province of 'Haemimontus' in Thrace derived its name from this mountain (Hdt iv 49, Strab p 818, Amm Marc xxi 10, xxi 4).

Hagno (Ἀγνώ), the nymph of a spring on Mt Lycæus in Arcadia. The local legend makes this the birthplace of Zeus, who was brought up by the nymph. In times of drought the priest of Zeus Lycæus conjured rain by dipping an oak bough into the spring of Hagno (Paus vii 31, 2, 82, 2, 47, 2).

Hagnon (Ἀγνων), an Athenian who founded the colony of ΔΗΡΙΠΟΛΙΣ, B C 487 (Thuc i 102, Diod xii 32).

Hagnūs (Ἀγνούς, οὐντος Ἀγνούσιος near *Marhopulo*), a demus in Attica, W of Paeania, belonging to the tribe Acamantis.

Halae (Ἀλαί, Ἀλαι, Ἀλαί Ἀλαιοῦς) 1 **H. Araphēnides** (Ἀραφήνιδες), a demus in Attica, belonging to the tribe Aegæis, was situated on the E coast of Attica, and served as the harbour of Brauron. It possessed a temple of Artemis (Strab pp 889, 446).—2 **H. Aepōnides** (Ἀἰῶνιδες), a demus in Attica, belonging to the tribe Cecropis, situated on the W coast (Strab p 398).—3 A town, formerly of the Opuntii Locri, afterwards of Boeotia, situated on the Opuntian gulf (Strab p 405).

Hales (Ἄλῆς) 1 A river of Ionia in Asia Minor, near Colophon, celebrated for the coldness of its water (Liv xxxvii 86).—2. A river in the island of Cos.

Halēsa (Ἀλαῖσα *Halesinus Torre di Pittineo*), a town on the N coast of Sicily, on the river Halēsus (*Pittineo*), was founded by the Greek mercenaries of Archonides, a chief of the Siculi, and was originally called Archonidion. It was in later times a municipium, exempt from taxes (Strab pp 266, 272, Cic Verr iii 78, Diod xiv 16).

Halēsus, a chief of the Auruncans and Oscans, the son of a soothsayer, and an ally of Turnus, was slain by Evander. He came to Italy from Argos in Greece, whence he is called *Agamemnonius*, *Atrides*, or *Argolicus*. He is said to have founded the town of Falerni (Ov Am iii 13, 31, Fast iv 78, Serv ad Aen vi 728, Plin iii 51).

Halex [Ἀλεξ]

Halacmon (Ἀλιάκμων *Vistritza*), an important river in Macedonia, rises in the Tymphaean mountains, forms the boundary between Eoræa and Pieria, and falls into the Thermaic gulf in Bottiaei (Hdt vi 127, Strab p 330). Caesar (*B C* iii 36) incorrectly makes it the boundary between Macedonia and Thessaly.

Haliartus (Ἀλάρτος Ἀλιάρτιος *Mazi*), an ancient town in Boeotia on the S of the lake Copais. It was destroyed by Xerxes in his invasion of Greece (B C 480), but was rebuilt, and appears as an important place in the Peloponnesian war. Under its walls Lysander lost his life (395). It was destroyed by the Romans (171), because it supported Perseus, king of Macedonia, and its territory was given to the

Athenians (*Il* ii 503, *Hymn in Apoll* 248, Strab p 411, Paus ix 82, 5).

Haliās (Ἀλῑᾶς Ἀλῑεύς), a district on the coast of Argolis between Asine and Hermione, so called because fishing was the chief occupation of its inhabitants. Their town was called **Haliæ** (Ἀλῑαί) or **Haliēs** (Ἀλῑεῖς) Strab p 378).

Halicarnassus (Ἀλικαρνασσός, Ion Ἀλικαρνησσός Ἀλικαρνασσεύς, *Halicarnassensis*, *Halicarnassius Budrum*, Ru), a celebrated city of Asia Minor, stood in the SW part of Caria, on the N coast of the Sinus Ceramicus, opposite to the island of Cos. It was said to have been founded by Dorians from Troezen, and was at first called Zephyra. It was one of the six cities that originally formed the Dorian Hexapolis, but it was early excluded from the confederacy, as a punishment for the violation, by one of its citizens, of a law connected with the common worship of the Triopian Apollo (Hdt i 144). With the rest of the coast of Asia Minor, it fell under the dominion of the Persians, at an early period of whose rule Lygdamis made himself tyrant of the city, and founded a dynasty which lasted for some generations. His daughter Artemisia assisted Xerxes in his expedition against Greece (*ARTEMISIA*, No 1). Her grandson Lygdamis was overthrown by a revolution, in which Herodotus is said to have taken part [*HERODOTUS*]. In the Peloponnesian war, we find Halicarnassus, with the other Dorian cities of Caria, on the side of the Athenians, but we do not know what was its form of government, until the re-establishment, by *HECATOMNUS*, of a dynasty ruling over all Caria, with its capital first at Mylasa, and afterwards at Halicarnassus, and virtually independent of Persia before B C 380. It seems not unlikely that both this and the older dynasty of tyrants of Halicarnassus, were a race of native Carian princes, whose ascendancy at Halicarnassus may be accounted for by the prevalence of the Carian element in its population at an early period. Hecatomnus left three sons and two daughters, who all succeeded to his throne in the following order: Mausolus, Artemisia, Idneus, Ada, Pixodarus, and Ada again. In B C 334, Alexander took the city, after an obstinate defence by the Persian general Memnon, and destroyed it (*Arrian*, *An* i 28). From this blow it never recovered, although it continued to be celebrated for the Mausoleum, a magnificent edifice which Artemisia II. built as a tomb for Mausolus, and which was adorned with the works of the most eminent Greek sculptors of the age. Fragments of these sculptures, which were discovered built into the walls of the citadel of *Budrum*, are now in the British Museum [*Dict of Antig art Mausoleum*]. With the rest of Caria, Halicarnassus was assigned by the Romans, after their victory over Antiochus the Great, to the government of Rhodes, and was afterwards united to the province of Asia. The city was very strongly fortified, and had a fine harbour, which was protected by the island of *ARCONNESUS*. Its citadel was called *Salmacis* (Σαλμακίς) from the name of a spring which rose from the hill on which it stood. Halicarnassus was the birthplace of the historians *HERODOTUS* and *DIONYSIUS* (Hdt i 144, iii 14, vii 99, Strab pp 653, 656, Cic *ad Q Fr* i 1, *Tac Ann* iv 55).

Haliçyæ (Ἀλικύαι *Halicynensis*), a town in the NW of Sicily, between Entella and Lilybaeum, was long in the possession of the

Carthaginians, and in Cicero's time was a municipium (Diod xiv 48, Cic Verr iii 7, 40)

Halimūs (Ἀλιμοῦς, οὐκτος Ἀλιμουσίος), a demus of Attica, belonging to the tribe Leontis, on the W coast, a little S of Athens

Halirrhōthius (Ἀλῖρρόθιος), son of Poseidon and Euryte, attempted to violate Aleippe, daughter of Ares and Agraulos, but was slain by Ares. Ares was brought to trial by Poseidon for this murder, on the hill at Athens, which was hence called Areiopagus, or the Hill of Ares (Apollod iii 14, 2, Paus i 21, 7, 28, 5). An other story makes Halirrhōthius fall by his own axe when he was trying to cut the sacred olive of Athens (Serv ad Georg i 18)

Halūsa (Ἀλιούσα ? Karavi), an island in the Argolic gulf (Paus iii 34, 8)

Halizōnes (Ἀλίζαιες, and οἱ), a people of Bithynia, with a capital city Alybe (Ἀλύβη), mentioned by Homer as allies of the Trojans (Il ii 856, v 89, Strab pp 549, 677)

Halmydessus [ΣΑΛΜΥΔΕΣΣΟΣ]

Halmýris (Ἀλμυρίς, se λιμνῇ), a bay of the Black Sea formed by the S mouth of the Danube, with a town of the same name (Plin iv 79)

Halōnēsus (Ἀλόννησος, Ἀλόννησος Ἀλονήσιος, Ἀλονήσιος Κηλιδρόμια), an island of the Aegean sea, off the coast of Thessaly, and E of Sciathos and Peperethos, with a town of the same name upon it. The possession of this island occasioned great disputes between Philip and the Athenians: there is a speech on this subject among the extant orations of Demosthenes, but it was probably written by Hegesippus, who was head of the embassy sent to demand restitution of the island (Strab p 436, Ptol iii 13, 47, Deu de Cor p 248, § 69, Aeschin Ctes 80)

Halōsydnē (Ἀλοσύδνη), 'the Sea born,' a surname of Amphitrite and Thetis (Od iv 404, Il xx 207)

Haluntium [ΑΛΥΝΤΙΟΝ]

Halus [ΑΛΥΣ]

Halýcus (Ἀλυκος Platani), a river in the S of Sicily, which flows into the sea near Heraclaea (Diod xv 17, xvi 82)

Hálys (Ἄλυσ Kizil-Irmak, ie the Red River), the greatest river of Asia Minor, rises in that part of the Anti Taurus range called the Parýadres, on the borders of Armenia Minor and Pontus, and after flowing W by S through Cappadocia, turns to the N and flows through Galatia to the borders of Paphlagonia, where it takes a NE direction, dividing Paphlagonia from Pontus, and at last falls into the Euxine (Black Sea) between Sinope and Amisus. In early times it was a most important boundary, ethnographical as well as political. It divided the Indo-European races which peopled the W part of Asia Minor from the Semitic (Syro-Arabian) races of the rest of SW Asia, and it separated the Lydian empire from the Medo-Persian, until, by marching over it to meet Cyrus, Croesus began the contest which ended in the overthrow of the Lydian empire (Hdt i 53, 72, 75, Strab pp 534, 544, 546)

Hamadrýades [ΝΥΜΦΑΕΣ]

Hamae, a town in Campania, between Capua and Cumae (Liv xxiii 35)

Hamaxitus (Ἀμαξίτις), a small town on the coast of the Troad, near the promontory Lectum, said to have been the first settlement of the Trojan immigrants from Crete. The surrounding district was called Ἀμαξίτις. Lysimachus removed the inhabitants to Alexandria Troas. Near Hamaxitus was a temple of Apollo Smintheus, regarding which Strabo tells a story

that the colonists had been told to settle where their enemies issued from the earth, and that at this spot their leathern shields were devoured by an army of field mice (Strab p 604, cf Ael H A vi 5). For the various explanations of Apollo Smintheus, see p 89. Some support for the belief that the myth refers, not to a totem, but to a real plague of mice or voles may be derived from Aristot H A vi 37, p 580 n

Ἀμαξόβιοι (Ἀμαξόβιοι), a people in European Sarmatia, in the neighbourhood of the Palus Maeotis, were a nomad race, as their name signifies (Ptol iii 5, 19)

Hāmīlcar (Ἀμילκας). 1. Son of Hanno, or Mago, commander of the great Carthaginian expedition to Sicily, b c 480, which was defeated and almost destroyed by Gelo at Himera [Gelo]. Hāmīlcar fell in the battle (Hdt vi 156).—2. Surnamed Rhodanus, was sent by the Carthaginians to Alexander after the fall of Tyre, b c 332. On his return home he was put to death by the Carthaginians for having betrayed their interests (Justin xvi 6).—3. Carthaginian governor in Sicily at the time that Agathocles was rising into power. At first he supported the party at Syracuse which had driven Agathocles into exile, but he afterwards espoused the cause of Agathocles, who was thus enabled to make himself master of Syracuse, 317 (Justin xvi 2, Diod xiv 5, 71).—4. Son of Gisco, succeeded the preceding as Carthaginian commander in Sicily, 311. He carried on war against Agathocles, whom he defeated with great slaughter, and then obtained possession of the greater part of Sicily, but he was taken prisoner while besieging Syracuse, and was put to death by Agathocles (Diod xv 29, Justin xvi 7).—5. A Carthaginian general in the first Punic war, must be carefully distinguished from the great Hāmīlcar Barca [No 6]. In the third year of the war (262) he succeeded Hanno in the command in Sicily, and carried on the operations by land with success. He made himself master of Enna and Camarina, and fortified Drepanum. In 257 he commanded the Carthaginian fleet on the N coast of Sicily, and fought a naval action with the Roman consul C. Atilius Regulus. In the following year (256), he and Hanno commanded the great Carthaginian fleet which was defeated by the two consuls M. Atilius Regulus and L. Marcius Vulso, off Cenomus, on the S coast of Sicily. He was afterwards one of the commanders of the land forces in Africa opposed to Regulus (Diod xxiii 9, Pol. i 24-30).—6. Surnamed Barca, an epithet supposed to be related to the Hebrew *Barai*, and to signify 'lightning'. It was merely a personal appellation, and is not to be regarded as a family name, though from the great distinction that he obtained, we often find the name of Barcine applied either to his family or to his party in the state. He was appointed to the command of the Carthaginian forces in Sicily, in the eighteenth year of the first Punic war, 247. At this time the Romans were masters of the whole of Sicily, with the exception of Drepanum and Lilybaeum, both of which were blockaded by them on the land side. Hāmīlcar established himself with his whole army on a mountain named Hercte (*Monte Pellegrino*), in the midst of the enemy's country, and in the immediate neighbourhood of Panormus, one of their most important cities. Here he succeeded in maintaining his ground, to the astonishment alike of friends and foes, for nearly three years. In 244 he abruptly quitted Hercte, and took up a stall

stronger position on Mt Eryx, after seizing the town of that name. Here he also maintained himself in spite of all the efforts of the Romans to dislodge him. After the great naval defeat of the Carthaginians by Lutatius Catulus (241), Hamilcar, who was still at Eryx, was entrusted by the Carthaginian government with the conclusion of the peace with the Romans (Pol i 56-66, Zonar viii 16, Nep *Hamilc* 1).—On his return home, he had to carry on war in Africa with the Carthaginian mercenaries, whom he succeeded in subduing after an arduous struggle of three years (240-238) (Pol i 86-89). Hamilcar now formed the project of establishing in Spain a new empire, which should not only be a source of strength and wealth to Carthage, but should be the point from whence he might at a subsequent period renew hostilities against Rome. He crossed over into Spain soon after the termination of the war with the mercenaries, but we know nothing of his operations in the country, save that he obtained possession of a considerable portion of Spain, partly by force of arms, and partly by negotiation (App *Hisp* 4, Pol iii 9). After remaining in Spain nearly nine years, he fell in battle (228) against the Vettones (Nep *Hamilc* 3, Strab p 139, Liv xxiv 41). He was succeeded in the command by his son-in-law, Hasdrubal. Cato the elder bore testimony to his worth in Spain when he exclaimed that there had been no king worthy to rank with Hamilcar. He left three sons, the celebrated Hannibal, Hasdrubal, and Mago.—7 Son of Gisco, Carthaginian governor of Melite (*Malta*), which surrendered to the Romans, 218 (Liv xxi 51).—8 Son of Bomilcar, one of the generals in Spain, 216, with Hasdrubal and Mago, the two sons of Barch. The three generals were defeated by the two Scipios, while besieging Iliturgi. (Liv xxii 49).—9 A Carthaginian, who excited a general revolt of the Gauls in Upper Italy, about 200, and took the Roman colony of Placentia. On the defeat of the Gauls by the consul Cethegus in 197, he was taken prisoner (Liv xxiii 38).

Hannibal (*Ἀννίβας*) 1 Son of Gisco, and grandson of HAMILCAR [No 1]. In 109 he was sent to Sicily, at the head of a Carthaginian army to assist the Segestans against the Selinuntines. He took Selinus, and subsequently Himera also. In 406 he again commanded a Carthaginian army in Sicily along with Himileo, but died of a pestilence while besieging Agrigentum (Diod xii 43-86, Xen *Hell* i 1, 37).—2 Son of Gisco, was the Carthaginian commander at Agrigentum, when it was besieged by the Romans, 262. After standing a siege of seven months, he broke through the enemy's lines, leaving the town to its fate. After this he carried on the contest by sea, and for the next year or two ravaged the coast of Italy, but in 260 he was defeated by the consul Duilius. In 259 he was sent to the defence of Sardinia. Here he was again unfortunate, and was seized by his own mutinous troops, and put to death (Pol i 17-24, Zonar viii 10).—3 Son of Hamilcar (perhaps HAMILCAR, No 5), succeeded in carrying succours of men and provisions to Lilybaeum, when it was besieged by the Romans, 250 (Pol i 44).—4 A general in the war of the Carthaginians against the mercenaries (240-238), was taken prisoner by the insurgents, and crucified (Pol i 82).—5 Son of Hamilcar Barca, and one of the most illustrious generals of antiquity, was born b c 247. He was only nine years old when his father took him with him into

Spain, and it was on this occasion that Hamilcar made him swear upon the altar eternal hostility to Rome (Nep *Hann* 2, Pol iii 11, Liv xxi 1, Appian, *Hisp* 9, Val Max ix 8, 3). Child as he then was, Hannibal never forgot his vow, and his whole life was one continual struggle against the power and domination of Rome. He was early trained in arms under the eye of his father, and was present with him in the battle in which Hamilcar perished (228). Though only eighteen years old at this time, he had already displayed so much courage and capacity for war, that he was entrusted by Hasdrubal (the son-in-law and successor of Hamilcar) with the chief command of most of the military enterprises planned by that general. He secured to himself the devoted attachment of the army under his command, and, accordingly, on the assassination of Hasdrubal (220), the soldiers unanimously proclaimed their youthful leader commander in chief, and the government at Carthage ratified the choice. Hannibal was at this time in the twenty-sixth year of his age. There can be no doubt that he already looked forward to the invasion and conquest of Italy as the goal of his ambition, but it was necessary for him first to complete the work which had been so ably begun by his two predecessors, and to establish the Carthaginian power as firmly as possible in Spain. In two campaigns he subdued all the country S of the Iberus, with the exception of the wealthy town of Saguntum. In the spring of 219 he proceeded to lay siege to Saguntum, which he took after a desperate resistance, which lasted nearly eight months (Pol iii 17, Liv xxi 6). Saguntum lay S of the Iberus, and was therefore not included under the protection of the treaty which had been made between Hasdrubal and the Romans, but as it had concluded an alliance with the Romans, the latter regarded its attack as a violation of the treaty between the two nations. On the fall of Saguntum, the Romans demanded the surrender of Hannibal, and when this demand was refused, war was declared, and thus began the long and arduous struggle called the second Punic war. In the spring of 218 Hannibal quitted his winter quarters at New Carthage and began his march to Italy with 50,000 infantry and 9,000 cavalry. He crossed the Pyrenees, and marched along the S coast of Gaul. The Romans sent the consul P. Scipio to oppose him in Gaul, but when Scipio arrived in Gaul, he found that Hannibal had already reached the Rhone, and that it was impossible to overtake him. After Hannibal had crossed the Rhone, he continued his march up the left bank of the river as far as its confluence with the Isère. Here he struck away to the right and began his passage across the Alps. He probably crossed the Alps either by the pass of Mont Genevre or that of the Col de l'Argenterie [see ALPES, p 55]*. His army suffered

* It is impossible here to give in detail the reasons for adopting this view. They are in the main those set forth by Mr Freshfield (*Alp Journ* vi 271, where, however, the Argenterie is preferred), and followed by Arnold, *Second Punic War*, ed 1886. It will suffice to state here (1) that the Little St Bernard cannot be reconciled with Polybius, the W side does not really agree with his narrative, and the long and broken valley of Aosta could not possibly be traversed in the two days and a half which he gives for the ascent to the plains of the Po, (2) that the two passes mentioned above (which coincide for a great part of the route) suit the narrative of Polybius better than the Mont Cenis and are the only passes that agree with the narrative both of Polybius and of Livy, and they

much from the attacks of the Gaulish mountaineers and from the natural difficulties of the road, which were enhanced by the intensity of the season (the beginning of October, at which time the snows had already commenced in the Alps) (Pol in 40-56, Liv xxi 21-37, Strab p 209, Varro, ap Serv ad *don* x 14) So heavy were his losses, that when he at length emerged into the plains of the Po, he had with him no more than 20,000 foot and 6000 horse. Here he halted under the skirts of the Alps (*ὅπῃ αὐτὴν τῇ παραρείῃ τῶν Ἀλπεων*), and then proceeded to attack the Taurini, who dwelt near (*πρὸς τῇ παραρείῃ*), and being at enmity with his friends the Insubres who dwelt further down the Po, would not accept his overtures. He stormed their chief place (probably at, or near, Turin), and by that time found it necessary to meet the Roman legions. During Hannibal's march over the Alps, P Scipio had sent on his own army into Spain, under the command of his brother Cneius, and had himself returned to Italy. He forthwith hastened into Cisalpine Gaul, took the command of the praetor's army, which he found there, and led it against Hannibal. In the first action, which took place near the Ticinus, the cavalry and light-armed troops of the two armies were alone engaged, the Romans were completely routed, and Scipio himself severely wounded. Scipio then crossed the Po and withdrew to the hills on the left bank of the Trebia, where he was soon after joined by the other consul, Ti Comptinus Lengus. Here a second and more decisive battle was fought. The Romans were completely defeated, with heavy loss and the remains of their army took refuge within the walls of Placentia. This battle was fought towards the end of 218. Hannibal was now joined by all the Gaulish tribes, and he was able to take up his winter quarters in security. Early in 217 he descended by the valleys of the Maera into the marshes on the banks of the Arno. In struggling through these marshes great numbers of his horses and beasts of burden perished, and he himself lost the sight of one eye by a violent attack of ophthalmia. The consul T. Minucius hastened to meet him, and a battle was fought on the lake Trasimene, in which the Roman army was destroyed, thousands fell by the sword, among whom was the consul himself, thousands more perished in the lake, and no less than 15,000 prisoners fell into the hands of Hannibal. Hannibal now marched through the Apennines into Picenum, and thence into Apulia, where he spent a great part of the summer. The Romans had collected a fresh army, and placed it under the command of the dictator Fabius Maximus, who had prudently avoided a general action, and only attempted to harass and annoy the Carthaginian army. Meanwhile the Romans had made great preparations for the campaign of the following year (216). The two new consuls, L Aemilius Paulus and C Terentius Varro, marched into Apulia, at the head of an army of little less than 90,000 men. To this mighty host Hannibal gave battle

in the plains on the right bank of the Aufidus, just below the town of Cannae. The Roman army was again annihilated between 40,000 and 50,000 men are said to have fallen in the field, among whom was the consul Aemilius Paulus, both the consuls of the preceding year, above eighty senators, and a multitude of the wealthy knights who composed the Roman cavalry. The other consul, Varro, escaped with a few horsemen to Venusia, and a small band of resolute men forced their way from the Roman camp to Canusium, all the rest were killed, dispersed, or taken prisoners. (Pol in 60-117, Liv xxi 39-50, Appian, *Annib* 5-25, Zonar ix 1) This victory was followed by the revolt from Rome of most of the nations in the S of Italy. Hannibal established his army in winter quarters in Capua which had espoused his side. Capua was celebrated for its wealth and luxury, and the enervating effect which these produced upon the army of Hannibal became a favourite theme of rhetorical exaggeration in later ages. The futility of such declamations is sufficiently shown by the simple fact that the superiority of that army in the field remained as decided as ever. Still it may be truly said that the winter spent at Capua (216-215), was in great measure the turning point of Hannibal's fortune, and from this time the war assumed an altered character. The experiment of what he could effect with his single army had now been fully tried and notwithstanding all his victories it had decidedly failed, for Rome was still unsubdued, and still provided with the means of maintaining a protracted contest. The Carthaginians were fatally hampered by their inability to take fortified towns. From this time the Romans in great measure changed their plan of operations, and instead of opposing to Hannibal one great army in the field they hemmed in his movements on all sides, and kept up an army in every province of Italy, to thwart the operations of his lieutenants, and check the rising disposition to revolt. It is impossible here to follow the complicated movements of the subsequent campaigns, during which Hannibal himself frequently traversed Italy in all directions. In 215 Hannibal entered into negotiations with Philip, king of Macedonia, and Hieronymus of Syracuse, and thus sowed the seeds of two fresh wars. From 214 to 212 the Romans were busily engaged with the siege of Syracuse, which was at length taken by Marcellus in the latter of these years. In 212 Hannibal obtained possession of Tarentum, but in the following year he lost the important city of Capua, which was recovered by the Romans after a long siege. In 209 the Romans also recovered Tarentum. Hannibal's forces gradually became more and more weakened, and his only object now was to maintain his ground in the S until his brother Hasdrubal should appear in the N of Italy, an event to which he had long looked forward with anxious expectation. In 207 Hasdrubal at length crossed the Alps, and descended into Italy, but he was defeated and slain on the Metaurus, near Sena Gallica ([*HASDRUBAL*, No 5]). The defeat and death of Hasdrubal was decisive of the fate of the war in Italy. From this time Hannibal abandoned all thoughts of offensive operations, and collected together his forces within the peninsula of Bruttium. In the fastnesses of that wild and mountainous region he maintained his ground for nearly four years (207-203). He crossed over to Africa towards the end of 203 in order to oppose P Scipio. In the following

are not contradicted by Varro. The Mont Genève seems somewhat preferable to the Argentières which brings Hannibal too far S of Turin and the Po. As far as the natural features of the four competing passes are concerned there is little to choose between them. Any attempt to make Polybius's distances correspond with measured miles will of course be rejected by all who understand the conditions of mountain routes. Polybius takes account of days, and allows an average distance for each march.

year (202) the decisive battle was fought near Zama. Hannibal was completely defeated with great loss. All hopes of resistance were now at an end, and he was one of the first to urge the necessity of an immediate peace. The treaty between Rome and Carthage was not finally concluded until the next year (201) (Pol vii 1-4, viii, ix, xi, xiv 1-10, xv 1-19, Liv xxiii-xxx, Appian, *Annib* 28 ff). By this treaty Hannibal saw the object of his whole life frustrated, and Carthage effectually humbled before her imperious rival. But his enmity to Rome was unabated, and though now more than forty five years old, he set himself to work to prepare the means for renewing the contest at no distant period. He introduced the most beneficial reforms into the state, and restored the ruined finances, but having provoked the enmity of a powerful party at Carthage, they denounced him to the Romans as urging on Antiochus III, king of Syria, to take up arms against Rome. Hannibal was obliged to flee from Carthage, and took refuge at the court of Antiochus, who was at this time (193) on the eve of war with Rome. Hannibal in vain urged the necessity of carrying the war at once into Italy, instead of awaiting the Romans in Greece. On the defeat of Antiochus (190), the surrender of Hannibal was one of the conditions of the peace granted to the king (Pol xxi 14, xxii 26). Hannibal, however, foresaw his danger, and took refuge at the court of Prusias, king of Bithynia. Here he found for some years a secure asylum, but the Romans could not be at ease so long as he lived, and T. Quintus Flaminus was at length despatched to the court of Prusias to demand the surrender of the fugitive. The Bithynian king was unable to resist, and Hannibal, perceiving that fighting was impossible, took poison, to avoid falling into the hands of his enemies, about the year 183 (Liv xxxix 51, Nep *Hann* 12, Justin xxxi 4, 8, Zonar ix 21).—Of Hannibal's abilities as a general it is unnecessary to speak. All the great masters of the art of war, from Scipio to the emperor Napoleon, have concurred in their homage to his genius. But in comparing Hannibal with any other of the great leaders of antiquity, we must ever bear in mind the peculiar circumstances in which he was placed. Feebly and grudgingly supported by the government at home, he stood alone, at the head of an army composed of mercenaries of many nations. Yet not only did he retain the attachment of these men, unshaken by any change of fortune, for a period of more than fifteen years, but he trained up army after army, and long after the veterans that had followed him over the Alps had dwindled to an inconsiderable remnant, his new levies were still as invincible as their predecessors.

Hannibālis Castra, a port of Bruttium in the gulf of Scyllacium it was perhaps near the mouth of the river *Corace* (Plin iii 95).

Hanniballānus 1 Son of Constantius Chlorus and his second wife Theodora, and half-brother of Constantine the Great. He was put to death in 337 on the death of Constantine (Zonar xii 33, Zos ii 39).—2 Son of the elder, brother of the younger, Delmatius, was also put to death on the death of Constantine (Amm Marc xiv 1).

Hanno (*Ἰαννών*), one of the most common names at Carthage. Only the most important persons of the name can be mentioned.—1 One of the Carthaginian generals who fought against the Romans in Africa, b c 310 (Diod xx 10).

—2 Commander of the Carthaginian garrison at Messana, at the beginning of the first Punic war, 264. In consequence of his surrendering the citadel of this city to the Romans, he was crucified on his return home (Pol i 11, Zonar viii 8).—3 Son of Hannibal, was sent to Sicily by the Carthaginians with a large force after the surrender of Messana to the Romans by another Hanno, 264. He carried on the war against the Roman consul Ap. Claudius. In 262 he again commanded in Sicily, but failed in relieving Agrigentum, where Hannibal was besieged by the Romans [HANNIBAL, No 2]. In 256 he commanded the Carthaginian fleet, along with Hamilcar, at the great battle of Ecnomus (Pol i 18-27).—4 Commander of the Carthaginian fleet which was defeated by Lutatius Catulus off the Aegates, 241. On his return home, he was crucified (Zonar viii 17).—5 Surnamed the Great, apparently for his successes in Africa. We do not, however, know against what nations of Africa his arms were directed, nor what was the occasion of the war. He was one of the commanders in the war against the mercenaries in Africa after the end of the first Punic war (240-238). From this time forward he appears to have taken no active part in any of the foreign wars or enterprises of Carthage. But his influence in her councils at home was great, he was the leader of the aristocratic party, and, as such, the chief adversary of Hamilcar Barca and his family. On all occasions, from the landing of Barca in Spain till the return of Hannibal from Italy, a period of above thirty-five years, Hanno is represented as thwarting the measures of that able and powerful family, and taking the lead in opposition to the war with Rome, the great object to which all their efforts were directed. He survived the battle of Zama, 202 (Appian, *Hisp* 4, *Pun* 34, 39, Pol i 78-79, Liv xxi 3, 10, 11, xxiii 12, 13, Zonar viii 22).—6 A Carthaginian officer left in Spain by Hannibal when that general crossed the Pyrenees, 218. He was shortly afterwards defeated by Cn. Scipio, and taken prisoner (Pol iii 35, 76).—7 Son of Bomilcar, one of the most distinguished of Hannibal's officers. He commanded the right wing at the battle of Cannae (216), and is frequently mentioned during the succeeding years of the war. In 203 he took the command of the Carthaginian forces in Africa, which he held till the arrival of Hannibal (Pol iii 42, 114, Liv xxv 13).—8 A Carthaginian general, who carried on the war in Sicily after the fall of Syracuse, 211. He left Sicily in the following year, when Agrigentum was betrayed to the Romans (Liv xxv 40, xxvi 40).—9 The last commander of the Carthaginian garrison at Capna, when it was besieged by the Romans (212-211) (Liv xxv 15, xxvi 12).—10 A Carthaginian navigator, under whose name we possess a *Periplus* (*περίπλους*), which was originally written in the Punic language, and afterwards translated into Greek. The author had held the office of suffes, or supreme magistrate at Carthage, and he is said by Pliny to have undertaken the voyage when Carthage was in a most flourishing condition. Hence it had been conjectured that he was the same as the Hanno, the father or son of Hamilcar, who was killed at Himera, b c 480, but this is quite uncertain. In the *Periplus* itself Hanno says that he was sent out by his countrymen to undertake a voyage beyond the Pillars of Hercules, and to found Libyphoenician towns, and that he sailed with a body of colonists to the number of 30,000. On his return from his voyage, he dedicated an

account of it, inscribed on a tablet, in the temple of Cronos. It is therefore presumed that our *Periplus* is a Greek version of that Pame tablet. Edited by Falconer, Lond 1797, with an English translation, by K Muller, 1855.

Harma (τὸ Ἄρμα Ἀρμαρεῦς) 1 A small place in Boeotia near Tanagra, said to have been so called from the *harma* or chariot of Adrastus, which broke down here, or from the chariot of Amphiarus, who was here swallowed up by the earth along with his chariot (*Il* ii 499, *Strab* p 404, *Paus* ix 19, 1)—2 A small place in Attica, near Phyle.

Harmātūs (Ἀρμαρεῦς), a city and promontory on the coast of Aeolis in Asia Minor, on the Sinus Elaiticus (*Thuc* viii 101).

Harmōdius and **Aristogiton** (Ἀρμόδιος, Ἀριστογείτων), Athenians, belonging to the ancient tribe of the Gephyraei, which according to some had come to Attica from Eretria, according to others from Boeotia, and of Phoenician descent (*Hdt* v 57, *Strab* p 404). They were the murderers of Hipparchus, brother of the tyrant Hippias, in B.C. 514. Aristogiton was strongly attached to the young and beautiful Harmodius. Hipparchus, as a disappointed rival, resolved to avenge the slight by putting upon him a public insult. Accordingly, he took care that the sister of Harmodius should be summoned to bear one of the sacred baskets in a religious procession, and when she presented herself for the purpose, he caused her to be dismissed as unworthy of the honour. This insult determined the two friends to slay both Hipparchus and his brother Hippias as well. They communicated their plot to a few friends and selected for their enterprise the day of the festival of the great Panathenaea, the only day on which they could appear in arms without exciting suspicion (Aristotle, *Ἀθ. πολ.* 18 denies that the people carried arms at the festival). When the appointed time arrived the two chief conspirators observed one of their accomplices in conversation with Hippias. Believing, therefore, that they were betrayed, they slew Hipparchus. Harmodius was immediately cut down by the guards. Aristogiton at first escaped, but was afterwards taken, and was put to the torture, but he died without revealing any of the names of the conspirators. Four years after this Hippias was expelled, and thenceforth Harmodius and Aristogiton obtained among the Athenians of all succeeding generations the character of patriots, deliverers, and martyrs—names often abused indeed, but seldom more grossly than in the present case. Their deed of private vengeance formed a favorite subject of drinking songs. To be born of their blood was esteemed among the highest of honours, and their descendants enjoyed an immunity from public burdens, and entertainment in the Prytaneum (*Hdt* v 55, vi 109, 123, *Thuc* i 20, vi 54, *Plat. Symp.* p 182, *Aristot. Pol.* v 10, *Rhet.* ii 24, *Ἀθ. πολ.* 18, 58, *Athen* p 695, *Aristoph. Ach.* 942, *Vesp.* 1225, *Isae. Dic. Her.* § 47). Their statues, made of bronze by Antenor, were set up in the Agora. When Xerxes took the city, he carried these statues away, and new ones, the work of CRITIAS, were erected in 477. The original statues were afterwards sent back to Athens by Alexander the Great. It is a reasonable belief that the bronze statues at Naples are a copy of this group, for the attitudes are much the same as on a coin, a relief and a vase of Athens which are presumed to have this common origin.

Harmōnīa (Ἀρμονία), daughter of Ares and Aphrodite, or, according to others, of Zeus and Electra, the daughter of Atlas, in Samothrace. When Athens assigned to Cadmus the government of Thebes, Zeus gave him Harmonia for his wife, and all the gods of Olympus were present at the marriage. On the wedding day Cadmus received a present of a necklace, which afterwards became fatal to all who possessed it. (*Apollod.* iii 4, 2, *Hes. Th.* 934, *Diod.* iv 18, *Pind. Pyth.* iii 167). Harmonia accompanied Cadmus when he was obliged to quit Thebes, and shared his fate. [CADMUS] Polyneices, who inherited the fatal necklace, gave it to Eriphyle, that she might persuade her husband, Amphiarus, to undertake the expedition against Thebes. Through ALCAEON, the son of Eriphyle, the necklace came into the hands of Arsinoe, next into those of the sons of Phegus, Pronous and Agonor, and lastly into those of the sons of Alcmaeon, Amphoterus and Acarnan, who dedicated it in the temple of Athens Pronoia at Delphi. (*Apollod.* iii 7, 5, *Athen.* p 292).

Harpāgia, or -ium (Ἀρπαγεία, or -άγιον), a small town in Mysia, between CYNICUS and PRIAPUS, the scene of the rape of Ganymedes, according to some legends (*Strab.* p 587).

Harpāgus (Ἀρπαγός) 1 A noble Median, whose preservation of the infant Cyrus, with the events consequent upon it, are related under CYRUS. He became one of the generals of Cyrus, and conquered the Greek cities of Asia Minor (*Hdt.* i 162-177)—2 A Persian general, under Darius I, took Histiaeus prisoner (*Hdt.* i 28).

Harpālus (Ἀρπαλος) 1 A Macedonian of noble birth, accompanied Alexander the Great to Asia, as superintendent of the treasury. After the conquest of Darius, he was left by Alexander in charge of the royal treasury, and of the satrapy of Babylon. Here, during Alexander's absence in India, he gave himself up to luxury and squandered the treasures entrusted to him (*Arrian. Anab.* iii 19, *Plut. Alex.* 35, *Diod.* xvii 108). When he heard that Alexander was returning from India, he fled from Babylon with about 5000 talents and a body of 6000 mercenaries, and crossed over to Greece, B.C. 324. He took refuge at Athens, where he employed his treasures to gain over the orators and induce the people to support him against Alexander and his viceroy, Antipater. Among those whom he thus corrupted are said to have been Demades, Charicles, the son in law of Phocion, and even Demosthenes himself. [DEMOSTHENES] But he failed in his object, for, Antipater having demanded his surrender, it was resolved to place him in confinement until the Macedonians should send for him. He succeeded in making his escape from prison, and fled to Crete, where he was assassinated soon after his arrival by Thumbron, one of his own officers (*Plut. Dem.* 25, *Phoc.* 21, *Paus.* ii 33, 4)—2 A Greek astronomer, introduced some improvements into the cycle of CLEOSTRATUS. Harpalus lived before METON.

Harpālūcō (Ἀρπαλύκη) 1 Daughter of Harpalycus, king in Thrace. As she lost her mother in infancy, she was brought up by her father with the milk of cows and mares, and was trained in all manly exercises. After the death of her father, she lived in the forests as a robber, being so swift in running that horses were unable to overtake her. At length she was caught in a snare by shepherds, who killed her (*Hyg. Fab.* 193, *Serv. ad Aen.* i 821).

The story seems to be of Northern origin, and analogies are traced to the Corn wolf and Wehr wolf of popular legends in Germany and elsewhere—2 Daughter of Clymenus and Epicaste, was seduced by her own father To revenge herself she slew her younger brother, and served him up as food before her father The gods changed her into a bird

Harpāsa (*Ἀρπασα* *Arepas*), a city of Caria, on the river Harpasus

Harpāsus (*Ἀρπασος*) 1 (*Arpa Su*), a river of Caria, flowing N into the Maeander, into which it falls opposite to Nysa—2 (*Harpa-Su*), a river of Armenia Major, flowing S into the Araxes Xenophon, who crossed it with the 10,000 Greeks, states its width as 400 feet

Harpina or **Harpinna** (*Ἀρπινά*, *Ἀρπιννα*), a town in Elis Pisatis, near Olympia, said to have been called after a daughter of Asopus (Strab p 356, Paus vi 20, 8)

Harpocrātes [*Horus*]

Harpocrātōn, **Vālērīus**, a Greek grammarian of Alexandria, probably of 2nd cent AD, the author of an extant dictionary to the works of the ten Attic orators, entitled *Περὶ τῶν λέξεων τῶν δέκα ῥητόρων*, or *Λεξικὸν τῶν δέκα ῥητόρων* It contains not only explanations of legal and political terms, but also accounts of persons and things mentioned in the Attic orators, and is a work of great value Editions by Bekker, Berlin, 1838, Dindorf, Oxon 1853

Harpūīae (*Ἀρπυιαί*), the **Harpies**—that is, the *Robbers* or *Spoilers*—are in Homer nothing but personified storm winds, who are said to carry off anyone who had suddenly disappeared from the earth Thus they carried off the daughters of king Pandarus, and gave them as servants to the Erinyes (*Od* i 241, xiv 371, xx 66, *Il* xvi 149)—Hesiod describes them as daughters of Thaumias by the Oceanid Electra, fair-



A Harpy (British Museum From a tomb at Xanthus)

locked and winged maidens, who surpassed winds and birds in the rapidity of their flight (Hes *Th* 265, *Apollod* i 2, 6, *Hyg Fab* 14) In Val Flacc *Arg* iv 428 their father is Typhon But even in Aeschylus they appear as ugly creatures with wings, and later writers represent them as most disgusting monsters, being birds with the heads of maidens, with long claws and with faces pale with hunger (Verg *Aen* iii 209, vi 289) They were sent by the gods to torment the blind Phineus, and

whenever a meal was placed before him, they darted down from the air and carried it off Phineus was delivered from them by Zetes and Calais, sons of Boreas, and two of the Argonauts [See p 106] Hesiod mentions two Harpies, Oeypete and Aello later writers, three, but their names are not the same in all accounts Besides the two already mentioned, we find Nicothoe and Celaeno Virgil places them in the islands called Strophades, in the Ionian sea (*Aen* iii 210), where they took up their abode after they had been driven away from Phineus—In the famous Harpy monument from Xanthus, now in the British Museum, the Harpies are represented in the act of carrying off the daughters of Pandareus

Harūdes, a people in the army of Ariovistus (bc 58), supposed to be the same as the **Charūdes** mentioned by Ptolemy, and placed by him in the Chersonesus Cimbrica (Caes *B G* i 81, 37, 51, *Ptol* ii 11, 12)

Hasdrūbal (*Ἀσδρούβας*), a Carthaginian name 1 Son of Hanno, a Carthaginian general in the first Punic war He was one of the two generals defeated by Regulus bc 256 In 254 he was sent into Sicily, with a large army, and remained in the island four years In 250, he was totally defeated by Metellus, and was put to death on his return to Carthage (*Pol* i 80–40, *Zonar* viii 14)—2 A Carthaginian, son in law of Hamilcar Barca, on whose death in 229, he succeeded to the command in Spain Heably carried out the plans of his father-in law for extending the Carthaginian dominions in Spain, and entrusted the conduct of most of his military enterprises to the young Hannibal He founded New Carthage, and concluded with the Romans the celebrated treaty which fixed the Iberus as the boundary between the Carthaginian and Roman dominions He was assassinated by a slave, whose master he had put to death (221), and was succeeded in the command by HANNIBAL (*Pol* ii 1, 13, 36, *Appian*, *Hisp* 4–8)—3 Son of Hamilcar Barca, and brother of Hannibal, a man of great military ability, and untiring energy When Hannibal set out for Italy (218), Hasdrubal was left in the command of Spain, and there fought for some years against the two Scipios His scheme of joining Hannibal directly after Cannae was frustrated by the victory of the two Scipios on the Ebro (*Liv* xxiii 26), and even after his reinforcement by Mago he was kept in check by the Roman successes, but at length in the autumn of 208 he crossed the Pyrenees, and in the following year the Alps by the pass of the *Little Mt Cenis* (Varro, *ap Serv ad Aen* v 13, cf p 56), and marched into Italy, in order to assist Hannibal, but he was defeated on the Metaurus, by the consuls C Clandius Nero and M Livius Salinator, his army was destroyed, and he himself fell in the battle His head was cut off and thrown into Hannibal's camp (*Liv* xxvii 1–51, *Pol* x 84–x1 3)—4 One of Hannibal's chief officers, commanded the left wing of the Carthaginian army at the battle of Cannae (216) (*Pol* iii 102)—5 Surnamed the Bald (Calvus), commander of the Carthaginian expedition to Sardinia in the second Punic war, 215 He was defeated by the Roman praetor, T Manlius, taken prisoner, and carried to Rome (*Liv* xxiii 32–41, *Zonar* ix 4)—6 Son of Gisco, one of the Carthaginian generals in Spain during the second Punic war He fought in Spain from 214 to 206 After he and Mago had been defeated by Scipio in the latter of these years, he crossed over to Africa, where

he succeeded in obtaining the alliance of Syphax by giving him his daughter Sophonisba in marriage. In conjunction with Syphax, Hasdrubal carried on war against Masinissa, but he was defeated by Scipio, who landed in Africa in 204. He was condemned to death for his ill success by the Carthaginian government, but he still continued in arms against the Romans. On the arrival of Hannibal from Italy his sentence was reversed, but the popular feeling against him had not subsided, and in order to escape death from his enemies, he put an end to his life by poison (Liv xxviii 1-18, xxx 3-8, Pol xi 20, Appian, *Pun* 10-33)—7 Commander of the Carthaginian fleet in Africa in 203, must be distinguished from the preceding (Liv xxx 24, Appian, *Pun* 34)—8 Surnamed the Kid (*Haedus*), one of the leaders of the party at Carthage favourable to peace towards the end of the second Punic war (Liv xxx 42)—9 General of the Carthaginians in the third Punic war. When the city was taken he surrendered to Scipio, who spared his life. After adorning Scipio's triumph, he spent the rest of his life in Italy (Appian, *Pun* 70-131, Pol xxxix, Zonar ix 29).

Haterius, Q., a senator and rhetorician in the age of Augustus and Tiberius, died A.D. 26, in the 89th year of his age (Tac *Ann* ii 33, iv 61, Suet *Tib* 29).

Hēbē (Ἥβη), the goddess of youth, was a daughter of Zeus and Hera (Hes *Th* 922, 952). She filled the cups of the gods with nectar (*Il* iv 2, Athen p 425), and she was the attendant



Hebe (From a bas-relief at Rome)

of Hera, whose horses she harnessed (*Il* v 722). She married Heracles after he was received among the gods, and bore to him two sons, Alexares and Anticetus (*Od* xi 605, Hes *Th* 950, Pind *Nem* i 71, Eur *Or* 1686, Propert i 13, 23, Mart ix 66, 13). At Phlius she was worshipped originally as Ganymeda (Pans ii 13, 3), and at Sicyon as Dia, i.e. the daughter of Zeus and Dione. There is some probability in the theory that Hebe was an older goddess of youth and growth and the spring of the year among the Greeks than Aphrodite, to whom subsequently some of her functions were transferred [see p 86, a]. Hence she is naturally represented as in the train of Venus (Hor *Od* i 30, 8). The Romans identified with her their goddess Juventas, who was probably an old Italian personification of youth &c, but received the Greek character and attributes, being honoured in the lectisternium (Liv xxi 62, cf Cic *N D* i 40, 112, Ov *Fast* vi 65). She was wor-

shipped on the Capitol in the time of Tarquinius Superbus, and had a temple of her own in 191 B.C. (Liv v 54, xxvi 36, Dionys ii 69). The Latin poets, however, commonly retained the Greek name Hebe in relating her story. At Rome there were several temples of Juventas. She is even said to have had a chapel on the Capitol before the temple of Jupiter was built.

Hebromāgus (Ἑβρομαγός)

Hebron (Ἑβρών, Χεβρών Ἑβρώνιος El-Khalil), a city in the S of Judaea, and the first capital of the kingdom of David. It was burnt by the Romans (Jos *B J* iv 9, 9).

Hebrus (Ἑβρος *Maritza*), the principal river in Thrace, rises in the mountains of Scymnus and Rhodope, flows first SE and then SW, becomes navigable for smaller vessels at Philippopolis, and for larger ones at Hadrianopolis, and falls into the Aegean sea near Aenos, after forming by another branch an estuary called Stentoris Lacus.—The Hebrus was celebrated in Greek legends. On its banks Orpheus was torn to pieces by the Thracian women, and it is frequently mentioned in connexion with Dionysus (Hdt iv 90, vi 58, Thuc ii 96, Strab pp 322, 329, 590, Verg *Georg* iv 524).

Hēcaergē (Ἑκαέργη) 1 Daughter of Boreas, and one of the Hyperborean maidens who were believed to have introduced the worship of Artemis in Delos (Hdt iv 35, Paus v 7, 4).

—2 A surname of Artemis, signifying the goddess who shoots from afar.

Hēcālē (Ἑκάλη), a poor old woman, who hospitably received Theseus when he had gone out for the purpose of killing the Marathonian bull. She vowed to offer to Zeus a sacrifice for the safe return of the hero, but as she died before his return, Theseus ordained that the inhabitants of the Attic tetrapolis should offer a sacrifice to her and Zeus Hecalus, or Hecaleus. (Plut *Thes* 14, Ov *Rem Am* 747).

Hecataeus (Ἑκαταῖος) 1 Of Miletus, one of the early Greek historians, or *logographi* (prose narrators). He was the son of Hegesander, and belonged to an ancient and illustrious family. In B.C. 500 he endeavoured to dissuade his countrymen from revolting from the Persians, and when this advice was disregarded, he gave them some sensible counsel respecting the conduct of the war, which was also neglected. Before this, Hecataeus had visited Egypt and many other countries. He survived the Persian wars, and appears to have died about 476 (Hdt ii 143, v 36, 124). He wrote two works.—1 *Περὶ ὁδοῦ γῆς*, or *Περὶ ἡγῆσις*, divided into two parts, one of which contained a description of Europe, and the other of Asia, Egypt, and Libya. Both parts were subdivided into smaller sections, which are sometimes quoted under their respective names, such as Hellespontus, &c.—2 *Γενεαλογίαι* or *Ἱστορίαι*, in four books, contained an account of the poetical fables and traditions of the Greeks. His work on geography was the more important, as it embodied the results of his numerous travels. He also corrected and improved the map of the earth drawn up by ANAXIMANDER. Herodotus knew the works of Hecataeus, and sometimes controverts his opinions (ii 143, vi 137). The fragments of his works are collected by Klausen *Hecataei Milesii Fragmenta*, Berlin, 1831, and by C and Th Müller, *Frag Hist Graec* Paris, 1841.—2 Of Abdera, a contemporary of Alexander the Great and Ptolemy the son of Lagus, appears to have accompanied the former on his Asiatic expedition. He was a

pupil of the Sceptic Pyrrho, and is himself called a philosopher, critic, and grammarian. In the reign of the first Ptolemy he travelled up the Nile as far as Thebes (Diog Laert i 61). He was the author of several works, of which the most important were —1 A History of Egypt —2 A work on the Hyperboreans —3 A History of the Jews, frequently referred to by Josephus and other ancient writers. This work was declared spurious by Origen. Modern critics are divided in their opinions (Fragm by C Muller, 1848) —3 Prince of Cardia in the reign of Alexander the Great, an adversary of Eumenes (Plut *Eum* 3).

Hēcātē (Ἑκάτη), a goddess represented in Greek literature and art as deity of the moon and of night, of childbirth, and of the underworld and magic. Her origin, whether Hellenic or not, is not clearly traced, and, further, she has been confused or interchanged in tradition with other deities. She is not mentioned in Homer. In Hesiod she is daughter of the Titan Perses and Asteria (Hes *Th* 400, cf *Hymn* v 25, Apollo d 1 2, 4, Cic *N D* iii 18, 45,



Hecate (Causel Museum Romanum vol i tav 21)

Or *Met* vii 74), but other accounts make her the daughter of Zeus (Ap Rh iii 469, 1035). As goddess of the moon Hecate was called *φωσφόρος* (Eur *Hcl* 569), was represented as bearing torches (Aristoph *Ran* 1362), and it is possible that the triple character and form belonging to her was derived from the three phases of the new, full, and waning moon. Others (Serv ad *Ecl* vii 75) assign as the cause her threefold aspect of birth goddess (= Lucina), giver of strong life (= Diana), and goddess of death (Hecate). A third explanation is that she was worshipped in heaven (as the moon), on the earth (as Artemis), and in the underworld (as Hecate). Lastly, it is not impossible that the triple form was derived from her being placed at the fork of roads, looking each way [see below]. To Hecate, as to other moon goddesses, belongs the guardianship of childbirth (Hes *Th* 450, Eur *Troad* 823) as moon goddess also she had power over the sea and over fishermen (Hes *Th* 439, 448), and for the same reason (though this and the following characteristics do not appear in the

earliest literature) she was the goddess of night and darkness, and hence of the underworld and of the dead (Ap Rh iii 467, Verg *Aen* vi 118, 247–257) hence again she was the deity of ghosts and nightly apparitions, and the patroness of all necromancy and magic (Eur *Hcl* 569, Theocr ii 10–15, Or *Her* vii 168, *Met* xiv 44). From the similarity of her functions she was often confounded with Artemis (Aesch *Suppl* 676, Eur *Phoen* 110), and sometimes with Aphrodite. Her worship was especially noticeable in Asia Minor (particularly at Stratonicea and Lagina in Caria), in Thrace (Strab p 472, Paus ii 30, whence some imagine a Thracian origin), and at Argos (Paus ii 22, 7). At Aegina she had honour beyond other gods (Paus ii 30), and at Athens it was a custom to place *Ἑκείρια*—that is, shrines with figures of the goddess—before the doors (Aristoph *Vesp* 804, *Lys* 64, *Ran* 366, Hesyech *sv*). The peculiar offerings made to her were sacrifices of puppies, especially black puppies (Paus iii 14, 9, Schol ad Theocr ii 12), which probably denoted her connexion with the underworld. She was regarded as present particularly at forked roads (ἐν τριπόδοις, ἐνοδία Soph *Fr* 480, Or *Fast* i 141), perhaps because of her triple form but superstitions about cross roads are also common to many nations. Offerings were also set before her shrines at the doors and at the forked roads at each full moon, and were then eaten by the poor (Aristoph *Plut* 594, Dem *Con* p 1269, § 39, Plut *Symp* vii 6). In art she is represented with torches, as a moon goddess, with keys, as portress of Hades (Verg *Aen* vi 215). The oldest representations showed her with the natural female shape (Paus ii 30, 2) afterwards the triple form appeared most frequently, though not universally.

Hecatomnus (Ἑκατόμνους), king or dynast of Caria, in the reign of Artaxerxes III. He left three sons, Mausolus, Idrieus, and Pixodarus, all of whom, in their turn, succeeded him in the sovereignty, and two daughters, Artemisia and Ada (Diod xv 2, Strab p 659).

Hecatompýlos (Ἑκατόμυλος, i.e. having 100 gates) 1 An epithet of Thebes in Egypt (THEBAE) —2 A city in the middle of Parthia, 1260 stadia or 138 Roman miles from the Caspian Pylae, enlarged by Seleucus, and afterwards used by the Parthian kings as a royal residence (Strab p 514).

Hēcāton (Ἑκάτων), a Stoic philosopher, a native of Rhodes, studied under Panaetius, and wrote numerous works, all of which are lost (Cic *de Off* iii 15, 68, Diog Laert vii 87).

Hecatonnēsi (Ἑκατόνησος *Mosho nisi*), a group of small islands, between Lesbos and the coast of Aeolis, on the S side of the mouth of the Gulf of Adramyttium. The name, 100 islands, was indefinite, the real number was reckoned by some at 20, by others at 40. Strabo derives the name, not from *ἑκατον*, 100, but from *Ἑκατος*, a surname of Apollo (Diod xiii 77, Strab p 618).

Hector (Ἑκτωρ), the chief hero of the Trojans in their war with the Greeks, was the eldest son of Priam and Hecuba, the husband of Andromache, and father of Scamandrius (Il ii 817, Apollod iii 12, 5, Theocr xv 139). He fought with the bravest of the Greeks, and at length slew Patroclus, the friend of Achilles. The death of his friend roused Achilles to the fight. The other Trojans fled before him into the city. Hector alone remained without the walls, though his parents implored him to

return, but when he saw Achilles, his heart failed him, and he took to flight. Thrice did he race round the city, pursued by the swift-footed Achilles, and then fell pierced by Achilles' spear. Achilles tied Hector's body to his chariot, and thus dragged him into the camp of the Greeks (*Il* xvi 182-830), but later traditions relate that he first dragged the body thrice around the walls of Ilium (*Verg Aen* i 484). At the command of Zeus, Achilles surrendered the body to the prayers of Priam, who buried it at Troy with great pomp (*Il* xxiv 718 ff). Hector is one of the noblest conceptions of the poet of the *Iliad*. He is the great bulwark of Troy, and even Achilles trembles when he approaches him. He has a presentiment of the fall of his country, but he perseveres in his heroic resistance, preferring death to slavery and disgrace. Besides these virtues of a warrior, he is distinguished also by his tender affection for his parents, his wife, and his son, and by a chivalrous compassion even for Helen. The lines which describe his parting with Andromache (*Il* vi 406), and the lament of Helen over his body (*xiv* 762) are among the most beautiful and pathetic in Homer.

Hecuba (*Ἑκάβη*), daughter of Dymas in Phrygia, or of Cisseus, king of Thrace (*Il* xvi 718). Her mother was variously named, Teleclea, Eragore, Linnoc, Glauceppe, and Metope, which explains the conundrum of Tibullus, 'Quae mater Hecubae?' (*Suet Tib* 70). She was the wife of Priam, king of Troy, to whom she bore Hector, Paris, Deiphobus, Helenus, Cassandra, and many other children (*Il* xvii 496, Theocritus xv 189, Apollonius iii 12, 5). The fifty children mentioned in Eur *Hec* 421, include her stepchildren. Her dream before the birth of Paris, that she had borne a firebrand, is noticed by many writers (Eur *Troia* 922, Tzetz ad *Lyc* 221, *Verg Aen* vi 320, x 704, Cic *Div* i 21, 42). On the capture of Troy, she was carried away as a slave by the Greeks. According to the tragedy of Euripides which bears her name, she was carried by the Greeks to Chersonesus, and there saw her daughter Polyxena sacrificed. On the same day, the waves of the sea washed on the coast the body of her last son, Polydorus, who had been murdered by Polymestor, king of the Thracian Chersonesus, to whose care he had been entrusted by Priam. Hecuba thereupon killed the children of Polymestor, and put out the eyes of their father (Eur *Hec*, Or *Met* xiii 481). Agamemnon pardoned her the crime, and Polymestor prophesied that she should be metamorphosed into a sea dog, and should leap into the sea at a place called Cynossema. It was added that the inhabitants of Thrace endeavoured to stone her, but that she was metamorphosed into a dog, and in this form howled through the country for a long time (Eur *Hec* 1259, Tzetz *Lyc* 1176, Cic *Tusc* iii 26, 63, Or *Met* lc, Strab p 595).—According to other accounts, she was given as a slave to Ulysses, and in despair leaped into the Hellespont, or, being anxious to die, she uttered such invectives against the Greeks, that the warriors put her to death, and called the place where she was buried Cynossema, with reference to her invectives (Tzetz ad *Lyc* 816, Dietsch, v 16).

Hedylus (*Ἡδύλος*), son of Meheertus, was a native of Samos or of Athens, and an epigrammatic poet. Eleven of his epigrams are in the Greek Anthology. He was a contemporary and rival of Callimachus, and lived, therefore, about

the middle of the 3rd century B.C. (Athen pp 297, 314).

Hedylus Mons (*Ἡδύλειος*), a range of mountains in Boeotia, W. of the Cephissus.

Hegemon (*Ἡγήμων*), of Thasos, a poet of the Old Comedy at Athens, but more celebrated for his parodies, of which kind of poetry he was the inventor. He was nicknamed *Φακῆ*, on account of his fondness for that kind of pulse. He lived in the time of the Peloponnesian war, and was a friend of Alcibiades, his parody of the *Gigantomachia* was the piece to which the Athenians were listening when the news was brought to them in the theatre of the destruction of the expedition to Sicily (Aristot *Poet* 2, Athen pp 5, 108, 406, 698).

Hegemone (*Ἡγεμόνη*), the leader or ruler, is the name of one of the Athenian Charites or Graces. It was also a surname of Artemis at Sparta and in Arcadia (Paus viii 37, 47).

Hegesander 1. A companion of Xenophon in the retreat of the 10,000 (*Xen An* i 1).—2. A native of Delphi and writer of *ὑπομήματα*, often mentioned by Athenaeus. He probably lived in the 3rd century B.C. (Athen p 400).

Hegesitanax (*Ἡγησιτάναξ*), an historian of Alexandria, is said to have been the real author of the work called *Troica* which went under the name of Cephalaon or Cephalion (Athen p 293, Strab p 594). He appears to be the same as the Hegesitanax sent by Antiochus the Great as one of his envoys to the Romans in B.C. 196 and 193 (Pol xviii 30, 93).

Hegesias (*Ἡγήσιος*) 1. Of Magnesia, a rhetorician and historian, lived about B.C. 200, wrote the history of Alexander the Great. He was regarded by some as the founder of that degenerate style of composition which bore the name of the Asiatic. His own style was destitute of all vigour and dignity, and was marked chiefly by childish conceits and minute prettinesses (Strab p 648, Cic *Orat* 67, 69, Gell ix 4).—2. Of Salamis, supposed by some to have been the author of the Cyprian poem which, on better authority, is ascribed to Stasinus (Athen p 652).—3. A Cyrenaean philosopher, who lived at Alexandria in the time of the Ptolemies, perhaps about B.C. 260. He wrote a work containing such gloomy descriptions of human misery, that it drove many persons to commit suicide, hence he was surnamed *Peristhanatos* (*Περὶ θανάτου*). He was, in consequence, forbidden to teach by Ptolemy (Diog Laert iv 86, Cic *Tusc* i 34, 83).

Hegesias or **Hegias** (*Ἡγησίας*, *Ἡγίας*), an Athenian sculptor early in the 6th century B.C. His chief works were the statues of Castor and Pollux, which were at Rome in Pliny's time (Plin xxiii 78, Paus viii 42, 10, Lucian, *Rhet Praec* 9).

Hegesianus (*Ἡγησίανος*), of Pergamum, the successor of Evander and the immediate predecessor of Carneades in the chair of the Academy, flourished about B.C. 185 (Diog Laert iv 60, Cic *Ac* ii 6, 16).

Hegesippus (*Ἡγήσιππος*) 1. An Athenian orator, and a supporter of Demosthenes. He was probably the author of the oration on Halonesus, which has come down to us under the name of Demosthenes (Dem *F L* p 364, § 82, Phil iii p 129, § 85, Hesych and Phot s v).—2. A poet of the New Comedy, about B.C. 300.—3. A Greek historian of Meceberna, wrote an account of the peninsula of Pallene (Dionys i 49).

Hegesipyra (*Ἡγησιπύρα*), daughter of Olorus, king of Thrace, and wife of Miltiades (Hdt vi 89).

Hēgias [HEGESIAS]

Hēlēna ('Ελένη) In Homer Helen is described as daughter of Zeus, half sister of Castor and Polydeuces, and mother of one child, Hermione (*Il* iii 237, *Od* iv 14, 227, 569, xi 299), and of surpassing beauty. She was wife of Menelaus and was carried off to Troy by Paris [for details see PARIS], and thus became the cause of the Trojan war (*Il* iii 165, cf. Aesch. *Ag* 607). In the last year of the war she is led by Iris to the walls, where she names to Priam the Greek leaders, the impression made by her beauty is particularly described (*Il* iii 156). In her lament over Hector she contrasts his chivalrous kindness towards her with the taunts of the other Trojans (*Il* vii 761). The common tradition was that, after the death of Paris, she married DEIPHOBUS, and this is perhaps alluded to in *Od* iv 275. Near the end of the siege she recognised Odysseus when he entered Troy in disguise, but shielded him because she wished to return to Greece (*Od* iv 244). After the fall of Troy, she returned with Menelaus to Sparta, but not until they had wandered for eight years, part of which was spent in Egypt (*Od* iii 800, 812, iv 125, 228).—In the post-Homeric stories there are many additions. Helen is by some accounts the daughter of Nemesis (probably as an allegory), and the egg from which she is born is merely entrusted to Leda. This version was as old as the Cyclic poets (Athen. p. 384, Apollod. iii 10, 8). Euripides retains the account of the birth from Leda (*Hel* 18). Again in some traditions Helen and the Dioscuri are born from one egg (Eur. *Hel* 1644), in others there were two eggs ('gemino ovo,' Hor. *A P* 147), from one of which were born Helen and Polydeuces as immortals and children of Zeus and Leda, from the other Castor and Clytemnestra, as mortal children of Tyndareus and Leda (Tzet. ad *Lyc* 88, Hyg. *Fab* 77, 80). In her childhood Helen was carried off to Athens by Theseus, and rescued by the Dioscuri [AETHRA, DIOSCURI, THESEUS]. After this many princely suitors came to Sparta, and Tyndareus, by advice of Odysseus, gave her in marriage to Menelaus. The most important variation to the Trojan episode in her life was that she was taken to Egypt, and that her phantom went to Troy. This was said to have been adopted as a palliative or recantation by Stesichorus, who had spoken against the character of Helen and had been smitten with blindness (Plat. *Phaedr* p. 243, *Rep* p. 536, Hor. *Epod* 17, 42, Paus. iii 19, 19). According to this story (which was known to the Egyptian priests), Paris and Helen were driven by contrary winds to Egypt. Here Helen and the treasures taken from Sparta were detained by King Proteus, and Paris went on to Troy (*Hdt* ii 112–120). Euripides in his *Helena* makes Helen still more guiltless, for she is taken by Hermes first to an island off Attica, and thence to Egypt, while Paris carried off her phantom from Sparta is the cause of war. In either account it is only her phantom that is present in Troy and is brought thence by Menelaus after the fall of the city. When Menelaus recovered the true Helen from Egypt, the phantom disappeared. Helen received divine honours in her temple at Therapiae (cf. *Od* iv 560, Eur. *Or* 929), where also her grave was shown (*Hdt* vi 61, Paus. iii 15, 3, 19, 9). A Rhodian legend spoke of her going to Rhodes after the death of Menelaus, and being hanged on a tree there in

revenge by Polyxos, and therefore called *δενδρίτις* (Paus. iii 19, 10). This probably preserves some account of tree worship, which has been identified at some time with her name, and which appears also in the *Ἑλένας φυτόν* at Sparta (Theoc. xviii 48). Another story which Pausanias hears from the people of Croton and of Himera is that Helen, after her death, became the wife of Achilles, in the island of Leuce, in the Euxine (Paus. iii 19, 11). In her divine character Helen, like the Dioscuri, caused the appearance of light (the St Elmo's Fire) about a ship, but her single star was baleful, while the double star of her brothers brought safety (Plin. ii 101). Euripides, on the contrary, describes her star as beneficial to sailors (*Orest* 1629).

Hēlēna, Flavia Julia 1 The mother of Constantine the Great. When her husband, Constantius, was raised to the dignity of Caesar by Diocletian, A.D. 292, he was compelled to repudiate his wife, to make way for Theodora, the stepchild of Maximianus Heraculus. Subsequently, when her son succeeded to the purple, Helena was treated with marked distinction and received the title of Augusta. She died about 328. She was a Christian, and was said to have discovered at Jerusalem the sepulchre of our Lord, together with the wood of the true cross. [See *Dict. of Christian Biography*.]—2 Daughter of Constantine the Great and Fausta, married her cousin, Julian the Apostate, 355, and died 360 (Amm. Marc. xv 8, xvi 1).

Hēlēna ('Ελένη) 1 (*Makronisi*), a small and rocky island, between the S. of Attica and Ceos, formally called Craneae (Strab. p. 399, Paus. i 35, 1).—2 The later name of ILLIBERRIS in Gaul.

Hēlēnus ('Ελενος) 1 Son of Priam and Hecuba, was celebrated for his prophetic powers, and also fought against the Greeks in the Trojan war (*Il* vi 76, vii 44, xii 94, xiii 580). In Homer we have no further particulars about him, but in later traditions he is said to have deserted his countrymen and joined the Greeks. There are various accounts respecting this desertion of the Trojans. According to some he did it of his own accord, according to others, he was ensnared by Odysseus, who was anxious to obtain his prophecy respecting the fall of Troy (Tzet. ad *Lyc* 905, Soph. *Phil* 605, 1338, Or. *Met* xiii 99, 723). Others, again, relate that, on the death of Paris, Helenus and Deiphobus contended for the possession of Helena, and that Helenus, being conquered, fled to Mt. Ida, where he was taken prisoner by the Greeks (Serv. ad *Aen* ii 166). After the fall of Troy, he fell to the share of Pyrrhus. He foretold Pyrrhus the sufferings which awaited the Greeks who returned home by sea, and prevailed upon him to return by land to Epirus. After the death of Pyrrhus he received a portion of the country, and married Andromache, by whom he became the father of Cestrinus. When Aeneas in his wanderings arrived in Epirus, he was hospitably received by Helenus, who also foretold him the future events of his life (Verg. *Aen* iii 245, 374, Or. *Met* xv 438).—2 Son of Pyrrhus, king of Epirus, by Lanassa, daughter of Agathocles. He accompanied his father to Italy B.C. 280, and was with him when Pyrrhus perished at Argos, 272. He then fell into the hands of Antigonus Gonatas, who, however, sent him back in safety to Epirus. (Plut. *Pyrrh* 33, 34.)

Hēliādae and **Hēliādes** (Ἡλιάδαι and Ἡλιάδες), the sons and daughters of Helios (the Sun) (Diod v 56, Pind Ol vi 71) The name *Heliades* is given especially to *Phaëtusa*, *Lampetie* and *Phoebe*, the daughters of Helios and the nymph Clymene, and the sisters of Phaethon They bewailed the death of their brother Phaethon so bitterly on the banks of the Eridanus, that the gods in compassion changed them into poplar trees and their tears into amber (Ov Met ii 340, Ap Rh iv 604, ERIDANUS)

Hēlice (Ελικη), daughter of Lycaon, was beloved by Zeus, but Hera, out of jealousy, metamorphosed her into a she bear, whereupon Zeus placed her among the stars, under the name of the Great Bear

Hēlice (Ελικη Ἐλικώνιος, Ἐλικεύς) 1 The ancient capital of Achaea, said to have been founded by Ion, possessed a celebrated temple of Poseidon, which was regarded as the great sanctuary of the Achaeans race Helice was swallowed up by an earthquake together with Bura, b c 373 The earth sank, and the place on which the cities stood was ever afterwards covered by the sea (II ii 575, vii 203, Hdt i 145, Paus vii 1, 21, Diod xi 24, Strab p 381)—2 An ancient town in Thessaly, disappeared in early times

Hēlicon (Ελικών), son of Acesas, a celebrated artist. [ACESAS]

Hēlicon (Ελικών *Helicon, Palaeo Buni*, Turk. *Zagora*), a celebrated range of mountains in Boeotia, between the lake Copais and the Corinthian gulf, was covered with snow the greater part of the year, and possessed many romantic ravines and lovely valleys Helicon was sacred to Apollo and the Muses, the latter of whom are hence called *Ελικώνια παρθένοι* and *Ελικωνιάδες νυμφαί* by the Greek poets, and *Heliconiaides* and *Heliconides* by the Roman poets Here sprang the celebrated fountains of the Muses, *AGALIPPE* and *HIPPOCRENE* At the fountain of Hippocrene was a grove sacred to the Muses, which was adorned with some of the finest works of art (Strab p 409, Paus ix 25, Hes Th 1, Verg Ecl x 12)

Heliódōrus (Ἡλιόδωρος) 1 An Athenian, surnamed *Periegetes* (Περιηγητής), probably lived about b c 164, and wrote a description of the works of art in the Acropolis at Athens This work was one of the authorities for Pliny's account of the Greek artists—2 A rhetorician at Rome in the time of Augustus, whom Horace mentions as the companion of his journey to Brundisium (*Sat* i 5, 2, 8)—3 A Stoic philosopher at Rome, who became a *delator* in the reign of Nero (*Jur Sat* i 88)—4 A rhetorician, and private secretary to the emperor Hadrian—5 Of Emesa in Syria, lived about the end of the fourth century of our era, and was bishop of Tricca in Thessaly Before he was made bishop, he wrote a romance in ten books, entitled *Aethiopica*, because the scene of the beginning and the end of the story is laid in Aethiopia This work has come down to us, and is far superior to the other Greek romances It relates the loves of Theagenes and Chariclea Though deficient in those characteristics of modern fiction which appeal to the universal sympathies of our nature, the romance of Heliódorus is interesting on account of the rapid succession of strange and not altogether improbable adventures, the many and various characters introduced, and the beautiful scenes described The language is simple and elegant Editions are by Mitscherlich in his *Scriptores*

Graeci Erotici, Argentorati 1798, and by Bekker, Lips 1855—6 Of Larissa, the author of a short work on optics, still extant, chiefly taken from Euehd's *Optics* edited by Matam, Pistor 1758

Helioḡabālus [ELAGABALUS]

Hēliopōlis (Ἡλίου πόλις or Ἡλιούπολις, i e *the City of the Sun*) 1 (Heb Balaath *Baalbek*, Ru), a celebrated city of Syria, a chief seat of the worship of Baal, whom the Greeks identified sometimes with Helios, sometimes with Zeus It was situated in the middle of Coele Syria, at the W foot of Anti Libanus, on a rising ground at the NE extremity of a large plain watered by the river Leontes (*Nahr el-Kasimiyeh*), near whose sources Heliopolis was built the sources of the Orontes are not far N of the city The situation of Heliopolis necessarily made it a place of great commercial importance, as it was on the direct road from Egypt and the Red Sea and also from Tyre to Syria Asia Minor, and Europe, and hence, probably, the wealth of the city, to which its magnificent ruins of temples and other buildings still bear witness It was made a Roman colony by the name of Colonia Julia Augusta Felix Heliopolitana, and colonised by veterans of the 5th and 8th legions, under Augustus (Strab p 753, Ptol v 15, 22) The worship of Jupiter Heliopolitanus was introduced into Italy, especially at Puteoli (*C I L* v 1578)—2 *Matarieh*, Pu NE of Cairo, a celebrated city of Lower Egypt, capital of the Nomos Heliopolites, stood on the E side of the Pelusiac branch of the Nile, a little below the apex of the Delta, and near the canal of Trajan, and was, in the earliest period of which we have any record, a chief seat of the Egyptian worship of the Sun Its civil name was An, in Hebrew On, its sacred name Pe Ra, i e the abode of the Sun Here also was established the worship of Mnevis a sacred bull similar to Apis The priests of Heliopolis were renowned for their learning, and learned Greeks (Plato and Eudoxus are mentioned by Strabo) studied there up to the time when its fame was supplanted by that of Alexandria It suffered much during the invasion of Cambyses, and by the time of Strabo it was entirely ruined (Hdt ii 3, 7, 59, Strab p 805, Tac Ann vi 28)

Hēlios (Ἥλιος or Ἡέλιος), called Sol by the Romans, the god of the sun He was the son of Hyperion and Thea, and a brother of Selene and Eos (*Od* xi 176, 822, Hes Th 371) From his father, he is frequently called *Hyperionides*, or *Hyperion*, a form of the patronymic In the Homeric hymn on Helios, he is called a son of Hyperion and Euryphaessa Homer describes Helios as giving light both to gods and men he rises in the E from Oceanus, traverses the heaven, and descends in the evening into the darkness of the W and Oceanus (II vii 422, *Od* iii 1, xi 16, xi 880) Later poets have marvellously embellished this simple notion They tell of a most magnificent palace of Helios in the E, containing a throne occupied by the god, and surrounded by personifications of the different divisions of time They also assign him a second palace in the W, and describe his horses as feeding upon herbs growing in the Islands of the Blessed (Ov Met ii 1, Stat. *Theb* iii 407, Athen p 296) The manner in which Helios during the night passes from the western into the eastern ocean is not mentioned either by Homer or by Hesiod, but later poets

make him sail in a golden boat, the work of Hephaestus, round one half of the earth, and thus arrive in the E at the point from which he has to rise again (Athen pp 469, 470, Apollod ii 5, 10). Others represent him as making his nightly voyage while slumbering in a golden bed (Munn Fr 12, Athen p 470). The horses and chariot with which Helios traverses the heavens are not mentioned in the Iliad and Odyssey, but first occur in the

Aeetes, Circe and Pasiphaë, and by Clymene of Phacathon. Temples of Helios probably existed in Greece at a very early time, since the vow to build a temple to Helios is regarded as natural in *Od* xii 546, and in later times we find his worship established in various places, and especially in the island of Rhodes—which, as specially belonging to him, held annual games (ἡλεία or ἑλεία) in his honour (Pind *Ol* vii 70, Diod v 56)—and on the Acrocorinthus

(Paus i 1, 6, 5, 1). The sacrifices offered to him consisted of white rams, boars, bulls, goats, lambs, especially white horses, and honey—There had been an early interchange in the attributes and provinces of Apollo and Helios, both as regards the gift of light and prophetic knowledge but it was not until after the time of Empedocles that Helios was identified with Apollo. The Roman poets when speaking of the god of the sun (Sol), usually adopt the notions of the Greeks. The worship of Sol existed at Rome from an early period, Sol being an Italian deity whom the Romans afterwards identified with Helios. This deity was honoured as 'Sol indiges' by a festival on the Quirinal on August 8th. The Eastern sun worship was widely spread in Italy after the 1st century A.D. [ELAGABA LUS, MITHRAS.]

Helissōn (Ἑλισσαί or Ἑλίσσοίς) a small town in Arcadia, on a river of the same name, which flows into the Alpheüs (Paus vii 3, 1).



Helios. (From the metope at Ilium. Schliemann. *Troy and its Remains*.)

Homeric hymn on Helios, and by later writers the four horses are named Pyrois, Eous, Aethon, and Phlegon, or Lous, Aethiops, Bronte and Sterope (*Od* Met ii 153, Hyg. *Fab* 189)—Helios is described as the god who sees and hears everything, and was thus able to reveal to Hephaestus the faithlessness of Aphrodite, and to Demeter the abduction of her daughter (*Od* viii 271, *Hymn ad Cer* 75)—The island of Thrinacia (Sicily) was sacred to Helios, and

Hellanicus (Ἑλληνικός) 1 *Of Mytilene* in Lesbos, the most eminent of the Greek logographers, or early Greek historians, was in all probability born about B.C. 490, and died some time after the beginning of the Peloponnesian war (Thuc i 97). We have no particulars of his life but we may presume that he visited many of the countries of whose history he gave an account. He wrote a great number of genealogical, chronological and historical works, which are cited under the titles of *Troica Aetolica, Persica*, &c. One of his most noted works was entitled *Ἱστορίαι τῆς Ἑλλάδος* it contained a chronological list of the priestesses of Hera at Argos compiled from the records preserved in the temple of the goddess of this place. This work was one of the earliest attempts to regulate chronology and was made use of by Thucydides, Timaeus and others. The fragments of Hellanicus are collected by Sturz, *Hellae ci Lesbii Fragmenta*, Lips 1826 and by C and Th Müller, *Fragmenta Historiae Graecae* Paris, 1841—2 A Greek grammarian a disciple of Agathocles, and apparently a contemporary of Aristarchus wrote on the Homeric poems.

Hellas, Hellēnes [GRAECIA.]

Hellē (Ἑλλή), daughter of Athamas and Nephele and sister of Phrixus. When Phrixus was to be sacrificed [PHRYGIA], Nephele rescued her two children, who rode away through the air upon the ram with the golden fleece the gift of Hermes, but between Sigean and the Chersonesus Helle fell into the sea which was thence called the Sea of Helle (*Hellespontus*). Her tomb was shown near Pactya, on the Hellespont (Aesch. *Pers* 70, 875, Hdt. vi.



Hellios. (Coin of Rhodes, in the British Museum.)

there he had flocks of sheep and oxen, which were tended by his daughters Phaethusa and Lampetie (*Od* xii 128). Later traditions ascribe to him flocks also in the island of Erythra, and it may be remarked in general that sacred flocks, especially of oxen occur in most places where the worship of Helios was established. By Perse he was the father of

57, Ap Rh 1 927; Or Met xi 195, ATHA MAS)

Hellān ("Ελλην), son of Deucalion and Pyrrha, or of Zeus and Dorippe, husband of Orseis, and father of Aeolus, Dorus, and Xuthus. He was king of Phthia in Thessaly, and was succeeded by his son Aeolus. He is the mythical ancestor of all the Hellenes, from his two sons Aeolus and Dorus were descended the Aeolians and Dorians, and from his two grandsons Aethaeus and Ion, the sons of Xuthus, the Aethaeans and Ionians (Hdt 1 56, Thuc 1 8, Strab p 393).

Hellespontus (Ελλησποντος *Straits of the Dardanelles*, or of *Gallipoli*, Turk *Stambul Daghaz*), the long narrow strait connecting the Propontis (Sea of Marmara) with the Aegean sea, through which the waters of the Black sea discharge themselves into the Mediterranean in a constant current. The length of the strait is about fifty miles, and the width varies from six miles at the upper end to two at the lower, and in some places it is only one mile wide, or even less. The narrowest part is between the ancient cities of Sestus and Abydos, where Xerxes made his bridge of boats, [XERXES] and where the legend related that Leander swam across to visit Hero [LEANDER]. The name of the Hellespont (i.e. the Sea of Helle) was derived from the story of Helle's being drowned in it [HELLE]. The Hellespont was the boundary of Europe and Asia, dividing the Thracian Chersonese in the former from the Troad and the territories of Abydos and Lampsacus in the latter. The district just mentioned, on the S side of the Hellespont, was also called 'Ελλησποντος, its inhabitants 'Ελλησπόντιοι, and the cities on its coast 'Ελλησπόντια πόλεις (II ii 845, Od xiv 82, Hdt i 85, Strab p 591)—2 Under Dioecetian, Hellespontus was the name of a consular province, composed of the Troad and the N part of Mysia, with Cyzicus for its capital.

Hellōmēnum (Ελλόμενον), a seaport town of the Aearnanians on the island Leucas.

Hellōpīa (Ελλοπία)

Hellōtis ("Ελλωτίς), a surname of Athene at Corinth (Schol ad Pind Ol xiii 56), and also of Europa among the Cretans.

Helōrus or Helōrum (ἡ Ἑλωρος 'Ελωρ(της)), a town on the E coast of Sicily, S of Syracuse, at the mouth of the river Helorus. There was a road from Helorus to Syracuse (ὁδὸς Ἑλωρίης, Thuc 1 70, vii 80).

Hēlos (τὸ Ἑλος 'Ελεῖος, 'Ελεάτης) 1 A town in Laconia, on the coast, in a marshy situation, whence its name (ἔλος = marsh). The town was in ruins in the time of Pausanias (Pol v 19, Paus iii 22, 8, Strab p 363)—2 A town or district of Elis on the Alpheus (II ii 594, Strab p 350).

Helvecōnae, a people in Germany, between the Viadus and the Vistula, S of the Rugi, and N of the Burgundiones, reckoned by Tacitus among the Lugi (Germ 43).

Helvétii, a brave and powerful Celtic people, who dwelt between M Jurassus (*Jura*), the Lacus Lemannus (*Lake of Geneva*), the Rhone, and the Rhine as far as the Lacus Brigantinus (*Lake of Constance*). They were thus bounded by the Sequani on the W, by the Nantuates and Leponti in Cisalpine Gaul on the S, by the Rhaeti on the E, and by the German nations on the N beyond the Rhine. Their country, called *Ager Helvetiorum* (but never *Helvetia*), thus corresponded to the W part of Switzerland.—The Helvetii are first mentioned in the war with the Cimbri. In b c 107 the

Tigurini defeated and killed the Roman consul L Cassius Longinus, on the lake of Geneva, while another division of the Helvetii accompanied the Cimbri and Teutones in their invasion of Gaul. Subsequently the Helvetii invaded Italy along with the Cimbri, and they returned home in safety, after the defeat of the Cimbri by Marius and Catulus in 101. They had once possessed the country further to the east, including the district about the Neckar afterwards called *AGRI DECUMATES* (This had gained the name of 'the Helvetian desert,' because it was for a long period wasted by the struggles for its possession between Helvetians and Germans.) From this country they were pressed by their foes westward, and accordingly about 60 b c they resolved, upon the advice of Orgetorix, one of their chiefs, to migrate from their country with their wives and children, and seek a new home in the more fertile plains of Gaul. In 58 they endeavoured to carry their plan into execution, but they were defeated by Caesar, and driven back into their own territories. At this time the *Civitas Helvetiorum* was, after the Celtic fashion, divided into four pagi or cantons [*Diet of Antiquary Pagus*], comprising 400 *vici* and twelve *oppida*, which they burned when they started westward (Caes B G 1, 5). After their enforced return they rebuilt several *vici*, of which the most notable were *Louona* (*Lausanne*), *Eburodunum* (*Yverdon*), *Mindunum* (*Moudon*), *Salodurnum* (*Solothurn*), *Turicum* (*Zürich*), *Vitodurnum* (*Winterthur*), *Aquae* (*Baden*, near Zürich), *Vindonissa* (*Windisch*), with the chief town (*Tac Hist* 1 68) of all the *civitas*, *AVENTICUM* (*Avanches*), which Augustus made the residence of the tax collector for the Helvetian district. For military strength two Roman colonies were established, at *Noviodunum* (*Nyon*, on the lake of Geneva), which was called *Colonia Julia Equestris*, and *Colonia Raurea* (*Augst*, near Basle). The Helvetian *civitas* formed part of the province of *Gallia Belgica* until the reign of Tiberius. Like the rest of the 'Tres Galliae' it was, by Caesar's policy, allowed to retain something of their old cantonal administration, not merely in their religious gatherings, but with rights of meeting in their councils to present their grievances, and even with some military organisation, the native magistrates having power to call out a militia [*GALLIA*]. When the provinces of Upper and Lower Germany were, under Tiberius, detached from *Gallia Belgica*, the Helvetii formed part of *Germania Superior* [*GERMANIA*]. They were severely dealt with by the troops of Vitellius (1 d 70), one of whose messengers they had arrested; many of their towns were burnt, and *Aventicum* narrowly escaped destruction. It was a mark of a further tendency to Romanise the district that *Aventicum* received Latin rights. When Gaul was subdivided into a greater number of provinces in the fourth century A D, the country of the Helvetii formed, with that of the Sequani and the Rauraci, the province of *Maxima Sequanorum*, with the chief town *Visontio* (*Besançon*). The chief original authorities for the affairs of the Helvetii under the Romans may be found in the volume of inscriptions (*C I Helvet*).

Helvīa, mother of the philosopher SENECA.

Helvidius Priscus [PRISCUS].

Helvīi, a people in Gaul, between the Rhone and Mt Cebenna, which separated them from the Arverni, were for a long time subject to Massilia, but afterwards belonged to the province of *Gallia Narbonensis*. Their country

produced good wine (Caes *B G* vii 7, 78, Plin *xiv* 48)

Helvius 1 Blasio [BLASIO]—2 Cinna [CINNA]—3 Mancina [MANCIA]—4 Pertinax [PERTINAX]

Hēmērēsia (Ἡμερησία), the soothing goddess, a surname of Artemis, under which she was worshipped at the fountain Lusi (Λουσοί), in Arcadia (Paus *viii* 18, 3)

Hēmērōscōpion [DIANIUM, No 2]

Hemina, Cassius [CASSIUS, No 14]

Hēnēti ('Ενετοί), an ancient people in Paphlagonia, dwelling on the river Parthenius, fought on the side of Priam against the Greeks, but had disappeared before the historical times. They were regarded by many ancient writers as the ancestors of the Veneti in Italy [VENETI]

Hēniōchi ('Ηνίοχοι), a people in Colchis, N. of the Phasis, notorious as pirates (Strab *p.* 496)

Henna [ΕΝΝΑ]

Hephaestia (Ἡφαίστια) 1 ('Ηφαιστίας), a town in the NW of the island of LEMNOS—2 ('Ηφαιστίδης, τειδης), a demus in Attica, belonging to the tribe Acamantis

Hephaestīades Insulae [AEOLIAE]

Hephaestion ('Ηφαιστίων) 1 Son of Amyntor, a Macedonian of Pella, celebrated as the friend of Alexander the Great, with whom he had been brought up. Alexander called Hephaestion his own private friend, but Craterus the friend of the king. Hephaestion accompanied Alexander to Asia, and was employed by the king in many important commands. He died at Ecbatana, after an illness of only seven days, *b c* 325. Alexander's grief for his loss was passionate and violent. A general mourning was ordered throughout the empire, and a funeral pile and monument erected to him at Babylon, at a cost, it is said, of 10,000 talents [authorities under ALEXANDER]—2 A Greek grammarian, who instructed the emperor Verus in Greek, and whose date is therefore about *a d* 150. He was perhaps the author of a *Manual on Metres* ('Εγχειρίδιον περὶ μετρῶν), which has come down to us under the name of Hephaestion. This work is a tolerably complete manual of Greek metres, and forms the basis of all our knowledge on that subject. Edited by Gaisford, Oxon 1810, and by Westphal, 1866, in *Scriptores Metrici Graeci*

Hēphaestus ('Ηφαίστος), called Vulcānus by the Romans, the god of fire. He was, according to Homer, the son of Zeus and Hera (*II* i 572, *xiv* 388, *Od* vii 312). Later traditions state that he had no father, and that Hera gave birth to him independent of Zeus, as she was jealous of Zeus having given birth to Athene independent of her (*Hes Th* 927, Apollod i 3, 5). He was born lame and weak, and was in consequence so much disliked by his mother, that she threw him down from Olympus. Thetis and Eurynome received him, and he dwelt with them for nine years in a grotto, beneath Oceanus, making for them beautiful works of art (*II* xviii 394–409). He afterwards returned to Olympus, and he appears in Homer as the great artist of the gods of Olympus. As to this return a post-Homeric story tells us that out of revenge for his downfall he sent to his mother Hera a golden throne with invisible fetters. When she sat thereon she was fast bound, and, as the only means of her release, the gods wished to bring back Hephaestus. Ares tried his strength but was repulsed, Dionysus succeeded by making him drunk (Paus i 20, 3, Sappho, *Fr* 66, Plat *Rep* p 378). This scene is depicted in vaso

paintings as early as the François Vase, *i c* in the sixth century *b c*. In Homer there is no allusion to the revenge, and although he had been cruelly treated by his mother, he always showed her respect and kindness, and on one occasion took her part when she was quarrelling with Zeus, which so much enraged the father of the gods, that he seized Hephaestus by the leg, and hurled him down from heaven. Hephaestus was a whole day falling, but in the evening he alighted in the island of Lemnos, where he was kindly received by the Sintians (*II* i 590, Apollod i 3, 5). He again returned to Olympus, where Hesiod describes his creation of Pandora (*Th* 570, *Op* 80). In Homer he is mocked by the gods for his ungainly walk (*II* xviii 410), but he revenged himself upon Ares (*Od* vii 275). His lameness, which belongs to all traditions, is accounted for in mythology by one or other of his two falls from heaven. Some modern writers explain it as suggested by the flickering either of fire or of lightning, others, not without probability, believe the idea to have originated from the fact that blacksmiths were commonly lame men, because this trade was one for which a strong man who happened to be lame was as well suited as anyone else. The palace of Hephaestus in Olympus was imperishable, and shining like stars. It contained his workshop, with the anvil and twenty bellows, which worked spontaneously at his bidding (*II* xviii 370). It was there that he made all his beautiful and marvellous works, both for gods and men. The ancient poets abound in descriptions of exquisite pieces of work which had been manufactured by the god. All the palaces in Olympus were his workmanship. He made the armour of Achilles, the fatal necklace of Harmonia, the fire-breathing bulls of Aetes, king of Colchis, &c. In the *Iliad* the wife of Hephaestus is Charis, in Hesiod Aglaia, the youngest of the Charites, but in the *Odyssey*, as well as in later accounts, Aphrodite (who proved faithless to him, *Od* vii 295) appears as his wife. The union of Hephaestus with Charis probably signifies the *grace* of artistic work, though some prefer to connect it with a myth of spring time, the marriage with Aphrodite would also bear either of these meanings, and moreover there is some ground for the supposition that Aphrodite in Greek mythology took to herself some of the attributes and functions of an older Greek deity Charis [see APHRODITE, p 86]. Among the later myths connected with Hephaestus is that which makes him assist at the birth of Athene from the head of Zeus (the aid of Hephaestus is not mentioned in Hesiod, but appears in Pind *Ol* vii 3, Apollod i 3, 6, and on vases), and also the story of the birth of Erichthonius, which is related by no writer earlier than Apollodorus (*iu* 14, 6), and probably arose out of the desire to connect the earth-born king with Athene and Hephaestus, the patrons of art at Athens. For Hephaestus, like Athene, gave skill to mortal artists, and, conjointly with her, he was believed to have taught men the arts which embellish and adorn life. Hence at Athens they had temples and festivals in common. Hence also both were worshipped in the torch races, and with them was associated in those festivals Prometheus [*Diet of Ant art Lampadedromia*]. This latter fact is not hard to explain, for Prometheus was in many respects a counterpart of Hephaestus, both were connected with the gift of fire, though in myth the one appears as the fire god, the other only as the purveyor of fire,

both were patrons of the arts, and in the story of Pandora were again brought into connexion. As to the origin of the Hephaestus myth, it has doubtless grown out of various natural aspects of fire primarily perhaps, as many modern writers on mythology now hold, from lightning, the thunder being the hammering of the Olympian smithy, and it is likely enough that the lightning falling to earth suggested the falls of Hephaestus from heaven (Serv. ad *Aen.* viii 414), but the observation of volcanoes also supplied parts of the myth. It seems now to be doubted whether Lemnos was really a volcanic island, and some physicists hold that the fire which the ancients saw issuing from it, and of course connected with Hephaestus, was gaseous and not volcanic. But in the sojourn with Thetis beneath the sea there is a clear indication of a myth from volcanoes, and it is questionable whether it is right to make his location in volcanoes merely a late development of the myth. At any rate, the active volcanoes of Sicily and the Lipari islands became fabled as his workshops in the fifth century B.C., and in them he worked metals and forged thunderbolts with his attendant Cyclopes (Aesch. *Pr.* 366, Callim. *Hymn ad Dian.* 46, Verg. *Aen.* viii 416, Strab. p. 275).



Hephaestus (From an altar in the Vatican)

As regards his connexion in myth with Dionysus, it may be observed that all good wine countries have volcanic soil. During the best period of Grecian art, he was represented as a vigorous man with a beard, and is characterised by his hammer or some other instrument, his oval cap, and the chiton, which leaves the right shoulder and arm uncovered. One leg is sometimes shortened to denote his lameness. As

regards the dwarfish figures mentioned in *Hdt.* ii 37, as being at Memphis, it may be noted that they were really images of the Egyptian Ptah. —The Roman Vulcanus was an old Italian divinity [VULCANUS].

Heptanomis [AEGYPTUS]

Hēra (*Hpa* or *Hpn*), called Juno by the Romans. The Greek Hera was a daughter of Cronos and Rhea, and sister and wife of Zeus (*Il.* v 721, xiv 194, xvi 432, Hes. *Th.* 454). According to Homer she was brought up by Oceanus and Tethys, and afterwards became the wife of Zeus without the knowledge of her parents (*Il.* xiv 202, 296). This account is variously modified in other traditions. Being a daughter of Cronos, she, like his other children, was swallowed by her father, but afterwards released, and according to an Arcadian tradition she was brought up by Temenus, the son of Pelasgus. The Argives, on the other hand, related that she had been brought up by Euboea, Prosymna, and Acraea, the three daughters of the river Asterion (*Il.* xiv 346, Paus. ii 17, 36, vii 4, 7, Ap. Rh. i 187, Strab. p. 417, Diod. i 72). Several parts of Greece claimed the honour of being her birthplace, and more especially Argos and Samos, which were the principal seats of her

worship. Several places in Greece also claimed to have been the scene of the marriage with Zeus, such as Euboea, Samos, Cnossus in Crete, and Mount Thornax, in the S. of Argolis. Her marriage, called the *Sacred Marriage* (*ιερός γάμος*), was represented in many places where she was worshipped. At her nuptials all the gods honoured her with presents, and Ge presented to her a tree with golden apples, which was watched by the Hesperides, at the foot of the Hyperborean Atlas (Paus. ii 7, i viii 22, 2, Apollod. i 1, 5). —In the *Iliad* Hera is treated by the Olympian gods with the same reverence as her husband. Zeus himself listens to her counsels, and communicates his secrets to her. She is, notwithstanding, far inferior to him in power, and must obey him unconditionally. She is not, like Zeus, the ruler of gods and men, but simply the wife of the supreme god. Yet she has a reflected greatness and power from Zeus. Iris is her messenger as well as servant of Zeus, and even Athene is sent by her to Achilles. She can set in motion the thunder, and the sun himself obeys her order to close the day (*Il.* i 55, ii 156, xi 45, xviii 106, 240). Her character, as described by Homer, is



The Farnese Hera (From the marble head in the Naples Museum)

marked by jealousy and by a quarrelsome disposition. Hence arise frequent disputes between Hera and Zeus, and on one occasion Hera plotted with Poseidon and Athene to punish Zeus into chains. Zeus, in such cases, not only threatens, but even strikes her. Once he hung her up in the clouds, with her hands chained, and with two anvils suspended from her feet, and on another occasion, when Hephaestus attempted to help her, Zeus hurled him down from Olympus. —By Zeus she was the mother of Ares, Hebe, and Hephaestus. —As Hera was the type of a married goddess among the Olympians, so she is the goddess of marriage and of the birth of children. [For the reason of this, see below.] Several epithets and surnames, such as *Ελευθια*, *Γαμηλια*, *Ζωγία*, *Τελεία*, &c., contain allusions to this character of the goddess, and the Ithiynae are described as her daughters (*Il.* xi 270). —Owing to the judgment of Paris [PARIS], she was hostile to the Trojans, and in the Trojan war she accordingly sided with the Greeks. She persecuted all the children of Zeus by mortal mothers, and hence appears as the enemy of Dionysus, Heracles, and others. In the Argonautic expedition she assisted Jason.

It is impossible here to enumerate all the events of mythical story in which Hera acts a part, and the reader must refer to the particular deities or heroes with whose story she is connected—Hera was worshipped in many parts of Greece, but more especially at Argos (*Il* v 908, *Hes Th* 12), in the neighbourhood of which she had a splendid temple, on the road to Mycenae. Her great festival at Argos is described in the *Dict of Ant art Heraca*. Next in importance may be regarded her worship at Samos (*Hdt* iii 60, *Strab* p 637) and at Sparta (*Il* iv 51, *Paus* iii 18, 8), but it was widely spread over all Greece and the islands and in the western colonies, especially at Croton. The ancients gave several interpretations respecting the real significance of Hera. By some she was regarded as the goddess of the earth, and the *ἑρως γάμος* was interpreted as the union of earth and heaven. By others she was made the goddess of the air or of the clouds. But probably the truest view is that she was originally a moon goddess, as was

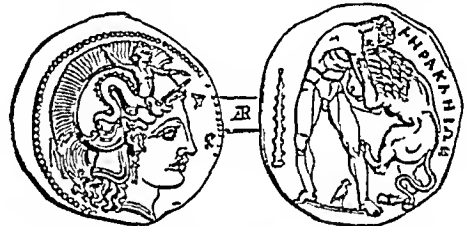


The Barberini Hera (From the Vatican)

also her Roman counterpart, Juno. Hence it was that in some places, as Naxos, she was identified with Dione, by which name that Power, who in the Homeric age was called Hera, seems to have been originally known. Her old position as moon goddess explains her being worshipped at the new moon, her rank as queen of heaven and wife of Zeus, her attribute of *βοῶπις*, which, though not so used in Homer, probably points to an original representation with crescent horns, above all it supplies the reason for Hera being one of the deities (all in some way connected with the moon) who presided over childbirth (as did Juno in Italy). This was because the moon was regarded as influencing menstruation, and was therefore thought to be especially connected with the birth of children (*Aristot H A* vii 2, 1, *Plat Symp* iii 10, 8, *Varro, L L* v 59). That such was her function does not indeed appear in Homer, who does not represent her as intervening in childbirth, except adversely (*Il* xix

119, possibly a later addition to the *Iliad*), but it is indicated by her being called the mother of the *Ilthyia*, as was stated above, and in some places she was herself worshipped as *Ἥρα Εἰλαίθνια* (cf *Schol ad Pind Ol* vi 149). From this follows her position as the goddess of marriage [see above]. In the earliest art the representations of Hera, after the mere shapeless blocks of wood or stone (*Paus* vii 22, 4, *Arnob* vi 2), were wooden *ἑλόνα*, of which the earliest was said to be that of Tiryns (*Paus* ii 17, 5), later, but still archaic, representations showed her as the bride of Zeus, standing with a long veil, as may be seen on some Samian coins, in other archaic sculptures she was seated on a throne. In her idealised form, from the great statue of Polycletus at Argos onwards (*Paus* ii 17, 4), the type of Hera's statues was probably such as later works have preserved to us, that of a majestic woman with a beautiful forehead and large widely opened eyes (the Homeric *βοῶπις*). Her head is often adorned with a diadem (*stephanos*), sometimes with a calathus, or with a veil, in her hand she carries a sceptre, which is sometimes surmounted by the figure of a cuckoo (as in the statue of Polycletus). Sometimes her sacred bird, the peacock, is painted by her side.

Ἡρακλῆα (*Ἡράκλεια Ἡρακλεώτης* *Hera cleensis Policoro*) 1 In *Europe* 1 H, in Lucania, on the river Siris, founded by the Tarentines (*Diod* xii 86, *Strab* p 264). During the independence of the Greek states in the S



Coin of Heraclea in Lucania about 330 B C
Obv. head of Pallas with Scylla on her helmet rev.
Heracles strangling lion club and owl beneath

of Italy, congresses were held in this town under the presidency of the Tarentines Pyrrhus here defeated the Romans under Laevinus, B C 280, and to gain over the Heracleots to their side the Romans granted them a treaty on favourable terms in 278 (*Cic pro Arch* 4, 6, *pro Balb* 8, 21). The *Tahulae Heracleensis* found in the last century give valuable information about the municipal law (*Dict of Ant art Lex Julia Municipalis*).—2 In Acarnania on the Ambracian gulf.—3 In Pisatis Elis, in ruins in the time of Strabo.—4 The later name of Perinthus in Thrace [*PERINTHUS*].—5 H *Caccabaria (Cavalaire)*, in Gallia Narbonensis on the coast, a seaport of the Massilians.—6 H *Lyncestis (Λύκηστις)*, also called *Pelagonia (Bitoghia or Bitolia)*, in Macedonia, on the Via Egnatia, W of the Ergon, the capital of one of the four districts into which Macedonia was divided by the Romans.—7 H *Minōa (Μινώα nr Torre di Cape Bianco, Ru)*, on the S coast of Sicily, at the mouth of the river Halycus, between Agrigentum and Selinus. According to tradition it was founded by Minos, when he pursued Daedalus to Sicily, and it may have been an ancient colony of the Cretans. We know, however, that it was afterwards colonised by the inhabitants of Selinus, and that its original name was *Minoa*, which it continued to bear till about B C 500, when the town was taken by the Lacedaemonians under Euryleon,

who changed its name into that of *Heraclea*, but it continued to bear its ancient appellation as a surname to distinguish it from other places of the same name (Diod iv 23, Hdt v 46, Pol i 25, Liv xxiv 35) It fell at an early period into the hands of the Carthaginians, and remained in their power till the conquest of Sicily by the Romans, who planted a colony there (Cic *Verr* i 50, 125)—8 *H Sintica* (Σιντική), in Macedonia, a town of the Sinti, on the left bank of the Strymon, founded by Amyntas, brother of Philip (Ptol iii 13, 30)—9 *H Trachiniae*, in Thessaly See TRACHIS—II *In Asia* 1 *H Pontica* (Ἡ ἡ Ποντική, or Πόντου, or ἐν Πόντῳ *Eregli*), a city on the S shore of the Pontus Euxinus, on the coast of Bithynia, in the territory of the Mariandyni, was situated 20 stadia N of the river Lycus, near the base of a peninsula called Acherusia, and had a fine harbour It was founded about B C 550, by colonists from Megara and from Tanagra in Boeotia (not, as Strabo says, from Miletus) (Paus v 26, 6, Inst xvi 3, Strab p 546, Xen *An* vi 2, 1) After various political struggles, it settled down under a monarchical form of government It reached the height of its prosperity in the reign of Darius Codomannus, when it had an extensive commerce, and a territory reaching from the Parthenius to the Sangarius It began to decline in consequence of the rise of the kingdom of Bithynia and the foundation of Nicomedia, and the invasion of Asia Minor by the Gauls, and its ruin was completed in the Mithridatic war, when the city was taken and plundered, and partly destroyed, by the Romans under Cotta It was the native city of HERACLES PONTICUS, and perhaps of the painter ZEUXIS—2 *H ad Latium* (Ἡ Ἀδάρμου, or ἡ ὑπὸ Ἀδάρμῳ Ru near the *Lake of Baffi*), a town of Ionia, SE of Miletus, at the foot of Mt Latmus and upon the Sinus Eaatmicus, formerly called Latmus Near it was a cave, with the tomb of Endymion (Paus v 1, 4, Strab p 635)—There was another city of the same name in Caria, one in Lydia, two in Syria, one in Media, and one in India, none of which require special notice

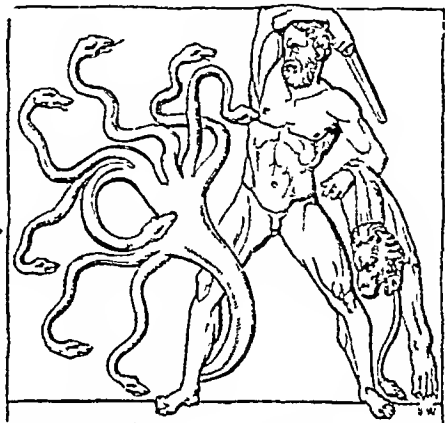
Heracleopolis (Ἡρακλεούπολις) 1 *Parva* (ἡ μικρά), also called *Sethron*, a city of Lower Egypt, in the Nomos Sethroites, 22 Roman miles W of Pelusium—2 *Magna* (ἡ μεγάλη, also ἡ ἄνω), the capital of the fertile Nomos Heracleopolites or Heracleotes, in the Heptanomis, or Middle Egypt, a chief seat of the worship of the ichneumon (Ael *H A* x 47)

Heracles (Ἡρακλῆς), in Latin writers *Hercules*, the most celebrated of all the heroes of antiquity For, as the various local legends exemplifying heroic strength were by the Greek colonists adopted for their own Heracles, his name prevailed, not only in all the countries round the Mediterranean, but even in the most distant lands of the ancient world The question of his origin will be more conveniently touched upon when the stories in Greek literature have been briefly told, in which a constant development from the accretion of local Greek myths, and still more from the influence of Phoenician and Egyptian religions, will be apparent For while in the earliest traditions Heracles was probably a purely human hero, a conqueror of men and cities, he afterwards appears as the slayer of monstrous animals, and is connected in a variety of ways with astronomical phenomena I *Greek Legends* According to Homer (though it may be observed that he is not named in what are regarded as the older portions of the *Iliad*),

Heracles was the son of Zeus by Alcmena of Thebes in Boeotia His stepfather was Amphitryon (*Il* v 392, xiv 250, 323, xviii 118, xix 93, *Od* vi 266, 620, xvi 25, cf Hes *Th* 526, 951, *Sc* 35, Pind *Isthm* vii 5, Apollod ii 4, 7) Amphitryon was the son of Alcaeus, the son of Perseus, and Alcmena was a granddaughter of Perseus Hence Heracles belonged to the family of Perseus Zeus visited Alcmena in the form of Amphitryon while the latter was absent warring against the Taphians, and he, pretending to be her husband, became by her the father of Heracles [For details, see *ALC-MENE*, *AMPHITRYON*] On the day on which Heracles was to be born, Zeus boasted of his becoming the father of a hero who was to rule over the race of Perseus Hera prevailed upon him to swear that the descendant of Perseus born that day should be the ruler Thereupon she hastened to Argos, and there caused the wife of Sthenelus to give birth to Eurystheus, whereas, by keeping away the Ilithyiae, she delayed the birth of Heracles, and thus robbed him of the empire which Zeus had destined for him Zeus was enraged at the imposition practised upon him, but could not violate his oath Alcmena brought into the world two boys, Heracles, the son of Zeus, and Iphicles, the son of Amphitryon, who was one night younger than Heracles (*Il* xix 95-132, Hes *Sc* 1-56) In Homer and Hesiod we are only told that he grew strong in body and mind, that confiding in his own powers he defied even the immortal gods, and wounded Hera and Ares, and that under the protection of Zeus and Athene he escaped the dangers which Hera prepared for him To these simple accounts various particulars are added in later writers As he lay in his cradle, Hera sent two serpents to destroy him, but the infant hero strangled them with his own hands (Pind *Nem* i 33, Theocr xxiv 1, Apollod ii 4, 8) As he grew up, he was instructed by Amphitryon in driving a chariot, by Autolycus in wrestling, by Eurytus in archery, by Castor in fighting with heavy armour, and by Linus in singing and playing the lyre Linus was killed by his pupil with the lyre, because he had censured him, and Amphitryon, to prevent similar occurrences, sent him to feed his cattle (Theocr xxiv 103-114, Apollod ii 4, 9, Diod ii 66) In this manner he spent his life till his 18th year To this period belongs the beautiful allegory introduced by Prodicus as the 'Choice of Heracles' Heracles, when he had reached the critical time of youth, went out into a solitary place and sat in doubt, which path of life he should follow Here Virtue and Pleasure (whose name was also Vice) appeared to him in the guise of tall and beautiful women, but the one of modest beauty, the other of the reverse Pleasure offered him a life of ease and enjoyment, Virtue a path of toil leading to glory, and he chose the toilsome path of virtue (Xen *Mem* ii 1, 21, Cic *de Off* i 32, 118) His first great adventure happened while he was still watching the oxen of his father A huge lion, which haunted Mount Cithaeron, made great havoc among the flocks of Amphitryon and Thespius (or Thestius), king of Thespiæ (Apollod ii 4, 10, Diod iv 29, Athen p 556) Heracles slew the lion, and henceforth wore its skin as his ordinary garment, and its mouth and head as his helmet Others related that the lion skin of Heracles was taken from the Nemean lion On his return to Thebes, he met the envoys of King Erginus of Orchomenos, who were going to fetch

the annual tribute of 100 oxen which they had compelled the Thebans to pay. Heracles cut off the noses and ears of the envoys, and thus sent them back to Erginus. The latter thereupon marched against Thebes, but Heracles defeated and killed Erginus, and compelled the Orchomenians to pay double the tribute which they had formerly received from the Thebans (Eur *H F* 220, Apollod *ii* 4, 11, Diod *iv* 10, Paus *ix* 37, 3). Creon rewarded Heracles with the hand of his daughter, Megara, by whom he became the father of several children. The gods made him presents of arms: Hermes gave him a sword, Apollo a bow and arrows, Hephaestus a golden coat of mail, and Athene a peplos. He cut for himself a club in the neighbourhood of Némèa—according to others, the club was of brass, and the gift of Hephaestus (Ap *Rh* *i* 1196, Diod *iv* 14). Soon afterwards Heracles was driven mad by Hera, and in this state he killed his own children by Megara and two of Iphicles. In his grief he sentenced himself to exile, and went to Thespiæ, who purified him (Apollod *ii* 4, 12, cf Paus *ix* 11, 1). [The Attic legend, followed by Euripides in the *Heracles Furcus*, places this madness later.] He then consulted the oracle of Delphi as to where he should settle. The Pythia first called him by the name of Heracles—for hitherto his name had been Alcides or Alcaeus (from his grandfather, Alceus or Alcaeus, the father of Amphitryon)—and ordered him to live at Thyrs, and to serve Eurystheus for the space of twelve years, after which he should become immortal. Heracles accordingly went to Thyrs, and executed the twelve labours which Eurystheus ordered him to perform.—The number twelve is not found in the older writers, and the complete cycle is made up by later additions. It is probably of Phœnician origin, and is borrowed from the twelve signs of the Zodiac in connexion with the worship of Melkart or of the sun god Baal [see below]. In literature the whole twelve labours first appear in the *Heraclea* of Pisander, about 650 B.C., and are similarly given by Euripides (*H F* 347 ff.), but Sophocles (*Trach* 1092 ff.) mentions only six. Ten appear on the so-called Theseum at Athens, twelve were shown on the temple of Zeus at Olympia (of which fragments have been discovered) and on the Heracleum at Thebes (Paus *v* 10, 9, *ix* 11, 4). The only one

find in Homer his expedition to Troy, to fetch the horses which Laomedon had refused him, and his war against the Pylians, when he destroyed the whole family of their king, Neleus, with the exception of Nestor (*Il* *v* 638, *Od* *xxi* 14). Hesiod mentions several of the feats of Heracles distinctly, but knows nothing of their number twelve. They are usually arranged in the following order—1 *The fight with the Nemean lion*. The valley of Nemea, between Cleonæ and Phlius, was inhabited by a monstrous lion, the offspring of Typhon and Echidna. Eurystheus ordered Heracles to bring him the skin of this monster. After using in vain his club and arrows against the lion, he strangled the animal with his own hands (Hes *Th* 327, Theocrit *xxv* 251, Diod *iv* 11).—2 *Fight against the Lernean hydra*



II Heracles and Hydra (From a marble at Naples)

This monster, like the lion, was the offspring of Typhon and Echidna, and was brought up by Hera. It ravaged the country of Lerne near Argos, and dwelt in a swamp near the well of Amymon. It had nine heads, of which the middle one was immortal. Heracles struck off its heads with his club, but in the place of the head he cut off, two new ones grew forth each time. A gigantic crab also came to the assistance of the hydra, and wounded Heracles. However, with the assistance of his faithful servant Iolaus, he burned away the heads of the hydra, and burned the ninth or immortal



I Heracles and Nemean Lion (From a Roman lamp)

of the twelve labours mentioned by Homer is his descent into the lower world to carry off Cerberus, but he speaks of them in the plural (*Il* *v* 395, *viii* 366, *xv* 639, *Od* *xi* 623). We also



III Heracles and Arcadian Stag (From a group at Naples)

one under a huge rock. Having thus conquered the monster, he poisoned his arrows with its bile, whence the wounds inflicted by them became incurable. Eurystheus declared

the victory unlawful, as Heracles had won it with the aid of Iolaus (Hes *Th* 313, Eur *H F* 419, Paus i 36, 37, Apollod ii 5, 2, Diod iv 11, Verg *Aen* viii 300, Ov *Met* iv 70)—3 *Capture of the Arcadian stag* (or hind) This animal had golden antlers and brazen feet. It had been dedicated to Artemis by the nymph Taygete, because the goddess had saved her from the pursuit of Zeus. Heracles was ordered to bring the animal alive to Mycenae. He pursued it in vain for a whole year, at length he wounded it with an arrow, caught it, and carried it away on his shoulders. While in Arcadia, he was met by Artemis, who was angry with him for having outraged the animal sacred to her, but he succeeded in soothing her anger, and carried his prey to Mycenae (Pind *Ol* iii 27, Eur *H F* 378, Diod iv 13, Ov *Met* ix 188, Verg *Aen* vi 803)—4 *Destruction of the Erymanthian boar* This animal, which Heracles was ordered to bring alive to Eurystheus, had descended from Mount Erymanthus into Psophis. Heracles chased him through the deep snow, and having thus worn him out, he caught him in a net, and carried him to Mycenae. Other traditions place the hunt of the Erymanthian

Demeter intended to punish the hero from the blood he had shed against his own will (Eur *H F* 364, Paus viii 24, 2, Diod iv 14, Ov *Met* ix 192)—5 *Cleansing of the stables of Augeas* Eurystheus imposed upon Heracles the task of cleansing in one day the stalls of Augeas, king of Elis. Augeas had a herd of 3000 oxen, whose stalls had not been cleansed for thirty years. Heracles, without mentioning the command of Eurystheus, went to Augeas, and offered to cleanse his stalls in one day, if he would give him the tenth part of his cattle. Augeas agreed to the terms, and Heracles after taking Phylens, the son of Augeas, as his witness, led the rivers Alpheus and Peneus through the stalls, which were thus cleansed in a single day. But Augeas, when he learned that Heracles had undertaken the work by the command of Eurystheus, refused to give him the reward. His son Phyleus then bore witness against his father, who exiled him from Elis. Eurystheus, however, declared the exploit null and void, because Heracles had stipulated with Augeas for a reward for performing it (Theocritus 88, Apollod ii 5, 5, Athen p 412, Paus v 1, 7). At a later time Heracles invaded Elis, and killed Augeas and his sons. After this he is said to have founded the Olympic games (Pind *Ol* xi 27, Apollod ii 7, 2)—6 *Destruction of the Stymphalian birds* These birds had been brought up by Ares. They had brazen claws, wings, and beaks, used their feathers as arrows, and ate human flesh. They dwelt on a lake near Stymphalus in Arcadia, from which Heracles was ordered by



IV Heracles and Boar with Eurystheus (From a marble at Naples)

boar in Thessaly, and some even in Phrygia. When Heracles appeared carrying the huge beast on his shoulders, Eurystheus was seized with panic, and took refuge in a tub (Eur *H F* 368, Diod iv 12, Apollod ii 5, 4). It must be observed that this and the subsequent labours of Heracles are connected with certain subordinate labours, called *Parerga* (Παέρργα). The first of these parerga is the fight of Heracles with the Centaurs. In his pursuit of the boar he came to the centaur Pholus, who had received from Dionysus a cask of excellent wine. Heracles opened it, contrary to the wish of his host, and the delicious fragrance attracted the other centaurs, who besieged the grotto of Pholus. Heracles drove them away, they fled to the house of Chiron, and Heracles, eager in his pursuit, wounded Chiron, his old friend, with one of his poisoned arrows, in consequence of which Chiron died [CHIRON]. Pholus likewise was wounded by one of the arrows, which by accident fell on his foot and killed him. This fight with the centaurs gave rise to the establishment of mysteries by which



VI Heracles and the Stymphalian Birds (From a gem at Florence)

Eurystheus to expel them. When Heracles undertook the task, Athene provided him with a brazen rattle, by the noise of which he startled the birds, and, as they attempted to fly away, he killed some of them with his arrows. Others he only drove away, and they appeared again in the island of Aretias, where they were found by the Argonauts (Paus viii 22, 4, Apollod ii 5, 6, Ap Rh ii 1037)—7 *Capture of the Cretan bull* According to some this was the bull which had carried Europa across the sea. According to others, the bull had been sent out of the sea by Poseidon, that Minos might offer it in sacrifice. But Minos was so charmed with the beauty of the animal, that he kept it, and sacrificed another in its stead. Poseidon punished Minos, by driving the bull mad, and causing it to commit great havoc in the island. Heracles was ordered by Eurystheus to catch the bull, and Minos willingly allowed him to do so. Heracles accomplished the task, and brought the animal home on his shoulders, but he then set it free again. The bull now

roamed through Greece, and at last came to Marathon, where we meet it again in the stories of Theseus (Apollod n 5, 7, Paus v 10, 9,



VII Heracles and Bull (From a bas relief in the Vatican)

Diod iv 13)—8 *Capture of the mares of the Thracian Diomedes* This Diomedes, king of the Bistones in Thrace, fed his horses with human flesh Eurystheus ordered Heracles to bring these animals to Mycenae With a few companions, he seized the animals, and conducted them to the sea coast But here he was overtaken by the Bistones During the fight he entrusted the mares to his friend Abderus, who was devoured by them Heracles defeated the Bistones, killed Diomedes, whose body he threw before the mares, built the town of Abdera in honour of his unfortunate friend, and then returned to Mycenae with the mares, which had become tame after eating the flesh of their master The mares were afterwards set free, and were destroyed on Mt Olympus by



VIII Heracles and Horses of Diomedes (From the Museo Borbonico)

wild beasts (Eur Alc 483, 493, H F 380, Diod iv 15, Apollod n 5, 8)—9 *Seizure of the girdle of the queen of the Amazons Hippolyte*, the queen of the Amazons, possessed a girdle, which she had received from Ares Admete, the daughter of Eurystheus, wished to obtain this girdle, and Heracles was therefore sent to fetch it He was accompanied by a number of volunteers, and after various adventures in Europe and Asia, he at length reached the country of the Amazons Hippolyte at

first received him kindly, and promised him her girdle, but Hera having excited the Amazons against him, a contest ensued, in which Heracles killed their queen He then took her girdle, and carried it with him In this expedition Heracles killed the two sons of Boeas, Calais and Zetes, and he also begot three sons by Echidna, in the country of the Hyperboeans On his way home he landed in Troas, where he rescued Hesione from the monster sent against her by Poseidon, in return for which service her father Laomedon promised him the horses he had received from Zeus as a compensation for Ganymedes But, as Laomedon did not keep his word, Heracles on leaving threatened to make war against Troy He landed in Thrace, where he slew Sarpedon, and at length returned through Macedonia to Peloponnesus (Eur H F 413, Ion, 1143, Apollod n 5, 9, Diod iv 16, cf Il v 649, Hdt iv 9)—10 *Capture of the oxen of Geryones in Erythra* Geryones, the monster with three bodies, lived in the fabulous island of Erythra, so called because it lay under the red rays of the setting sun in the W This island was originally placed off the coast of Epirus, but was afterwards identified either with Gades or the Balearic islands, and was at



X Heracles and Geryones (Museo Borbonico)

all times believed to be in the distant W The oxen of Geryones were guarded by the giant Eurytion and the two headed dog Orthrus, and Heracles was commanded by Eurystheus to fetch them After traversing various countries, he reached at length the frontiers of Libya and Europe, where he erected two pillars (Calpe and Abyla) on the two sides of the straits of Gibraltar, which were hence called the pillars of Heracles Being annoyed by the heat of the sun, Heracles shot at Helios, who so much admired his boldness, that he presented him with a golden cup or boat, in which he sailed to Erythra He there slew Eurytion and his dog, as well as Geryones, and sailed with his booty to Tartessus, where he returned the golden cup (boat) to Helios On his way home he passed through Gaul, Italy, Illyricum and Thrace, and met with numerous adventures, which are variously embellished by the poets Many attempts were made to deprive him of the oxen, but he at length brought them in safety to Eurystheus, who sacrificed them to Hera (Hes Th 287, Pind Nem iii 21, Hdt iv 8, Apollod n 5, 10, Strab p 221, Diod iv 17) These ten labours were performed by Heracles in the space of eight years and one month, but as Eurystheus declared two of them to have been performed unlawfully, he commanded him to accomplish two more—11 *Fetching the golden*

apples of the Hesperides This was particularly difficult, since Heracles did not know where to find them. They were the apples which Hera had received at her wedding from Ge, and which she had entrusted to the keeping of the Hesperides and the dragon Ladon, on Mt Atlas, in the country of the Hyperboreans [For details see *HESPERIDES*] After various adventures in Europe, Asia and Africa,



XI Heracles and the Hesperides (From a bas-relief at Rome)

in the course of which he delivered Prometheus, and slew Antaeus, Busiris and Emathion, Heracles at length arrived at Mt Atlas. On the advice of Prometheus, he sent Atlas to fetch the apples, and in the meantime bore the weight of heaven for him. Atlas returned with the apples, but refused to take the burden of heaven on his shoulders again. Heracles, however, contrived by a stratagem to get the apples and hastened away. On his return Eurystheus made him a present of the apples, but Heracles dedicated them to Athene, who restored them to their former place. In traditions Heracles killed the dragon Ladon, and gathered the apples himself (Eur. *H. F.* 394, Apollod. ii 5, 11, Diod. iv 26, Ap. Rh. iv 1396, Hyg. *Fab.* 31)—12 *Bringing Cerberus from the lower world*. This was the



XII Heracles and Cerberus (Millin Tombaeux de Canosa)

most difficult of the twelve labours of Heracles. He descended into Hades, near Taenarum in

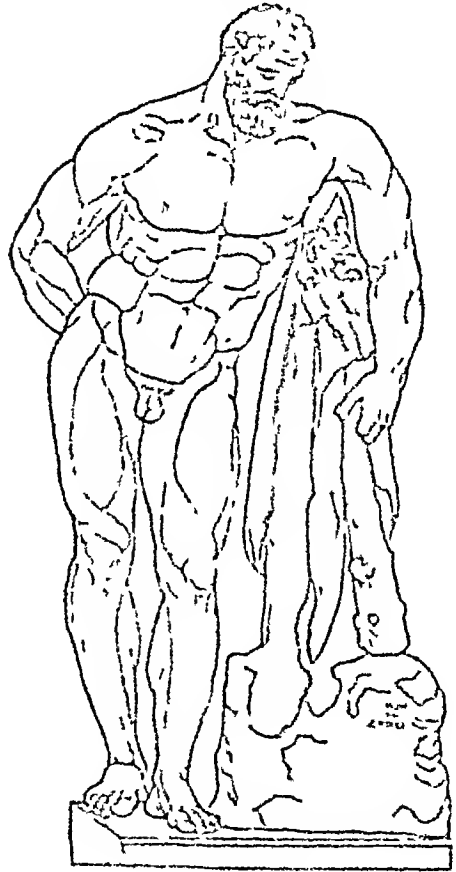
Laconia, accompanied by Hermes and Athene. He delivered Theseus and Ascalaphus from their torments. He obtained permission from Pluto to carry Cerberus to the upper world, provided he could accomplish it without force of arms. Heracles succeeded in seizing the monster and carrying it to the upper world, and after he had shown it to Eurystheus, he carried it back again to the lower world (*Il.* viii 366, *Od.* xi 623, Diod. iv 25, Apollod. ii 5, 12, Paus. ii 31, 2)—Besides these twelve labours (*αθλοι*), Heracles performed several other feats (*as παρέρρα*) without being commanded by Eurystheus. Several of them were interwoven with the twelve labours and have been already described; those which had no connexion with the twelve labours are spoken of below. After Heracles had performed the twelve labours, he was released from the servitude of Eurystheus, and returned to Thebes. He there gave Megara in marriage to Iolaus, and he wished to gain in marriage for himself Iole, the daughter of Eurystus, king of Oechalia. Eurystus promised his daughter to the man who should conquer him and his sons in shooting with the bow. Heracles defeated them, but Eurystus and his sons, with the exception of Iphitus, refused to give Iole to him, because he had murdered his own children. Soon afterwards the oxen of Eurystus were carried off, and it was suspected that Heracles was the offender. Iphitus again defended him, and requested his assistance in searching after the oxen. Heracles agreed, but when the two had arrived at Tiryns, Heracles, in a fit of madness, threw his friend down from the wall, and killed him. Deiphobus of Amyclae purified him from this murder, but he was, nevertheless, attacked by a severe illness. Heracles then repaired to Delphi to obtain a remedy, but the Pythia refused to answer his questions. A struggle ensued between Heracles and Apollo, and the combatants were not separated till Zeus sent a flash of lightning between them (*Od.* xxi 22, *Soph. Trach.* 270, Paus. x 13, Apollod. ii 6, 1, Diod. iv 31). In this combat Heracles attempted to carry off the tripod, a story which indicates that Heracles at one time shared with Apollo the attribute of the tripod as well as that of the bow, though the tripod passed entirely to Apollo. It may also denote a displacement of the worship of Heracles at Delphi by Apollo, to which Pausanias seems to allude. It was a favourite subject in vase paintings from an early period. The oracle now declared that he would be restored to health if he would serve three years for wages, and surrender his earnings to Eurystus, as an atonement for the murder of Iphitus. Thereupon he became a servant to Omphale, queen of Lydia, and widow of Tmolus. Heracles is described as living effeminately during his residence with Omphale: he span wool, it is said, and sometimes put on the garments of a woman, while Omphale wore his lion skin (Diod. iv 31, Apollod. ii 6, 3, *Ov. Fast.* ii 305, *Her.* iv 53). According to other accounts he nevertheless performed several great feats during his time. He made prisoners of the Cercopes, who had robbed him [*CERCOPES*], he undertook an expedition to Colchis, which brought him into connexion with the Argonauts, he took part in the Calydonian hunt, and met Theseus on his landing from Troezen on the Corinthian isthmus. An expedition to India, which was mentioned in some traditions, may likewise be inserted in this

place (Hdt vi 193, Ant Lib 26, Apollod i 9, 16, Arrian, *Ind* 8, 9)—When the time of his servitude had expired, he sailed against Troy, took the city, and killed Laomedon, its king (*Il* v 641, vi 251, ix 145, Eur *Troad* 802) On his return from Troy, a storm drove him on the island of Cos, where he was attacked by the Meropes, but he defeated them and killed their king, Durypylus. It was about this time that the gods sent for him in order to fight against the Giants (*Il* vi 255, Pind *Nem* ii 10, Apollod ii 7, 1) [GIGANTES]—Soon after his return to Argos, he marched against Augeas, as has been related above. He then proceeded against Pylos, which he took, and killed Perielymenus, a son of Nelus. He next advanced against Laedaemon, to punish the sons of Hippocoön, for having assisted Nelus and slain Oeneus, the son of Lermnius. He took Laedaemon, and assigned the government of it to Tyndareus (Paus ii 15, 2, Diod ii 33). On his return to Tegea, he became, by Auge, the father of Telephus [Atgr], and he then proceeded to Calydon, where he obtained Deianira, the daughter of Oeneus, for his wife, after fighting with Achelous for her [DEIANIRA ACHELOUS]. After Heracles had been married to Deianira nearly three years, he accidentally killed at a banquet in the house of Oeneus, the boy Eunomus. In accordance with the law Heracles went into exile, taking with him his wife Deianira. On their road they came to the river Erynus, across which the centaur Nessus carried travellers for a small sum of money. Heracles himself forded the river, but gave Deianira to Nessus to carry across. Nessus attempted to outrage her. Heracles heard her cries, and shot an arrow into the heart of Nessus. The dying centaur called out to Deianira to take his blood with her, as it was a sure means of preserving the love of her husband (Soph *Trach* 555, Or *Met* ii 201). He then conquered the Dryopes, and helped Aegimius, king of the Dorians, against the Lapithae [AEGIMAEUS]. After this he took up his abode at Trachis, whence he marched against Enrytus of Oechalia. He took Oechalia, killed Enrytus and his sons, and carried off his daughter Iole as a prisoner. On his return home he landed at Cenaeum a promontory of Enboea, erected an altar to Zeus, and sent his companion, Lichas, to Trachis, in order to fetch him a white garment, which he intended to use during the sacrifice. Deianira, afraid lest Iole should supplant her in the affections of her husband, steeped the white garment in the blood of Nessus. This blood had been poisoned by the arrow with which Heracles had shot Nessus, and accordingly as soon as the garment became warm on the body of Heracles, the poison penetrated into all his limbs, and caused him the most excruciating agony. He seized Lichas by his feet, and threw him into the sea. He wrenched off the garment, but it stuck to his flesh, and with it he tore away whole pieces from his body. In this state he was conveyed to Trachis. Deianira, on seeing what she had unwittingly done, hanged herself. Heracles commanded Hyllus, his oldest son by Deianira, to marry Iole as soon as he should arrive at the age of manhood. He then ascended Mt Oeta, raised a pile of wood, on which he placed himself, and ordered it to be set on fire. No one ventured to obey him, until at length Poes the shepherd was prevailed upon to comply with the desire of the suffering hero (Hdt vi 193, Soph

Trachinae, Diod iv 38, Apollod ii 7, 7, Or *Met* ix 155). When the pile was burning, a cloud came down from heaven, and amid peals of thunder carried him to Olympus, where he was honoured with immortality, became reconciled to Hera, and married her daughter Hebe, by whom he became the father of Alexiares and Anicetus (Od xi 603, Hes *Th* 949, Pind *Nem* i 70)—Heracles, as a god, was introduced into Greece by the Phoenician traders and settlers, especially those at Thebes, Rhodes, and Thasos, and he represents partly the Babylonian sun god Baal, who undergoes twelve labours as the sun passes through twelve signs of the zodiac, partly the city god Melkart of the Phoenicians (cf Hdt ii 43). The Greeks in adopting the Eastern deity, altered the mythology relating to him by transforming him into a national hero who delivers the country from many monsters and from all sorts of difficulties. The stories of the land in prehistoric times being cleared from wild beasts were attached to the name of Heracles, and the works of drainage and road making, executed by some ancient and forgotten inhabitants (in many cases probably by the Phoenicians), were exaggerated into the marvellous deeds ascribed to him. The legends about him were constantly increasing, because in new lands reached by the Greeks some local hero or divinity who represented strength of body and mighty deeds was identified with Heracles, and his acts were added to the list. Moreover, the worship of the Phoenician Melkart had been carried by traders to many places in the West. From this cause also Heracles became the type of a mighty traveller. Especially his story became connected with deeds at Phoenician Gades (as in the tenth labour), and again, since he was worshipped in Lydia, it became necessary for him to serve the Lydian Omphale, he even took her garb, as some think, because an Oriental deity as a female counterpart of the male god existed there. A theory has recently been put forward which deserves consideration, that Omphale was really the local deity of the Mavian district, and also that the myth of Heracles taking a woman's dress was derived from a ritual mentioned by Plutarch at Cos, in which the priest was dressed as a woman. It has been suggested again, that as the Heraeum at Argos was a refuge for slaves, the stories of servitude to Hera arose from that fact. Heracles took to himself also many other characteristics of local divinities. Among them, he was in some places regarded as the god of the gifts of the earth (which explains his being sometimes represented with a cornucopia), and perhaps from a kindred idea he appears as the god who finds and guards hot springs rising from the ground, being identified with local deities of springs. This is more probable than that it was, as some say, merely because athletes bathe frequently.—II The Roman Hercules, though eventually identified with the Greek Heracles, and probably deriving his name from him, holds the place of a deity whose origin was distinctly Italian. This Italian deity among the Sabines was called Semo Sancus, and there is good reason for the belief that he was in reality the Genius Jovis; that is, he was the power who watched over men and gave them strength and victory, just as the Italian Juno watched over women [GENIUS]. Hence Heracles was the god who guarded the household (Hercules Domesticus) and also who guarded the state (H. Custos), the giver of victory (H. Victor and Invictus),

and especially he was the god who maintained righteous dealing and the sanctity of oaths, and therefore was the god by whom oaths were taken = *Dius Fidius* [TITUS 4]. Again from the relations of Hercules and Juno to men and women respectively, and from the fact that obligations and compacts were under the province of Hercules, both these deities had to do with the Roman rite of marriage, and the bridal dress was fastened by the *nodus Herculeus* or *Herculeanus* (*Dict. of Ant. art. Matrimonium*). When the Italian deity was identified with this Greek deity is not certain, but it is probable that the Hercules whom Romulus is said to have worshipped—the original Hercules at Rome—was the purely Italian deity and that the Greek Hercules was not adopted at any rate before the Tarquinian epoch, though Livy (i. 7) assigned an earlier date. The reasons for the identification were probably that both were deities who gave strength and both were connected with stories of combat against powers of evil or of darkness, and, moreover, the *Genius Jovis* or *Dius Fidius* came to be regarded as the son of Jupiter, and so was taken to be Hercules the son of Zeus. With regard to the name there is more doubt, but it seems on the whole probable that the name Hercules is an Italianised form of Heracles, and prevailed over the native name when the Greek legend and the Greek form of worship was established. Some, however, have held that the word is Latin and is connected with *hercere* or *herescere*, denoting the god of enclosures or property, others connect it with *herus* = *Genius*, but though the latter would agree with the fact that Hercules = *Genius*, it is difficult to regard the similarity of the Greek and Roman names as a mere accident. The Greek form of worship was at any rate in use when the *lectisternium* was first introduced in 399 (Liv. v. 18) for Hercules was one of the six deities then honoured, and there is little doubt of the Greek origin of the rite (*Dict. of Ant. art. Lectisternium*). All the Greek stories of Heracles were also incorporated with the legends of the native deity, and so in the myth of Cacus Hercules is represented as on his return from the expedition which Heracles made against Geryon (Verg. *Aen.* viii. 190, Ovid. *Fast.* i. 513). Yet this is clearly added, and the story was of Italian origin in which the god bore the name *Garanus* (Verg. *Æneid* ap. Serv. *Aen.* viii. 201). This name (which appears as *Recreantus* in Aeneid. VI. 618), whether it be as some think, of Celtic origin or, as is not improbable, connected with the word *herus* = *Genius*, was a local name for the Italian Hercules, and the native legend makes him a country god or devoted husbandman, who smote Cacus the robber of oxen. Cacus is by many supposed to represent the evil powers of the underworld, against whom Heracles or *Garanus* contended [*Cacus*]. The frequent mention of Hercules as the god of gam and the protector of traders (Hor. *Sat.* i. 6, 19, Pers. ii. 10), and his connexion on this account with Mercury in inscriptions may be traced to his functions as god of the household store, mentioned above. It has often been supposed that the connexion with the Muses indicated by the title *Hercules Musarum* and *Herc. Musagetes* is not of Greek origin, but this is probably erroneous, and it is likely that the attribute was borrowed from Heracles with the lyre, which is a favourite representation in Greek art, alluding probably to songs of victory by

longing to a *Ἡρακλῆος Καλλίπικος*. Hercules was worshipped at Rome in the round temple of H. Victor in the Boarium and at the *Ara Maxima* near it, on which a title of the spolia taken in war was dedicated to him as god of victory. A peculiar point in the ritual of this temple was the exclusion of flies and dogs (Plin. xxxiv. 73, Solin. i. 10). Whether this 'taboo' has the same origin as the Arcadian deity *Mysagrus* and the Ilean *Myricorae*, who delivered the people from plagues of flies (Paus. viii. 26, 7, Plin. x. 75), is not very certain. It is remarkable with regard to the position of Hercules as god of victory that the Salii at Tibur were priests in the temple of Hercules Victor. For the priests of Heracles at Rome, see *Priores* (1188).—In art. Heracles is represented with a powerful frame and small head, having a club



Farnese Hercules

or a bow, and usually with a lion skin, but it should be noted that this lion skin does not appear on any representation earlier than the end of the sixth century B.C., which agrees with the theory that the type of Pausanias marks the time when there was a great development and increase in the myths of Heracles, partly from Phoenician and Egyptian influence. The lion skin is sometimes drawn, like a cowl, over the head especially on coins, but the favourite type of Heracles is that of a powerful bearded man, armed but with the lion skin hanging on his arm or worn like a chlamys. The bearded type is also common at various dates. The famous Farnese Hercules by Glycon, showing Heracles leaning on his club and (probably) looking down at Telephus, is with good reason thought to preserve the atti-

tude and characteristics which were adopted and popularised by Lysippus

Hēracleūm (*Ἡράκλειον*), the name of several promontories and towns, of which none require special notice except 1 A town in Macedonia at the mouth of the Apilas, near the frontiers of Thessaly—2 The harbour of Cnossus in Crete—3 A town on the coast of the Delta of Egypt, a little W of Canopus, from which the Canopic mouth of the Nile was often called also the Hēracleotic mouth—4 A place near Gindarus in the Syrian province of Cyrrhestice, where Ventidius, the legate of M Antony, gained his great victory over the Parthians under Pacorus, in B C 38 (Strab p 751)

Hēraklīānus (*Ἡρακλείανός*), one of the officers of Honorius, put Stilicho to death (A D 408), and received, as the reward, the government of Africa In 418 he revolted against Honorius, and invaded Italy, but his enterprise failed, and on his return to Africa he was put to death at Carthage (Zos v 37, 11 7-11)

Hēraklīdai (*Ἡρακλείδαι*), the descendants of Heracles, who, in conjunction with the Dorians, conquered Peloponnesus It had been the will of Zeus, so ran the legend, that Heracles should rule over the country of the Perseids, at Mycenae and Tiryns But, through Hera's cunning, Eurystheus had been put into the place of Heracles, who had become the servant of the former After the death of Heracles, his claims devolved upon his sons and descendants At the time of his death, Hyllus, the eldest of his four sons by Deianira, was residing with his brothers at the court of Ceyx at Trachis As Eurystheus demanded their surrender, and Ceyx was unable to protect them, they fled to various parts of Greece, until they were received as suppliants at Athens, at the altar of Eleos (*Mercy*) (Diod iv 57, Paus i 32, 5, Apollod ii 8, 1) According to the *Hēraklīdai* of Euripides, the sons of Heracles were first staying at Argos, thence went to Trachis in Thessaly, and at length came to Athens Demophon, the son of Theseus, received them, and they settled in the Attic tetrapolis Eurystheus, to whom the Athenians refused to surrender the fugitives, now marched against the Athenians with a large army, but was defeated by the Athenians under Iolaus, Theseus, and Hyllus, and was slain with his sons The battle itself was celebrated in Attic story as the battle of the Scironian rock, on the coast of the Saronic gulf, though Pindar places it in the neighbourhood of Thebes (*Pyth* 187, cf *Hdt* iv 187) After the battle, the Hēraklīdai entered Peloponnesus, and maintained themselves there for one year This was their first invasion of Peloponnesus But a plague, which spread over the whole peninsula, compelled them to return to Attica, where, for a time, they again settled in the Attic tetrapolis From thence they proceeded to Aegimius, king of the Dorians, whom Heracles had assisted in his war against the Lapithae, and who had promised to preserve a third of his territory for the children of Heracles [*AEGIMIUS*] The Hēraklīdai were hospitably received by Aegimius, and Hyllus was adopted by the latter After remaining in Doris three years, Hyllus, with a band of Dorians, undertook an expedition against Athens, who had married a daughter of Eurystheus, and had become king of Mycenae and Tiryns Hyllus marched across the Corinthian isthmus, and first met Echemus of Tegea, who fought for the Pelopidae, the principal opponents of the Hēraklīdai Hyllus fell in single combat

with Echemus, and, according to an agreement which had been made before the battle, the Hēraklīdai were not to make any further attempt upon Peloponnesus for the next fifty years Thus ended their second invasion They now retired to Tricorythus, where they were allowed by the Athenians to take up their abode During the period which followed (ten years after the death of Hyllus), the Trojan war took place, and thirty years after the Trojan war Cleodaeus, son of Hyllus, again invaded Peloponnesus, which was the third invasion About twenty years later Aristomachus, the son of Cleodaeus, undertook the fourth expedition, but both heroes fell Not quite thirty years after Aristomachus (that is, about eighty years after the destruction of Troy), the Hēraklīdai prepared for their fifth and final attack Temenus, Cresphontes, and Aristodemus, the sons of Aristomachus, upon the advice of an oracle, built a fleet on the Corinthian gulf, but this fleet was destroyed, because Hippotes, one of the Hēraklīdai, had killed Carnus, an Acarnanian soothsayer, and Aristodemus was killed by a flash of lightning (Apollod ii 8, 2, Paus iii 1, 5) An oracle now ordered them to take a three-eyed man for their commander He was found in the person of Oxylus, the son of Andraemon, an Aetolian, but descended from a family in Elis The expedition now successfully sailed from Naupactus towards Rhium in Peloponnesus Oxylus, keeping the invaders away from Elis, led them through Arcadia (Paus iv 3, 4, viii 5, 4) The Hēraklīdai and Dorians conquered Tisamenus, the son of Orestes, who ruled over Argos, Mycenae, and Sparta After this they became masters of the greater part of Peloponnesus, and then distributed by lot the newly acquired possessions Temenus obtained Argos, Procles and Eurystheus, the twin sons of Aristodemus, Lacedaemon, and Cresphontes, Messenia—Such are the traditions about the Hēraklīdai and their conquest of Peloponnesus They are not purely mythical, but contain a genuine historical substance, notwithstanding the various contradictions in the accounts They represent the conquest of the Achaean population by Dorian invaders, who had originally been pressed southwards by the Thesalians [*DORIS*], and then, finding their new settlements about the Spercheus too small, joined the Aetolians in invading the Peloponnesus The Dorian account somewhat obscures the part in the conquest taken by the Aetolians, who obtained the land of the Epeans or Elis as their share, and it also compresses into one generation a conquest which was probably slow and gradual The length of the period spent in the conquest may perhaps be indicated by the time allowed in the legend between the attempt of Hyllus and the successful invasion [See *Dict of Ant art Perioeci*]

Hēraklīdes (*Ἡρακλίδης*) 1 A Syracusan, son of Lysimachus, one of the generals when Syracuse was attacked by the Athenians, B C 415 (Thuc vi. 103)—2 A Syracusan, who held the chief command of the mercenary forces under the younger Dionysius Being suspected by Dionysius, he fled from Syracuse, and afterwards took part with Dion in expelling Dionysius from Syracuse After the expulsion of the tyrant, a powerful party at Syracuse looked up to Heracles as their leader, in consequence of which Dion caused him to be assassinated, 354 (Plut *Dion*, 35-58, Diod xvi 16-20)—3 Son of Agathocles, accompanied his father to Africa, where he was put to death by the soldiers when

they were deserted by Agathocles, 307 (Diod. x 68)—4 Of Tarentum, one of the chief counsellors of Philip V king of Macedonia (Pol. viii 4)—5 Of Byzantium, sent as ambassador by Antiochus the Great to the two Scipios, 190 (Pol. xxi 10)—6 One of the three ambassadors sent by Antiochus Epiphanes to the Romans, 169. Heraclides was banished by Demetrius Soter, the successor of Antiochus (162), and in revenge gave his support to the imposture of Alexander Balas (Pol. xvii 17, xxiii 14)—7 Surnamed Ponticus, because he was born at Heraclæa in Pontus. He was a person of considerable wealth, and migrated to Athens, where he became a pupil of Plato. He studied also the Pythagorean system, and afterwards attended the instructions of Spensippus, and finally of Aristotle. He wrote a great number of works upon philosophy, mathematics, music, history, politics, grammar, and poetry, but of these works only fragments remain (Diod. Laert. i 86). There is a small work of Heraclides, entitled *περί πολιτειῶν*, edited by Koler, Halle, 1804, and by Cornes, in his edition of Aelian, Paris, 1805. Another extant work, *Ἀλληγορίαι Ὀμηρικαί*, which also bears the name of Heraclides, was certainly not written by this Heraclides.—8 A historian, who lived in the reign of Ptolemy Philopator (222–203), and wrote several works, quoted by the grammarians.—9 A physician of Tarentum, lived in the third or second century B.C., and wrote some works on Materia Medica, and a commentary on all the works in the Hippocratic Collection.—10 A physician of Erythræ in Ionia, was a pupil of Chrysermus, and a contemporary of Strabo in the first century B.C.

Hērāclītus (*Ἡράκλειτος*) 1 Of Ephesus, a philosopher generally considered as belonging to the Ionian school, though he differed from their principles in many respects. In his youth he travelled extensively, and after his return to Ephesus the chief magistracy was offered him, which, however, he transferred to his brother. He appears afterwards to have become a complete recluse, rejecting even the kindnesses offered by Darius, and at last retreating to the mountains, where he lived on pot-herbs, but, after some time, he was compelled by the sickness consequent on such meagre diet to return to Ephesus, where he died at the age of sixty. He flourished about B.C. 518.—Hērāclītus wrote a work *On Nature* (*περί φύσεως*), which contained his philosophical views. From the obscurity of his style, he gained the title of the *Obscure* (*σκοτεινός*) (Cic. *Fin.* ii 5, 16, *Sen. Ep.* vii 7). The leading ideas of the philosophy of Heraclitus were dualism and motion, while those of the Eleatics were unity and rest. Everything in his view was in a state of passage backwards and forwards between two conditions. Fire, which seemed to typify this constant motion, was in his philosophy the genesis of all things, kindling and extinguishing itself, and so far did he carry this that he regarded the sun as born anew and dying every day. The universal process of nature was a motion upwards and downwards. Fire through air and water passed down to earth, and by the opposite process earth passed upwards through water and air to fire. The death of each became the life of the other, and, as fire was the highest element, so the conception of its dry and clear nature entered into his moral system. The soul or mind of man was an emanation from the divine fire, and the clouded intellect of a drunkard was described by him as a 'wet soul.'

He said of vision that the eyes cannot see, but the mind sees through them, as through an open door (Sext. *adv. Math.* vii 130, cf. Lucret. iii 359, Cic. *Tusc.* i 20, 46). The directing power of this order or process of nature was apparently a soul of the world, the essence of the fire, which passed through everything, and back to itself. From this passage backwards and forwards or upwards and downwards there results whatever harmony and order of nature there is, but it is a harmony arising from conflict, so that Heraclitus found fault with Homer for speaking of strife being banished from gods and men, objecting that then nature could not go on. To this theory refers the 'quid velit et possit rerum concordia discors' of Horace (*Lp.* i 12, 19). The constant change and motion in the system, forcibly expressed by Heraclitus in the words that 'no man can twice enter the same river,' gained for Heraclitus and his school the name of *ἀφαιστές* (Plat. *Theæt.* p 181). Heraclitus was more fiercely and more unjustly attacked than any other philosopher by Lucretius, because the physics of the Stoics, to whom Lucretius was particularly opposed, were in part based on Heraclitean views (Lucret. i 639). The tone of sadness in Heraclitus arising from his despair of absolute knowledge, and from a feeling of the changeable and fleeting character of human life, and also from the amount of evil in the world, gained for him the title of the 'weeping philosopher' (Juv. x 80, *Sen. de Ir.* ii 2, 5, *Anth. Pal.* ii 148, cf. *Democritus*). On the other hand, many of his utterances were cited with approval by early Christian writers, while other passages which seemed to regard the divine reason or *λόγος* were caught up by the Neo Platonists (Edition of the remains of Heraclitus by Bywater, Oxford, 1877).

Hērācia (*Ἡραία* *Ἡραίων* nr *S. Joannis*, Ru.), a town in Arcadia, on the right bank of the Alphæus, near the borders of Elis. Its territory was called *Hērāciātis* (*Ἡραϊαίτης*). It was closely connected with Sparta in the fourth century, but afterwards joined the Achaean League (Paus. viii 26, 1, Strab. p 337, *Xen. Hell.* vi 5, 22, Pol. ii 54).

Hērāci Mōntes (*τὰ Ἡραία ὄρη Μόντι Σορί*), a range of mountains in Sicily, running from the centre of the island SE, and ending in the promontory Pachynum (Diod. iv 84).

Hērāceum [ARGOS, p 107, b]

Herbessus [ERBESSUS]

Herbita (*Ἡρβίτα* *Ἡρβιταίος*, *Herbitensis*), a town in Sicily, N. of Agrigum, a powerful place under the tyrant Archonides, but afterwards declined (Diod. xii 8, Cic. *Verr.* iii 18, 32).

Herculānēum, a town in Samnium, conquered by the consul Carvilius, B.C. 293 (Liv. x 45), must not be confounded with the more celebrated town of this name mentioned below.

Herculānēum, **Herculaniūm**, **Herculānūm**, **Herculense Oppidum**, **Herculōa Urbs** (*Ἡράκλειον*), an ancient city in Campania, near the coast, between Neapolis and Pompeii, was originally founded by the Oscans, was next in the possession of the Tyrrhenians, and subsequently was chiefly inhabited by Greeks, who appear to have settled in the place from other cities of Magna Graecia, and to have given it its name (Dionys. i 41, Strab. p 247, Ov. *Met.* xv 711). It was taken by the Romans in the Social war (B.C. 89, 88), and was colonised by them (Vell. Pat. ii 16). In A.D. 63 a great part of it was destroyed by an earthquake, and in 79 it was overwhelmed, along with Pompeii and Stabiae, by the great eruption of Mt. Vesuvius. It was

buried under showers of ashes and streams of lava from 70 to 100 feet under the present surface of the ground. On its site stand the modern *Portici* and part of the village of *Resina* the Italian name of *Ercolano* does not indicate any modern place, but only the part of *Herculaneum* that has been disinterred. The ancient city was accidentally discovered by the sinking of a well in 1720, since which time the excavations have been carried on at different periods, and many works of art have been discovered, which are deposited in the Royal Museum at *Portici*. It has been found necessary to fill up again the excavations which were made, in order to render *Portici* and *Resina* secure, and therefore very little of the ancient city is to be seen. The buildings that have been discovered are a theatre capable of accommodating about 10,000 spectators, the remains of two temples, a large building, commonly designated as a *forum civile*, 228 feet long and 182 broad, and some private houses, the walls of which were adorned with paintings, many of which, when discovered, were in a state of admirable preservation. There have been also found at *Herculaneum* many MSS., written on rolls of papyrus, but the difficulty of unrolling and deciphering them was very great, and the few which have been deciphered are of later Greek writers, among them some writings of Epicurus and Philodemus.

Hercŭles, the hero [HERACLES]

Hercŭles (Ἡρακλῆς), a son of Alexander the Great by Barsine, the widow of the Rhodian Menon. In B.C. 310 he was brought forward by Polyperchon as a pretender to the Macedonian throne, but he was murdered by Polyperchon himself in the following year, when the latter became reconciled to Cassander (Diod. x. 20, 28; Just. xv. 2).

Hercŭlis Columnae [ABYLA, CALPE]

Hercŭlis Monoeci Portus [MONOECUS]

Hercŭlis Portus [COSA]

Hercŭlis Promontorium (*C. Spartivento*), the most southerly point of Italy, in Bruttium.

Hercŭlis Silva, a forest in Germany, sacred to Hercules, E. of the Visurgis.

Hercynia Silva, **Hercynius Saltus**, **Hercynium Jugum**, an extensive range of mountains in Germany, covered with forests, is described by Caesar (*B. G.* vi. 24) as nine days' journey in breadth, and more than sixty days' journey in length, extending E. from the territories of the Helvetii, Nemetes, and Rauraci, parallel to the Danube, to the frontiers of the Dacians. Under this general name Caesar appears to have included all the mountains and forests in the S. and centre of Germany, the *Black Forest*, *Odenwald*, *Thuringer-Wald*, the *Harz*, the *Erzgebirge*, the *Riesengebirge*, &c. As the Romans became better acquainted with Germany, the name was confined to narrower limits. Pliny and Tacitus use it to indicate the range of mountains between the *Thuringer-Wald* and the Carpathian mountains (Plin. iv. 97, Tac. *German.* 28, 30). The name is still preserved in the modern *Harz* and *Erz*.

Herdonia (*Herdoniensis Ordonia*), a town in Apulia, was destroyed by Hannibal, who removed its inhabitants to Thurn and Metapontum; it was rebuilt by the Romans (Strab. p. 282, Liv. xxi. 21, xxvii. 1).

Herdonius 1. **Turnus**, of Aricia in Latium, endeavoured to rouse the Latins against Tarquinius Superbus, and was in consequence falsely accused by Tarquinius, and put to death (Liv. i. 50, Dionys. iv. 45).—2. **Appius**, a Sabine

chieftain, who, in B.C. 460, with a band of outlaws and slaves, made himself master of the Capitol. On the fourth day from his entry the Capitol was retaken, and Herdonius was slain (Liv. iii. 15–19, Dionys. x. 14).

Herennia Gens, originally Samnite, and by the Samnite invasion established in Campania, became at a later period a plebeian house at Rome. The Herennii were a family of rank in Italy, and the hereditary patrons of the *Marci* (Liv. iv. 8, Plut. *Mar.* 5).

Herennius 1. **Modestinus** [MODESTINUS]—2. **Pontius** [PONTIUS]—3. **Senecio** [SENECIO]

Hērillus (Ἡρίλλος), of Carthage, a Stoic philosopher, was the disciple of Zeno of Citium. He did not, however, confine himself to the opinions of his master, but held some doctrines directly opposed to them. He held that the chief good consisted in knowledge (ἐπιστήμη), a notion often attacked by Cicero (*Cic. de Fin.* ii. 11, 13, *Tusc.* v. 30, Diog. Laert. vii. 165).

Hermæum, or, in Latin, **Mercurii Promontorium** (Ἡρμαία ἀκρᾶ) 1. (*Cape Bon*, Arab. *Ras Adhar*), the headland which forms the E. extremity of the Sinus Carthaginiensis, and the extreme NE. point of the Carthaginian territory (after the province of Africa) opposite to Lilybaeum, the space between the two being the shortest distance between Sicily and Africa (Strab. p. 832, Pol. i. 20, Liv. xiv. 27).—2. (*Ras el Ashan*), a promontory on the coast of the greater Syria, 50 stadia W. of Leptis.—3. A headland of Lemnos (Aesch. *Pr.* 285, Soph. *Phil.* 1459).

Hermagoras (Ἡρμαγόρας) 1. Of Temnos, a distinguished Greek rhetorician of the time of Cicero. He belonged to the Rhodian school of oratory, but is known chiefly as a teacher of rhetoric. He devoted particular attention to what is called *invention*—that is, the province of rhetoric which is occupied with discovering facts and probabilities such as will support the case—and made a peculiar division of the parts of an oration which differed from that adopted by other rhetoricians (Quintil. in 1, 16, 6, 60, *Cic. de Invent.* i. 11, 16).—2. Surnamed *Carion*, a Greek rhetorician, taught rhetoric at Rome in the time of Augustus. He was a disciple of Theodorus of Gadara (Quintil. iii. 1, 18).

Hermanūbis [ANUBIS]

Hermaphroditus (Ἡρμαφρόδιτος), son of Hermes and Aphrodite, and consequently great grandson of Atlas, whence he is called *Atlantiades* or *Atlantius* (Ov. *Met.* iv. 368). He had inherited the beauty of both his parents, and was brought up by the nymphs of Mount Ida. In his fifteenth year he went to Caria. In the neighbourhood of Halicarnassus he lay down by the fountain of Salmacis. The nymph of the fountain fell in love with him, and tried in vain to win his affections. Once when he was bathing in the fountain, she embraced him, and prayed to the gods that she might be united with him for ever. The gods granted the request, and the bodies of the youth and the nymph became united together, but retained the characteristics of each sex. Hermaphroditus, on becoming aware of the change, prayed that in future everyone who bathed in the well might be metamorphosed in the same manner (Ov. *Met.* iv. 285, cf. Diod. iv. 6). The myth represents an Oriental belief in masculine deities with a female counterpart (whence the bearded Aphrodite at Cyprus, Macrobi. *Sat.* iii. 8).

Hermarchus (Ἡρμαρχος), of Mytilene, a rhetorician, became afterwards a disciple of Epi-

curus, who left to him his garden, and appointed him his successor in his school, about B.C. 270 (Diog. Laert. x 25).

Hermes (Ἑρμῆς, Ἑρμῆας, Dor Ἑρμᾶς), called **Mercurius** by the Romans. The Greek Hermes was a son of Zeus and Maia, the daughter of Atlas, and born in a cave of Mt. Cyllene in Arcadia, whence he is called *Atlantides* or *Cyllenius* (Od. viii 335, vi 435, xvii 1, Hes. Th. 938, Hymn in Merc. 1 ff., Or. Met. i 682, xiv 291). A few hours after his birth, he escaped from his cradle, went to Pieria, and carried off some of the oxen of Apollo (Hymn 17). In the *Iliad* and *Odyssey* this tradition is not mentioned, though Hermes is characterised as a cunning thief and deceiver (Il. v 390, xiv 24, 395, 444, 680). That he might not be discovered by the traces of his footsteps, he put on sandals, and drove the oxen to Pylos, where he killed two, and concealed the rest in a cave. Some travellers have fancied that they find the actual cave of the story in a stalactite cavern on the N.E. slope of the Acropolis of Pylos (*Navarino*), which in the time of Pausanias was called Nestor's cattle shed (Paus. ii 36, 2). The skins of the slaughtered animals were nailed to a rock, and part of their flesh was cooked and eaten, and the rest burnt (Hymn 1 c., Ant. Lib. 23, Diod. i 16). Thereupon he returned to Cyllene, where he found a tortoise at the entrance of his native cave. He took the animal's shell, drew strings across it, and thus invented the lyre, on which he immediately played



Hermes making a Lyre. (Osterley, Dent's alt. Kunst. vol. ii tab. 27.)

Apollo, by his prophetic power, had meantime discovered the thief, and went to Cyllene to charge Hermes with the crime before his mother, Maia. She showed to the god the child in its cradle, but Apollo carried the boy before Zeus, and demanded back his oxen. Zeus commanded him to comply with the demand of Apollo, but Hermes denied that he had stolen the cattle. As, however, he saw that his assertions were not believed, he conducted Apollo to Pylos, and restored to him his oxen, but when Apollo heard the sounds of the lyre, he was so charmed that he allowed Hermes to keep the animals. Hermes now invented the *kylix*, and after disclosing his inventions to Apollo, the two gods concluded an intimate friendship with each other. Apollo presented his young friend with his own golden shepherd's staff, and taught him the art of prophesying by means of dice. Zeus made him his own herald, and likewise the herald of the gods of the lower world (Hymn 514, cf. Hor. *Od.* i 10, 6).—The principal feature in the traditions about Hermes consists in his being the herald of the gods, and in this capacity he appears in the Homeric poems. As

the herald of the gods, he is the god of eloquence, for the heralds are the public speakers in the assemblies and on other occasions. The gods especially employed him as messenger when eloquence was required to attain the desired object (Il. i 333, iv 193, v 684, xvii 890, *Od.* i 38). As heralds and messengers are usually men of prudence and circumspection, Hermes was also the god of prudence and skill in all the relations of social intercourse (Il. v 35). These qualities were combined with similar ones, such as cunning, both in words and actions, and even fraud, perjury, and the inclination to steal, but acts of this kind were committed by Hermes always with a certain skill and gracefulness.—He was employed by the gods, and more especially by Zeus, on a variety of occasions which are recorded in ancient story. Thus he led Priam to Achilles to fetch the body of Hector (Il. xxiv 182, Or. Met. i 670), tied Ixion to the wheel (Hes. *Fab.* 62), conducted Hera, Aphrodite, and Athene to Paris (Paus. i 19, 1), rescued Dionysus after his birth, from the flames, or received him from the hands of Zeus to carry him to Athanas (Apollod. iii 1, 3, Ap. Rh. iv 1137), and was ordered by Zeus to carry off Io, who was metamorphosed into a cow, and guarded by Argus, whom he slew [ARGUS]. From this murder he is very commonly called Ἀργεῖφόντης. It is true that Homer, who uses the epithet, makes no mention of the story, but there is no difficulty in supposing that this local myth was known to him and had become widely enough spread to furnish a surname. Roscher, however, objecting to this view, believes that the epithet = ἀργεῖφόντης, and signifies the *clearing* or *brightening* effect of the wind, like the 'albus Notus' [see below]. His ministry to Zeus was not confined to the offices of herald and messenger, but he was also his chamberlain and cup-bearer. As dreams are sent by Zeus, Hermes conducts them to man, and hence he is also described as the god who had it in his power to send refreshing sleep or to take it away. An other important function of Hermes was to conduct the shades of the dead from the upper into the lower world [see ent. p. 376] whence he is called *ψυχοπομπός*, *τεροπομπός*, *ψυχαγωγός*, &c.—All these functions are held by several modern mythologists of great authority, especially by Roscher, to proceed from the original conception of the *Wind* transformed into a deity. It is argued that the wind is sent by Zeus, as *Διὸς ὄπρος*, that Hermes is the son of Zeus as god of heaven and Maia as goddess of rain clouds, that he is born in the wind cave of Cyllene, that his winged feet have this meaning: that he is god of theft, because winds, like the Harpies, snatch away, that especially in the theft of cattle he is the wind carrying off the clouds and hiding them behind the mountains, that he is god of fruitfulness in herds &c., because the wind is 'gemtabilis', the god of luck in allusion to the favourable (*ὄπριος*) breeze, the god of gymnasia because it is strong and swift, that he is conductor of souls because they are compared to breezes or air, and even that his discovery of the lyre and the pipe symbolises the whistling of the wind. There is force in a great deal of the argument, but it is not convincing. Others, again, with somewhat similar reasons make him the rain-god. It is simpler to understand as the original idea of Hermes the Power which brings good fortune to men whatever their line of life may be. He is to the

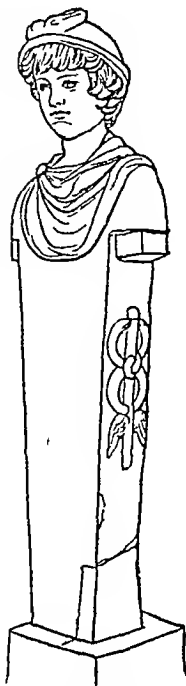
Greeks the nearest equivalent (as regards his functions) to the Italian Genius, but, with this difference, that he is regarded as a distinct Olympian deity. His functions are manifold, because each different class of men had its own requirements for his help. Arcadia was perhaps the oldest seat of his worship in Greece, the most generally accepted place of his birth, and the country where the old *αγάλματα τετραγώνια* were seen by Pausanias (*Hymn in Merc* 2, Pind *Ol* vi 80, Paus viii 17, 1). Since, therefore, Arcadia was pre-eminently the pastoral country, it is natural that the deity of good fortune should there be connected especially with the prosperity and increase of flocks and herds. Whether herdsmen were gaining wealth by breeding stock or by skilful 'cattle lifting,' this deity would be regarded as their helper, and in myth as the hero of successful enterprise in the same line. The like characteristics would belong to the deity who brought good luck in any other occupations and industries, to all he was 'Ερμῆς Ἐριούνιος and δωτήρ ἐδῶν, in commercial enterprise he was *αγοραῖος*, *ἐμπολαῖος*, *παλιγκάπηλος*, *κερδαῖος*, *κερδέμπορος* (Aristoph. *Plut* 1155, &c), and in general a lucky find was ascribed to his favour, and was called *έρμαῖον* or *έρμαλα δόσις* (Aesch. *Eum* 947), 'Ερμου κλήρος (Aristoph. *Pax*, 365, &c). It is clear that from this general idea of success in skilful work of any sort may naturally proceed his aid in ready speech, his aid in inventions such as the lyre, the *σύντα*, writing, astronomy, and, and mathematics, which led to his identification with the Egyptian Thoth (Strab. p. 816, Cic. *N D* iii 22, 56, Hor. *Od* i 10, 8, O. *Tast* v 668). Further, as god of good for tune in commerce he was the leader of travellers, and indeed of any expeditions, whether for war or peace, and on this account received sacrifices as *ἡγήτωρ* and *ηγεμόνιος*. His position, which belongs to the oldest Greek literature and has to do with the greatest number of stories about him, as messenger of Zeus expresses simply the idea that wealth and good fortune are sent from Zeus (*Od* vi 188, cf. Hor. *Od* i 28, 27). This is well expressed in the Pompeian picture engraved below, where Hermes the messenger is



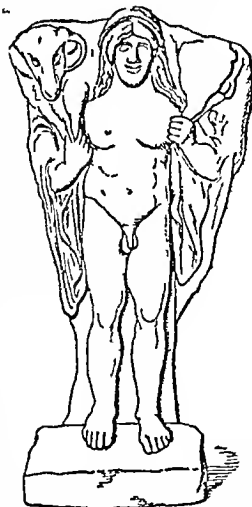
Hermes bringing wealth. From a wall painting at Pompeii (*Viss Borb* vi. 2).

starting forth with a bag of money in his hand. Hermes, then as the intermediary, becomes the envoy and *ἄγγελος* of Zeus. His other ancient function, conducting the souls to Hades (*Od* xiv 1, 9, *Hymn in Merc* 572, in *Cer* 377, *Hyg Fab* 251, Hor. *Od* i 13, 17), whence he

is called *ψυχοπομπός*, *χθόνιος*, &c, was probably attributed to him, because he watches over the fortunes of each mortal, like the Italian Genius, from his birth to the grave. As his image (*έρμαῖον*) stands before each citizen's door to guard and increase his wealth, so at his death 'Ερμῆς guides his soul to Hades. His office of presiding over the gymnasium was a later attribute, it signified that he was the god who gave good luck in contests and also that beauty of youthful form of which he was himself the ideal. Statues of Hermes consisting of a head placed on a quadrangular pillar, and set up before houses, temples, gymnasia, &c are preserved in large numbers (See *Dict of Ant art Hermæ*). As might be expected from the variety of his functions and the universal need of his help for all undertakings, he was worshipped in temples and shrines all over Greece and her colonies. Next to Arcadia those places most deserving mention were Athens—where the antiquity of his worship was attested by the ancient image in the temple of Athene Polias, and the *Hermæ* of primitive shape before the doors of houses (Paus. iv 33, 4, Thuc. vi 27)—and Tanagra, which claimed to be his birthplace (Paus. ix 20, 3), and where also, as a proof of his worship in the character of protector of the flocks, he had a statue by Calamis as *Κριοφόρος*, bearing a ram upon his shoulders, and a festival at which the handsomest youth of the city went round the walls carrying in like manner a lamb on his shoulders. As tutelary god, too, of the same place he was called *πρόμαχος* (Paus. ix 22, 2). His connexion with Elis is shown by the claim of the Elean Cyllene to be his birthplace, and also by his famous statue in the Heracum at Olympia (Paus. v 17, vi 26). There was also a specially ancient seat of his worship, which Herodotus calls Pelasgian, in Samothrace (Hdt. ii 51). The fourth of the month (*τετράς*), traditionally his birthday, was sacred to him, the most ancient sacrifices mentioned belonged to him as god of flocks, the lamb and the kid (*Od* xix 397). In art the principal attributes of Hermes are 1. A *petasus*, or hat with a broad brim, which signified the traveller. From the latter part of the fifth cent. B.C., but not in



Terminal Hermes (British Museum)



Hermes Criophorus (Terracotta from Gela in British Museum)

earlier art, this hat was sometimes, and in Roman art always, adorned with small wings 2 The staff (*δῆδός* or *σκήπτρον*), which he bore as a herald, and had received from Apollo In late works of art the white ribbons which surrounded the herald's staff were changed into two serpents [*Dict of Ant art Caduceus*] 3 The sandals (*πέδιλα*). They were beautiful and golden, and carried the god across land and sea with the rapidity of wind, at the ankles of the god they were provided with wings, whence he is called *πτηνοπέδιλος*, or *alipes*. In the most primitive times he was represented by more or less rude blocks of stone or wood with the phallus and then by the *Hermæ*, i.e. heads of the god placed on a quadrangular base [*Dict of Ant art Hermæ*], such were the *Hermæ* of the Attic streets mentioned above, and they were probably to some extent copies of the ancient *ξόανον* in the temple of Athena Polias. On archaic vases he is easily distinguished, but he is a bearded man with none of the more youthful beauty of the familiar later types. This is first traceable in the work of the fifth century, and was, no doubt, a characteristic of the famous statue by Calamis representing *Hermes Criophorus* of Tanagra [see above]. A good idea of the attitude of this statue (which appears also on coins of Tanagra) may probably be gained from the terracotta figure in the British Museum, which is reasonably taken to be an imitation of the statue, but it is only a rude imitation. Of the youthful and idealised type handed down from Polykleitos and above all from Praxiteles, and adopted as the *Hermes* of later Greek and Roman art, there are numerous examples, copies or imitations of the great sculptors, and among them is probably to be reckoned the so-called *Antinous* in the Vatican. Most famous and most beautiful of all is the original statue of Praxiteles, *Hermes with the child Dionysus* [see under *Praxiteles*]. The *Hermes*



Hermes, as messenger resting (From a bronze statue at Naples probably after Lysippus)

of Lysippus, from which the bronze figure from Herculaneum here shown was probably copied, has a further development in slowness and gracefulness of form.

Hermes Trismegistus (*Ἑρμῆς Τρισμαγίστος*), the reputed author of a variety of works, some of which are still extant. The Greek god *Hermes* was identified with the Egyptian *Thoth* as early as the time of Plato. The Neo-Platonists regarded an Egyptian *Hermes* as the source of all

knowledge and thought, or the *λόγος* embodied, and hence called him *Trismegistus*. A vast number of works on philosophy and religion, written by the Neo-Platonists, were ascribed to this *Hermes*, from whom it was pretended that Pythagoras and Plato had derived all their knowledge. Most of these works were probably written in the fourth century of our era. The most important of them is entitled *Poemander* (from *ποιμήν*, a shepherd, pastor), apparently in imitation of the *Pastor* of *Hermas*. This work is in the form of a dialogue. It treats of nature, the creation of the world, the deity, his nature and attributes, the human soul, knowledge, &c. (Ed. by Parthey, Berlin, 1854).

Hermēsianax (*Ἑρμῆσιανᾶξ*), of Colophon, a distinguished elegiac poet, lived in the time of Alexander the Great. His chief work was an elegiac poem of love stories in three books, addressed to his mistress, Leontium, whose name formed the title of the poem. The fragments are edited by Rigler and Axt, Colon 1828, and by Bailey, Lond 1889.

Hermias or *Hermias* (*Ἑρμίας* or *Ἐρμίας*) 1 Tyrant of Atarneus and Assos in Mysia, said to have been originally a slave, celebrated as the friend and patron of Aristotle. Aristotle remained with *Hermias* three years, from B.C. 347 to 344, in the latter of which years *Hermias* was seized by Mentor, the Greek general of the Persian king, and sent as a captive to the Persian court, where he was put to death. Aristotle married Pythias, the adopted daughter of *Hermias*, and celebrated the praises of his benefactor in an ode addressed to Virtue, which is still extant (Strab. p. 610, Diog. Laert. i. 3). — 2 A Christian-writer, who lived about A.D. 180, author of an extant work, entitled *Διασυρμὸς τῶν ἐξω φιλοσόφων*, in which Greek philosophers are held up to ridicule. Edited with Tatianus by Woth, Oxon 1700.

Hermīnia Gens, a patrician house at Rome, which appears in the first Etruscan war with the republic, B.C. 506, and vanishes from history in 448. *T. Hermīnus* was one of the three heroes who kept the Subleian bridge against the whole force of Poisenæ (Liv. ii. 10).

Hermīnius Mons (*Serra de la Estrella*), the chief mountain in Lusitania, S. of the Durius, from 7000 to 8000 feet high, called in the middle ages *Hermeno* (Bell. Alex. 48).

Hermiōnē (*Ἑρμιόνη*), the daughter of Menelaus and Helena (Il. iii. 175, Od. iv. 4, Verg. Aen. iii. 328). She had been promised in marriage to Orestes before the Trojan war, but Menelaus after his return home married her to Neoptolemus (Pyrrhus). Thooupon Orestes claimed *Hermiōnē* for himself, but Neoptolemus refused to give her up. Orestes, in revenge, incited the Dolphians against him, and Neoptolemus was slain. *Hermiōnē* afterwards married Orestes, whom she had always loved, and bore him a son Tisamenus. The history of *Hermiōnē* is related with various modifications. According to some, Menelaus betrothed her at Troy to Neoptolemus, but in the meantime her grandfather, Tyndareus, promised her to Orestes, and actually gave her in marriage to him. Neoptolemus, on his return, took possession of her by force, but was slain soon after either at Delphi or in his own home at Phthia (Pind. Nem. vii. 48, Eur. And. 891, Hyg. Fab. 123).

Hermiōnē (*Ἑρμιόνη* *Ἐρμιονεύς* *Kastrē*), a town of Argolis, but originally independent of Argos, was situated on a promontory on the E. coast, and on a bay of the sea, which derived

its name from the town (Hermionicus Sinus) Its territory was called *Hermiōnis*. It was originally inhabited by the Dryopes, and, in consequence of its isolated position, it became a flourishing city at an early period. It contained several temples, and among them a celebrated one of Demeter Chthonia. At a later time it joined the Achaean League (*Il* ii 560, *Hdt* viii 48, *Strab* p 378, *Paus* ii 85, *Pol* ii 44).

Hermiones or **Hermionones** (perhaps 'the warriors'), a name apparently given collectively to certain tribes in the interior of Germany, who were generally known as the Cherusci, &c (*Tac Germ* 2, *Mel* iii 3).

Hermippus (*Ἑρμιππος*). 1 An Athenian poet of the Old Comedy, vehemently attacked Pericles and Aspasia (*Plut Per* 32, *Aristoph Nub* 558). Fragments in *Meinoke, Fr Com Gr*—2 Of Smyrna, a distinguished philosopher, was a disciple of Callimachus of Alexandria, and flourished about B.C. 200. He wrote a biographical work (*Bla*), which is frequently referred to by later writers (*Müller, Fr Hist Gr*)—3 Of Berytus, a grammarian, under Trajan and Hadrian.

Hermisium, a town in the Tauric Chersonesus, on the Cimmerian Bosphorus.

Hermocrates (*Ἑρμοκράτης*), a Syracusan of rank, and an able statesman and orator, was chosen one of the Syracusan generals, B.C. 414, in order to oppose the Athenians (*Thuc* ii 58, 65, *Pol* vii 22). He afterwards served under Gylippus, when the latter took the command of the Syracusan forces, and after the destruction of the Athenian armament he attempted to save the lives of Nicias and Demosthenes (*Thuc* vi 72–vii 73). He then employed all his influence to induce his countrymen to support with vigour the Lacedaemonians in the war in Greece itself. He was with two colleagues appointed to the command of a small fleet, which the Syracusans sent to the assistance of the Lacedaemonians (*Thuc* viii 26). But during his absence from home, he was banished by the Syracusans (410). Having obtained support from the Persian satrap Pharnabazus, he returned to Sicily, and endeavoured to effect his restoration to his native city by force of arms, but was slain in an attack which he made upon Syracuse in 408 (*Xen Hell* i 1, 27, *Diod* xiii 63, 75).

Hermodorus (*Ἑρμόδωρος*). 1 Of Ephesus, a person of distinction, was expelled by his fellow citizens, and is said to have gone to Rome, and to have explained to the decemvirs the Greek laws, and thus assisted them in drawing up the laws of the Twelve Tables, B.C. 451 (*Diog Laert* ix 2, *Cic Tusc* v 36, 105)—2 A disciple of Plato, whose works he is said to have circulated, especially in Sicily. He wrote a work on Plato—3 Of Salamis, at the end of 2nd century B.C., the architect of the temple of Mars in the Flaminian Circus, and also of the *navalia* (*Cic de Or* i 14, 62).

Hermogēnes (*Ἑρμογένης*). 1 A son of Hipponeus, and a brother of the wealthy Callias, is introduced by Plato as one of the speakers in his *Cratylus*, where he maintains that all the words of a language were formed by an agreement of men among themselves (*Plat Crat* p 391, c, *Xen Mem* ii 10, 3)—2 A celebrated Greek rhetorician, 'was a native of Tarsus, and lived in the reign of M. Aurelius, A.D. 161–180. He was appointed public teacher of rhetoric, and he began his career as a writer at the age of seventeen, but when he was twenty-five his mental powers gave way, and he never

recovered their full use, although he lived to an advanced age. His works, five in number, which are still extant, were for a long time used in the rhetorical schools as manuals. They are 1 *Τεχνή ῥητορική περὶ τῶν σπᾶσεων* 2 *Περὶ εὐρέσεως* (*De Inventione*) 3 *Περὶ ἰδεῶν* (*De Formis Oratoris*) 4 *Περὶ μεθόδου δεινότητος* (*De apto et solerti genere dicendi Methodus*) 5 *Προγυμνάσματα*. An abridgment of the latter work was made by Aphthonius, in consequence of which the original fell into oblivion. The works of Hermogenes are printed in Walz's *Rhetor Graec*—3 An architect of Alabanda, in Caria, who invented what was called the pseudodipterus—that is, a form of a temple, in which the single row of columns stood at the same distance from the wall of the cella as the outer row in a dipteral temple (*Vitr* iii 2, 6). The great temple in the agora of Selinus is an example of this form.

Hermogēnes, M. Tigellius, an enemy of Horace, who, however, admits his merits as a singer (*Sat* i 3, 129, cf 9, 25, 10, 18, 80, 90). He must be distinguished from the Sardinian Tigellius (whose adopted son some suppose him to have been), who is mentioned both by Cicero and Horace (*Cic ad Fam* vii 24, *ad Att* xiii 49, 51, *Hor Sat* i 2, 3).

Hermogenianus, the latest Roman jurist from whom there is an extract in the Digest, lived in the time of Constantine the Great.

Hermolaus (*Ἑρμόλαος*), a Macedonian youth, and a page of Alexander the Great. During a hunting party in Bactria, B.C. 327, he slew a wild boar, without waiting to allow Alexander the first blow, whereupon the king ordered him to be flogged. Incensed at this indignity, Hermolaus formed a conspiracy against the king's life, but the plot was discovered, and Hermolaus and his accomplices were stoned to death by the Macedonians (*Arian, Anab* iv 13, *Curt* viii 6, *Plut Alex* 55).

Hermonassa. 1 A town of the Sindi at the entrance of the Cimmerian Bosphorus (*Mel* i 19, 5)—2 A town on the coast of Pontus, near Trapezus.

Hermonthis (*Ἑρμωνθίς*, *Ement*, Ru), the chief city of the Nomos Hermonthisites, in Upper Egypt, on the W bank of the Nile, a little above Thebes (*Strab* p 817).

Hermopolis (*Ἑρμόπολις*, *Ἑρμου πόλις*). 1 *Parva* (ἡ μικρά *Damianhont*), a city of Lower Egypt, the capital of the Nomos Alexandria, stood upon the canal which connected the Canopic branch of the Nile with the Lake Mareotis (*Strab* p 802, *Ptol* iv 5, 46)—2 *Magna* (ἡ μεγάλη nr *Eskmonnein*, Ru), the capital of the Nomos Hermapolites, in the Heptanomis, or Middle Egypt, and one of the oldest cities in the land, stood on the W bank of the Nile, a little below the confines of Upper Egypt. At the boundary line itself was a military station, or custom house, called *Ἑρμοπολιτικὴ φυλακή*, for collecting a toll on goods entering the Heptanomis. Hermopolis was a chief seat of the worship of Thoth, the Egyptian Hermes (*Ptol* i 9, 11, *Strab* p 818).

Hermotimus (*Ἑρμότιμος*). 1 A mathematician of Colophon, was one of the immediate predecessors of Euclid, and the discoverer of several geometrical propositions—2 Of Clazomenae, an early Greek philosopher of uncertain date, belonged to the Ionic school. Some traditions represent him as a mysterious person, gifted with supernatural power, by which his soul, apart from the body, wandered from place to place, bringing tidings of distant events in

incredibly short spaces of time. At length his enemies burned his body, in the absence of the soul, which put an end to his wanderings. (Phn vii 174, Lucian *Lucian Muse* 7, Arist *Metaph* i 3)

Hermunduri, one of the most powerful nations of Germany, belonged to the Suevic race, dwelt between the Main and the Danube, and were bounded by the Sacti mountains in the N, the Agri Decumates of the Romans in the W and S, the Narisci on the E, the Cherusci on the NE, and the Catii on the NW. They were for a long time the allies of the Romans, but along with the other German tribes they assisted the Marcomanni in the great war against the Romans in the reign of V. Aurelius. After this time they are rarely mentioned as a separate people, but are included under the name of Suevi. (The *German* 41, *Iren* ii 63, xii 29)

Hermus (Ἡρμῶς *Ἑρμιῶς*), a demus in Attica, belonging to the tribe Acamantis, on the road from Athens to Eleusis.

Hermus (Ἡρμῶς *Ghiediz Chai*), a considerable river of Asia Minor, rises in Mt. Dindymene (*Morad Daghi*) in Phrygia, flows through the watery plain N. of Sardis, which was hence called *Ἡρμῶς πεδῖον*, passes by Magnesia and Temnus, and falls into the Gulf of Smyrna, between Smyrna and Phocaea. It formed the boundary between Lydia and Ionia. Its tributaries were the Halys, Cogamus, Pactolus and Phrygus. (Strab. p. 51, *Hdt.* i 80)

Hernici, a people in Latium, belonged to the Sabine race and are said to have derived their name from the Sabine (Sabine) word *leina*, 'rock' (*He L. et*). According to this etymology their name would signify 'mountainers'. They inhabited the mountains of the Apennines between the lake Lucernus and the river Trebia, and were bounded on the N. by the Marsi and Volsci and on the S. by the Volsci. Their chief town was ANAGNIN. They were a brave and warlike people, and long offered a formidable resistance to the Romans. The Romans formed a league with them on equal terms in the third consulship of Sp. Cassius B.C. 486. They were finally subdued by the Romans. (Liv. *Per. Lat.* 184, *Livy* ii 22 vi 17, vii 15)

Herō (Ἡρώ)

Heron (Ἡρώ) 1 The Elder, a celebrated mathematician, was a native of Alexandria, and lived in the reigns of the Ptolemies Philadelphus and Ptolemy (c. 247-222). He is celebrated on account of his mechanical inventions of which one of the best known is the common pneumatic experiment, called *Heron's fountain*, in which a jet of water is maintained by condensed air. We also find in his works a description of a steam engine, and of a double forcing pump used for a fire engine. The following works of Heron are extant, though not in a perfect form — 1 *Λειτουργικὰ κατὰ σκευὴν αὐτομάτην*, *De Constructione et Mensura Automatische* 2 *Βελοναὶ*, or on the manufacture of darts 3 *Πνευματικά, or Spirituality*, the most celebrated of his works 4 *Περὶ αὐτομα-τομητικῶν*, *De Automaturum Fabrica Libri duo*. All these works are published in the *Mathematici Veteres*, Paris, 1693, the military treatises by Blisioy and Koehly, 1851. — 2 The Younger, a mathematician, is supposed to have lived under Heracles (c. 610-641). The extant works assigned to him are — 1 *De Machinis bellicis* 2 *Geodæsia*, on practical geometry 3 *De Obsidione repellenda*. Published in the *Mathematici Veteres*. **Herodas** (Ἡρόδας)

Hērōdes I (Ἡρώδης), commonly called **Herod** 1 Surnamed the Great, king of the Jews, was the second son of Antipater, and consequently of Idumaean origin. [Antip. viii, No 3] When his father was appointed by Caesar procurator of Judaea, in B.C. 47, Herod, though only 25 years of age, obtained the government of Galilee. In 46 he obtained the government of Coele Syria. After the death of Caesar (44), Herod first supported Cassius, but upon the arrival of Antony in Syria in 41, he exerted himself to secure his favour, and completely succeeded in his object. In 40 he went to Rome, and obtained from Antony and Octavian a decree of the senate, constituting him King of Judaea. He supported Antony in the Civil war against Octavian, but after the battle of Actium (31) he was pardoned by Octavian. During the remainder of his reign he cultivated the friendship of Augustus and Agrippa, and enjoyed the favour of both. He possessed a jealous temper and ungovernable passions. He put to death his wife Mariamne, whom he suspected without cause of adultery, and with whom he was violently in love, and at a later period he also put to death his two sons by Mariamne, Alexander and Aristobulus. His government, though cruel and tyrannical was vigorous, and he was both feared and respected by his subjects and the surrounding nations. Among other splendid public works, he partly rebuilt the temple of Jerusalem and the city of Samaria, on which he bestowed the name of Sebaste, while he converted a small town on the coast into a magnificent city, to which he gave the name of Caesarea. He died in the 37th year of his reign and the 70th of his age. B.C. 4.

— 2 **Herodes Antipas**, son of Herod the Great, by Melchae a Samaritan, obtained the tetrarchy of Galilee and Perea on his father's death, while the kingdom of Judaea devolved on his elder brother Archelaus. He married Herodias the wife of his half brother, Herod Philip. He had been previously married to a daughter of the Arabian prince Aretas, who invaded the dominions of Antipas and defeated the army which was opposed to him. In A.D. 39, through the intrigues of Herod Agrippa, who was high in the favour of the Roman emperor, Antipas was deprived of his dominions, and sent into exile at Lyons (39), he was subsequently removed to Spina, where he died. — 3 **Herodes Agrippa** (Ἀγrippα) — 4 Brother of Herod Agrippa I, obtained the kingdom of Chalcis from Claudius at the request of Agrippa, 41. After the death of Agrippa (44), Claudius bestowed upon him the superintendence of the temple at Jerusalem, together with the right of appointing the high priests. He died in 48, when his kingdom was bestowed by Claudius upon his nephew, Herod Agrippa II. [For further account of the Herods, see *Dictionary of the Bible*, art. *Herods*.] — 5 **Herodes Atticus**, the rhetorician. [Attici.]

Hērōdianus (Ἡρώδιανός) 1 A historian, who wrote in Greek a history of the Roman empire in eight books, from the death of V. Aurelius to the beginning of the reign of Gordianus III (A.D. 180-238). He himself informs us that the events of this period had occurred in his own lifetime, but beyond this we know nothing respecting his life. He appears to have had Timæzides before him as a model,

• The death of Herod took place in the same year as the birth of Christ but this is to be placed 4 years before the date in general use as the Christian era.

both for style and for the general composition of his work, like him, introducing here and there speeches wholly or in part imaginary. In spite of occasional inaccuracies in chronology and geography, his narrative is in the main truthful and impartial. Edited by Irmisch, Lips 1789-1805, 5 vols., and by Bekker, Lips 1855.—2 Aelius Herodĭanus, one of the most celebrated grammarians of antiquity, was the son of Apollonius Dyscolus [APOLLONIUS, No 4], and was born at Alexandria. From that place he removed to Rome, where he gained the favour of the emperor M. Aurelius, to whom he dedicated his work on prosody, syntax, and etymology. The estimation in which he was held by subsequent grammarians was very great. Priscian styles him *maximus auctor artis grammaticae*. Remains of his work are edited by Lentz, Lips 1867.

Herōdĭeus ('Hrōdikos) 1. Of Babylon, a grammarian, was one of the immediate successors of Crates of Mallus, and an opponent of followers of Aristarchus, against whom he wrote an epigram, which is in the Greek Anthology.—2 A celebrated physician of Selymbria in Thrace, lived in the 5th century B C, and was one of the tutors of Hippocrates.

Herōdōrus ('Hrōdwpos), of Heraclea, in Pontus, about B C 510, wrote a work on Heracles (Plut. *Thes* 26).

Herōdōtus ('Hrōdōtos) 1 A Greek historian, and the father of history, was born at Halicarnassus, a Doric colony in Caria. He belonged to a noble family at Halicarnassus. He was the son of Lyxes and Dryo, and the epic poet Panyasis was his uncle. Herodotus left his native city at an early age, in order to escape from the oppressive government of Lygdamis, the tyrant of Halicarnassus, who put to death Panyasis. He settled at Samos for some time, and there became acquainted with the Ionic dialect, but he spent many years in his travels in Europe, Asia, and Africa, of which we shall speak presently. At a later time he returned to Halicarnassus, and took a prominent part in expelling Lygdamis from his native city. In the contentions which followed, Herodotus was exposed to the hostile attacks of one of the political parties, whereupon he again left Halicarnassus, and settled at Thuri, in Italy, where he died. Whether he accompanied the first colonists to Thuri in 443, or followed them a few years afterwards, is a disputed point, though it appears probable from a passage in his work that he was at Athens at the beginning of the Peloponnesian war (431). It is also disputed where Herodotus wrote his history. Lucian relates that Herodotus read his work to the assembled Greeks at Olympia, and it was received with such universal applause, that the nine books of the work were in consequence honoured with the names of the nine Muses. The same writer adds that the young Thucydides was present at this recitation and was moved to tears. But this story, which rests upon the authority of Lucian alone, must be rejected. If Thucydides was a boy of fifteen the recitation would have to be placed in B C 456, when Herodotus was barely thirty, and could not have completed his travels, far less have finished his history. Lucian, however, may be right in his statement that Herodotus recited parts of his history at various times at Olympia, Athens, Corinth, Argos, and Sparta. At Athens he is said to have been presented with ten talents from the public treasury. Whenever and wherever he wrote

the bulk of his work, there is no doubt that he added and revised while he was at Thuri, and it appears that he was engaged upon it when he was seventy-seven years of age, since he mentions the revolt of the Medes against Darius Nothus, and the death of Amyrtæus, events which belong to the years 409 and 408. Though the work of Herodotus was probably not written till he was advanced in years, yet he was collecting materials for it during a great part of his life. It was apparently with this view that he undertook his extensive travels through Greece and foreign countries, and his work contains on almost every page the results of his personal observations and inquiries. There was scarcely a town of any importance in Greece Proper and on the coasts of Asia Minor with which he was not familiar, and at many places, such as Samos, Athens, Corinth, and Thebes, he seems to have stayed some time. The sites of the great battles between the Greeks and barbarians, as Marathon, Thermopylae, Salamis, and Plataea, were well known to him, and Xerxes' line of march from the Hellespont to Athens he had probably himself explored. He also visited most of the Greek islands, not only in the Aegean, but even in the west of Greece, such as Zacynthus. In the North of Europe he visited Thrace and the Scythian tribes on the Black Sea. In Asia he travelled through Asia Minor and Syria, and visited the cities of Babylon, Ecbatana, and Susa. He spent some time in Egypt, and travelled as far south as Elephantine. He saw with his own eyes all the wonders of Egypt, and the accuracy of his observations and descriptions still excites the astonishment of travellers in that country. From Egypt he appears to have made excursions to the east into Arabia, and to the west into Libya, at least as far as Cyrene, which was well known to him.—The object of his work is to give an account of the struggles between the Greeks and Persians. He traces the omity between Europe and Asia to the mythical times. He passes rapidly over the mythical ages to come to Croesus, king of Lydia, who was known to have committed acts of hostility against the Greeks. This induces him to give a full history of Croesus and of the kingdom of Lydia. The conquest of Lydia by the Persians under Cyrus then leads him to relate the rise of the Persian monarchy, and the subjugation of Asia Minor and Babylon. The nations which are mentioned in the course of his narrative are again discussed more or less minutely. The history of Cambyses and his expedition into Egypt induce him to enter into the details of Egyptian history. The expedition of Darius against the Scythians causes him to speak of Scythia and the North of Europe. In the meantime the revolt of the Ionians breaks out, which eventually brings the contest between Persia and Greece to an end. An account of this insurrection is followed by the history of the invasion of Greece by the Persians, and the history of the Persian war now runs in a regular channel until the taking of Sestos by the Greeks, B C 478, with which event his work concludes. It will be seen from the preceding sketch that the history is full of digressions and episodes, but those do not impair the unity of the work, for one thread, as it were, runs through the whole, and the episodes are only like branches of the same tree. The structure of the work thus bears a strong resemblance to a grand epic poem, describing the punishment

which followed the pride of the Persian king and his rejection of good advice. The whole work is pervaded by a deep religious sentiment. Herodotus shows the most profound reverence for everything which he conceives as divine, and rarely ventures to express an opinion on what he considers a sacred or religious mystery.—In order to form a fair judgment of the historical value of the work of Herodotus, we must distinguish between those parts in which he speaks from his own observations and those in which he merely repeats what he was told by priests and others. In the latter case he was undoubtedly often deceived, but whenever he speaks from his own observations, he is a real model of truthfulness and accuracy, and the more the countries which he describes have been explored by modern travellers, the more firmly has his authority been established. Many things which used to be laughed at as impossible or paradoxical are found now to be strictly in accordance with truth. He writes in what it was called the *ἁγῆς εἰρημένη*, or running style, from its absence of logical periods. The dialect in which he wrote is the Ionic, the dialect used by the earlier logographers, intermixed with Epic or poetical expressions, and some times even with Attic and Doric forms. The excellencies of his style consist in its transparent clearness and the lively flow of the narrative. He is rightly regarded as the earliest real historian, because he was the first who carefully collected materials, sifted as far as he was able their accuracy (for this is by no means neglected), and arranged them in a delightful form. His weakest point as a historian, in which Thucydides forms a complete contrast, was his tendency to overlook the real causes of events and to trace them to personal motives.—The best editions of Herodotus are by Schweighäuser, Argentor 1806, by Gaisford, Oxon 1824, by Bähr, Lips 1880, by Blakesley, London, 1874, by Woods, London, 1873, and by Abicht, Leipzig, 1877.—2 A Greek physician, who practised at Rome with great reputation, about 100. He wrote some medical works, which are several times quoted by Galen.—3 Also a Greek physician, a native either of Tarsus or Philadelphia, taught Sextus Empiricus.

Herondas (Ἡρόνδας), a writer of mimes in the choliambic metre. The name is now commonly written Herodas, but there is no sufficient reason for departing from the spelling Ἡρόνδας in Athenaeus p 86, and it is more probable that Herondas (formed from Heron, cf Epaminondas, &c) should be corrupted into Herodas and Herodes, than that Herodes and Herodas should be changed into Herondas. The date of Herondas was probably the 3rd century B C. If he was not, as seems likely, a native of Cos, he certainly lived there and belonged to that literary school of Cos which included Philetas and Theocritus. It has been suggested, rather fancifully, that he wrote after Catullus. If the very slight resemblances which have been traced are due to more than accident, Catullus is certainly the borrower. Herondas (as Crusius notices) places himself earlier than Callimachus when he speaks of himself (ix 6) as the next writer of choliambics after Hipponax. If he had lived after Callimachus he could not have been ignorant of the choliambics of that poet. Till 1890 only a few fragments of Herondas, quoted by other writers, were known. The papyrus in the British Museum has given us seven of his mimes in a

more or less complete form. They are written in the literary Ionic with some Doric of the writer's own country and considerable traces of Atticising by the copyists. The mimes give vivid scenes of ordinary life in dialogue, and were probably intended for acting. The scene of the second (perhaps of most) is laid in Cos. They have great value for the insight which they give into manners and customs. A likeness to the *Adoniazusae* of Theocritus is clearly seen in the sixth, but it is doubtful whether this is due to direct imitation or to the fact of both writers belonging to the same school. It may be added that the greater genius of Theocritus appears in this branch, the only one in which they can be compared. Editions by Kenyon (*ed princ*), 1890, by Rutherford, 1891.

Hērōpōlis or Hero (Ἡρώων πόλις, 'Ἡρώ: O T Raamses or Rameses?), the capital of the Nomos Heroopolites or Arsinoites in Lower Egypt, stood on the border of the Desert east of the Delta, upon the west head of the Red Sea, which was called from it Sinus Heroopoliticus (κόλπος Ἡρώων, Ἡρωοπολίτης or ιτικὸς) (Strab pp 759, 767, *Jos Ant* ii 7, 5). Its site is NW of *Lake Timsalah* not far from *Ismalia*. In Strabo's time the Gulf of Snez extended forty miles N of its present head.

Hērōphīlus (Ἡρόφιλος), one of the most celebrated physicians of antiquity, was born at Chalcædon in Bithynia, was a pupil of Praxagoras, and lived at Alexandria, under the first Ptolemy, who reigned B C 323-285. Hero he soon acquired a great reputation, and was one of the founders of the medical school in that city. He seems to have given his chief attention to anatomy and physiology, which he studied not merely from the dissection of animals, but also from that of human bodies. He is even said to have carried his ardour in his anatomical pursuits so far as to dissect criminals alive. He was the author of several medical and anatomical works, of which nothing but the titles and a few fragments remain. These have been published by Marx, *De Hero-phili Vita*, &c Gotting 1840.

Hērōstrātus (Ἡρόστρατος), an Ephesian, set fire to the temple of Artemis at Ephesus, on the same night that Alexander the Great was born, B C 356. He was put to the torture, and confessed that he had fired the temple to immortalise himself. The Ephesians passed a decree condemning his name to oblivion, but it has been, as might have been expected, handed down by history. (Strab p 640, Val Max viii 14, 5, Gell ii 6).

Hersē (Ἑρση), daughter of Cecrops and sister of Aglauros, was beloved by Hermes, by whom she became the mother of Cephalus. Respecting her story, see AGLAUROS. She was supposed to be honoured in the festival of the Arrephoria or Hersephoria (*C I A* iii 3, 8), in which maidens are thought to have carried dew-laden branches. Others have suggested that the *ερσαι* were sucklings or young animals. In either case it is probable that fertility was symbolised, and that Herse in the myth grew out of the ritual.

Hersilia, the wife of Romulus, was the only married woman carried off by the Romans in the rape of the Sabines. As Romulus after death became Quirinus, so Hersilia his wife became a goddess, Hora or Horta. (Plut *Rom* 14, Liv i 11, O *Met* vi 829). Some writers, however, made Hersilia the wife of Hostus, grandfather of Tullus Hostilius (Dionys iii 1, Plut *Rom* 18, Macrob i 6, 16).

Hērūli or Eruli, a powerful German race, are

said by Jornandes to have come originally from Scandinavia, but they appear on the shores of the Black Sea in the reign of Gallienus (A D 262), when in conjunction with the Goths, they invaded the Roman empire. They were conquered by the Ostrogoths, and afterwards formed part of the great army of Attila, with which he invaded Gaul and Italy. After the death of Attila (453) a portion of the Heruli united with other German tribes, and under the command of Odoacer, who is said to have been an Herulan, they destroyed the Western Empire, 476. Meantime the remainder of the nation formed a powerful kingdom on the banks of the Theiss and the Danube, which was eventually destroyed by the Longobards or Lombards. Some of the Heruli were allowed by Anastasius to settle in Pannonia, and they served with distinction in the armies of Justinian (Jornand *de Reb Get* 12, 43-50, *Vit Gallien* 13, Procop *B G* II 11-22, IV 26-31).

Hēsiodus (*Ἡσίοδος*), one of the earliest Greek poets, of whose personal history we possess little authentic information. He is frequently mentioned along with Homer, as Homer represents the Ionic school of poetry in Asia Minor, so Hesiod represents the Boeotian school of poetry, which spread over Phocis and Euboea. The only points of resemblance between the two schools consist in their Epic form and their dialect. In other respects they entirely differ. The Homeric school takes for its subjects the restless activity of the heroic age, while the Hesiodic turns its attention to the quiet pursuits of ordinary life, to the origin of the world, the gods and heroes. Hesiod lived about a century later than Homer, and is placed about B C 735. He must at any rate be distinctly earlier than the poets who wrote in the middle of the seventh century B C. We learn from his own poem on *Works and Days*, that he was born in the village of Ascra in Boeotia, whither his father had emigrated from the Aeolian Cyme in Asia Minor. After the death of his father, he was involved in a dispute with his brother Perses about his small patrimony, which was decided in favour of his brother, who had bribed the judges. He then emigrated to Orchomenos, where he spent the remainder of his life. This is all that can be said with certainty about the life of Hesiod. Tradition speaks of his being murdered at Oenoe in Locris, and buried at Naupactus, from which place his bones were afterwards moved to Orchomenos. Many of the stories related about him refer to his school of poetry, and not to the poet personally. In this light we may regard the tradition, that Hesiod had a poetical contest with Homer, which is said to have taken place at Chalcis during the funeral solemnities of king Amphidamus, or, according to others, at Aulis or Delos. The story of this contest gave rise to a composition still extant under the title of *Ἀγών Ὀμήρου καὶ Ἡσιόδου*, the work of a grammarian who lived towards the end of the first century of our era, in which the two poets are represented as engaged in the contest, and answering one another.—The following are the works of Hesiod: 1. *Ἔργα* or *Ἔργα καὶ ἡμέραι*, *Opera et Dies*, *Works and Days*. It is written in the most homely style, with scarcely any poetical imagery, or ornament, and must be looked upon as the most ancient specimen of didactic poetry. It follows the precept which he declares himself to have received from the Muses, 'to speak true things' (*Th* 26). It is a realistic picture of the daily life and work in Boeotia, a picture, generally in

gloomy colours, of the monotony of toil which the earth demands for its tillage, and the difficulty of getting justice in the world. The tendency to make might right he illustrates by the earliest fable in Greek literature, that of the *Hawk and the Nightingale*. The poet exhorts his brother to make gain by hard work instead of unjust dealing, and accordingly gives him rules for husbandry, its times and seasons, for navigation, and for domestic economy. Three episodes are included in it: viz (1) the fable of Prometheus and Pandora (47-105), (2) on the ages of the world, which are designated by the names of metals (109-201), and (3) a description of winter (504-558). 2. *Θεογονία*, a *Theogony*, gives an account of the origin of the world and the birth of the gods, explaining the whole order of nature in a series of genealogies, for every part of physical as well as moral nature there appears personified in the character of a distinct being. The whole concludes with an account of some of the most illustrious heroes. Though he gives many details not found in Homer, and often different views, he is probably in most cases following legends and myths much older than Homer, and derived from ancient hymns and popular stories. [HOMERUS] 3. *Ῥοῖαι* or *Ῥοῖαι μεγάλαι*, also called *κατάλογοι γυναικῶν*, *Catalogue of Women*. This work is lost. It contained accounts of the women who had been beloved by the gods, and had thus become the mothers of the heroes in the various parts of Greece, from whom the ruling families derived their origin, but fifty-six lines of it have been prefixed to the *Ἀσπίς Ἡρακλέους*, *Shield of Hercules*, which contains a description of the shield of Hercules, and is an imitation of the Homeric description of the shield of Achilles. It is not Hesiod's work, and belongs to a later period.—Editions of Hesiod by Paley, 1861, Koehly, Lips 1870, Flach, Berl 1873, Lange, Lips 1890.

Hēsionē (*Ἡσιόνη*), daughter of Laomedon, king of Troy, was chained by her father to a rock, in order to be devoured by a sea-monster, that he might thus appease the anger of Apollo and Poseidon. Hercules promised to save her, if Laomedon would give him the horses which he had received from Zeus as a compensation for Ganymedes. Hercules killed the monster, but Laomedon refused to keep his promise. Thereupon Hercules took Troy, killed Laomedon, and gave Hesione to his friend and companion Telamon, by whom she became the mother of Tencer. Her brother, Priam, sent Antenor to claim her back, and the refusal on the part of the Greeks is mentioned as one of the causes of the Trojan war (*Il* v 649, *Diod* iv 42, *Apollod* II 7, *Hyg Fab* 89).

Hesperia (*Ἑσπερία*), the Western land (from *ἑσπερος*, *vesper*), the name given by the Greek poets to Italy, because it lay W of Greece. In imitation of them, the Roman poets gave the name of Hesperia to Spain, which they called *ultima Hesperia* (*Hor Od* I 36, 4) to distinguish it from Italy, which they occasionally called *Hesperia Magna* (*Verg Aen* I 569).

Hesperides (*Ἑσπερίδες*), the celebrated guardians of the golden apples which Ge (Earth) gave to Hera at her marriage with Zeus (*Phaeac* ap Schol *ad Ap Rh* IV 1396, *Athen* p 83, *Hyg Astr* II 3). Their parentage is differently related. They are called the daughters either of Night or Erebus (*Hes Th* 215), or of Phoeus and Ceto, or of Atlas and Hesperis (whence their names Atlantides or Hesperides, *Diod* v 27), or of Zeus and Thymis

(Pherec 1 c) Some traditions mentioned three Hesperides, viz *Aegle, Arethusa*, and *Hesperia*, others four, *Aegle, Crythea, Hestia*, and *Arethusa*, and others again seven. The poets describe them as possessing the power of sweet song (Lur *Hipp* 743). In the earliest legends, these nymphs are described as living on the river Oceanus, in the extreme West, but the later attempts to fix the geographical position of their gardens led poets and geographers to different parts of Libya, as the neighbourhood of Cyrene, Mount Atlas, or the islands on the W coast of Libya (Hes *Th* 334, 518, Eur *Hipp* 742, Plin v 201, Mel iii 10). Apollodorus is alone in placing them among the Hyperboreans (ii 5, 11). They were assisted in watching the golden apples by the dragon Ladon. It was one of the labours of Heracles to obtain possession of these apples (See p 399). The golden apples, which seem to have been connected with the rays of the sun and to have betokened love and fruitfulness, appear, not only in the stories of the marriage of Hera, but also in the marriage of Peleus and in the race of Atalanta (Verg *Lcl* vi 61).

Hesperidum Insulae [HESPERIUM]

Hesperis [BERENICE, No 5]

Hesperium (Ἑσπεριον, Ἑσπεριὸν κέρας *C Verde* or *C Roxo*), a headland on the W coast of Africa, was one of the furthest points to which the knowledge of the ancients extended along that coast. Near it was a bay called Sinus Hesperus, and a day's journey from it a group of islands called **Hesperidum Insulae**, wrongly identified by some with the *Fortunatae Insulae*; they are either the *Cape Verde* islands, or, more probably, the *Bissagos*, at the mouth of the *Rio Grande*.

Hesperus (Ἑσπερος), the evening star, is called by Hesiod (*Th* 381, 987) a son of Astraeus and Eos. He was also regarded as the same as the morning star, whence both Homer and Hesiod call him the bringer of light (ἑωσφόρος *Il* xxii 318, xxiii 226). A later account makes him a son of Atlas, who was fond of astronomy, and who disappeared, after ascending Mount Atlas to observe the stars (Diod iii 60, iv 27, Tzetx ad *Lyc* 879). Hesperus and Phosphorus among the Greeks, and Hesperus and Lucifer among the Romans, were from an early period recognised as names for the same star (Hyg *Fab* 65, *Astr* ii 42, Cic *N D* ii 20, Plin ii 80). In art they appear as beautiful youths with torches.

Hestia (Ἑστία, Ion Ἰατρή), called *Vesta* by the Romans, the goddess of the hearth, or rather of the fire burning on the hearth, was a daughter of Cronus and Rhea, and, according to common tradition, was the first born of Rhea, and consequently the first of the children swallowed by Cronus. She was a maiden divinity, and when Apollo and Poseidon sued for her hand, she swore by the head of Zeus to remain a virgin for ever (Hes *Th* 454, Pind *Nem* ix 1, *Hymn in Ven* 4, 22, Diod v 68). It is not probable that Homer regarded her as a personal deity in the *Odyssey*; oaths are taken by the *ιατρή* (xiii 159, xiv 156, xx 231), but the words imply rather that she had no individual personality apart from the sacred fire. In post-Homeric religion she is regarded as one of the twelve Olympian deities. As the hearth was looked upon as the centre of domestic life, so Hestia was the goddess of domestic life and the giver of all domestic happiness, as such she was believed to dwell in the inner part of every house, and to have invented the

art of building houses. In this respect she often appears together with Hermes, who was likewise a *deus penetralis*. Being the goddess of the sacred fire of the altar, Hestia had a share in the sacrifices offered to all the gods. Hence, when sacrifices were offered, she was invoked first, and the first part of the sacrifice was presented to her (*Hymn* 32, 5, Pind *Nem* xi 5, Aristoph *Vesp* 842, and Schol., Plat *Cratyl* p 401, Paus i 14, 5). The hearth itself was the sacred asylum where suppliants implored the protection of the inhabitants of the house (Thuc i 136). The idea of this sanctity is derived in all probability from the earo with which all primitive nations found it necessary to preserve the fire of the community. Just as in an unenlightened tribe the fire was studiously kept up in the chief's dwelling, so the state hearth with its perpetual fire was maintained, no longer, indeed, as a necessity, but as a traditional religious duty, in the prytaneum of most, probably of all, Greek states where the goddess had her especial sanctuary (θάλαμος), under the name of *Prytanitis* (Πρυτανίτις), with a statue and the sacred hearth. There, as at a private hearth, Hestia protected the suppliants. When a colony was sent out, the emigrants took the fire which was to burn on the hearth of their new home from that of the mother town. If ever the fire of her hearth became extinct, it was not allowed to be lighted again with ordinary fire, but, as in the primitive times, either by fire produced by friction, or by burning glasses drawing fire from the sun [*Dict of Antig art Prytaneum*]. The mystical speculations of later times took their origin from the simple ideas of the ancients, and assumed a sacred hearth not only in the centre of the earth, but even in that of the universe, and confounded Hestia in various ways with other divinities, such as Cybele, Gaia, Demeter, Persephone, and Artemis. Pausanias mentions a temple of Hestia at Hermione (ii 35, 1), but in general no separate temple was erected, since every prytaneum was a sanctuary of the goddess, and a portion of the sacrifices, to whatever divinity they were offered, belonged to her. The worship of the Roman *Vesta* is spoken of under *VESTA*. No description remains of the statue of Hestia in the Athenian Prytaneum (Paus i 18, 3), nor of that which Tiberius transferred from Paros to Rome (Dio Cass iv 9). The famous 'Giustiniani Hestia' in the Torlonia Museum is generally taken to represent Hestia, but there are no certain indications, and it might stand for other goddesses, such as Hera or Demeter. The left hand originally held a sceptre, or, perhaps, if it is Hestia, a torch.



Giustiniani Hestia (from the Torlonia Museum)

Hestiaëotis (Ἑστιάωτις) 1 The NW part of Thessaly [THESSALIA]—2 Or *Histiæa*, a district in Euboea [EUBOEAE].

Hesychius (Ἡσύχιος) 1 An Alexandrine grammarian, under whose name a large Greek dictionary has come down to us. Respecting his personal history nothing is known, but he

probably lived about A.D. 380. The work is based, as the writer himself tells us, upon the lexicon of Diogenianus. Hesychius was probably a pagan, the Christian glosses and the references to Christian writers in the work are interpolations by a later hand. The work is one of great importance, not only on account of its explaining the words of the Greek language, but also from its containing much literary and archaeological information, derived from earlier grammarians and commentators, whose works are lost. The arrangement of the work, however, is very defective. Editions by Alberti, completed after Alberti's death by Ruhnken, Lugd. Bat. 1746-1766, 2 vols. fol., and by Maur. Schmidt, Jen. 1868.—2 Of Miletus, surnamed *Illustris*, from some office which he held, lived about A.D. 540, and wrote an *Onomasticon*, published by Orclh, Lips. 1820.

Hetriculum, a town of the Brutii.

Hiarbas [*Hiempsal*].

Hibernia, also called *Ierne*, *Iverna* or *Juverna* (*Ἰέρνν*, *Ἰερνὴ νῆσος*, *Ἰουερνία*), the island of *Ireland*, appears to have derived its name from the inhabitants of its S. coast, called *Juvernii* (*Ἰουέρνιοι*) by Ptolemy, but its original name was probably *Bergion* or *Vergion*. It was mentioned by Pytheas (Strab. p. 62) and by Aristotle (*de Mund.* 3) and is frequently spoken of by subsequent writers (Diod. v. 32, Strab. pp. 72, 115, 201, Caes. *B. G.* v. 13, Tac. *Agr.* 24, Plin. iv. 102, Avien. *Or. Mar.* 109), but the Romans never made any attempt to conquer the island, though they obtained some knowledge of it from the commercial intercourse which was carried on between it and Britain. Ptolemy, who must have derived his information from the statements of the British merchants who visited its coasts, gives a list of its promontories, rivers, tribes and towns; among them are *Eblana* and *Nagnatae*, which may survive in *Dublin* and *Connaught*.

Hicesia [*ÆOLIAE INSULAE*].

Hicetas (*Ἰκέτας* or *Ἰκέτης*). 1 A Syracusan, contemporary with the younger Dionysius and Timoleon. He was at first a friend of Dion, after whose death (B.C. 353) his wife Arete, and his sister Autimache placed themselves under the care of Hicetas, but he was persuaded notwithstanding to consent to their destruction. A few years later he became tyrant of Leontini. He carried on war against the younger Dionysius, whom he defeated, and had made himself master of the whole city, except the island citadel, when Timoleon landed in Sicily, 344. Hicetas then opposed Timoleon and called in the aid of the Carthaginians, but he was defeated and put to death by Timoleon, 339 or 338 (Plut. *Dion.* 58, *Timol.* 1-33, Diod. xvi. 65-82).—2 Tyrant of Syracuse, during the interval between the reign of Agathocles and that of Pyrrhus. He defeated Phintias, tyrant of Agrigentum, and was himself defeated by the Carthaginians. After a reign of nine years (288-279), he was expelled from Syracuse (Diod. xii. 2).—3 Of Syracuse, one of the earlier Pythagoreans (Cic. *Acad.* ii. 39).

Hiempsal. 1 Son of Micipsa, king of Numidia, and grandson of Masinissa, was murdered by Jugurtha, soon after the death of Micipsa, B.C. 118 (Sall. *Jug.* 5).—2 King of Numidia, grandson or great-grandson of Masinissa, and father of Juba, received the sovereignty of part of Numidia after the Jugurthine war. He was expelled from his kingdom by Cn. Domitius Ahenobarbus, the leader of the Marian party in Africa, who gave the throne to his supporter

Hiarbas, but was restored by Pompey in 81, when Hiarbas was put to death. Hiempsal wrote some works in the Punic language, cited by Sallust (Plut. *Mar.* 40, *Pomp.* 12, Sall. *Jug.* 17).

Hiëra 1 [*ÆOLIAE*].—2 [*AEGATES*].

Hiërâpôlis (*Ἱερὰπολις*). 1 A city of Great Phrygia, near the Maeander, celebrated for its hot springs and its Pantomium (Strab. p. 623).—2 Formerly *Bambÿce* (*Βαμβύκη*, *Bambuch*, or *Memby*), a city in the NE. of Syria, one of the chief seats of the worship of Astarte (Lucian, *de Dea Syr.* 1).

Hiërâpytna (*Ἱερὰπύτνα*, *Gerapetia*), an ancient town on the SE. coast of Crete, traditionally founded by the Corybantes. It stood at the narrowest part of the island due S. of Minoa (Strab. pp. 410, 472, 475, 479).

Hiërocles (*Ἱεροκλῆς*). 1 A Greek rhetorician of Alabanda in Caria, lived about B.C. 100, and was distinguished, like his brother Menecles, by the Asiatic style of oratory (Cic. *de Or.* ii. 23, Strab. p. 661).—2 Governor of Bithynia, and afterwards of Alexandria, is said to have been one of the chief instigators of the persecution of the Christians under Diocletian.—3 A Neo-Platonist, who lived at Alexandria about the middle of the fifth century. He wrote, besides other works which have perished, a commentary on the golden verses of Pythagoras, in which he endeavours to give an intelligible account of the philosophy of Pythagoras. Edited by Needham, Cambridge, 1709, and by Warren, London, 1742. The extant work entitled *Ἀσρέια*, a collection of ludicrous tales, is erroneously ascribed to Hierocles the Neo-Platonist. The work is of no merit.—4 A Greek grammarian, the author of an extant work, entitled *Συγρόημα* (that is, *The Travelling Companion*), intended as a handbook for travellers through the provinces of the Eastern empire. It was perhaps written at the beginning of the sixth century of our era. It contains a list of sixty-four eparchiae or provinces of the Eastern empire, and of 935 different towns, with brief descriptions. Edited by Wesseling, in *Veterum Romanorum Itineraria*, Amsterdam, 1735, and by Parthey, Berl. 1866.

Hiëro (*Ἱέρων*). 1 Tyrant of Syracuse (B.C. 478-467), was son of Dinomenes and brother of Gelo, whom he succeeded in the sovereignty. In the early part of his reign he became involved in a war with Theron of Agrigentum, who had espoused the cause of his brother Polyzelus, with whom he had quarrelled. But Hiero afterwards concluded a peace with Theron, and became reconciled to his brother Polyzelus. After the death of Theron, in 472, he carried on war against his son Thrasydaeus, whom he defeated in a great battle, and expelled from Agrigentum (Diod. xi. 38-49). But by far the most important event of his reign was the great victory which he obtained over the Etruscan fleet near Cumae (474), and which appears to have effectually broken the naval power of that nation (Pind. *Pyth.* i. 137, Diod. xi. 51). A bronze helmet from the spoils was dedicated at Olympia with an inscription commemorating the victory (C. I. G. 29). It is now in the British Museum. Hiero died at Catana in the twelfth year of his reign, 467. His government was much more despotic than that of his brother Gelo. He maintained a large guard of mercenary troops, and employed numerous spies and informers. He was, however, a liberal and enlightened patron of men of letters, and his court became the resort of the most distinguished poets and philosophers of the day. Aeschylus, Pindar,

and Baechylides took up their abode with him, and we find him associating in friendly intercourse with Xenophanes, Epicharmus, and Simonides (Paus. i 2, 3, Athen. pp 121, 656, Ael. V H iv 15). His intimacy with the latter was particularly celebrated, and has been made by Xenophon the subject of an imaginary dialogue, entitled *Ἱερόν*. His love of magnificence was especially displayed in the great contests of the Grecian games, and his victories at Olympia and Delphi have been immortalised by Pindar —2 King of Syracuse (n.c. 270-216), was the son of Hierocles, a noble Syracusan, descended from the great Gelo, but his mother was a female servant. When Pyrrhus left Sicily (276), Hiero, who had distinguished himself in the wars of that monarch, was declared general by the Syracusan army. He strengthened his power by marrying the daughter of Leptines, at that time the most influential citizen at Syracuse, and after his defeat of the Mamertines, he was saluted by his fellow citizens with the title of king 270. It was the great object of Hiero to expel the Mamertines from Sicily, and accordingly when the Romans, in 264, interposed in favour of that people, Hiero concluded an alliance with the Carthaginians, and in conjunction with them, carried on war against the Romans. But having been defeated by the Romans, he con-

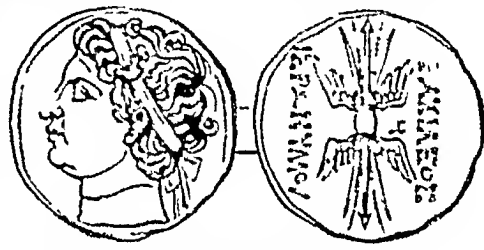
cluded a peace with them in the following year (263), in virtue of which he obtained possession of the whole S.E. of Sicily, and the E. side of the island as far as Tauromenium (Pol. i 5-16, Zonar. viii 9, Oros. iv 7). From this time till his death a period of about half a century, Hiero continued the friend and ally of the Romans, a policy of which his subjects as well as himself reaped the benefits in the enjoyment of a state of uninterrupted tranquillity and prosperity (Pol. i 14, 62). Even the heavy losses which the Romans sustained in the first three years of the second Punic war did not shake his fidelity, and after their great defeats, he sent them large supplies of corn and auxiliary troops (Liv. xxi 10, xxii 37, xxiii 21). He died in 216 at the age of ninety-two (Lucian, *Macrob.* 10, cf. Pol. vii 8, Liv. xxiv 4). His government was mild and equitable. His careful administration of finances is attested by the laws regulating the tithes of corn and other agricultural produce, which, under the name of *Leges Hieronicae*, were retained by the Romans when they reduced Sicily to a province (Cic. *Verr.* ii, 13, iii 8, 51). He adorned the city of Syracuse with many public works. His power and magnificence were celebrated by Theocritus in his 16th Idyll. Hiero had only one son, Gelo, who died shortly before his father. He was succeeded by his grandson, Hieronymus.

Hieronymus, (*Ἱερώνυμος*) 1 Of Cardin, probably accompanied Alexander the Great to

Asia, and after the death of that monarch (n.c. 323) served under his countryman Eumenes. In the last battle between Eumenes and Antigonus (316) Hieronymus fell into the hands of Antigonus, to whose service he henceforth attached himself (Diod. xix 44). After the death of Antigonus (301), Hieronymus continued to follow the fortunes of his son Demetrius, and was appointed by him governor of Beroia, after his first conquest of Thebes, 302 (Plut. *Demetr.* 39). He continued unshaken in his attachment to Demetrius and to his son, Antigonus Gonatus, after him. He survived Pyrrhus, and died at the age of 104. Hieronymus wrote a history of the events from the death of Alexander to that of Pyrrhus, if not later. This work has not come down to us, but it is frequently cited by later writers as one of the chief authorities for the history of Alexander's successors. We are told by Pausanias that Hieronymus displayed partiality to Antigonus and Demetrius, and in consequence treated Pyrrhus and Lysimachus with great injustice (Paus. i 9, 13) —2 King of Syracuse, succeeded his grandfather Hiero II, n.c. 216, at fifteen years of age. He was persuaded by the Carthaginian party to renounce the alliance with the Romans, which his grandfather had maintained for so many years. He was assassinated after a short reign of only thirteen months.



Coin of Hiero II, King of Syracuse n.c. 270-216.
Obv. Head of Hiero diademed. rev. Quadriga with
ΣΥΡΑΚΩΝ ΙΕΡΟΝΟΟ



Coin of Hieronymus, King of Syracuse n.c. 216.
Obv. Head of Hieronymus diademed. rev. Thunderbolt,
with ΣΥΡΑΚΩΝ ΙΕΡΟΝΟΟ

Pol. vii 2-7, Liv. xxiv 4) —3 Of Rhodes, was a disciple of Aristotle, and appears to have lived down to the time of Ptolemy Philadelphus. He held the highest good to consist in freedom from pain and trouble, and denied that pleasure was to be sought for its own sake (Cic. *Or.* 56, 190, *Acad.* ii 42, 129, *Fin.* ii 6, 19, *Diog. Laert.* iv 41, 15) —4 Commonly known as **Saint Jerome**, one of the most celebrated of the Christian Fathers, was born at Stridon, a town upon the confines of Dalmatia and Pannonia, about A.D. 340. For an account of his life and writings see *Dict. of Christian Biography*.

Hierosolyma [*Ἱερουσόλυμα*] **Hilarius** 1 Bishop of Poitiers, A.D. 350. —2 Bishop of Arles, A.D. 429 [See *Dict. of Christian Biography*].

Himera (*Ἱμέρα*) 1 (*Fiume Salso*), one of the principal rivers in the S. of Sicily, at one time the boundary between the territories of the Carthaginians and Syracusans, receives near Enna the water of a salt spring, and hence has salt water as far as its mouth (Diod. xix 109, Pol. vii 1) —2 A smaller river in the N. of Sicily, flows into the sea between the towns of Himera and Thermae (Pind. *Pyth.* i 153, Plin. iii 90) —3 A celebrated Greek city on the N. coast of Sicily, W. of the mouth of the river Himera [No. 2], was founded by the Chalcidians of Zancle, n.c. 648, and afterwards received Dorian settlers, so that the

inhabitants spoke a mixed dialect, partly Ionic (Chalcidian) and partly Doric (Thuc vi 5, Strab p 272, Diod xiii 62) About 560 Himera, being threatened by its powerful neighbours, placed itself under the protection of Phalaris, tyrant of Agrigentum, in whose power it appears to have remained till his death At a later time (500) we find Himera governed by a tyrant, Terillus, who was expelled by Theron of Agrigentum Terillus thereupon applied for assistance to the Carthaginians, who, anxious to extend their influence in Sicily, sent a powerful army into Sicily under the command of Hamilcar The Carthaginians were defeated with great slaughter at Himera by the united forces of Theron and Gelo of Syracuse on the same day as the battle of Salamis was fought, 480 (Pind *Pyth* i 152, Hdt vii 166, Diod xi 20) Himera was now governed by Thrasydaeus, the son of Theron, in the name of his father, but the inhabitants having attempted to revolt, Theron put to death or drove into exile a considerable part of the population, and repopled the city with settlers from all quarters, but especially of Dorian origin (Diod vi 48) After the death of Theron (472), Himera recovered its independence, and for the next sixty years was one of the most flourishing cities in Sicily It assisted Syracuse against the Athenians in 415 (Thuc



Coin of Himera (about 400 B.C.)

Obv. Nymph Himera sacrificing at altar above her a grain of corn behind her Silenus bathing at a fountain *rev* ΘΕΡΩΝ chariot with Nike crowning the charioteer

vi 62) In 409 it was taken by Hannibal, the son of Gisco, who, to revenge the great defeat which the Carthaginians had suffered before this town, levelled it to the ground and destroyed almost all the inhabitants (Diod xiii 59, Xen *Hell* i 1, 37) Himera was never rebuilt, but on the opposite bank of the river Himera, the Carthaginians founded a new town, which, from a warm medicinal spring in its neighbourhood, was called *Thermae* (Θερμαί, *Thermitanus Termini*) Here the remains of the unfortunate inhabitants of Himera were allowed to settle The Romans, who highly prized the warm springs of *Thermae*, permitted the town to retain its own constitution, and Augustus made it a colony (Cic *Verr* ii 37, 46, 75)—The poet Stesichorus was born at the ancient Himera, and the tyrant Agathocles at *Thermae*

Himerius (Ἱμερίος), a Greek sophist, was born at Prusa in Bithynia, and studied at Athens He was subsequently professor of rhetoric at Athens, where he gave instruction to Julian, afterwards emperor, and the Christian writers, Basil and Gregory Nazianzen In 362 the emperor Julian invited him to his court at Antioch, and made him his secretary He returned to Athens in 368, and there passed the remainder of his life There were extant in the time of Photius seventy-one orations by Himerius, but of these only twenty four

have come down to us complete Edited by Wernsdorf, Göttingen, 1790, and by Dubner, 1849

Himilco (Ἱμῖλκων) 1 A Carthaginian, who conducted a voyage of discovery from Gades towards the N, along the W shores of Europe, at the same time that Hanno undertook his voyage to the S along the coast of Africa [Hanno, No 10] Himilco represented that his further progress was prevented by the stagnant nature of the sea, loaded with sea weed, and by the absence of wind His voyage is said to have lasted four months, but it is impossible to judge how far it was extended Perhaps it was intentionally wrapt in obscurity by the commercial jealousy of the Carthaginians (Plin ii 169, Avien *Or Mar* 117, 383, 412)—2 Son of Hanno, commanded, together with Hannibal, son of Gisco [HANNIBAL, No 1], a Carthaginian army in Sicily, and laid siege to Agrigentum, B.C. 406 Hannibal died before Agrigentum of a pestilence which broke out in the camp, and Himilco, now left sole general, succeeded in taking the place, after a siege of nearly eight months (Diod xiii 80–114) At a later period he carried on war against Dionysius of Syracuse In 395 he defeated Dionysius, and laid siege to Syracuse, but, while pressing the siege of the city, a pestilence carried off a great number of his men In this weakened condition, Himilco was attacked and defeated by Dionysius, and was obliged to purchase his safety by an ignominious capitulation Such was his grief and disappointment at this termination to the campaign, that, on his return to Carthage, he put an end to his life by voluntary abstinence (Diod xiv 41–76, Just xix 2)—3 The Carthaginian commander at Lilybaeum, which he defended with skill and bravery when it was attacked by the Romans, 250 (Pol i 41–58)—4 Commander of the Carthaginian forces in Sicily during a part of the second Punic war, 214–212 (Liv xxi 27–39)—5 Surnamed *Phamaeas*, commander of the Carthaginian cavalry in the third Punic war He deserted to the Romans, by whom he was liberally rewarded (Appian, *Pun* 97–109)

Hippāna (τὰ Ἱππᾶνα), a town in the N of Sicily near Panormus (Pol i 24)

Hipparchia (Ἱππαρχία), wife of Crates the Cynic [For details, see CRATES, No 3]

Hipparchus (Ἱππαρχος) 1 Son of PISISTRATUS [PISISTRATIDAE]—2 A celebrated Greek astronomer, was a native of Nicaea in Bithynia, and flourished B.C. 162–145 He resided both at Rhodes and Alexandria He was the true father of astronomy, but our knowledge of his greatness is derived from Ptolemy He was the first who demonstrated the means of solving all triangles, rectilinear and spherical He constructed a table of chords, of which he made the same sort of use as we make of our sines He made more observations than his predecessors, and understood them better He invented the planisphere, or the mode of representing the starry heavens upon a plane, and of producing the solution of problems of spherical astronomy He is also the father of true geography, by his happy idea of marking the position of spots on the earth, as was done with the stars, by circles drawn from the pole perpendicularly to the equator that is, by latitudes and longitudes The catalogue which Hipparchus constructed of the stars is preserved in the *Almagest* of Ptolemy Hipparchus wrote numerous works, which are all lost with the exception of his

commentary on the *Phaenomena* of Aratus Ed by Petavius, Paris, 1630

Hipparinus (Ἱππαρίος) 1. A Syracusan, father of Dion and Aristomache, supported the elder Dionysius, who married his daughter Aristomache (Ar Pol v 6, Plut Dion 3)—2 Son of Dion, and grandson of the preceding, threw himself from the roof of a house, and was killed on the spot, when his father attempted, by restraint, to cure him of the dissolute habits which he had acquired while under the power of Dionysius (Plut Dion, 55, Ael V H iii 4)

—3 Son of the elder Dionysius by Aristomache, daughter of No 1, succeeded Callippus in the tyranny of Syracuse, b c 352 He was assassinated, after reigning two years (Diod xvi 36)

Hippāris (Ἱππάρης *Camarina*), a river in the S of Sicily, which flows into the sea near Camarina

Hippāsus (Ἱππᾶσος), of Metapontum or Croton, in Italy, one of the elder Pythagoreans, held the element of fire to be the cause of all things In consequence of his making known the sphere, consisting of twelve pentagons, regarded by the Pythagoreans as a secret, he is said to have perished in the sea as an impious man (Diog Laert viii 84, Jambl Pyth 18, 23)

Hippias (Ἱππίας) 1 Son of Pisistratus [PISISTRATIDÆ]—2 The Sophist, was a native of Elis, and the contemporary of Socrates His fellow citizens availed themselves of his abilities in political matters, and sent him on a diplomatic mission to Sparta He travelled through Greece for the purpose of acquiring wealth and celebrity, by teaching and public speaking His character as a sophist, his vanity and boastful arrogance, are described in the two dialogues of Plato, *Hippias major* and *Hippias minor*

Hippo (Ἱππών), in Africa 1 H Regius (1 βασιλικὸς nr Bonah, Ru), a city on the coast of Numidia, W of the mouth of the Rubricatus (Strab p 832, Sall Jug 19), celebrated as the bishopric of St Augustine—2 H Diarrhytus or Zaritus (Ἱ διάρρυτος *Bizerta*), a city on the N coast of the Carthaginian territory (Zeugitana), W of Utica, at the mouth of the Sinus Hipponeus (Plin v 23)—3 A town of the Carpetani in Hispania Tarraconensis, S of Toletum

Hippocentaurs [CENTAURI]

Hippocoon (Ἱπποκῶν), son of Oebalus and Batea After his father's death, he expelled his brother, Tyndareus, in order to secure the kingdom, but Heracles led Tyndareus back, and slew Hippocoon and his sons (Apollod iii 10, 4, Paus iii 1, 4) Ovid (*Met* viii 314) mentions the sons among the Calydonian hunters

Hippocrates (Ἱπποκράτης) 1 Father of Pisistratus, the tyrant of Athens (Hdt i 59, v 65)—2 An Athenian, son of Megacles, was brother of Clisthenes, the legislator, and grandfather, through his daughter, Agariste, of the illustrious Pericles (Hdt vi 131)—3 An Athenian, son of Xanthippus and brother of Pericles He had three sons, who, as well as their father, are alluded to by Aristophanes as men of a mean capacity, and devoid of education (Ar *Nub* 1001, *Thesm* 273)—4 An Athenian, son of Ariphron, commanded the Athenians, b c 424, when he was defeated and slain by the Boeotians at the battle of Delium (Thuc i 89–101, Diod xu 69)—5 A Lacedaemonian, served under Mindarus on the Asiatic coast in 410, and after the defeat of Mindarus at Cyzicus, became commander of the fleet He was the author of the well known Laconic despatch, "Our ships (τὰ κἄλα) are lost, Mindarus is gone, the men are

hungry, what to do we know not" (Xen *Hell* i 1, 23)—6 A Sicilian, succeeded his brother Cleander as tyrant of Gela, 498 His reign was prosperous, and he extended his power over several other cities of Sicily He died in 491, while besieging Hybla (Hdt viii 154)—7 A Sicilian, brother of Ericrydes—8 The most celebrated physician of antiquity He was born in the island of Cos about b c 460 He belonged to the family of the Asclepiadae, and was the son of Heracides, who was also a physician His mother's name was Phaenarete, who was said to be descended from Heracles He was instructed in medical science by his father and by Herodicus, and he is said to have been also a pupil of Gorgias of Leontini He wrote, taught, and practised his profession at home, travelled in different parts of the continent of Greece, and died at Larissa in Thessaly, about 357, at the age of 104 He had two sons, Thesalus and Dracon, and a son-in-law, Polybus, all of whom followed the same profession, and who are supposed to have been the authors of some of the works in the Hippocratic collection These are the only certain facts which we know respecting the life of Hippocrates, but to these later writers have added a large collection of stories, many of which are clearly fabulous Thus he is said to have stopped the plague at Athens by burning fires throughout the city, by suspending chaplets of flowers, and by the use of an antidote It is also related that Artaxerxes Longimanus, king of Persia, invited Hippocrates to come to his assistance during a time of pestilence, but that Hippocrates refused his request, on the ground of his being the enemy of his country—The writings which have come down to us under the name of Hippocrates were composed by several different persons, and are of very different merit They are more than sixty in number, but of these only a few are certainly genuine They are—1 Προγνωστικόν, *Prae notiones* or *Prognosticon* 2 Ἀφορισμοί, *Aphorismi* 3 Ἐπιδημιῶν Βιβλία, *De Morbis Popularibus* (or *Epidemiorum*) 4 Περί Διαιτήσεως, *De Ratione Victus in Morbis Acutis*, or *De Diaeta Acutorum* 5 Περί Ἀερώων, Ὡδῶν, Τόπων, *De Aëre, Aquas, et Locis* 6 Περί τῶν ἐν Φεφαλῇ Τρωμάτων, *De Capitis Vulneribus* Some of the other works were perhaps written by Hippocrates, but the great majority of them were composed by his disciples and followers, many of whom bore the name of Hippocrates The ancient physicians wrote numerous commentaries on the works in the Hippocratic collection Of these the most valuable are the commentaries of Galen—Hippocrates divided the causes of disease into two principal classes the one comprehending the influence of seasons, climates, water, situation, &c, and the other the influence of food, exercise, &c He considered that while heat and cold, moisture and dryness, succeeded one another throughout the year, the human body underwent certain analogous changes, which influenced the diseases of the period He supposed that the four fluids or humours of the body (blood, phlegm, yellow bile, and black bile) were the primary seat of disease, that health was the result of the due combination (or *crasis*) of these, and that, when this crasis was disturbed, disease was the consequence, that, in the course of a disorder that was proceeding favourably, these humours underwent a certain change in quality (or *coction*), which was the sign of returning health, as preparing the way for the expulsion of the morbid matter, or

crisis, and that these crises had a tendency to occur at certain stated periods, which were hence called 'critical days'—Hippocrates was evidently a person who not only had had great experience, but who also knew how to turn it to the best account, and the number of moral reflections and apophthegms that we meet with in his writings, some of which (as, for example, 'Life is short, and Art is long') have acquired a sort of proverbial notoriety, show him to have been a profound thinker. His works are written in the Ionic dialect, and the style is so concise as to be sometimes extremely obscure.—The best edition of his works is by Littré, Paris, 1839 seq., with a French translation.

Hippocrēnē (Ἱπποκρήνη, the 'Fountain of the Horse,' called by Persius *Fons Caballinus*), was a fountain in Mt. Helicon in Boeotia, sacred to the Muses, said to have been produced by the horse PEGASUS striking the ground with his feet.

Hippodāmīa (Ἱπποδάμεια) 1 Daughter of Oenomaus, king of Pisa in Elis. For details see OENOMAUS and PELOS.—2 Wife of Pirithous, at whose nuptials took place the celebrated battle between the Centaurs and Lapithae. See PIRITHOUS.—3 See BRISIS.

Hippodāmus (Ἱπποδάμος), a distinguished Greek architect, a native of Miletus, and the son of Euryphon or Eurycoon. His fame rests on his construction, not of single buildings, but of whole cities. His first great work was the town of Piraeus, which he built under the auspices of Pericles. When the Athenians founded their colony of Thurii (B.C. 448), Hippodamus went out with the colonists, and was the architect of the new city. Hence he is often called a Thuriian. He afterwards built Rhodes, B.C. 407 (Ar. Pol. ii 5, Strab. p. 654, Diod. xii 10).

Hippolōchus (Ἱππολόχος), son of Bellerophon and Philonoe or Anticlea, and father of GLAUCUS, the Lycian prince.

Hippolytē (Ἱππολύτη) 1 Daughter of Ares and Otrera, was queen of the Amazons, and sister of Antiope and Melanippe. She wore a girdle given to her by her father, and when Heracles came to fetch this girdle, she was slain by him [See p. 398]. According to another tradition, Hippolyte, with an army of Amazons, marched into Attica, to take vengeance on Theseus for having carried off Antiope, but being conquered by Theseus, she fled to Megara, where she died of grief, and was buried (Paus. i 41, 7, Plut. Thes. 27, Apollod. ii 5, 9). In some accounts Hippolyte, and not Antiope, is said to have been married to Theseus (Schol. ad Eur. Hipp. 10, Athen. p. 557, Stat. Theb. xii 534).—2 Or **Astydamia**, wife of Acastus, fell in love with Peleus [See ACASTUS].

Hippolytus (Ἱππόλυτος) 1 Son of Theseus by Hippolyte, queen of the Amazons [see above], or her sister Antiope (Plut. Thes. 28, Isocr. Panath. 193, Diod. iv 62, Pans. i 2, 1). According to the Attic story, which through the genius of Euripides has prevailed over the older Troezenian account, Theseus afterwards married Phaedra, who fell in love with Hippolytus, led thereto by Aphrodite, who was indignant because Hippolytus preferred hunting to love Phaedra, when her offers were rejected by her stepson, hanged herself, leaving a letter in which she accused him to his father of having attempted her dishonour. Theseus thereupon cursed his son, and begged his father (Aegeus or Poseidon) to destroy him. Accordingly, as Hippolytus was driving in his chariot along the sea-coast, Poseidon sent forth a bull from the water. The horses were frightened, upset the

chariot, and dragged Hippolytus along the ground till he was dead. Troezen has a different local myth. Hippolytus has a temple and an image of great antiquity dedicated by Diomedes, who first sacrificed there. Every maiden before her marriage dedicates in this temple a lock of her hair. The story of his death is denied, but he was placed in the stars as the Charioteer. They showed also a myrtle in the neighbouring temple of Aphrodite connected with the story of the love of Phaedra, whose tomb is hard by, and a statue called Asclepius, which is said by the Troezenians to be really the image of Hippolytus (Paus. ii 32, cf. Diod. iv 62, Eur. Hipp. 1424). At Epidaurus there was a stele on which it was recorded that Hippolytus dedicated twenty horses to Asclepius, and also a tradition that he was restored to life by Asclepius, and went to Aricia in Italy, where he became king and made a grove for Artemis (Paus. ii 27, 4). In this story the Latin poets make him take the name of Virbius and exclude horses from the grove (Verg. Aen. iii 774, Ov. Met. xv 544, Stat. Silv. iii 1, 55, Ov. Fast. iii 266, cf. Hor. Od. iv 7, 25, who follows Euripides and denies the restoration to life). There is no great probability in the theory now held by many that Hippolytus and Phaedra have to do with the sun and moon. It is better to regard Hippolytus as an ancient local deity of Troezen who has been altered into a hero. He was probably originally, as a god at once of purity and of hunting, the male counterpart of Artemis, and the story of his death is partly a reminiscence of a struggle between his worship and that of Poseidon, and partly derived from some ritual involving the dedication or sacrifice of horses. Again, there may be a question whether his name was derived from the story or the deity, to some extent, from his name. How the story of Phaedra came in is not so clear, but it has been suggested with some probability that it arose from his reputation for continence and purity of life. The mingling of his worship with that of Asclepius transformed him into a mortal hero raised from death by Asclepius, and in Italy, because of his connexion with Artemis and with horses, he became identified with the Italian deity Virbius, a sort of Tree spirit worshipped in conjunction with Diana at Aricia [DIANA, VIRBIUS].—2 Of Rome, a Christian writer at the end of the 2nd and beginning of the 3rd centuries [See Dict. of Christ. Biogr.].

Hippomēdon (Ἱππομέδων), son of Aristomachus, or, according to Sophocles, of Talaus, was one of the Seven against Thebes, where he was slain during the siege by Hyperbius or Ismarus (Aesch. Sept. 490, Soph. O.C. 1318, Apollod. ii 6, 3).

Hippomēnes (Ἱππομένης) 1 Son of Megareus, and great grandson of Poseidon, conquered Atalanta in the foot-race. For details see ATALANTA, No. 2.—2 A descendant of Codrus, the fourth of the decennial archons. Incensed at the barbarous punishment which he inflicted on his daughter, the Attic nobles deposed him, 722 B.C., and thenceforth the dignity no longer appertained exclusively to the descendants of Medon (Heracl. Pol. i, Damasc. p. 42).

Hippon (Ἱππων), of Rhegium, a philosopher of uncertain date, belonging to the Ionian school. He was accused of Atheism, and so got the surname of the Melian, as agreeing in sentiment with Diagoras. He held water and fire to be the principles of all things, the latter springing from the former, and developing itself by generating the universe (Arist. Met. i 8).

Hippōnax (ἵππωνας), of Ephesus, son of Pytheus and Protus, was, after Archilochus and Simonides, the third of the Iambic poets of Greece. He flourished B.C. 546-520. He was distinguished for his love of liberty, and having been expelled from his native city by the tyrants, he took up his abode at Clazomenae, for which reason he is sometimes called a Clazomenian. In person, Hipponax was little, thin, and ugly, but very strong. The two brothers Bupalus and Athenis, who were sculptors of Chios, made statues of Hipponax, in which they caricatured his natural ugliness, and he in return directed all the power of his satirical poetry against them, and especially against Bupalus. The sculptors are said by some writers to have hanged themselves in despair (Hor. *Epod.* ii 14, Plin. xxxvi 11, Strab. p. 642, Aelian, *V. H.* x 6, Athen. p. 552). Hipponax was celebrated in antiquity for the severity of his satires. He severely chastised the effeminate luxury of his Ionian brethren, he did not spare his own parents, and he ventured even to ridicule the gods. In his satires he introduced a spondee or a trochee in the last foot, instead of an iambus. This change made the verse irregular in its rhythm, and gave it a sort of halting movement, whence it was called the Choliambus (χολιαμβος, *iambic*), or Iambus Seazon (σκαζων, *limping*). He also wrote a parody on the *Iliad*. Fragments edited by Welcker, Götting 1817, and by Bergk, in the *Poetae Lyrici Graeci*.

Hippōnīcus [CALLIAS AND HIPPONICUS]

Hippōnium [VIBO]

Hippōnūs [BELLEROPHON]

Hippōtādes (ἵπποτάδης), son of Hippotes that is, Aeolus [AEOLUS, No 2]. Hence the Aeolian Insulae are called *Hippotadae regnum* (Or. *Met.* xiv 86).

Hippōtes (ἵπποτης) 1 Father of Aeolus [AEOLUS, No 2].—2 Son of Phylas by a daughter of Iolaus, great-grandson of Heracles, and father of Aletes. When the Heracleidae invaded Peloponnesus, Hippotes killed the seer Carnus. The army in consequence began to suffer very severely, and Hippotes by the command of an oracle was banished for ten years (Apollod. ii 8, 3, Paus. iii 13, 8, Diod. i 9).—3 Son of Creon king of Corinth [JASON].

Hippōthōn (ἵπποθών), an Attic hero, son of Poseidon and ALOPE, the daughter of Cereyon. He had a heroism at Athens, and one of the Attic phylae, or tribes, was called after him Hippothoontis (Paus. i 5, 38, 39).

Hippōthōos (ἵπποθόος) 1 Son of Cereyon, and father of Aepytus, succeeded Agapenor as king in Arcadia (Paus. viii 5, 45).—2 Son of Lethus, grandson of Teutamus, and brother of Pylaeus, led a band of Pelasgians from Larissa to the assistance of the Trojans. He was slain by the Telamonian Ajax (*Iliad* ii 842, xvii 288).

Hirpini, a Samnite people, whose name is said to come from the Sabine word *hirpus*, 'a wolf,' dwelt in the S. of Samnium, between Apulia, Lucania and Campania. Their chief town was AECULANUM [SAMNITES].

Hirtius, A., belonged to a plebeian family which came probably from Frentinum in the territory of the Hernici. He was the personal and political friend of Caesar the dictator. In B.C. 58 he was Caesar's legatus in Gaul, and during the Civil war his name constantly appears in Cicero's correspondence. He was one of the ten praetors nominated by Caesar for 46, and during Caesar's absence in Africa he

lived principally at his Tusculan estate, which was contiguous to Cicero's villa. Though politically opposed, they were on friendly terms, and Cicero gave Hirtius lessons in oratory (Cic. *ad Fam.* vii 33, ix 6, xvi 18, Suet. *Rhet.* 1). In 44 Hirtius received Belgic Gaul for his province, but he governed it by deputy, and attended Caesar at Rome, who nominated him and Vibius Pansa consuls for 43. After Caesar's assassination (44) Hirtius first joined Antony, but, being disgusted by the despotic arrogance of the latter, he retired to Puteoli, where he renewed his intercourse with Cicero. Later in the year he resided at his Tusculan villa, where he was attacked by a dangerous illness, from which he never perfectly recovered. On the 1st of January, 43, Hirtius and Pansa entered on their consulship, according to Caesar's arrangement. The two consuls were sent with Octavian against Antony, who was besieging Dec. Brutus at Mutina. Pansa was defeated by Antony, and died of a wound which he had received in the battle. Hirtius retrieved this disaster by defeating Antony, but he also fell on the 27th of April, in leading an assault on the besiegers' camp (Appian, *B. C.* iii 60-71, Dio Cass. xlii 36-39, Or. *Trist.* iv 10, 6, Tibull. iii 5, 18). Octavian sent the bodies of the slain consuls to Rome, where they were received with extraordinary honours, and publicly buried in the Field of Mars (Vell. Pat. ii 62). To Octavian their removal from the scene was so timely, that he was accused by many of murdering them (Dio Cass. xlii 39, Suet. *Aug.* 11, Tac. *Ann.* i 10). Hirtius wrote the 8th book of the *Gallie War*, and the authorship of the *Alexandrian*, *African*, and *Spanish* wars is ascribed by some to Hirtius, by others to Oppius (Suet. *Jul.* 56). It is possible that Hirtius wrote the *Alexandrian War*, but the inferior style of the *African* and *Spanish* wars makes it tolerably certain that they were not his work, nor that of Oppius either. They seem also to be written by some one who took part in the campaigns, from which both Hirtius and Oppius were absent.

Hirtuleius, a distinguished officer of Sertorius in Spain. In B.C. 78 he was routed and slain near Italica in Baetica by Metellus (Appian, *B. C.* i 100).

Hispālis, more rarely *Hispal* (*Seville*), a town of the Turdetani in Hispania Baetica, founded by the Phoenicians, was situated on the left bank of the Baetis, and was in reality a seaport, for, although 500 stadia from the sea, the river is navigable for considerable vessels up to the town. Under the Romans Hispalis was the third town in the province, Corduba and Gades being the first two. It was patronised by Caesar, because Corduba had espoused the side of Pompey. He made it a Roman colony, under the name of *Julia Romula* or *Romulensis*, and a conventus juridicus or town of assize. Under the Goths and Vandals Hispalis was the chief town in the S. of Spain and under the Arabs was the capital of a separate kingdom (Strab. p. 141, *Bell. Alex.* 51, Dio Cass. xlii 39).

Hispānia or **Ibēria** (Ἰσπανία, Ἰβηρία *Hispānia*, *Ibēria* *Spain*), a peninsula in the SW of Europe, is connected with the land only on the NE, where the Pyrenees form its boundary, and is surrounded on all other sides by the sea on the E and S by the Mediterranean, on the W by the Atlantic, and on the N by the Cantabrian sea. Vague legends of Spain had

reached the Greeks, doubtless through Phoenicians at an early period, even as early as Hesiod (who mentions *Lrythea* *Th* 290), and the lyric poets of the 7th century B.C. (Strab p 148). Pindar mentions also the 'Pillars of Hercules' (*Ἡρακλῆος σ-αλαί Ol* in 44, *Isthm* in 30) as the limits of the world. The country generally was first mentioned by Hecataeus (about B.C. 500) under the name of *Iberia*, but this name originally indicated only the E coast the W coast beyond the Pillars of Hercules was called *Tartessus* (*Ταρτησσίς*), and the interior of the country *Celtica* (*ἡ Κελτική*). Herodotus also speaks of *Iberia*, but his information does not extend much beyond the country about Gades (i 163, ii 8, 152). At a later time the Greeks applied the name of *Iberia*, which is usually derived from the river Iberus, to the whole country. Considerably greater knowledge of the coast, though probably not of the interior, was possessed by Eratosthenes and Pytheas (Strab pp 64, 92), of whose writings Avienus, many centuries later, made use for his *Ora Maritima* (in which he used also earlier writers, such as Hecataeus). But neither Greeks nor Romans had any accurate knowledge of the country before the second Punic war. The name *Hispania*, by which the Romans call the country, first occurs at the time of the Roman invasion. The origin of the name is quite uncertain, though some take it to be merely a corruption of the name *Hesperia*, or 'western land,' by which it was known to the Italians and Italian Greeks. It may be of a Basque or Iberian origin to which we have no clue—Spain is a very mountainous country. The principal mountains are, in the NE the Pyrenees [*ΠΥΡΡΑΙΟΥΣ Μ*], and in the centre of the country the *IDUBEDA*, which runs parallel with the Pyrenees from the land of the Cantabri to the Mediterranean, and the *OROSPEDA* or *ORTOSPEDA*, which begins in the centre of the *Idubeda*, runs SW throughout Spain, and terminates at Calpe. The rivers of Spain are numerous. The six most important are the *IBERUS* (*Ebro*), *BAETIS* (*Guadalquivir*), and *ANAS* (*Guadiana*), in the E and S, and the *TAGUS*, *DURIUS* (*Douro*), and *MINUS* (*Minho*), in the W. Spain was considered by the ancients very fertile, but more especially the S part of the country, *Baetica* and *Lusitania*, which were also praised for their climate. The central and N parts of the country were less productive, and the climate in these districts was cold in winter. In the S there were numerous flocks of sheep, the wool of which was celebrated in foreign countries. The Spanish horses and asses were also much valued in antiquity, and on the coast there was abundance of fish. The country produced a great quantity of corn, oil, wine, flax, figs, and other fruits. But the principal riches of the country consisted in mineral productions, of which the greatest quantity was found in *Turdetania*. Gold was found in abundance in various parts of the country, still more important were the silver mines, of which the most celebrated were near *Carthago Nova*, *Ilija*, *Sisapon*, and *Castulo* (Strab p 146, *Plin* xxiii 66-160). The precious stones, copper, lead, tin, and other metals, were also found in more or less abundance. [As to the probability that the *Tin Islands* were off the NW coast of Spain, see *Cassiti Indes Insulae*.] The most ancient inhabitants of Spain were the Iberi, who were a distinct people, though their name was

loosely used by Greeks and Romans to designate all the mixed races of the peninsula. The Iberi dwelt on both sides of the Pyrenees, and were found in the S of Gaul, as far as the Rhone. Of their origin and language no certain account can be given, but it is probable that the Basques of to-day are the remnants of this people, who once occupied the whole of Spain. They seem to have been akin to the Finnish, not to the Indo-Germanic stock. Celts afterwards crossed the Pyrenees, and became mingled with the Iberi, whence arose the mixed race of the Celtiberi, who dwelt chiefly in the high table land in the centre of the country [*CELTIBERI*]. But besides this mixed race of the Celtiberi, there were also several tribes, both of Iberians and Celts, who were never united with one another. The unmixed Iberians, from whom the Basques are descended, dwelt chiefly in the Pyrenees and on the coasts, and their most distinguished tribes were the *ASTURIS*, *CANTABRI*, *VACCAEI*, &c. The unmixed Celts dwelt chiefly on the river *Anas*, and in the NW corner of the country or *Gallaecia*. Besides these inhabitants, there were Phoenician and Carthaginian settlements on the coasts, of which the most important were *GADES* and *CARTHAGO NOVA*, there were likewise Greek colonies, such as *EVIPORIAE* and *SAQUNTUM*, and lastly the conquest of the country by the Romans introduced many Romans, whose customs, civilisation, and language, gradually spread over the whole peninsula, and effaced the national characteristics of the ancient population. The spread of the Latin language in Spain seems to have been facilitated by the schools established by Sertorius, in which both the languages and literatures of Greece and Rome were taught. Under the empire some of the most distinguished Latin writers were natives of Spain, such as the two *Seneas*, *Lucan*, *Martial*, *Quintilian*, *Silius Italicus*, *Pomponius Mela*, *Prudentius*, and others. The ancient inhabitants of Spain were a proud, brave, and warlike race, easily excited and ready to take offence, inveterate robbers, immoderate in the use of food and wine, fond of song and of the dance, lovers of their liberty, and ready at all times to sacrifice their lives rather than submit to a foreign master. The Cantabri and inhabitants of the mountains in the N were the fiercest and most uncivilised of all the tribes, the *Vaccaei* and the *Turdetani* were the most civilised, and the latter people were not only acquainted with the alphabet, but possessed a literature which contained records of their history, poems, and collections of laws composed in verse. The history of Spain begins with the invasion of the country by the Carthaginians, B.C. 238, for up to that time hardly any thing was known of Spain except the existence of two powerful commercial states in the W, *TARTESSUS* and *GADES*. After the first Punic war *Hamilcar*, the father of *Hannibal*, formed the plan of conquering Spain, in order to obtain for the Carthaginians possessions which might indemnify them for the loss of Sicily and Sardinia. Under his command (239-228), and that of his son in law and successor, *Hasdrubal* (228-220), the Carthaginians conquered the greater part of the SE of the peninsula as far as the *Iberus*, and *Hasdrubal* founded the important city of *Carthago Nova*. The successes of the Carthaginians excited the jealousy of the Romans, and a treaty was made between the two nations about 228, by which the Carthaginians bound themselves not to cross

the Iberns (Pol II 13) The town of Saguntum, although on the W side of the river, was under the protection of the Romans, and the capture of this town by Hannibal, in 219, was the immediate cause of the second Punic war. In the course of this war the Romans drove the Carthaginians out of the peninsula, and became masters of their possessions in the S of the country. But many tribes in the centre of the country, which had been only nominally subject to Carthage, still retained their virtual independence, and the tribes in the N and NW of the country had been hitherto quite unknown both to the Carthaginians and to the Romans. There now arose a long and bloody struggle between the Romans and the various tribes in Spain, and it was nearly two centuries before the Romans succeeded in subduing entirely the whole of the peninsula. The Celtiberians were conquered by the elder Cato (195) and Tib. Gracchus, the father of the two tribunes (179). The Lusitanians, who long resisted the Romans under their brave leader Viriathus, were obliged to submit, about the year 137, to D. Brutus, who penetrated as far as Gallaecia, but it was not till Numantia was taken by Scipio Africanus the younger, in 133, that the Romans obtained the undisputed sovereignty over the various tribes in the centre of the country, and of the Lusitanians to the S of the Tagus. A serious insurrection of the Celtiberians and Lusitanians was subdued by Didius and Crassus in 98-98. Julius Caesar, after his praetorship, subdued the Lusitanians N of the Tagus (60). The Cantabri, Astures, and other tribes in the mountains of the N, were finally subjugated by Augustus and his generals. The whole peninsula was now subject to the Romans, and Augustus founded in it several colonies, and caused excellent roads to be made throughout the country. In Spain before the death of Augustus, there were nearly fifty communities with full citizenship, and about as many more with Latin rights, and within the same period in all the E and S of Spain Roman dress and manners prevailed. That Spain, except the N and NW was more completely Romanised in language and customs than any other province was due greatly to the influence of the numerous colonies and municipia, partly to its easy trade and commerce directly with Italy, and partly also that it did not preserve its old cantonal arrangement nor even its old religious meetings in the same way as did the Celts of Gaul. The towns of Corduba, Gades, Emerita, Bilbilis, Calagurris, and others fostered Latin literature and produced writers such as Quintilian, Martial, Seneca, Lucan, Melas, and Columella. The Romans had as early as the end of the second Punic war reckoned Spain as a province, and from the year 206 two proconsuls were chosen for the command (Appian, *Hisp* 38) but the organisation of two provinces, separated from one another by the Iberus, and called *Hispania Citerior* and *Hispania Ulterior*, the former being to the E, and the latter to the W of the river, dates from 197, after which two praetors with proconsular power were annually appointed to administer them (Liv xxviii 2, xxxi 27). The *Salus Castulonensis* was regarded as the dividing line, and Carthago Nova became chief town of the latter, Corduba of the Further, Spain. In consequence of there being two provinces, we frequently find the country called *Hispaniae*. Augustus made a new division of the country,

and formed three provinces, *Tarraconensis*, *Baetica*, and *Lusitania*, in B.C. 27 (App. *Hisp* 102, Dio Cass. lvi 12, Strab. p. 166) the expression 'utraque Hispania' in *Mon. Ancyranum* refers to the distinction between imperial and senatorial Spain. The province *Tarraconensis*, which derived its name from Tarraco the capital of the province, was far the largest of the three, and comprehended the whole of the N, W, and centre of the peninsula. The province *Baetica*, which derived its name from the river Baetis, was separated from Lusitania on the N and W by the river Anas, and from *Tarraconensis* on the E by a line drawn from the river Anas to the promontory Charidemus in the Mediterranean. The province *Lusitania*, which corresponded very nearly in extent to the modern Portugal, was separated from *Tarraconensis* on the N by the river Durus, from *Baetica* on the E by the Anas, and from *Tarraconensis* on the E by a line drawn from the Durus to the Anas, between the territories of the Vettones and Carpetani. Augustus made *Baetica* a senatorial province, but reserved the government of the two others for the Caesars, so that the former was governed by a proconsul appointed by the senate, and the latter by imperial legati. In *Baetica*, Corduba was the seat of government, in *Tarraconensis* Tarraco, and in *Lusitania* Augusta Emerita. The NW or most turbulent part of *Tarraconensis* (which included Gallaecia, or Callaecia) was permanently occupied by three legions, two in Asturia with their head quarters between Lancia and Asturica, and one in Cantabria. On the reorganisation of the empire by Constantine, Spain, together with Gaul and Britain, was under the general administration of the *Præfectus Prætorio Galliarum*, one of whose three vicarii had the government of Spain, and usually resided at Hispalis. At the same time the country was divided into seven provinces: *Baetica*, *Lusitania*, *Gallaecia*, *Tarraconensis*, *Carthaginensis*, *Baleares*, and *Mauretania Tingitana* in Africa (which was then reckoned part of Spain, and with its troops helped to protect the S of Spain from the incursions of Moorish pirates). The capitals of these seven provinces were respectively *Hispalis*, *Augusta Emerita*, *Bracara*, *Caesaraugusta*, *Carthago Nova*, *Palma*, and *Tingis*. In A.D. 409 the Vandals and Suevi, together with other barbarians, invaded Spain, and obtained possession of the greater part of the country. In 414 the Visigoths, as allies of the Roman empire, attacked the Vandals, and in the course of four years (414-418) compelled a great part of the peninsula to submit again to the Romans. In 429 the Vandals left Spain, and crossed over into Africa under their king Genseric, after which time the Suevi established a powerful kingdom in the S of the peninsula. Soon afterwards the Visigoths again invaded Spain, and after many years' struggle, succeeded in conquering the whole peninsula, which they kept for themselves, and continued the masters of the country for two centuries, till they were in their turn conquered by the Arabs, A.D. 712.

Hispellum (*Hispellus*, *utis* *Hispellensis Spello*), a town in Umbria, and a Roman colony, with the name of Colonia Julia *Hispellum* (Strab. p. 227, Plin. iii 113).

Histiæa [*HISTIAEOTIS*]

Histiæus (*Istiaios*), tyrant of Miletus, was left with the other Ionians to guard the bridge

of boats over the Danube, when Darius invaded Scythia (B C 513). He opposed the proposal of Miltiades, the Athenian, to destroy the bridge, and leave the Persians to their fate, and was in consequence rewarded by Darius with the rule of Mytilene, and with a district in Thrace, where he built a town called Myrcinus, apparently with a view of establishing an independent kingdom (Hdt iv 137-141, v 11). This excited the suspicions of Darius, who invited Histiaeus to Susa, where he treated him kindly, but prohibited him from returning (Hdt v 23). Tired of the restraint in which he was kept, he induced his kinsman Aristagoras to persuade the Ionians to revolt, hoping that a revolution in Ionia might lead to his release. A curious story is told of his method of communicating that he shaved the head of a trusty slave, tattooed on it his message, and sent him to Aristagoras when the hair had grown (Hdt v 35). His design succeeded. Darius allowed Histiaeus to depart (496) on his engaging to reduce Ionia. The revolt, however, was nearly put down when Histiaeus reached the coast. Here Histiaeus threw off the mask, and after raising a small fleet carried on war against the Persians for two years, and obtained possession of Chios. In 494 he made a descent upon the Ionian coast, but was defeated and taken prisoner by Harpagus. Artaphernes, the satrap of Ionia, caused him to be put to death by impalement, and sent his head to the king (Hdt v 105-107, vi 1-30).

Histonium (Histoniensis *Vasto d'Ammonne*), a town of the Frentani on the Adriatic coast (Plin iii 166).

Homeridae ('Ομηρίδαι), the name of a family or gens in Chios, which claimed descent from Homer (Strab i 645). Some modern writers have formed a theory that they were a hereditary guild of rhapsodists, and refer to Pindar, *Nem.* ii. 2. But there is no positive authority for the connexion of the Chian gens with any school of rhapsodists. The word 'Ομηρίδαι in Pindar and in Plato (*Rep.* p 599, *Ion.* p 530, *Phaedr.* p 252) need not mean more than students of Homeric poetry, though it is by no means improbable that rhapsodists may have been so called.

Homeritae ('Ομηρίται), a people of Arabia Felix, who migrated from the interior to the S. part of the W. coast, and established themselves in the territory of the Sabaei (in *El Yemen*), where they founded a kingdom, which lasted more than five centuries, with an extensive commerce in frankincense (Plin vi 121, Ptol vi 7, Procop. *B. P.* i 19).

Homerus ('Ομηρος). 1. The great epic poet of Greece. His poems formed the basis of Greek literature, and they were appealed to as the authority on morals and religion in a manner which justifies the assertion that they were the Bible of the Greek nation in pagan times. Every Greek who had received a liberal education was perfectly well acquainted with them from his childhood, and had learnt them by heart at school, but nobody could state anything certain about their author. His date and birthplace were equally matters of dispute. Seven cities claimed Homer as their countryman,

Smvrna, Rhodus, Colophon, Salamis, Chios, Argos, Athenae.

The author of the *Hymn to Apollo* spoke of himself as a blind old man of Chios, and as this was ascribed to Homer it was taken as an argument for the blindness and the Chian

origin of Homer himself. The claim of Colophon rests on the *Margites*. The other cities are mentioned in epigrams of uncertain date, and tradition gives him a name Melesigenes, probably from Meles, a river of old Smyrna. The traditions of his date are no less divergent, varying between 1050 B.C. which seems to be the date assigned by Aristotle and Aristarchus, and 850, which is the date given by Herodotus (ii 53). The earliest mention of Homer is about B.C. 700 by Callinus (as cited by Paus. ix. 9, 5), who ascribed to him the epic *Thebais*. Herodotus states that Chisthenes of Sicily, about 580 B.C., was jealous of the fame which the Iliad gave to Argos (Hdt v 67). Homer is mentioned (with blame) by Xenophanes B.C. 510 (ap. Sext. *Adv. Math.* ix 193) at about the same date. Simonides of Cos (*Fr.* 85) makes the earliest quotation from the Iliad (vi 148), and calls the author a Chian. The extant Lives of Homer (Westermann, *Vitarum Script. Graec. Min.*) are probably not earlier than the 2nd century A.D. They preserve, however, some local traditions and some epigrams on which the narratives seemed to be based. The common tradition related that he was the son of Maeon (hence called *Maeonides*), and that in his old age he was blind and poor. Homer was universally regarded by the ancients as the author of the two great poems of the Iliad and Odyssey. Other poems were also attributed to Homer, the genuineness of which was at all times disputed, but the Iliad and Odyssey were ascribed to him by the concurrent voice of antiquity. It is true that a school of critics called οἱ Χαρῖστρος (*Separators*), among whom were Xenon and Hellanicus, about the year 200 B.C., held that the Iliad and Odyssey were by different authors, but they were opposed by Aristarchus and others, and apparently the theory died out, for Seneca discredits it (*de Brev. Vit.* 13), and Suidas, about 1100 A.D., speaks of Homer as 'undisputed' author of both epics. Such continued to be the prevalent belief of modern times. The first note of dissent was the surmise of the Neapolitan Vico, A.D. 1730, that there were several authors of the Homeric poems, of whom the earliest wrote the Iliad in N. Greece, and the second wrote the Odyssey in SW. Greece. But this theory was not supported by argument, and the great change in opinion came in 1795, when F. A. Wolf wrote his famous *Prolegomena*, in which he endeavoured to show that the Iliad and Odyssey were not two complete poems, but small, separate, independent epic songs, celebrating single exploits of the heroes, and that these lays were for the first time written down and united, as the Iliad and Odyssey, by Pisistratus, the tyrant of Athens, and were afterwards still further altered and brought into harmony by revisers (διασκευασται) and critics. The arguments for this conclusion were chiefly the supposed impossibility of so long a poem as either of the epics being composed or handed down without writing, and the fact (as it was alleged) that writing was unknown to the Greeks in the tenth century B.C. In reply to this it is urged with much force that such feats of memory are not uncommon, e.g. the German poem *Parzival*, which was composed in the thirteenth century by an author unable to write, is longer than the Iliad, moreover Xenophon (*Symp.* 3, 5) speaks as though it was considered quite possible to commit the whole Iliad and Odyssey to memory. Add to which, though Greek inscriptions on stone do not take us back beyond the seventh century B.C., it is a disputed point whether writing on

other materials may not have been much earlier among the Greeks, as it was certainly among the Phœnicians. As to the evidence of the collection by Pisistratus, it should not be forgotten that we have no authorities for this earlier than the first century B.C. (Cic. *de Or.* iii 84, 137, Paus. vii 26), and it is certainly strange that if the story is true it is not alluded to in Aristotle. It is a much more probable conception that the *Iliad*, so far from being a mere agglomeration of original short lays or ballads pieced together by comparatively insignificant men of the sixth century, was a great epic based, no doubt, upon popular legends and ballads, but still in its original form a complete poem. Hence it is now commonly held that the *Iliad* as we have it is greatly expanded from the epic of the original Homer by the insertion at various dates of episodes which accounts for inconsistencies and discrep-

the greatest authority, though more or less divergent opinions, especially from those of Mr Jebb, Mr Leaf, Mr Monro and Mr Lang. The great period of the Achaean power in Greece, and particularly at Mycenae, seems to have been the thirteenth and twelfth cent. B.C., and this power seems to have fallen through the Dorian attacks about 1000 B.C. It was succeeded by a time of inferior civilisation (as may be gathered from the discoveries by the spade among other evidences, e.g. from a comparison of the pottery at Mycenae and the oldest pottery at Olympia, which is post-Dorian). It is a reasonable conclusion (though some dispute it) that the author of the primary *Iliad* was pre-Dorian, first because he shows no knowledge of the Dorian invasion nor of the Ionians in Asia (where Miletus is still held by barbarous Carians), and secondly, because the picture of civilisation in the *Iliad* is higher than anything which seems



ΟΙΚΟΥΜΕΝΗ ΧΡΟΝΟΣΙΛΙΑΣ ΟΔΥΣΣΕΙΑ ΟΜΗΡΟΣ ΜΥΘΟΣ

Apotheosis of Homer (Part of the relief now in the British Museum ascribed to Archelaus)

ances. Homer, who came at the end rather than the beginning of a poetical period, wrote a primary 'Achilleid' or 'Wrath,' finished and perfect in itself, and the interpolations were due to the rhapsodists who recited it, the piecing together of interpolations and original to the school of followers called Homeridae who were established in Chios. This was the view to some extent put forward by Nitsch and developed with great force and acuteness of criticism by Grote. Since his time many other considerations have come in from researches into the history of language and of art. For those who assume the theory to be correct in its main outline, there are various points to be discussed: the date and country of the primary epic, whether the precise portions of the *Iliad* belonging to it were correctly assigned by Grote, the manner in which it was altered, translated, or redacted into its present shape and dialect. These again are opposed by the more conservative view which believes in a much greater unity of composition. It is only possible here to sketch some general conclusions which may be gathered from the works of those who have recently discussed the subject with

to have followed that conquest until a considerable period had elapsed. The manner of life also and the geographical descriptions of the *Iliad* would better suit the age before than after the commercial activity of the Ionians was beginning. The primary *Iliad* is therefore ascribed to the eleventh century B.C., somewhat later than the remains found at Mycenae, which most experts date about 1150 and consider to belong to a civilisation slightly less advanced than that of the poems. The *Iliad* itself is a court poem dealing with the greatness of princes, not, like the chief poem of Hesiod, with the condition of the common people, who, indeed, are disparaged and contemned. All this will convey the impression—not, of course, the certainty—that it was composed to be sung in the palaces of Achaean princes and wealthy Achaean nobles. There is probability in the view that it was composed originally in Thessaly, whose hero, Achilles, it specially glorifies, and this would help to account for the fact that the dress in the *Iliad* is quite different from the Oriental type belonging to Mycenae, and for the mention of iron (which is totally absent in the remains from Mycenae) as being to some extent used

Homer's description of fortresses and houses would suggest some acquaintance with Mycenae, but possibly the poet describes the actual life of Thessaly rather than of Mycenae. This great epic of the Achaeans was then carried by the emigrants to Asia Minor, but it is conceived by those who maintain a greatly divided authorship that later bards introduced episodes to glorify the heroes of families by whom they were patronised, or sometimes to honour a deity at whose festival they were reciting. Yet each poet who expanded the primary *Iliad* by any such episode added it to the epic under the original name, and it becomes difficult, or rather impossible, to judge exactly where the junction was made. In Mr Leaf's scheme the primary *Iliad* recounted the quarrel of Agamemnon and Achilles, and the promise of Zeus, in book 1 and part of 11, the consequent rout of the Greeks (x1), the exploits and death of Patroclus (xvi) and the death of Hector (xxii), with certain large portions of the intermediate books, especially of xvii-xvi, which formed the connecting links. If this structure of the primary *Iliad* is conjectural, the determination how and when the additions were made is even more so, but there is much ingenuity in the arguments for supposing a second and third stratum. The second consisted of episodes introduced to glorify old Achaean families, whose heroes had been unnoticed in the primary *Iliad*—the prowess of Menelaus (iii and iv), of Diomedes (v and vi), of Ajax (vii), and of Idomeneus (xiii). But, though later than the oldest part, they must from their nature have still been before the Dorian, and therefore little after the oldest—indeed it is not absolutely incompatible with the theory to imagine that they were a later addition by Homer himself, the author of the primary *Iliad*. These first two strata the Homeric school took with them across the sea to Asia Minor. The third stratum was probably added after the Dorian conquest, when there were no Achaean families to glorify, and such additions were made as the embassy to Achilles (ix), which is therefore unknown to the Achilles of books xi and xix, the capture of the wall (xii), which does not seem to have been built at all in the older books, the shield of Achilles (perhaps to glorify Hephaestus at some festival?), the funeral of Patroclus and the ransom of Hector, the catalogue of ships and book viii, which connects ix. It should be noticed that linguistically books ix, x, xxi and xxiv are regarded as later than most of the *Iliad*, and in this respect as agreeing more nearly with the *Odyssey*. According to the view here given, the third stratum belongs to the period between 1000 and 800 B.C.—It will easily be seen by examination of the above scheme that many of the most famous and beautiful passages of the *Iliad* are thus attributed to interpolators, and, besides this objection from sentiment and taste, it must be confessed that there are grave difficulties in accounting for the acceptance of all these interpolations, and also in explaining why writers capable of such work did not, like the inferior authors of Cyclic poems, write epics under their own name. Moreover, there are numerous lines in the 'Wrath' which allude to the supposed interpolations, and all these must be arbitrarily rejected. On the other hand, attempts which have been made to account for the alleged inconsistencies are not altogether unsuccessful. In point of fact the linguistic objections urged against some of the books are of small weight. In the ninth book they are

slight and uncertain, and, as it is by no means necessary to hold that the expression in xi 609 contradicts the embassy in book ix, we are probably not obliged to regard that magnificent book as no part of the original poem. In truth, the tenth book and the catalogue of ships in book 11 are the only portions which from considerations of language and of style may with tolerable certainty be set down as later additions, and their introduction can be imagined without grave difficulty. As regards the other, and more important, rejected portions, it is quite permissible to consider the question at least an open one. The question of the dialect is no less controverted. The view which has been put forward by the German philologist Dr Fick, and which finds considerable support, is that, to account for the Aeolic forms in the older portions (which are retained when the metre makes the change impossible, but are altered elsewhere to Ionic) we must believe the epic to have existed first in an Aeolic dialect (= Achaean), in which form they were originally sung in the palaces of Achaean princes, and, having been brought to Asia Minor, were eventually converted into the Ionian dialect, the latest insertions being made in Ionic. One difficulty in this theory, especially if we take so late a date as was proposed (about 530) for the version, is that no early Greek writer knows anything of the Aeolian version—indeed, Simonides quotes in Ionic from vi 148, which is not considered to be one of the later portions. In truth we are scarcely in a position to state what was Achaean or Aeolic, or the oldest form of Ionic, in the centuries 1000-600 B.C. The knowledge of this may come, but it is not yet clear enough for confident speaking. It is easier to imagine the poems—handed down as they were orally—gradually, without any single work of transcription, taking a form which we call old Ionic, but which may possibly be by no means the oldest Ionic, and in such a process naturally the archaic forms, whether Achaean, Aeolic or Ionic, which affected the metre, would be most readily preserved and would result in the apparently mixed dialect of Homer.—The historical bearing of the *Iliad* will be noticed under the article *Troja*. It need only be said here that there is no reason to doubt that the conflict between the Achaeans and Trojans was a real event of the period when the Achaeans were powerful enough to collect their forces for a war on the other side of the Aegean. If those are right who see in the Egyptian inscriptions a proof that the Achaeans of Greece were allies of the Libyans against Egypt in the reign of Ramses III., the Achaeans were probably able to achieve this at any time between 1300 and 1100 B.C. But whenever the war took place it is clear that the epic was written at some distance of time, that the two nations were really distinct in dress, language and civilisation, and that, although the poet knew much of the topography from tradition, yet it was poeticised. Some authorities on archaeology, notably Professor Gardner, believe that the *Iliad* was composed long after the fall of the Achaean power from the mere traditions which the emigrants carried with them into Asia Minor, and it is possible that further discoveries may strengthen this position, though at present the strongest arguments lead the other way. But, more than this, the study of language and dialects is progressive, and its conclusions by no means final, and so is the study of ancient art, in which fresh discoveries by the spade are year by year

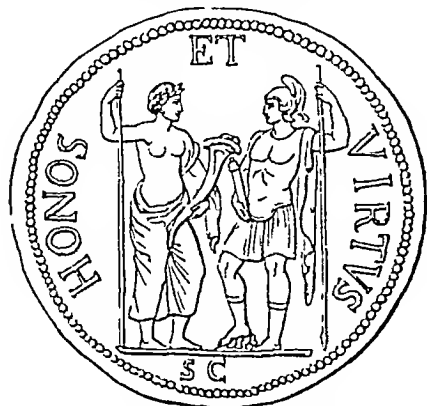
being achieved. It is therefore both unwise and unprofitable to put forward dogmatically any reply to the question. It is possible, as was hinted above, that fuller knowledge of language and archaeology may even remove the most important obstacles to a belief in a much greater unity of the *Iliad*, and the opinion, which has quite recently been urged with considerable force by Mr Lang, may be materially strengthened, that the *Iliad* was composed practically as a whole by its original author Homer. The explanation suggested by Mr Jovons may be the true one, that it was for centuries recited *in parts, suitable to the occasion*, by the rhapsodists (i.e. the minstrels who recited at banquets and great religious festivals), and that this accounts for discrepancies and for many obviously late detached passages, inasmuch as a rhapsodist might often insert some lines of prelude to his extract, which might be handed on as an interpolation, or he might, with a similar result, introduce some lines in honour of a particular deity or locality, which, for reasons now impossible to trace, met with general acceptance.—The *Odyssey* is more generally acknowledged as a complete poem by one hand. It may possibly, though not certainly, be right to separate the episode of Telemachus (ii–iv), and there is good reason to think that the twenty-fourth book and the latter part of the eleventh are late additions. Moreover, being also handed down by oral recitation, there are interpolations here and there, but in the main it is probably composed by one author, and based upon legends and lays regarding the Return of Odysseus. That it is later than the main part of the *Iliad* is the opinion of most critics, and is probably right. Making all allowance for the fact that one poem describes war, the other, chiefly, domestic life, there remain differences of style and of language in its forms and its syntax, and of mythology which seem to imply a later date, and it is very likely correct to assign the composition of the *Odyssey* to a period early in the ninth century B.C. It must be admitted, however, that this view increases the difficulty of accounting for a complete poem by another poet of the greatest genius being ascribed to Homer. The only explanation that can be given (not a very satisfactory one) is that the influence of the *Iliad* and the Homeric school tended to include under that name this second great epic composed on the coast or islands of Ionia at the time when the *Iliad* itself received some large episode additions, possibly by the author of the *Odyssey*.—The 'Homeric' Hymns were doubtless of still later date and of uncertain authorship, probably composed by rhapsodists of the Homeric school, who prefaced the recitation of their epic (such as a portion of the *Iliad* or *Odyssey*) by a hymn or address to the god of the festival or the locality. Of these the five longer are to the Deian and Pythian Apollo, to Hermes, Aphrodite and Demeter, and there are twenty-nine shorter. The dates of their composition probably range between 700 and 500 B.C. Many of them have great beauty and poetic merit, and they are of the greatest value also for the study of mythology. In myth they agree more with Hesiod than with Homer, though in all likelihood they follow traditions older than Homer. The truth probably is that Homer rejected parts of the ruder and more savage myth, which reappears in Hesiod, and this is one mark of a higher civilisation to some degree retrograding.—Two humorous poems

were also included under the name of Homer (1) the *Margites* or 'Booby,' of which few fragments remain. Aristotle believed it to be by Homer (which the Alexandrian critics altogether denied), and considered it the beginning of Comedy. (2) the *Batrachomyomachia* or 'Battle of Frogs and Mice,' a parody on Homer, by some ascribed to Pigres, brother of Artemisia, but probably two centuries later.—The most useful editions of the *Iliad* are by Monio, Oxford, 1878, Leaf, Camb 1883, Ames, Lips 1878, others by Paley, Camb 1873, La Roche, Lips 1876, Heyne, 1884 transl by Leaf, Camb 1890 of the *Odyssey* by Merry, Oxf 1871, Ames, Lips 1877, Pierron, Paris, 1875 transl by Butcher and Lang, 1879 of the *Homeric Hymns* by Baumeister, 1860 and 1877, by Pierron, 1875. The *Batrachomyomachia* is printed with the Hymns.—We must add a few words on the ancient editions of the *Iliad* and *Odyssey*. From the time of Pisistratus to the establishment of the Alexandrine school, we read of two new editions (*διορθώσεις*) of the text, one made by the poet Antimachus, and the other by Aristotle, which Alexander the Great used to carry about with him in a splendid case (*νέφθη*) on all his expeditions. But it was not till the foundation of the Alexandrine school, that the Greeks possessed a really critical edition of Homer. Zenodotus was the first who directed his attention to the study and criticism of Homer. He was followed by Aristophanes and Aristarchus, and the edition of Homer by the latter has been the basis of the text to the present day. Aristarchus was the prince of grammarians, and did more for the text and interpretation of Homer than any other critic. He was opposed to Crates of Mallus, the founder of the Pergamene school of grammar [ARISTARCHUS, CRATES]. In the time of Augustus the great compiler, Didymus, wrote comprehensive commentaries on Homer, copying mostly the works of preceding Alexandrine grammarians, which had swollen to an enormous extent. Under Tiberius, Apollonius Sophista lived, whose *Lexicon Homericum* is very valuable (ed Bekker, 1833). The most valuable scholia on the *Iliad* are those which were published by Villoison from a MS of the tenth century in the library of St Mark at Venice, 1788, fol. These scholia were reprinted with additions, edited by I Bekker, Berlin, 1825, 2 vols 4to. The most valuable scholia to the *Odyssey* are those published by Buttmann, Berl 1821. The extensive commentary of Eustathius contains much valuable information from sources which are now lost [EUSTATHIUS, No 3].—2 A grammarian and tragic poet of Byzantium, in the time of Ptolemy Philadelphus (about B.C. 280), was the son of the grammarian Andromachus and the poetess Myro. He was one of the seven poets who formed the tragic Pleiad.

Hōmōlēs ('Ομόλη) 1 A lofty mountain in Thessaly, near Tempe, with a sanctuary of Pan.—2 Or **Hōmōlīum** ('Ομόλιον 'Ομολιεύς *Lamina*), a town in Magnesia in Thessaly, at the foot of Mt Ossa, near the Peneus.

Hōnor or **Hōnos**, the personification of honour at Rome. Marcellus had vowed a temple, which was to belong to Honos and Virtus in common, but as the pontiffs refused to consecrate one temple to two divinities, he built two temples, near Porta Capena, one of Honos—which was a restoration of an earlier temple dedicated by Fab. Max. Verrucosus after the Ligurian war (Cic. *N. D.* ii 23, 61)—and the other of Virtus,

close together, B C 205 (Liv xxvii 25, xxix 11, Val Max i 1, 8 Plut Marc 28) This temple of Honos was the starting point for the *Transvectio Equitum*. C Marius also built a temple to Honos, after his victory over the Cimbri and Teutons. There was also an altar of Honos outside the Colline gate, which was more ancient than either of the temples. Honos is represented on coins as a male figure in armour, and standing on a globe, or with the cornucopia in his left and a spear in his right



Honos et Virtus (Coin of Galba British Museum)

hand, and frequently combined on coins with a female figure of Virtus

Honōria [GRATA]

Honōrius, Flāvius, Roman emperor of the West, A D 395-423, was the second son of Theodosius the Great, and was born 384. On the death of Theodosius, in 395, Honorius succeeded to the sovereignty of the West, which he had received from his father in the preceding year, while his elder brother Arcadius obtained possession of the East. During the minority of Honorius, the government was in the hands of

life at Ravenna until his death, in 423 (Zos v 58, Oros vii 36-43, Procop B V i 1-3)

Hōrae (Ἥραι), originally the goddesses of the order of nature and of the seasons, in especial the rain-giving goddesses, but in later times also the goddesses of order in general and of justice. In the *Iliad* we have clear evidence of the belief that they are the Olympian divinities of the weather: therefore they open or shut the doors of heaven, which are a cloud—that is, they give or withhold rain, the source of fruitful seasons, but this has been materialised into a door opening for the passage of the gods (*Il* v 750, viii 393, cf Paus v 11, 7, O



Hōrae (Seasons) (From a coin of Commodus)

Fast i 125) Hence they bring wealth or gifts generally (*Il* vii 450). In the *Odyssey*, on the other hand, they are mentioned only with the more abstract, impersonal, idea of the changing seasons. As the weather is regulated according to the seasons, they are further described as the goddesses of the seasons. The course of the seasons is symbolically described as the dance of the Horae. Carpo and Auxo were worshipped from very early times. The Hora of spring accompanied Persephone every year on her ascent from the lower world, and



Hōrae (Seasons) (From a bas-relief at Rome)

the able and energetic Stilicho, whose daughter Maria the young emperor married. Stilicho for a time defended Italy against the attacks of the Visigoths under Alaric (402, 403), and the ravages of other barbarians under Radagaisus, but after Honorius had put to death Stilicho, on a charge of treason (408), Alaric again invaded Italy, and took and plundered Rome (410). Honorius meantime lived an inglorious

the expression of 'The chamber of the Horae opens' is equivalent to 'The spring is coming' (*Pind Fr* 45). The attributes of spring—flowers, fragrance, and graceful freshness—are accordingly transferred to the Horae. Thus they adorned Aphrodite as she rose from the sea, and made a garland of flowers for Pandora. Hence they bear a resemblance to and are scarcely distinguished from the Charites (cf

Paus. ix 35, 1) The Horæ were probably always three in number, and at Athens bore the names of Thallo, Carpo, and Auxo (though Pausanias takes the last to be only one of the Charites). It might be thought that this number meant the old Greek threefold division of the year, spring, summer, and winter, but this was not the original conception of the Horæ, and the number three probably belongs to them as a customary number for deities, as in the case of the Fates and the Græces. Even in early times ethical notions were attached to the Horæ, and the influence which these goddesses originally exercised on nature was subsequently transferred to human life in particular. Hesiod describes them as giving to a state good laws, justice, and peace, he calls them the daughters of Zeus and Themis, and gives them the significant names of *Eunomia*, *Dike*, and *Irene* (*Th* 901, cf. *Pind Ol* iv 1). It is probable that this idea arose from the conception of a regular and orderly arrangement of the times for rain and sunshine fixed by the gods; not, indeed, of the four seasons, for that distribution does not appear in art or literature before the fourth century B.C. (cf. *Athen* p. 198), but of the right and just time for each event. As beings through whom came wealth to the earth they were naturally connected with the Fates, which in mythology is expressed by their being sisters of the Fates, and it is either for this reason that they sometimes appear as helpers at birth (*Pind Pyth* ix 62) and marriage, or merely because they express timeliness and ripeness. At Athens and at Olympia they had altars, and it was customary to group them by the statues or thrones of Zeus, Hera, or Athene, and in conjunction with the Moiræ or Charites (Paus. v 17, 1, vii 5, 4). In works of art the Horæ were represented as blooming maidens, carrying the different products of the seasons.

Horâtia Gens, one of the most ancient patrician gentes at Rome. Three brothers of this race fought with the Curiatii, three brothers from Alba, to determine whether Rome or Alba was to exercise the supremacy. The battle was long undecided. Two of the Horatii fell, but the three Curiatii, though alive, were severely wounded. Seeing this, the surviving Horatius, who was still unhurt, pretended to fly, and vanquished his wounded opponents by counteracting them severally. He returned in triumph, bearing his threefold spoils. As he approached the Capene gate his sister Horatia met him, and recognised on his shoulders the mantle of one of the Curiatii, her betrothed lover. Her grief drew on her the wrath of Horatius, who stabbed her, exclaiming 'So perish every Roman woman who bewails a foe!' For this murder he was adjudged by the *duoviri* to be scourged, and hanged on the accursed tree. Horatius appealed to his peers, the burghers, who acquitted Horatius, but prescribed a form of punishment. With veiled head, led by his father, Horatius passed under a yoke or gibbet—*agillum sororium*, 'sister's gibbet' (*Liv* i 26, cf. *Dict of Ant art Perduellionis Duoviri*).

Horâtius Cocles [COCLUS]

Q. Horâtius Flaccus, the poet, was born December 8th, B.C. 65, at Venusia in Apulia (*Od* iii 21, 1, *Epod* xiii 6, *Ep* i 20, 27). His father was a libertinus or freedman, who had probably been a public slave of Venusia, and adopted the name Horatius because that town was assigned to the Horatian tribe. He had received his manumission before the birth

of the poet, who was of free birth, but who did not altogether escape the taint which adhered to persons even of remote servile origin (*Sat* i 6, 46). His father's occupation was that of collector (*coactor*) of the payments at sales by auction (*Sat* i 6, 86, *Suet Vit Horat*). With the profits of his office he had purchased a small farm in the neighbourhood of Venusia, where Horace was born (*Sat* ii 1, 34). The father, either in his care for his only son, or discerning some sign in the boy of a literary taste (such as may perhaps be hinted at by the partly fanciful adventure in *Od* iii 4, 5), determined to devote his whole time and fortune to the education of the future poet. Though by no means rich, he declined to send the young Horace to the common school, kept in Venusia by one Flavius, to which the children of the provincial magnates resorted, and, probably about his twelfth year, carried him to Rome, to receive the usual education of a knight's or senator's son (*Sat* i 6, 71–82). The school selected was that of Orbilius, whom Horace mentions only as being a severe flogger (*Ep* ii 1, 71), but whom from other sources we know to have been also a teacher of great ability (*Suet Gr* 9, *Macrob Sat* ii 6, 3). It is likely that to him in some degree Horace owed his clearness of style, and his inclination towards satire. Among his school books he mentions (without grateful recollection) Livius Andronicus (*Ep* ii 1, 70), probably his Latin translation of the *Odyssey*, and he was taught also something of the *Iliad*, probably in the original Greek (*Ep* ii 2, 41). Of his father's zealous care to preserve him from the dangers and temptations of the city he speaks with gratitude. In his eighteenth year Horace, following an ordinary course of the richer and better educated Romans of the day, proceeded to Athens, in order to continue his studies at that seat of learning (*Ep* ii 2, 43). He seems chiefly to have attached himself to the opinions which he heard in the Academics, though later in life he inclined to those of Epicurus. It has been remarked as an important result from his studying Greek literature at Athens instead of under Greek teachers at Rome, that he escaped the Alexandrian influence which considerably affected some other poets of his day. When Brutus came to Athens after the death of Caesar, Horace joined his army, and received at once the rank of a military tribune, and the command of a legion (*Sat* i 6, 48). It is possible that this curious selection of so young and inexperienced a man may have been due to a literary friendship between Horace and Brutus (cf. *Ep* i 20, 18), who first placed him on his staff and then gave him a command. The relations of Catullus with Memmius, and Florus with Tiberius are cited as parallel. He was present at the battle of Philippi, shared in the flight of his side, and adopts for his own case the words of Archilochus and Alcaeus who declare that they flung away their arms (*Od* ii 7, 9, *Ep* ii 2, 46–50). There is no reason to suppose that his courage was less than that of the rest of the fugitive army. He now resolved to devote himself to more peaceful pursuits, and having obtained his pardon, he ventured at once to return to Rome. He had lost all his hopes in life, his paternal estate had been swept away in the general forfeiture, but he was enabled to obtain sufficient money to purchase a clerkship in the quaestor's office, and on the profits of that place he managed to live with the utmost frugality (*Ep* ii 2, 50,

Suet *Vit*) In these circumstances poverty, as he himself tells us, stimulated him to write, as a means of gaining notice and patronage (*Ep* 11 2, 40, 51). In course of time some of his poems attracted the notice of Varius and Virgil, who introduced him to Maecenas (B.C. 39). Horace soon became the friend of Maecenas, and this friendship quickly opened into intimacy (*Sat* 1 6, 54). In a year or two after the commencement of their friendship (37), Horace accompanied his patron on that journey to Brundisium so brilliantly described in the fifth *Satire* of the first book. The influence of Maecenas gradually reconciled Horace to the imperial rule, and it is reasonable to believe that the difference of feeling in politics which is traceable between poems such as the 16th *Epode*, which despaired of Rome and advised emigration, and the *Odes* of the 3rd and 4th books, which lauded the rule of Augustus, was caused by this gradual change in his convictions, not by a mere desire to court the powerful. About the year 33 Maecenas bestowed upon the poet a Sabine farm, sufficient to maintain him in ease, comfort, and even in content (*satis beatus unicus Sabini*), during the rest of his life. The situation of this Sabine farm was in the valley of Ostia, within view of the mountain Lucertius, and near the Digentia, about fifteen miles from Tibur (*Twoli*). Just after passing *Vicovaro*, the *Varia* which Horace mentions as a town near his farm (*Ep* 1 14, 3), on the road from *Twoli* to *Subiaco*, the valley is reached down which the Digentia flowed to join the Anio. This valley runs up due north to its head, which is formed by a semi-circle of hills rising to a height of 3000 or 4000 feet. It is possible, as some think, that the village of *Cantalupo Bardello*, high up on the E slope, is the 'Mandela, rugosus frugore pagus' of *Ep* 1 18, 105. There is a difference of opinion about the actual site of the villa. It has been common to place it on a plateau about a mile up the valley on the W side, considerably above the village of *Rocca Giovine*, near which have been found the remains of the old temple of *Vacuna* (*Ep* 1 10, 49) and an inscription. But this stands much too high above the stream to suit the description of his farm as having sunny meadows which must be guarded by embankments from the stream (*Ep* 1 14, 29). It is probable that the true site is a spot higher up the same side of the valley, but near the river, where a small brook joins it which may be the water from *Bandusia*. There are the remains of a tessellated pavement, which, if of later date than Augustus, may mark additions to the old villa or one built on the same ground. The 'angulus iste' is then taken to be the nook at the upper end of the valley (see *Epistles* 14, 16, 18 of the first book, and of *Od* 1 17, 11 18, 14, 11 1, 48). We trace in his writings the delight which this Sabine home and its country beauty gave to him, and the healthful effect of its quiet life, from which he was yet able to retain his hold on the society of Rome. He spent also much time at Tibur, and some at Praeneste and at Baiae. He continued to live on the most intimate terms with Maecenas, and this intimate friendship naturally introduced Horace to the notice of the other great men of his period. (For his chief friends see *Sat* 1 10, 81-86.) At what time he first gained the favour of the emperor is not quite clear, but his conversion to approval of the policy of Augustus appears in odes written not long after Actium. After the death of

Virgil, in 19, Horace stood first of living poets, and was appointed by Augustus to compose the ode for the Secular games (*Carmen saeculare*) in 17. His relations with Augustus and the imperial family were certainly closer from this date onward, but it is an entire mistake to suppose that he was unfaithful to Maecenas, who was now out of favour. On the contrary, he refused the offered post of private secretary to Augustus in order not to be withdrawn from Maecenas, and of their undiminished friendship we have proof enough in such lines as *Od* 1v 11 (which was written not earlier than B.C. 15), and in the last commendation addressed by Maecenas to Augustus 'Horati Flacci ut me esto memor' (Suet *Vit*). Horace died on November 17th, B.C. 8, aged nearly 57. His death was so sudden that he had not time to make his will, but he left the administration of his affairs to Augustus, whom he instituted as his heir. He was buried on the slope of the Esquiline Hill, close to his friend and patron, Maecenas, who had died before him in the same year.—Horace has described his own person. He was of short stature, with dark eyes and dark hair, but early tinged with grey. In his youth he was tolerably robust, but in more advanced life his health was not always good, and he seems to have inclined to be a valdianarian. His habits, even after he became richer, were generally frugal and abstemious, though on occasions, both in youth and maturer age, he liked choice wine, and in the society of friends scrupled not to enjoy the luxuries of his time.—The philosophy of Horace was that of a man of the world. He playfully alludes to his Epicureanism, but it was practical rather than speculative Epicureanism. His calm judgment and self command followed the precepts of Aristippus, and secured contentment by limiting his desires, so that although he studied how to enjoy life he was never a slave to his pleasures. His mind, indeed, was, not in the least speculative. Common life wisdom was his study, and to this he brought a quickness of observation and a sterling common sense which have made his works the delight of practical men.—In literature Horace was many-sided. In his *Satires* and *Epistles* he is to be compared with brilliant prose writers of essays on morals and manners, in the *Epistles* to Augustus and to Flerns, and still more in the *Ars Poetica*, he is a literary critic, in the *Odes* and *Epodes* he is a lyric poet, and each department has to be considered by itself. His earliest written work was probably in the direction of lampoons in which he imitated Hipponax and Archilochus, and it is possible that some of the *Epodes*, though published later, may date from this time. His first publication was the first book of *Satires*, which probably appeared about B.C. 35 (*Sat* 1 10, 44 alludes to the *Eclogues* of Virgil, which appeared in 36). Some of the *Satires*, however, had been written much earlier: the 7th may date from his service with Brutus in 42, and it is not unlikely that the 2nd was written soon after his return to Rome, when he was more inclined to follow the style of Lucilius. The 2nd book of the *Satires* was written after he obtained his Sabine farm, and probably appeared in 30: the allusion to the Parthians prevents an earlier date. In the *Satires* there is none of the lofty moral indignation or vehemence of invective which characterises Juvenal. Horace followed the plan of *Satura* which belonged to Lucilius, making it a semi-dramatic conversation with

the age on its manners and foibles, but he is much smoother and his wit more polished than that of Lucilius. As a moralist he points to the folly rather than the wickedness of vice; nothing can surpass the keenness of his observation, his ease of expression or his lucid common sense, so it is no wonder that his writings have become a storehouse of wise and witty sentences on the affairs of life. The line of Persius 'admissus circum praeordia ludit' expresses the truth that his light and playful touch of satire makes its way to the hearts of successive generations of readers. The dramatic element of the dialogue appears more in the second book of *Satires* than the first, and there is less reference to personal experiences. The *Epodes* appeared about the same time as the second book of *Satires*. Like the two books of *Satires* they embrace all the first period of his literary life, from the earlier and bitterer times down to the battle of Actium, when he was beginning to see the great ideal of strong and peaceful government, which he does not fully realise till the next period. *Epod* 7 and 10 belong to the time soon after Philippi, and show that he then despaired of peace and security at Rome, but the 1st is written after his friendship with Maecenas has begun, and probably just before Actium, and the 9th is clearly after the victory. In the virulence of lampoon which marks some *Epodes* he is probably following Hipponax and Archilochus in metre; he often follows the long and short iambs used by Archilochus which (from the name ἐ-σῶς for the short line) have given the name to the book. It is in reference to this metre that he says 'Paros ego primus iambos ostendi Latino', for Catullus had already used iambs. In the *Epistles*, which came after the first three books of *Odes*, Horace again appears as the moralist writing conversational essays, in a perfect form for their purpose, on manners and society, and points of literary criticism. They are written at a time when he surveyed Roman life from a higher and more secure position. It is probable that the first book of *Epistles* appeared about 20, and the second later than 19. In *Ep* 1, 1, 247 there is an allusion to the *Aeneid*, which was not published till after Virgil's death. The date of Horace's chief work of literary criticism, the *Ars Poetica*, is much disputed. In subject it hangs together rather with the 2nd book of the *Epistles* which is also the work of the critic rather than the moralist. According to Porphyrio, in the criticism of the Greek drama he is following the Alexandrian critic, Neoptolemus. It has common, and partly on the authority of Porphyrio, been considered his latest work, written between 12 and 8 B.C., nor have any strong arguments been adduced for a date much earlier than this. Tappa, who is mentioned in v 387 might still have been a recognised critic at the age of 75 (and in truth his age is only a matter of conjecture), and, as regards Virgil and Quintilius Varus (vv 55 and 438) the language used by no means implies necessarily that Virgil was living, and rather implies that Varus was dead. On the whole, there is no evidence against its being posterior to the 2nd *Epistle* and the 11th book of *Odes*. The composition of the first three books of the *Odes* extends over a long period of years, perhaps from B.C. 31-23, certainly from 29. It is argued with much probability that *Od* 1, 2 and 14 refer to the civil troubles of B.C. 33, and 1, 26 to B.C. 32. At any rate there is no doubt that 1, 37 was

written soon after Actium and 1, 2 refers to B.C. 30. All other historical allusions in these three books are included in the years which precede 23. On the other hand, *Od* 1, 12 cannot have been written after the death of Maecenas, B.C. 23. The conclusion therefore is, that these books were published together in 23. There was then an interval, perhaps of less literary stress in Horace's secured position, and maturer age, but occupied by his work at the *Epistles*. He was called upon, by a position analogous to that of Poet Laureate, to write the *Carmen saeculare* in 17, and then to continue his lyrical work mainly on great patriotic themes written by desire of Augustus. The dates in this book of the *Odes* range between 14 B.C. 6 of B.C. 17 and 1, 5 of B.C. 13. The book was probably published in 13, when Horace was 52 (cf. 1, 1, 6). The *Odes* give Horace his claim to the rank of a great lyrical poet both in lighter and in more serious vein. Of the charm of his writing, whether on Anacreontic themes or on those loftier subjects which the passage of the empire from perils to security called forth, there are hardly two opinions. It must be admitted that he has not the fire or inspiration of Catullus—the difference appears alike in his expressions of affection and in his invective—but for exquisite finish and for mastery of metre his lyrics are unsurpassed in Latin literature. It may be added that he is not easily compared with Catullus, because he reserves his deeper feeling for odes on matters of the state. It has been well said that 'Horace's tone in love poems is rather that of *persiflage* than of ardent passion,' such as was that of Catullus. Those whom he professes to address are imaginary heroines, partly borrowed from Greek poets, partly from 'society' stories of the day. His personal feeling (though even there expressed in less burning words than Catullus uses) is more forcibly and sincerely shown in odes to his friends such as Virgil, Lania, Fuscus, Septimius, and Maecenas, and, it may be added, in those which speak of his country home.—For the position which Horace took already in the first century A.D. as a classic both in literary circles and in schools references may be made to *Juv* vii 26, *Pers* v 45, *Quintil* i 12, 40, n 17, 17, ix 3, 18, *Avson Id* iv 55.—The most useful editions of Horace are by Wickham, 1875-1888, Palmer, 1885, Orelli, 1852, 1868, 1885, Keller and Holder, Lips 1870 Dillenburger, Bonn, 1881.

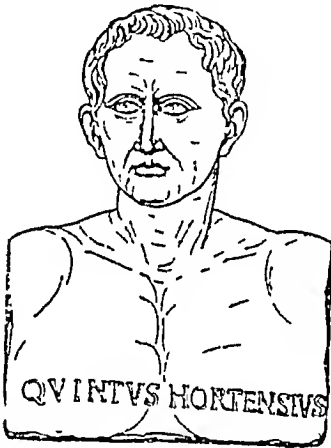
Hordeonius Flaccus [FLACCUS]

Hormisdas [SASSANIDAE]

Horta or Hortanum (Hortanus Orte), a town in Etruria, at the junction of the Nar and the Tiber, so called from the Etruscan goddess whose temple at Rome always remained open, Horta (or Horta), a goddess apparently of good fortune (*Plut Q R* 46).

Hortensius 1 Q, the orator, was born in B.C. 114 eight years before Cicero. At the early age of nineteen he spoke with great applause in the forum, and at once rose to eminence as an advocate. He served two campaigns in the Social war (90, 89). In the Civil wars he joined Sulla, and was afterwards a constant supporter of the aristocratical party. His chief professional labours were in defending men of this party when accused of maladministration and extortion in their provinces, or of bribery and the like in canvassing for public honours. He had no rival in the forum, till he encountered Cicero, and he long exercised an undisputed sway over the courts

of justice. In 81 he was quaestor, in 75 aedile, in 72 praetor, and in 69 consul with Q. Caelius Fictorius. It was in the year before his consulship that the prosecution of Verres commenced. Hortensius was the advocate of Verres, and attempted to put off the trial till the next year, when he would be able to exercise all the consular authority in favour of his client. But Cicero, who accused Verres, baffled all the schemes of Hortensius, and this contest left Cicero in the first place as an advocate and orator. After his consulship, Hortensius took a leading part in supporting the optimates against the rising power of Pompey. He spoke against the Gabinian law, which invested Pompey with absolute power on the Mediterranean, in order to put down the pirates of Cilicia (67), and the Manilian, by which the conduct of the war against Mithridates was transferred from Lucullus to Pompey (66). Cicero in his consulship (63) deserted the popular party, with whom he had hitherto acted, and became one of the supporters of the optimates. Thus Hortensius no longer appears as his rival. We first find them pleading



Bust of Hortensius

together for C. Rabirius, for L. Muraena, and for P. Sulla. After the coalition of Pompey with Caesar and Crassus in 60, Hortensius drew back from public life, and confined himself to his advocate's duties. He died in 50 (Cic. *ad Att.* vi. 6). The style of Hortensius was florid, his memory so ready and retentive, that he is said to have been able to come out of a sale room and repeat the auction list backwards (Cic. *Brut.* 95, 96, Sen. *Praef. in Contr.* 1). He possessed immense wealth, and had several villas, the most splendid of which was the one near Laurentum. He was the first person at Rome who brought peacocks to table (Varr. *R.* iii. 13, 17, Plin. *xiv.* 96)—2 Q., surnamed **Hortalus**, son of the preceding, by Lutatia, the daughter of Catulus. In youth he lived a low and profligate life, and appears to have been at last cast off by his father. On the breaking out of the Civil war in 49, he joined Caesar, and fought on his side in Italy and Greece (Plut. *Caes.* 32, Suet. *Jul.* 31). In 44 he held the province of Macedonia, and Brutus was to succeed him. After Caesar's assassination, M. Antony gave the province to his brother Caius. Brutus, however, had already taken possession, with the assistance of Hortensius. When the proscription took place, Hortensius was in the list, and in revenge he

ordered C. Antonius, who had been taken prisoner, to be put to death. After the battle of Philippi, he was executed on the grave of his victim.

Horus (Ἥρος), the Egyptian god of light, whose worship was also established in Greece, and afterwards as Harpocrates at Rome. He was the son of Osiris and Isis (but according to another view, of Re), and was regarded as waging war against the powers of darkness in the form of crocodiles and serpents. It is easy to see how this led to his identification with



Horus (Wilkinson)

Apollo (Hdt. ii. 141). As an avenger of the death of his father Osiris he overcame the evil deity Typhon. Horus was in the prevailing myth regarded as the youthful sun, born afresh every morning, and in this guise was called Harpocrates, or 'the child Horus,' which the Greeks represented by Harpocrates. The conventional statues of this child Horus were represented in a sitting posture with his finger in his mouth, which was a symbol of childhood. From a misapprehension of this attitude in the Egyptian statues the Greeks and Romans regarded Harpocrates as the god of Silence (Or. *Met.* i. 691, Varr. *L. L.* v. 57, Plut. *Is.* 68). Under the empire his worship in this character came in with that of other Egyptian deities. In art he was represented most commonly as a naked boy with his finger on his lips and with a lotus flower on his head. His image was also placed as an amulet on signet rings (Plin. *xxxiii.* 41). But he was represented also on bronzes and reliefs as an armed and mounted warrior (but often with the head of a hawk) driving his spear through a crocodile or dragon. It is surmised, not without probability, that some part of the legends of St. George was drawn from these sculptures.

Hostilia (*Ostiglia*), a small town in Gallia Cisalpina, on the Po, and on the road from

Mutina to Verona, the birthplace of Cornelius Nepos

Hostilius Mancinus [MANCINUS]

Hostilius Tullus [TULLUS HOSTILIUS]

Hostius, the author of a poem on the Istrian war, probably the war of 125 B.C., not that of 178, of which Ennius had already written. He is quoted by Macrobius vi 3, 5, Servius ad *Aen.* vii 121. He lived early in the 1st century B.C., and is probably the 'doctus avus' of Propertius iv 20, 8 (Cynthia being really Hostia).

Huneric, king of the Vandals in Africa, A.D. 477-484, was the son of Genseric, whom he succeeded. His reign was chiefly marked by his savage persecution of the Catholics.

Hunni (Ὀύννοι), an Asiatic race, who dwelt for some centuries in the plains of Tartary, and were formidable to the Chinese empire long before they were known to the Romans. It was to repel the incursions of the Huns that the Chinese built their celebrated wall, 1500 miles in length. A portion of the nation afterwards migrated W., conquered the Alani, a warlike race between the Volga and the Tanais, and then crossed into Europe about A.D. 375. A curious story is told by Olympiodorus (*Fr.* 27) that Constantine, hearing of hoarded treasure in Thrace, had ordered it to be dug up. It consisted of three silver images which had been buried by the people of the country one to keep out the Goths, the second the Huns, and the third the Sarmatians, and accordingly after their removal Thrace and Illyria were overrun by Goths, Huns and Sarmatians. The appearance of these new barbarians excited the greatest terror, both among the Romans and the Germans. They are described by Greek and Roman historians as having broad shoulders, flat noses, and small black eyes deeply buried in their heads, and as savage in manners and habits. They destroyed the powerful monarchy of the Ostrogoths, who were obliged to retire before them, and were allowed by Valens to settle in Thrace, A.D. 376. The Huns now frequently ravaged the Roman dominions. They were joined by many other barbarian nations, and under their king Attila (A.D. 434-453), they devastated the fairest portions of the empire, both in the E. and the W. [ATTILA] On the death of Attila, the various nations which composed his army, dispersed, and his sons were unable to resist the arms of the Ostrogoths. In a few years after the death of Attila, the empire of the Huns was completely destroyed. The remains of the nation became incorporated with other barbarians, and never appear again as a separate people (Amm. Marc. xxvi, Prisc. *Attil.*)

Hyacinthides (Ἑρακύνθιδες), daughters of a Lacedaemonian named Hyacinthus, who is said to have gone to Athens and to have sacrificed them for the purpose of delivering the city from a famine and plague under which it was suffering during the war with Minos. They were named Ἀνθής, Ἀλγάνης and Ἀντάλα (Apollod. in 15, 5, Hyg. *Fab.* 288). Some traditions make them the daughters of Erechtheus, and relate that they received their name from the village of Hyacinthus, where they were sacrificed at the time when Athens was attacked by the Eleusimians and Thracians, or Thebans (Suid. s.v. παρθέναι, [Demosth.] *Epitaph.* p. 1397). It is difficult when comparing the story of Hyacinthus at Amyclae to resist the conclusion that we may have here a reminiscence of an old sacrifice of maidens at Athens for a festival of a deity of the spring which was ex-

plained in this way when the worship of the deity akin to the Amyclaeon Hyacinthus had died out at Athens.

Hyaecynthus (Ἑράκυνθος), son of the Spartan king Amyclae and Diomedes, or of Oebalus (Paus. in 1, 8, Apollod. in 10, 8, Or. *Met.* v 196, Hyg. *Fab.* 271, Servius ad *Aen.* vi 68). He was a youth of extraordinary beauty, and was beloved by Apollo, and as he was once playing at quoits with the god, the wind turned the quoit so that it struck the boy and slew him. Such was the original story at Amyclae (Apollod. i 3, 3 in 10, 8, Eur. *Hel.* 1469, Paus. in 19, 5), but from the mention of the wind grew up a later story that Zephyrus also loved Hyacinthus and slew him from jealousy because Apollo was preferred (Palaeph. 47, Lucian, *Dial. Deor.* 14, Philostr. *Imag.* i 24). A third story, apparently Orphic, makes Hyacinthus beloved by Thamyris. From the blood of Hyacinthus there sprang the flower of the same name, on the leaves of which appeared the exclamation of woe AI, AI, or the letter Γ, being the initial of Ἑράκυνθος. [That the Greek hyacinth was not ours is clear enough, probably it was an iris for a similar flower legend, see AJAX.] Hyacinthus was worshipped at Amyclae as a hero, and a great festival, Hyacinthia, was celebrated in his honour. It was a festival older than the Dorian, and adopted by them. [For an account of the rites, see *Diet. of Ant. art. Hyacinthia*.] The myth seems to mean the effect of the hot summer sun in withering the spring flowers, the quoit being the sun's disk. It may be noticed that the Apollo of the original story cannot be the Dorian god, and the theory deserves consideration, that this Apollo and Hyacinthus are both sun deities—Hyacinthus the younger or weaker sun of spring which fosters the spring vegetation (cf. the Egyptian child Horus), and Apollo the strong summer sun. It is possible, again, that the story may have been developed when the religion of the Dorian Apollo overpowered that of an earlier Amyclaeon Hyacinthus, god of the sun in spring.

Hyaecdes (Ἑάδες)—that is, the Rains—the name of nymphs, whose parentage, number and names are described in various ways by the ancients. Their parents were Atlas and Aethra, or Atlas and Pleione, or Hyas and Boeotia; others call their father Oceanus, Melisseus, Cadmilus, or Erechtheus. Their number differs in various legends, but their most common number is seven, as they appear in the constellation which bears their name, viz. *Ambrosia*, *Eudora*, *Pedile*, *Coronis*, *Polyxo*, *Phyto*, and *Thyene* or *Dione* (Or. *Fast.* i 166, Hyg. *Fab.* 182, 192, *Ast.* ii 21). They were entrusted by Zeus with the care of his infant son Dionysus, and were afterwards placed by Zeus among the stars. The story which made them the daughters of Atlas relates that their number was twelve or fifteen, and that at first five of them were placed among the stars as Hyades, and the seven (or ten) others afterwards under the name of Pleiades, to reward them for the sisterly love they had evinced after the death of their brother Hyas, who had been killed in Libya by a wild beast. Their name, Hyades, was derived by some from Hyes, a mystic surname of Dionysus (Suid. s.v.). The Romans, who derived it from *ūs*, a pig, translated the name by *Suculae* (Cic. *N. D.* ii 43, 111, Plin. ii 106). The most natural derivation is from *ύειν*, to rain, as the constellation of the Hyades, when

rising simultaneously with the sun, announced rainy weather (*Il* xiv 486, and Schol., Verg *Aen* i 748, Hor *Od* i 3, 14)

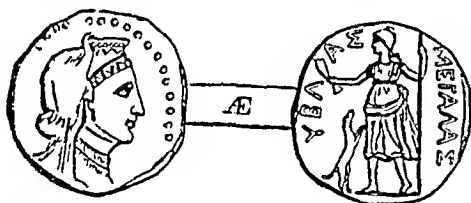
Hyampea [PARNASSUS]

Hyampolis (*Ἰαμπολῖς* *Ἰαμπολίτης*), a town in Phocis, E of the Cephissus, near Cleonae, was founded by the Hyantes, when they were driven out of Boeotia by the Cadmeans, was destroyed by Xerxes, afterwards rebuilt, and again destroyed by Philip and the Amphictyons (*Il* ii 521, Paus ix 35, 5, Strab p 424). Cleonae, from its vicinity to Hyampolis, is called by Xenophou (*Hell* vi 4, § 27) *Ἰαμπολιτῶν τὸ προδαστεῖον*

Hyantes (*Ἰάντες*), the ancient inhabitants of Boeotia, from which country they were expelled by the Cadmeans. Part of the Hyantes emigrated to Phocis [HYAMPOLIS], and part to Aetolia. The poets use the adjective *Hyantius* as equivalent to Boeotian (Strab pp 321, 401, 464, Ov *Met* iii 147).

Hyas (*Ἰάς*)—1 The name of the father and the brother of the Hyades—2 (Sometimes confused with No 1), the eponymous hero of the Boeotian Hyantes. He was married to Boeotia (Paus ix 5, 1, Plin iv 26).

Hybla (*Ἰβλη* *Ἰβλαῖος*, Hyblensis), three towns in Sicily, named after a Sicilian goddess Hybla. 1 Major (*ἡ μελῖων or μεγὰλη*), on the S slope of Mt Aetna and on the river Symaethus, was originally a town of the Siculi. It was called Hybla Gereatis or Galeatis (Thuc vi 62, Paus v 23, Steph Byz s v). It is probably the Hybla famous for honey (Verg *Ecl* i 37, Ov *Trist* v 13, 22), though Strabo (p 267) seems to make that a characteristic of Megara—2



Coin of Hybla Major (about 210 B.C.)

Obv., head of goddess Hybla crowned with the modius
rev. Dionysus and panther with legend ΥΒΛΑΙΣ ΜΕΓΑΛΑΙΣ

Minor (*ἡ μικρά*), afterwards called Megara [MEGARA]—3 Heraclea, in the S of the island, on the road from Syracuse to Agrigentum. The above seems the true distinction between the first two towns, but it is not unquestioned, partly owing to the confused description in Pausanias and Stephanus.

Hybræas (*Ἰβρῆας*), of Mylasa in Caria, a celebrated orator, contemporary with the triumvir Antonius (Strab pp 630, 659, Plut *Ant* 24).

Hyccara (*τὰ Ἰκκάρη* *Ἰκκαρεὺς Μυρο δὲ Καρίας*), a town of the Sicani on the N coast of Sicily, W of Panormus, said to have derived its name from the sea fish *ἰκτα*. It was taken by the Athenians, and plundered, and its inhabitants sold as slaves, B.C. 415. Among the captives was the beautiful Timandra, mistress of Alcibiades and mother of Lais (Thuc vi 62, Diod xiii 6, Plut *Alc* 39, Paus ii 2, 5).

Hydarnes (*Ἰδάρνης*), one of the seven Persians who conspired against the Magi in B.C. 521 (Hdt iii 70).

Hydaspes (*Ἰδασπης* *Jelum*), the northernmost of the five great tributaries of the Indus, which, with the Indus itself, water the great plain of N India, now called the *Punjab*, i.e. *five rivers*. The Hydaspes falls into the Acesines (*Chenab*), which also receives, from the S, first

the Hydraotes (*Ravee*), and then the Hyphasis (*Beas*, and lower down, *Gharra*), which has previously received, on the S side, the Hesidrus or Zaradrus (*Sutley* or *Hesudru*), and the Acesines itself falls into the Indus. These five rivers all rise on the SW side of the Emodi M (*Himalaya*), except the *Sutley*, which, like the Indus, rises on the NE side of the range. They became known to the Greeks by Alexander's campaign in India. His victory over Porus (B.C. 327) was gained on the left side of the Hydaspes, near, or perhaps upon, the scene of the battle of *Chalhanwallah*, and the Hyphasis formed the limit of his progress (Strab p 686, Plin vi 71, Arrian, *An* v 19, Curt ix 4). The epithet 'fabulosus' which Horace applies to the Hydaspes (*Od* i 22, 7) refers to the marvellous stories current about it as the river of a practically unknown land, and the 'Medus Hydaspes' of Virgil (*Georg* iv 211) is merely an example of the vagueness with which the Roman writers, especially the poets, refer to the countries beyond the E limit of the empire.

Hydra [HERACLES, p 896]

Hydraotes or **Hyarotis** (*Ἰδραώτης*, *Ἰδρωτίς* *Ravee*), a river of India, falling into the Acesines [HYDASPES].

Hydræa (*Ἰδρῆα* *Ἰδρεάτης* *Hydra*), a small island in the gulf of Hermione off Argolis (Hdt iii 59, Paus ii 39, 4), of no importance in antiquity, but the inhabitants of which in modern times played a distinguished part in the war of Greek independence, and are some of the best sailors in Greece.

Hydruntum or **Hydrus** (*Ἰδρούς* *Hydruntinus* *Orantio*), one of the most ancient towns of Calahria, situated on the SE coast, with a good harbour, near a mountain Hydrus, in later times a municipium. Persons frequently crossed over to Epirus from this port (Plin iii 100, Cic *ad Att* xv 21, xvi 6, Strab p 281).

Hyettus (*Ἰηττός* *Ἰήττιος*), a small town in Boeotia on the lake Copais, and near the frontiers of Locris (Paus ix 24, 3).

Hýgiæa (*Ἰγία*), also called **Hygæa** or **Hygia**, the goddess of health, and a daughter of Asclepius [As his wife she only appears in very late Orphic hymns]. She was worshipped particularly at Athens, where representations in relief and votive tablets have been found in the Asclepium, and not only as the daughter of Asclepius but as Athene Hygiea, to whom a statue and an altar were set up by Pericles [see p 13, a]. On this various theories have been mooted (1) that her worship originated at Athens either as an offshoot from that of Athene or from a conception of the poets, (2) that it came to Athens with the worship of Asclepius from Epidaurus, (3) that she took the place of Alcippe, a nymph of the spring in the Asclepium. These are matters of conjecture, and the question of origin may be settled some day by the discovery of inscriptions. It is true that no pre-Roman inscriptions about Hygiea have yet been found at Epidaurus, but Pausanias (ii 11, 6) mentions a very old temple of Asclepius at Titane near Sicyon where Hygiea was worshipped equally with her father. It seems likely that her worship was united with that of Asclepius to express the abstract idea of his healing power as distinct from his old oracular character [ASCLEPIUS]. It is on the whole more likely to have originated in the Peloponnese than at Athens, but the worship of Athene Hygiea was merely the addition of the function of healing to the other qualities of Athene the protectress, and was quite distinct from the worship of Hygiea

the daughter of Aesclepius. At Rome her proper name as introduced from Greece was Valetudo, but she was gradually identified with the genuine Italian deity Salus. In art Hygea was represented as a maiden clad either in the Doric or Ionic chiton feeding a snake from a saucer. In the Vatican group she stands by the seated Aesclepius with one hand on his shoulder, with the other she offers the saucer to the snake which is twined about her father's staff.

Hyginus 1 C. Julius, a Roman grammarian, was a native of Spain, and lived at Rome in the time of Augustus, whose freedman he was, and who made him librarian of the Palatine library (Suet. *Gr* 20). He wrote several works, all of which have perished, unless he is the author of the works described under No. 3.—2 Hyginus Gromaticus, so called from *gruma*, an instrument used by the Agrimensores. He lived in the time of Trajan, and wrote works on land surveying. The work *De Limitibus constituendis* is by some attributed to him, by some to a later Hyginus. (Ed. by Hultsch, 1866, Lachmann, 1848.) The work on Astronomical Surveying (*De Munitioibus Castrorum*) is assigned to him without due reason, and seems to be by a later writer. It is valuable for its subject. (Ed. by Domaszewski, Lips 1887, Lange, Gott 1848).—3 Hyginus, the author of two extant works. 1 *Fabularum Liber*, a series of short mythological legends, with an introductory genealogy of divinities. 2 *Poeticorum Astronomicorum Libri IV*, which gives an account of the constellations and the myths about them. Both works, and especially the former, have considerable value for the study of Greek mythology, since the author has made use of many works, particularly of the Greek tragedians, which have been lost. It is a doubtful question whether the original author of these works was C. Julius Hyginus or not. It is the opinion of most critics that he was a writer of a later period, perhaps of the second cent. A.D. There is no doubt that the Latinity is of a later period, but the books which we have are only an abridgment of the original works, and the language may be much altered. The statement of Suetonius that Julius Hyginus was learned in Alexandrian literature would agree with the researches in these two works, and the fact of his being a friend of Ovid might account for certain resemblances in the statements of the *Fabulae* and the *Metamorphoses*. Both works of Hyginus are included in the *Mythographi Latini* of Muncker, Amst 1681, and of Van Staveren, Lugd Bat 1742. They are edited by Bunte, Lips 1857, and the *Fab* separately by M. Schmidt, Jen 1872.

Hylaea (Ἰλαία), a district in Seythia, covered with wood, is the peninsula adjacent to Taurica on the NW, between the rivers Borysthenes and Hypacyris (Hdt. iv 3, 18, 76).

Hylaeus (Ἰλαῖος)—that is, the Woodman—the name of an Arcadian centaur, who was slain by Atalanta, when he pursued her. According to some legends, Hylaeus fell in the fight against the Lapithae, and others again said that he was one of the centaurs slain by Hercules. (Apollod. iii 9, 2, Verg. *Georg* ii 457, Aen viii 294, Propert. i 1, 18.)

Hylas (Ἰλας), in the Alexandrian poets, was the son of Theodamas, king of the Dryopes, by the nymph Menodice. He was beloved by Hercules, whom he accompanied in the expedition of the Argonauts. On the coast of Mysia, Hylas went on shore to draw water from a fountain, but his beauty excited the love of the

Naiads, who drew him down into the water, and he was never seen again. Hercules endeavoured in vain to find him, and when he shouted out to the youth, the voice of Hylas was heard from the bottom of the well only like a faint echo, whence some say that he was actually metamorphosed into an echo (Verg. *Ecl* vi 43). Hence arose the proverb "Ἰλᾶν κρυάειν" (Suid.) for 'wasted labour' (cf. Aristoph. *Plut* 1127). While Hercules was engaged in seeking his favourite, the Argonauts sailed away, leaving him and his companion, Polyphemus, behind (Ap. Rh. i 1207, Val. Flacc. iii 481, Hyg. *Tab* 14, 271, Theocrit. xiii, Propert. i 20). The cry for Hylas was very much older than these stories of the Alexandrian poets. It is the 'Mysian cry' of Aesch. *Pers* 1054. At what period Hylas and Hercules were connected in mythology it is impossible to say, but it is a reasonable suggestion that the myth of Hylas grew out of the ritual of a Mysian harvest festival in which the figure of a boy was cast into the stream or fountain with cries upon a harvest deity Hylas (cf. Strab. p. 564). Others imagine him to have been the deity of the spring called upon in summer to give more water.

Hylē (Ἰλῆ, also Ἰλαί), a small town in Boeotia, on the lake Hyliae, which was called after this town, and into which the Ismenus flows (H. ii 500, v 708, vii 221, Strab. p. 407).

Hyllas, a river in Bruttium, separating the territories of Sybaris and Croton (Thuc. vii 85).

Hyliaē (ἡ Ἰλῆ, ἡ λίμνη), a lake in Boeotia, S. of the lake Copais. (See **HYLAE**.)

Hylieus (Ἰλῆϊκος, Ἰλαϊκος), a small river in Argolis, near Troezen.

Hyllus (Ἰλλος), son of Hercules by Deianira. For details see **HERACLIDAE**.

Hyllus (Ἰλλος, *Kumtschak*), a river of Lydia, falling into the Hermus on its N. side (H. ix 392, Hdt. i 80, Strab. p. 626).

Hymēn or **Hymēnaeus** (Ἦμῆν or Ἦμεναῖος), the god of marriage, was conceived as a handsome youth, and invoked in the hymeneal or bridal song (Sapph. *Fr* 91, 107, 108, Eur. *Troad* 810). The names originally designated the bridal song itself, which was subsequently personified, whence as a deity he becomes the son of deities connected with music, and also gathers to himself local stories of mortals arising from some marriage custom. He is described as the son of Apollo and a Muse, either Calliope, Urania, or Terpsichore. Others describe him only as the favourite of Apollo or Thamyris, and call him a son of Magnes and Calliope, or of Dionysus and Aphrodite. This last genealogy points to his being regarded as the god of fruitfulness (Pind. *Fr* 189, Schol. ad Pind. i 818, Catull. 61, 2, Serv. ad Aen. iv 127). The Attic legends described him as a youth of such delicate beauty, that he might be taken for a girl. He fell in love with a maiden, who refused to listen to him, but in the disguise of a girl he followed her to Eleusis to the festival of Demeter. The maidens, together with Hymēnaeus, were carried off by robbers into a distant and desolate country. On their landing, the robbers lay down to sleep, and were killed by Hymēnaeus, who now returned to Athens, requesting the citizens to give him his beloved in marriage, if he restored to them the maidens who had been carried off by the robbers. His request was granted, and his marriage was extremely happy. For this reason he was invoked in the hymeneal songs. According to others he was a youth who was killed by the fall of his house on his wedding.

day, whence he was afterwards invoked in bridal songs, in order to be propitiated (Serv ad *Aen* i 655, ad *Ecl* viii 80) Some related that at the wedding of Dionysus and Ariadne he sang the bridal hymn, but lost his voice. He is represented in works of art as a young man carrying a bridal torch. Most notable is a painting from Pompeii (*Mus Borib* vii 17).

Hymettus (Ἑμῆττος), a mountain in Attica, celebrated for its mable, and more especially for its honey (Hor *Od* ii 18, 3, *Sat* ii 2, 15). It is about three miles S. of Athens, and forms the commencement of the range of mountains which runs S through Attica [p 148]. It is now called *Telovuni* or *Hymettos*, the part of the mountain near the promontory Zoster, which was called in ancient times *Anhydrys* (δ' Ἀνύδρος, sc Ἑμῆττος), or the Dry Hymettus, is now called *Mavrouni*.

Hypacÿris, **Hypacÿris**, or **Pacÿris** (*Kanlishak*), a river in European Sarmatia, which flows through the country of the nomad Scythians, and falls into the Sinus Carcinites in the Euxine sea.

Hypaea [STOECHADES]

Hypaea (Ἑπαία *Dohoor*), a city of Lydia, on the S slope of Mt Tmolus, near the N bank of the Caister (Strab p 627, Paus i 27, 5, *Or Met* vi 13).

Hypäna (Ἑπάνη τὰ Ἑπάνα Ἑπαεύς), a town in Triphylian Elis, belonging to the Pentapolis (Strab p 343).

Hypänis 1 (*Bug*), a river in European Sarmatia, rises, according to Herodotus, in a lake, flows parallel to the Borysthenes, has at first sweet, then bitter water, and falls into the Euxine sea W of the Borysthenes (Hdt ii 102, iv 17, Strab p 107, *Or Pont* iv 10, 47)—2 (*Kuban*), a river of the Sarmatian Caucasus, rising in the mountains of the Caucasus and flowing into the Palus Maeotis (Strab p 494).

Hypäta (τὰ Ἑπάτα, ἡ Ἑπάτη Ἑπαταῖος, Ἑπατεύς *Neopatia*, Turk *Batrazlı*), a town of the Aenianes in Thessaly, S of the Spercheus, mentioned in later times to the Aetolian league (Pol ii 9, 11, xvi 2, 3). The inhabitants of this town were notorious for magic (Lucian, *Asin* i, *Apul Met* i 104).

Hypatia (Ἑπατία), daughter of Theon, by whom she was instructed in philosophy and mathematics. She lectured in the Neoplatonic school of Plotinus at Alexandria. She appears to have been modest as well as beautiful, but nevertheless to have been a victim to slander and falsehood. She was accused of influencing Orestes, prefect of Alexandria, against Cyril, and (possibly at the instigation of the archbishop himself) a number of fanatical monks seized her in the street, and dragged her into one of the churches, where they tore her to pieces, A D 415.

Hypatódōrus (Ἑπατόδωρος), a sculptor of Thebes, B C 372 (Paus viii 26, 5, x 10, 3).

Hyperbölus (Ἑπερβολός), an Athenian demagogue in the Peloponnesian war, was of servile origin, and was frequently satirised by Aristophanes and the other comic poets (Aristoph *Ach* 846, *Eq* 1301, *Vesp* 1007). In order to get rid either of Nicias or Alcibiades, Hyperbolus called for the exercise of the ostracism. But the parties endangered combined to defeat him, and the vote of exile fell on Hyperbolus himself, an application of that dignified punishment by which it was thought to have been so debased that the use of it was never recurred to. Some years afterwards he

was murdered by the oligarchs at Samos, B C 411 (Thuc viii 74, *Plut Arist* 7, *Alc* 13).

Hyperbōrēi οἱ -ῆι (Ἑπερβόρειοι, Ἑπερβόρειοι), a fabulous people, the earliest mention of whom seems to have been in the sacred legends connected with the worship of Apollo, both at Delos and at Delphi. They are not mentioned by Homer, but it does not follow that the legend was post-Homeric. Herodotus (iv 82) notices them as spoken of in the *Epygoni* and by Hesiod. In the earliest Greek conception of the Hyperboreans, as embodied by the poets, they were a blessed people, living in a land of perpetual sunshine, which produced abundant fruits, on which the people lived, abstaining from animal food. In innocence and peace, free from disease and toil and care, ignorant of violence and war, they spent a long and happy life, in the due and cheerful observance of the worship of Apollo, who visited their country soon after his birth, and spent a whole year among them, dancing and singing, before he returned to Delphi. The poets related further how the sun only rose once a year and set once a year, upon the Hyperboreans, whose year was thus divided, at the equinoxes, into a six months' day and a six months' night, and they were therefore said to sow in the morning, to reap at noon, to gather their fruits in the evening, and to store them up at night. Now, too, their natural life lasted 1000 years, but if any of them was satiated with its unbroken enjoyment, he threw himself, crowned and anointed, from a sacred rock into the sea (Strab p 711, *Plin* iv 82). The Delian legends told of offerings sent to Apollo by the Hyperboreans, first by the hands of virgins named Arge and Opis (or Hecaege), and then by Laodice and Hyperochie, escorted by five men called Perpherees, and lastly, as then messengers did not return, they sent the offerings packed in wheat-straw, and the sacred package was forwarded from people to people till it reached Delos. Pausanias cites the old Delian hymn, ascribed to Olen as saying that a shrine made of wax and feathers was sent by Apollo to the Hyperboreans, apparently to Delphi (Paus i 5). Hence it would seem that they were originally regarded as Delphians, and the λευκαὶ ὁδοὶ who were supposed to aid Delphi against the Gauls may have been the Hyperborean maidens Laodice and Hyperochie (Paus i 4, 4, x 23, 1, *Cic Div* i 37, 81). The notion that they dwelt in the extreme north 'beyond the influence of the north wind,' may have arisen from the derivation of their name (now generally rejected) ὑπερ-βoreas. Herodotus says that Aristeas placed them in a gold-producing country (*Ural Mountains*) near the Arimaspi (Hdt iv 13), but the older legends seem to connect them with the lands of the sun in the south west or south east (Pind *Pyth* x 80, Aesch *Pr* 805), and when Pindar speaks of the sources of the Ister as their dwelling (*Ol* iii 14, viii 47, *Isthm* v 22), he probably meant to express the extreme west, but unquestionably they were eventually conceived as dwelling far in the north, and their name meant *northerly*, as when Virgil and Horace speak of the 'Hyperboreae ora' and 'Hyperborei campi'. Some modern writers derive their name from ὑπερ-δρος = 'beyond the mountains', others connect the word with φερω, as though for ὑπερφεραῖ, so that the name meant 'the bringers of offerings to Apollo' in its original, and 'northern' only in its later, use.

Hyperbōrēi Montes was originally the mythical name of an imaginary range of mountains

in the N of the earth [HYPERBOREI], and was afterwards applied by the geographers to various chains, as, for example, the Caucasus, the Rhipaean Montes, and others

Hyperides (Ἑπερίδης or Ἑπερίδης), one of the ten Attic orators, was the son of Glaneippus, and belonged to the Attic demos of Collytus. He was a pupil of Isocrates, and a friend and fellow pupil of Lycurgus. He is first mentioned B.C. 360, when he prosecuted Anticles for treason in a Thracian command. About B.C. 358 he and his son equipped two triremes at their own expense in order to serve against Euboea. From the peace of 346 till 324 he aided Demosthenes in the patriotic struggle against Macedonia. After the death of Alexander (323) Hyperides took an active part in organising that confederation of the Greeks against Antipater which produced the Lamian war. Upon the defeat of the confederates at the battle of Crannon in the following year (322), Hyperides fled to Aegina, where he was slain by the emissaries of Antipater. His oratory, holding a middle place between that of Lysias and Demosthenes, combined vigour with grace and wit, and is remarkable also for its pathetic passages. Longinus (*de Sublim.* 34) ranks him very high for all these qualities. Out of the 77 orations attributed to Hyperides, until the middle of this century none were known to be extant, but in 1847 and succeeding years the greater part of the speech *For Leucippus* and of the *Funeral Oration* on those who fell in the Lamian war, and (in 1892) most of the speech *Against Athenagoras*, and parts of those *Against Demosthenes* and *For Lycophron* were recovered from papyri found in Egypt. Ed. C. Babington, 1853; Blass, Lips. 1869.

Hyperion (Ἑπερίων), a Titan, son of Uranus and Ge, and married to his sister Thia, or Euryphaessa, by whom he became the father of Helios, Selene, and Eos [HELIOS].

Hypermnestra (Ἑπερμνήστρα) 1 Daughter of Thestius and Eurythemis, wife of Oicles, and mother of Amphiarus—2 One of the daughters of Danaus and wife of Lynceus [DANAUS, LYNCUS].

Hypāsis or **Hypāsīs** or **Hypānis** (Ἑπάσις, Ἑπάσις, Ἑπάσις, *Beas*, and *Gharra*), a river of India. [HYDASPE].

Hypius (Ἑπίος), a river and mountain in Bithynia.

Hypsas (Ἑψας), two rivers on the S coast of Sicily, one between Selinus and Thermas Selinuntiae (now *Belice*) and the other near Agrigentum (now *Fiume Drago*).

Hypseus (Ἑψεύς), son of Penēus and Creusa, was king of the Lapithae, and father of Cyrene (Pind. *Pyth.* ix 18, Paus. ix 34, 3).

Hypsicles (Ἑψικλῆς), of Alexandria, a Greek mathematician, usually said to have lived about A.D. 160, but ought not to be placed earlier than A.D. 550. His only extant work is entitled *Περὶ τῶν ζωδίων αναφοράς*, published with the *Optics* of Heliiodorus at Paris, 1567. He is supposed to have added the 14th and 15th books to the *Elements* of Euclid.

Hypsipylē (Ἑψιπυλή), daughter of Thoas, king of Lemnos. When the Lemnian women killed all the men in the island, because they had taken some female Thracian slaves to their beds, Hypsipylē saved her father [THOAS]. She then became queen of Lemnos, and when the Argonauts landed there shortly afterwards, she bore twin sons to Jason, Euneus and Neophonus, also called Derphilus or Thoas [JASON]. The Lemnian women subsequently

discovered that Thoas was alive, whereupon they compelled Hypsipylē to quit the island. On her flight she was taken prisoner by pirates and sold to the Nemean king Lycurgus, who intrusted to her care his son Archemorus or Opheltēs [ARCHEMORUS].

Hypsūs (Ἑψύς, *oûrtos*), a town in Aicadia, on a mountain of the same name.

Hyrcānia (Ἑρκανία *Ἑρκάνιος*, Hyrcānus *Mazanderan*), a province of the ancient Persian Empire, on the S and SE shores of the Caspian or Hyrcanian Sea, and separated by mountains on the W, S, and E, from Media, Parthia, and Margiana. Its valleys were very fertile, and it flourished most under the Parthians, whose kings often resided in it during the summer (Strab. p. 508).

Hyrcānum or **ium Mare** [CASPIUM MARE].

Hyrcānus (Ἑρκανός) 1 Joannes, prince and high-priest of the Jews, was the son and successor of Simon Maccabaeus. He succeeded to his father's power B.C. 135. He was at first engaged in war with Antiochus VII. Sidetes, who invaded Judaea, and laid siege to Jerusalem. In 133 he concluded a peace with Antiochus, on the condition of paying an annual tribute. In 109 Hyrcanus took Samaria, and razed it to the ground. He died in 106. Although he did not assume the title of king, he may be regarded as the founder of the monarchy of Judaea, which continued in his family till the accession of Herod (Jos. *Ant.* vii 7-9).

2 High priest and king of the Jews, was the eldest son of Alexander Jannaeus. On the death of Alexander (78) the royal authority devolved upon Alexandra, his wife, who appointed Hyrcanus to the high priesthood, and upon her death in 69, Hyrcanus succeeded to the sovereignty, but was attacked by his younger brother, Aristobulus, in the following year (68), and, being driven from the throne, took refuge with Aretas, king of Arabia Petraea. That monarch assembled an army, with which he invaded Judaea. Aristobulus, however, gained over by bribes and promises Pompey's lieutenant, M. Scaurus, who now ordered Aretas and Hyrcanus to withdraw from Judaea (64). The next year Pompey himself arrived in Syria. He reversed the decision of Scaurus, carried away Aristobulus as a prisoner to Rome, and reinstated Hyrcanus in the high priesthood, with the authority, though not the name, of royalty, but Alexander, the son of Aristobulus, and subsequently Aristobulus himself, escaped from Rome, and excited revolts, which were only quelled by the assistance of the Romans. The real government was now in the hands of Antipater, the father of Herod, who aided Caesar during the Alexandrian war (47), and was made procurator of Judaea. Antipater was poisoned by the contrivance of Hyrcanus (43), but Herod succeeded to his father's power. The Parthians, on their invasion of Syria, carried away Hyrcanus as a prisoner (40). He was treated with much liberality by the Parthian king, and allowed to live in freedom at Babylon. Here he remained for some years, but having at length received an invitation from Herod, who had meanwhile established himself on the throne of Judaea, he returned to Jerusalem. He was treated with respect by Herod till the battle of Actium, when Herod, fearing lest Augustus might place Hyrcanus on the throne, accused him of a treasonable correspondence with the king of Arabia, and put him to death (30) (Jos. *Ant.* xiv 5-13, xv 2, 6, Dio Cass. xlviii 26).

Hýria (Ἥρια Ἑριεύς, Ἑριάτης) 1 A town in Boeotia, near Tanagra, was in the earliest times a place of importance, but afterwards sank into insignificance (Strab pp 404, 408)—2 A town in Apulia [URIA]

Hýrieus (Ἑριεύς), son of Poseidon and Alcyone, king of Hýria in Boeotia, husband of Clonia, and father of Nycteus, Lycus, and Orion. Respecting his treasures see AGAMEDES

Hyrmina (Ἑρμίνη), a town in Elis, mentioned by Homer, but of which all trace had disappeared in the time of Strabo (Strab p 341). Near it was the promontory Hyrmina or Hyrmina (C Chavrenza)

Hyrminê (Ἑρμίνη), daughter of Neleus, or Nycteus, wife of Phorbas, and mother of Actor

Hyrtaeus (Ἑρτακος) 1 A Trojan, to whom Priam gave his first wife Arisba, when he married Hecuba. Homer makes him the father of Asius, hence called *Hyrtaeides* (Il ii 837)—2 Father of Nisus (Verg *Aen* ix 177)—3 Father of Hippocoon (Verg *Aen* v 492)

Hysiae (Ἑυσία) 1 (Ἑυδάρης), a town in Argolis, S of Argos, destroyed by the Spartans in the Peloponnesian war (Thuc v 83)—2 (Ἑρσιεύς), a town in Boeotia, E of Plataeae, called by Herodotus (v 74) a demus of Attica, but probably belonging to Plataeae

Hystaspes (Ἑυστάσης) 1 Son of Arsames, and father of Darius I, was a member of the Persian royal house of the Achaemenidae. He was satrap of Peisis under Cambyses, and probably under Cyrus also (Hdt i 209, iii 70, iv 83, vii 224)—2 Son of Darius I and Atossa (Hdt vii 64)

I

Iacchus [Dionysus, p 296, a]

Iādēra or **Iader** (Iadertinus *Old Zara*), a town on the coast of Illyricum, with a good harbour, and a Roman colony under the name of 'Colonia Claudia Augusta Felix' (Plin iii 140, C I L iii 2909)

Ialēmus (Ἰάλεμος), a similar personification to that of Linus, and hence called a son of Apollo and Calliope (and consequently brother of Hymenaeus and Orpheus). He was regarded as the inventor of the song Ialēmus, which was a kind of dirge, and is only mentioned as sung on most melancholy occasions (Pind *Fr*, Schol ad Eur *Or* 1891, ad *Suppl* 281, ad *Rhes* 982). The dirges both of Linus and Ialēmus seem to be the lamentation for death alike of vegetation and of early manhood, and the myths probably grew out of the rites which succeeded the harvest, when the plant life was dying away as winter drew near

Ialēmēnus (Ἰάλεμενος), son of Ares and Astyoche, and brother of Ascalaphus, was a native of the Boeotian Orchomenos. He was one of the Argonauts and a suitor of Helena. After the destruction of Troy, he wandered about with the Orchomenians, and founded colonies in Colchis (Il ii 512, Apollod iii 10, 8, Paus ix 37, Strab p 416)

Ialýsus (Ἰάλυσος *Phalerimos*), one of the three very ancient Dorian cities in the island of Rhodes, and one of the six original members of the Dorian Hexapolis [Doris], stood on the NW coast of the island, about sixty stadia SW of Rhodes. It is said to have derived its name from the mythical Ialysus, son of Cercaphus, and grandson of Helios (Pind *Ol* vii 74, Diod v 57, Strab p 654. For its pottery, see *Monus*)

Iambē (Ἰάμβη), a Thracian woman, daughter of Pan and Echo, and a slave of Metanira. When Demeter, in search of her daughter, arrived in Attica, and visited the house of Metanira, Iambe cheered the mournful goddess by her jokes (*Hymn ad Dem* v 195). The custom of jests and mockeries in the Eleusinian procession was said to commemorate this (Diod v 4, Apollod i 5, 1). There can be little doubt that the converse was the order of events, and that the story of Iambe grew out of the practise of jeering in the procession, which was called *ιαμβίσειν*

Iamblichus (Ἰάμβλιχος) 1 A Syrian who lived in the time of the emperor Trajan, wrote a romance in the Greek language, entitled *Babylomea*. The work itself is lost, but an epitome of it is preserved by Photius—2 A celebrated Neo-Platonic philosopher, was born at Chalcis in Coele Syria. He died in the reign of Constantine the Great, probably before A.D. 338. He was inferior in judgment and learning to the earlier Neo-Platonists, Plotinus and Porphyry, and he introduced into his system a great deal of Oriental mystery and magic, gaining for himself from his disciples the reputation of working miracles. Iamblichus wrote (among many other works which have perished) a treatise *Περὶ Πυθαγόρου αἰρέσεως*, on the philosophy of Pythagoras. It was intended as a preparation for the study of Plato, and consisted originally of ten books, of which four are extant. The first book contains an account of the life of Pythagoras, and though compiled without care, it is yet of value, as the other works from which it is taken are lost. Edited by Kuster, Amsterdam 1707, and by Kiessling, Lips 1815. The life of Pythagoras by Westermann, 1850. Two other works, *Τὰ θεολογούμενα ἀριθμητικῆς*, on mystic numbers (ed by Ast, Lips 1817), and *Περὶ μυστηρίων*, on the mysteries of Egyptian and Chaldaean theology (ed by Parthey, Berl 1857), are wrongly attributed to him—3 A later philosopher of the same name, contemporary with the emperor Julian (Julian, *Ep* 34, 40)

Iamidæe [Iamus]

Iamnia (Ἰάμνεια, Ἰάμνια Ἰαμνείτης). O T Jabneel, Jabneh *Ibneh* or *Gabneh*, a considerable city of Palestine, between Diospolis and Azotus, near the coast, with a good harbour (Strab p 759)

Iamus (Ἰάμος), son of Apollo and Eradne, received the art of prophecy from his father, and was regarded as the ancestor of the famous family of seers, the Iamidæe at Olympia. The story says that, being deserted by his mother for a time, he was fed with honey by two snakes, and was called Iamus because he was found lying in a bed of violets. Apollo afterwards led him to Olympia and gave him prophetic power (Pind *Ol* vi 28-70, Paus vi 2, 3)

Ianīra (Ἰάνειρα), one of the Nereids

Ianthē (Ἰάνθη) 1 Daughter of Oceanus and Tethys, and one of the playmates of Persephone (Paus iv 30, 3, Hes *Th* 349)—2 Daughter of Telestes of Crete, beloved by Iphis

Iāpētus (Ἰαπετός), one of the Titans, son of Uranus and Ge, married Asia or Clymene, the daughter of his brother Oceanus, and became by her the father of Atlas, Prometheus, Epimetheus, and Menoetius (Hes *Th* 507). In Homer (Il viii 479) he is mentioned only as a Titan, imprisoned with Cronus in Tartarus. Being the father of Prometheus, he was grandfather of Deucalion, who was regarded by the Greeks as the progenitor of the human race,

and Iapetus himself seems to have been looked upon as progenitor of the older race of mankind under Cronus. His descendants, Prometheus, Atlas, and others, are often designated by the patronymics *Iapetidae* (ες), *Iapetionidae* (ες), and the feminine *Iapetionis*.

Iapydes (Ἰάπυδες or Ἰάπυδες), a warlike and barbarous people in the N of Illyricum, between the rivers Arsia and Tedanum, were a mixed race, partly Illyrian and partly Celtic, who tattooed their bodies (Strab pp 313-315). They were subdued by Augustus. Their country was called *Iapydia*.

Iapygia (Ἰαπυγία *Iapyges*), the name given by the Greeks to the S of Apulia, from Tarentum and Brundisium to the Prom *Iapygium* (C *Leuca*), though it is sometimes applied to the whole of Apulia [ARULIA]. The name is derived from the mythical *Iapex*.

Iapex (Ἰάπεξ) 1 Son of Lycan and brother of Daunus and Peucetius, who went as leaders of a colony to Italy (Ant Lib 31). According to others, he was a Cretan, and a brother of Iadus, or a son of Daedalus and a Cretan woman, from whom the Cretans who migrated to Italy derived the name of *Iapyges* (Serv ad *Aen* iii 341).—2 The WNW wind, blowing off the coast of *Iapygia* (Apulia), in the S of Italy, and consequently favourable to persons crossing over to Greece. It was the same as the *aperys* of the Greeks.

Iarbas or *Hiarbas*, king of the Gaetulians, and son of Jupiter Ammon by a Libyan nymph, sued in vain for the hand of Dido in marriage (Verg *Aen* iv 36, 196. Cf *Her* viii 123, *Juv* i 45, *Just* xviii 6). For details see *Dido*.

Iardānes (Ἰαρδάνης), a king of Lydia, and father of Omphale, who is hence called *Iardanus* (Apollod ii 4, 9).

Iardānes or *Iardanus* (Ἰαρδάνης, Ἰαρδάνος) 1 (*Jardun*), a river in Asia (Strab p 342, *Paus* i 6, 9).—2 A river in the N of Crete, which flowed near Cydonia (*Paus* ii 21, 6).

Iāson or *Iāsius* (Ἰάσων, Ἰάσιος), in Homer (*Od* v 125) is mentioned as a mortal who won the love of Demeter in a thrice ploughed field (τρίτολος). Homer alone adds that Zeus killed him with a thunderbolt. In Hesiod the secure of his union with Demeter is *Crota*, and the son born to them was *Plutus* (*Th* 969). It would seem that the original Iasion was a local Phlegrean deity of Crete, and the myth signifies the adoption of agriculture by the people and the consequent wealth, in respect of which Demeter became the chief deity in their rites and Iasion subordinate (cf *Ov Met* ix 422, *Am* iii 10, 25, *Apollod* iii 12, 1). He is represented as being the son of Zeus and Electra, the daughter of Atlas, in a different legend, which connects him with Samothrace, in which island Demeter, having met him at the marriage of Harmonia, instructs him in the mysteries (*Diod* v 48). A third version gives an Italian origin to him and his brother, *Dardanus*, who are sons of Electra and Corythus, the founder of Cortona (Verg *Aen* iii 167, *Serv* ad loc).

Iāsis, i.e. *Atalanta*, the daughter of Iasion.

Iāso (Ἰασώ), i.e. *Recovery*, a daughter of Asclepius, or Amphilaraus, and sister of Hygieia, was worshipped as the goddess of recovery.

Iassius or *Iassicus Sinus* (Ἰασικός κόλπος *Gulf of Mandeliche*), a large gulf on the W coast of Caria, between the peninsulas of Miletus and Myndus, named after the city of Iassus, and called *Barylicticus Sinus* (Βαρυλιητικός κόλπος) from another city, *Bargylin*.

Iassus or *Iāsus* (Ἰασσός, Ἰάσος, Ἰάσος).

Iasyn-Kalessi, Ru), a city of Caria, on the *Iassus Sinus*, founded by Argives and colonised by Milesians (*Thuc* viii 28, *Strab* p 658).

Iasus (Ἰάσος) 1 An Arcadian, son of Lyncus and Cleophule or Eurynome, brother of Aneneus, husband of Clymene, the daughter of Minyas, and father of Atalanta (Apollod iii 2, 2). He is likewise called *Iasus*.—2 Father of Amphion, and king of the Minyans.

Iazyges (Ἰάζυγες), a powerful Sarmatian people, who originally dwell on the coast of the Pontus Euxinus and the Palus Maeotis, but in the reign of Claudius settled near the Quadi in Dacia, in the country bounded by the Danube, the Thians, and the Sarmatian mountains. They are called from this migration *Iazyges Metanastae*, but sometimes called *Sarmatae Iazyges* or simply *Sarmatae*. They were in alliance with the Quadi, with whom they frequently attacked the Roman dominions, especially Moesia and Pannonia. In the fifth century they were conquered by the Goths (Strab pp 294, 306).

Ibēria (Ἰβηρία S part of *Georgia*), a country of Asia, in the centre of the isthmus between the Black and Caspian Seas, was surrounded on every side by mountains, through which there were only four passes. Sheltered by these mountains and watered by the Cyrus (*Xour*) and its upper tributaries, it was famed for fertility, and its inhabitants, *Ibēres* (Ἰβήρες) or *Ibēri*, whom the ancients believed to be of the same family as the Assyrians and Medes, were an agricultural people, more civilised than their neighbours in Colchis and Albania. They were divided into four castes: (1) the nobles, from whom two kings were chosen, (2) the priests, who were also the magistrates, (3) the soldiers and husbandmen, (4) the slaves, who performed all public and mechanical work. The Romans first became acquainted with the country through the expedition of Pompey, in b.c. 65, and under Trajan it was subjected to Rome. In the fifth century it was conquered by the Persian king, Sapor (Strab pp 499-501, *Plin* vi 29).—No connexion can be traced between the Iberians of Asia and those of Spain.

Ibēria [HISPANIA].

Ibērus (Ἰβήρος or Ἰβηρ *Ibro*), the principal river of the NE of Spain, rises among the mountains of the Cantabri near Jahobriga, flows SE through a great plain between the Pyrenees and the M Idubada, and falls into the Mediterranean, near Tortosa, after forming a Delta.

Ibycus (Ἰβυκος), a Greek lyric poet, was a native of Rhegium, and spent the best part of his life at Samos, at the court of Polycrates, about b.c. 540. It is related that travelling through a desert place near Corinth, he was murdered by robbers, but before he died he called upon a flock of cranes that happened to fly over him to avenge his death. Soon afterwards, when the people of Corinth were assembled in the theatre, the cranes appeared and one of the murderers, who happened to be present, cried out involuntarily, 'Behold the avengers of Ibycus' and thus were the authors of the crime detected. The phrase of αἱ Ἰβύκου γέραναι passed into a proverb (*Suid* s.v., *Antip* *Sid* *Ep* 78, *Plut* de *Garrul* p 610). The poetry of Ibycus consisted partly of choral odes or hymns on epic subjects, partly of love songs, and partook largely of the impetuosity of his character (*Cic* *Tusc* ii 38, 71). His remains are edited by Schneidewin, Götting 1813, and in Bergk's *Poet* *Lyr*.

Iceāria or *Iceārius* (Ἰκαρία, Ἰκαριος, Ἰκαριεύς),

a mountain and a dæms in Attica, belonging to the tribe Aegeis. See foll art

ICĀRIUS (Ἰκάριος), also called **ICĀRUS** or **ICĀRION** 1 An Athenian, who lived in the reign of Pandion, and hospitably received Dionysus on his arrival in Attica. The god in return taught him the cultivation of the vine. Icarus made a present of some wine to peasants, who became intoxicated by it, and thinking that they were poisoned by Icarus, slew him, and threw his body into a well, or buried it under a tree. His daughter, Erigone, after a long search, found his grave, to which she was conducted by his faithful dog Maera. From grief she hanged herself on the tree under which he was buried. [In *Et Mag* Aletis is said to be another name for Erigone, given to her because of her wanderings. It has been suggested that this was a corruption of ἀλείτης, and that the original was a propitiatory sacrifice of a maiden.] Zeus or Dionysus placed her and Icarus among the stars, making Erigone the *Virgin*, Icarus *Bootes* or *Aeturus*, and Maera *Procyon* or the *Little Dog*. Hence the latter is called *Icarus canis*. The god then punished the ungrateful Athenians with madness, in which condition the Athenian maidens hanged themselves as Erigone had done. The Athenians propitiated Icarus and Erigone by the institution of the festival of the *Acora*. For the origin and meaning of the myth see p 296, a, and cf *Dict of Ant art* *Acora*, *Oscilla*. The connexion of the dog with the story is probably that the burning up of the vines in the hot season of the dog star was to be averted by the rites. (Apollod in 14, 7, Paus i 2, 4, Hyg *Fab* 130, *Asi* ii 4, 5, *Or Met* vi 126, v 451)—2 A Lacedaemonian, son of Pericles and Gorgophōne, and brother of Tyndareus. Others called him grandson of Peisieres, and son of Oenalus. When Icarus and Tyndareus were expelled from Lacedaemon by their half brother, Hippocoon, Icarus went to Acarnania, and thence became the father of Penelope, and of several other children. He afterwards returned to Lacedaemon. Since there were many suitors for the hand of Penelope, he promised to give her to the hero who should conquer in a foot-race. Odysseus won the prize, and was betrothed to Penelope. Icarus tried to persuade his daughter to remain with him and not accompany Odysseus to Ithaca. Odysseus allowed her to do as she pleased, whereupon she covered her face with her veil to hide her blushes, and thus intimated that she would follow her husband. Icarus then desisted from further entreaties, and erected a statue of Modesty on the spot. (Paus iii 1, 4, Apollod i 9, 5, iii 10, 3, Schol ad *Od* xv 16)

ICĀRUS (Ἰκαρος), son of Daedalus. [DAEDALUS]

ICĀRUS or **ICĀRIA** (Ἰκαρος, Ἰκαρία Νήσος), an island of the Aegean sea, one of the Sporades, W of Samos, called also *Dolche* (δολιχή, i.e. *long island*). Its common name, and that of the surrounding sea, *Icarium Mare*, were derived from the myth of ICARUS. [DAEDALUS] It was first colonised by the Milesians, but afterwards belonged to the Samians, who fed their herds on its rich pastures. (Strab pp 124, 766, Thuc iii 92, Hdt vi 95)

ICCIUS, a friend of Horace, who addressed to him an ode (*Od* i 29), and an epistle (*Ep* i 12). The ode was written in B.C. 25, when Iccius was preparing to join Aelius Gallus in his expedition to Arabia. The epistle was composed about ten years afterwards, when

Iccius had become Vipsanius Agrippa's steward in Sicily. In both poems Horace reprehends the inordinate desire for wealth.

ICĒNI, called **SIMĒNI** (Σίμενοι) by Ptolemy, a numerous and powerful people in Britain, who dwelt N of the Trinobantes, in the modern counties of Suffolk and Norfolk. Their revolt from the Romans, under their heroic queen Boudicca or Boadicea, is celebrated in history. [BOUDICCA, BRITANNIA] Their chief town was **Venta Icenorum** (*Caister*), about three miles from Norwich.

ICHNAE (Ἰχναί, Ἰχναῖος) 1 A town in Bottaeia in Macedonia, near the mouth of the Axios—2 A town in Phthiotis in Thessaly, celebrated for its worship of Themis, who was hence surnamed *Ichnaea*. (Strab p 435)

ICHNAE or **ISCHNAE** (Ἰχναί, Ἰσχναί), a Greek city in the N of Mesopotamia, founded by the Macedonians, was the scene of the first battle between Crassus and the Parthians, in which the former gained the victory. [CRASSUS]

Ichthyophāgi (ἰχθυοφάγοι, i.e. *Fish eaters*), was a vague descriptive name given to various peoples on the coasts of Asia and Africa, of whom the ancients knew but little. Thus we find Ichthyophagi (1) in the extreme SE of Asia, in the country of the Sinae (2) on the coast of GEDROSIA (3) on the NE coast of Arabia Felix (4) in Africa, on the coast of the Red Sea, above Egypt (5) on the W coast of Africa.

ICILIUS 1 Sp, was one of the three envoys sent by the plebeians, after their secession to the Sacred Mount, to treat with the senate, B.C. 491. He was thrice elected tribune of the plebs, namely, in 492, 481, and 471 (Liv ii 58, Dionys vii 26, iv 18)—2 L, a man of great energy and eloquence, was tribune of the plebs, 456, when he claimed for the tribunes the right of convoking the senate, and also carried the important law for the assignment of the *Avontine* (*de Aventino publicando*) to the plebs. In the following year (455), he was again elected tribune. He was one of the chief leaders in the outbreak against the decemvirs, 449. Virginia had been betrothed to him, and to revenge her death Icilius hurried to the army which was carrying on the war against the Sabines, and prevailed upon them to desert the government. (Liv iii 44)

ICŌNIUM (Ἰκόνιον, Ἰκονίης Κομνηνὴ), the capital of Lycaonia, in Asia Minor (Xen *An* i 2, 19, Strab p 568, Cic *Fam* iii 8, 5), was, when visited by St Paul, a flourishing city, with a mixed population of Jews and Greeks. It was made a colony by Claudius, and there fore sometimes bore the name of *Claudia*, and the inhabitants Κλαυδεικονίης refounded by Hadrian, and therefore also called *Col Aelia Icomiensis*, in the middle ages one of the greatest cities of Asia Minor, and important in the history of the crusades.

ICTINUS (Ἰκτινός), a contemporary of Pericles, was the architect of two of the most celebrated of the Greek temples—namely, the great temple of Athene, on the acropolis of Athens, called the Parthenon, and the temple of Apollo Epicurius, near Phigalia in Arcadia. Callicrates was associated with Ictinus in building the Parthenon. Ictinus also built part of the Hall of Initiation at Eleusis. [ELEUSIS, PARTHENON, PHIGALIA]

IDA (Ἰδῆ, Dor Ἰδα) 1 (*Ida*, or *Kas Dagh*), a mountain range of Mysia, in Asia Minor, which formed the S boundary of the Troad, extending from Lectum Pr in the SW corner of the Troad, eastwards along the north side of

the Gulf of Adramyttium, and further east in the centre of Mysia. Its highest summits were Cotylus on the north, and Gargara on the south; the latter is about 5000 feet high, and is often capped with snow. Lower down, the slopes of the mountain are well wooded, and lower still, they form fertile fields and valleys. The sources of the Scamander and the Aesepus, besides other rivers and numerous brooks, are on Ida. The mountain is celebrated in mythology as the scene of the rape of Ganymede, whom Ovid (*Fast* ii 145), calls *Idaeus puer*, and of the judgment of Paris, who is called *Idaeus iudex* by Ovid (*Fast* vi 44), and *Idaeus pastor* by Cicero (*ad Att* i 18). In Homer, too, its summit is the place from which the gods watch the battles in the plain of Troy (*Il* viii 47). Ida was also an ancient seat of the worship of Cybele, who obtained from it the name of *Idaea Mater* (Strab p 469)—2 (*Psilorati*), a mountain in the centre of Crete, belonging to the mountain range which runs through the whole length of the island. Mt Ida is 7674 feet above the level of the sea (Strab pp 472, 604). It was connected with the worship of Zeus, said to have been brought up in a cave in this mountain [ZEUS].

Idaea Mater [RHEA]

Idaei Dactyli [DACTYLI]

Idālium (Ἰδάλιον), a town in Cyprus, sacred to Venus, who hence bore the surname *Idalia* (Ἰδίας), son of Aphareus and Aeneas, the daughter of Oebalus, brother of Lynceus, husband of Marpessa, and father of Cleopatra or Alcyone. From the name of their father, Idas and Lynceus are called *Apharetidae* and *Apharidae* (Ap Rh i 485, Pind *Nem* x 121). Apollo was in love with Marpessa, the daughter of Euenus, but Idas carried her off in a winged chariot which Poseidon had given him. Euenus could not overtake Idas, but Apollo found him in Messene, and took the maiden from him. The lovers fought for her possession, but Zeus separated them, and left the decision with Marpessa, who chose Idas from fear lest Apollo should desert her if she grew old (*Il* ix 534, Apollod i 7, 8). The Apharetidae also took part in the Calydonian hunt, and in the expedition of the Argonauts. But the most celebrated part of their story is their battle with the Dioscuri, Castor and Pollux, which is related elsewhere [p 298].

Idistavisus Campus, a plain in Germany near the Weser, probably near the Porta Westphalica, between *Rinteln* and *Hausberge*, memorable for the victory of Germanicus over the Cherusci, A D 16 (Tac *Ann* ii 16).

Idmon (Ἰδμων), son of Apollo and Asteria, or Cyrene, was a soothsayer, and accompanied the Argonauts, although he knew beforehand that death awaited him. He was killed in the country of the Mariandryans by a boar or a serpent, according to others, he died there of a disease (Ap Rh i 189, ii 815, Hyg *Fab* 14).

Idomēneus (Ἰδομενεύς) 1 Son of the Cretan Deucalion, and grandson of Minos and Pasiphae, was king of Crete. He is sometimes called *Lyctus* or *Cnossus*, from the Cretan towns of Lyctus and Cnossus (*Il* xiii 307, 446, Verg *Aen* iii 401, Diod v 79). He was one of the suitors of Helen, and in conjunction with Meriones, the son of his half brother Molus, he led the Cretans in eighty ships against Troy. He was one of the bravest heroes in the Trojan war, and distinguished himself especially in the battle near the ships (*Il* ii 645, iii 280, iv 251, v 43, vi 165, vii 361, xvi 345). Accord-

ing to Homer, Idomeneus returned home in safety after the fall of Troy (*Od* iii 191). His tomb was preserved at Cnossus, where he was honoured in conjunction with Meriones (Diod v 79). Later traditions relate that once in a storm he vowed to sacrifice to Poseidon whatever he should first meet on his landing, if the god would grant him a safe return. This was his own son, whom he accordingly sacrificed. As Crete was thereupon visited by a plague, the Cretans expelled Idomeneus. He went to Italy, where he settled in Calabria, and built a temple to Athene. From thence he is said to have migrated again to Colophon, on the coast of Asia (Verg *Aen* iii 121, 400, 581, Serv *ad loc*, Strab p 480)—2 Of Lampsaenus, a friend and disciple of Epicurus, flourished about B C 310–270. He wrote philosophical and historical works, all of which are lost (Diog Lact x 23, Strab p 589, Athen p 582).

Idōthēa (Ἰδοθέα), daughter of Proteus, taught Menelaus how he might secure her father, and compel him to show how he might reach home (*Od* iv).

Idrieus or **Hidrieus** (Ἰδριεύς, Ἰδριεύς), king of Caria, second son of Hecatomnus, succeeded to the throne on the death of Artemisia in B C 351. He died in 344, leaving the kingdom to his sister ADA, whom he had married (Diod xvi 42, 69, Strab p 656).

Idubēda (*Sierra de Oca* and *Lorenzo*), a range of mountains in Spain, forms the S boundary of the plain of the Ebro, and runs SE to the Mediterranean.

Idūmaea (Ἰδουμαία), is the Greek form of the scriptural name Edom, but the terms are not precisely equivalent. In the O T, and in the time before the Babylonish captivity of the Jews, Edom is the district of Mt Seir—that is, the mountainous region extending N and S from the Dead Sea to the E head of the Red Sea. The decline of the kingdom of Judaea enabled the Edomites to extend their power to the NW as far as Hebron, while their original territory was taken possession of by the Nabathaeans. Thus the Idumaea of the later Jewish, and of the Roman, history is the S part of Judaea, and a small portion of the N of Arabia Petraea, extending NW and SE from the Mediterranean to the W side of Mt Seir [For the rise of the Idumaeen dynasty in Judaea see ANTIPATER, HERODES]. The Roman poets use Idumaea and Judaea as equivalent terms (Verg *Georg* iii 12, Mart ii 2, 5).

Idyia (Ἰδυία), daughter of Oceanus and Tethys, and wife of the Colchian king AETES IERNĒ [HIBERNIA].

Iētae (Ἰεταί, Ἰετίνοι *Jato*), a town in the interior of Sicily, on a mountain of the same name, S of Hyccara.

Igilgili (*Dindjeli*), a town of Mauretania on the Sinus Numidicus, and a colony under Augustus (Plin v 21).

Ilgium (*Giglio*), a small island off the Etruscan coast, opposite Cosa (Caes *BC* i 34).

Ignatius, bishop of Antioch in A D 69 [*Dict of Christian Biography*].

Iguvium (Iguvinus, Iguvmas, ātis *Gubbio* or *Eugubio*), an important town in Umbria, on the S slope of the Apennines. On a mountain in the neighbourhood of this town was a celebrated temple of Jupiter, in the ruins of which were discovered, A D 1444, seven brazen tables, covered with Umbrian inscriptions, still preserved at *Gubbio*. These tables, called the *Eugubian Tables*, contain more than 1000 Umbrian words, and are of importance for a know-

ledge of the ancient languages of Italy Editions by Huschke, 1859, and Breal, 1875

Ilaira or **Hilaira** (*Ἰλαίρα*), daughter of Leucippus and Philodice, and sister of Phoebe The two sisters are frequently mentioned by the poets under the name of *Leucippidae* Both were carried off by the Dioscuri, and Ilaira became the wife of Castor (Paus ii 22, 5, iii 16, 1)

Ileracones, **Ilercaonenses**, or **Illurgavonenses**, a people in Hispania Tarraconensis on the W coast between the Ithrus and M Idubēda Their chief town was DERTOSA

Ilerda (*Lerida*), a town of Illergētes in Hispania Tarraconensis, situated on a height above the river Sicoris (*Segre*), which was here crossed by a stone bridge It was afterwards a Roman colony, but in the time of Ausonius had ceased to be a place of importance (*Ep* xcv 59) Here Afranius and Petreius, the legates of Pompey, were defeated by Caesar (B C 49) (Caes *B C* i 41-45, Hor *Ep* i 13, 20, Lucan, iv 144)

Ilergētes, a people in Hispania Tarraconensis, between the Iberus and the Pyrenees **Ilia** or **Rhea Silvia** [ROMULUS]

Ilīci or **Ilīce** (*Eleche*), a town of the Constatant' on the E coast of Hispania Tarraconensis, on the road from Carthago Nova to Valentia, was a colonia immunitas (Ptol ii 6, 62, Plin iii 19)

Ilenses, an ancient people in SARDINIA

Ilione (*Ἰλιόνη*), daughter of Priam and Hecuba, wife of Polymnestor or Polymestor, king of the Thracian Chersonesus, to whom she bore a son, Deipylus At the beginning of the Trojan war her brother Polydorus was intrusted to her care, and she brought him up as her own son For details see POLYDORUS **Iliona** was the name of one of the tragedies of Pacuvius (Hor *Sat* ii 3, 61)

Ilioneus (*Ἰλιονεύς*), a son of Niebe, whom Apollo would have liked to save, because he was praying, but the arrow was no longer under the control of the god [NIOBE]

Ilipa (*Pennasler*), a town in Hispania Baetica, on the right bank of the Baetis (Strab p 141)

Ilissus (*Ἰλισσός*, more rarely *Εἰλισσός*), a small river in Attica, rises on the N slope of Mt Hymettus, flows on the E and S of Athens and joins the Cephissus Except after heavy rain it is nearly dry, as its waters are drawn off to supply the city

Ilithyia (*Εἰλεῖθια*), also called Elithyia, Iethyia, or Eleutho, was the impersonation of the pain or (in the plural) of the pains of child birth, and therefore, in the development of the myth, was worshipped independently as the goddess who came to the assistance of women in labour When she was kindly disposed, she furthered the birth, but when she was angry, she protracted the labour In *Il* xix 119, the *Εἰλεῖθια* appear to have no personality, but in *Il* vi 271, they are called the daughters of Hera In Hes *Th* 922, the daughters of Zeus and Hera (cf Pind *Nem* vii 2, Apollod i 3, 1) But as all moon goddesses had influence over birth, so Ilithyia is found in one myth connected, and at times identified, with Hera, in another with Artemis Thus she is not always spoken of as the daughter of Hera, but is worshipped as Hera-Ilithyia and as Artemis Ilithyia (cf Juno Lucina) For the same reason she was in some places identified with Aphrodite, who in one of her aspects was a moon goddess, and this explains the story (perhaps Lycian) in Olen's Delian hymn that she was the mother of Eros (Paus i 18, 5, ii 27, 2) According to the

Cretan legend Ilithyia was believed to have been born in a cave in the territory of Cnossus From thence her worship spread over Delos and Attica (*Od* xix 188, Strab p 476, Diod v 92) According to a Delian tradition Ilithyia was not born in Crete, but had come to Delos from the Hyperboreans, for the purpose of assisting Leto (Paus i 18, 5) Her connexion with the Fates (Pind *Ol* vi 42, *Nem* vii 1) is due to the idea that the Fates also had control over the birth of a child [see also HERAE]

Ilūm [TROAS]

Ilībēris (*Ἰλλίβερις*) 1 (*Tech*), called **Tichis** or **Techum** by the Romans, a river in Gallia Narbonensis in the territory of the Sardones, rises in the Pyrenees and falls, after a short course, into the Mare Gallicum (Strab p 182)

—2 (*Elne*), a town of the Santones, on the above mentioned river, at the foot of the Pyrenees, was originally a place of importance, but afterwards insignificant It was restored by Constantine, who changed its name into *Helēna*, whence the modern *Elne* (*Liv* xvi 24)

Iliturgis or **Iliturgi** (*Andugur*), an important town of the Turduli in Hispania Tarraconensis, situated on a steep rock near the Baetis, and on the road from Corduba to Castulo, destroyed by Scipio B C 210, but rebuilt, and received the name of Forum Julium (*Liv* xxviii 19, xxxii 10, Plin iii 10)

Illyricum or **Illyris**, more rarely **Illyria** (*Ἰλλυρικόν*, *Ἰλλυρίς*, *Ἰλλυρία*), included, in its widest signification, all the land W of Macedonia and E of Italy and Rhaetia, extending S as far as Epirus, and N as far as the valleys of the Sava and Drava, and the junction of these rivers with the Danube The wide extent of country was inhabited by numerous Illyrian tribes, all of whom were more or less barbarous They were probably of the same origin as the Thracians, but some Celts were mingled with them The country was divided into two parts

1 **Illyris Barbara** or **Romana**, the Roman province of Illyricum, extended along the Adriatic sea from Italy (Istria), from which it was separated by the Arsia, to the river Drilon, and was bounded on the E by Macedonia and Moesia Superior, from which it was separated by the Drinus, and on the N by Pannonia, from which it was separated by the Drava It thus comprehended a part of the modern *Croatia*, the whole of *Dalmatia*, almost the whole of *Bosnia*, and a part of *Albania* It was divided in ancient times into three districts, according to the tribes by which it was inhabited —*Iapydia*, the interior of the country on the N, from the Arsia to the Tedamus [*IAPYDES*], *Liburnia*, along the coast from the Arsia to the Titius [*LIBURNI*], and *Dalmatia*, S of Liburnia, along the coast from the Titius to the Drilon [*DALMATIA*] The Liburnians submitted at an early time to the Romans, but it was not till after the conquest of the Dalmatians in the reign of Augustus, that the entire country was organised as a Roman province From this time the Illyrians, and especially the Dalmatians, formed an important part of the Roman legions —2 **Illyris Graeca**, or **Illyria** proper, also called **Epirus Nova**, extended from the Drilon along the Adriatic, to the Ceraunian mountains, which separated it from Epirus proper it was bounded on the E by Macedonia It thus embraced the greater part of the modern *Albania* It was a mountainous country, but possessed some fertile land on the coast Its principal rivers were the *Acus*, *Arsus*, *Genusus*, and *Paniasus* In the in-

tenor was an important lake, the *Lacus Titonis*. On the coast there were the Greek colonies of Epidamnus, afterwards Dyrracium, and Apollonia. It was at these places that the celebrated Via Egnatia commenced, which ran through Macedonia to Byzantium. The country was inhabited by various tribes, *Arctianæ*, *Tullanti*, *Parthini*, *Dassariæ*, &c. In early times they were troublesome and dangerous neighbours to the Macedonian kings. They were subdued by Philip, the father of Alexander the Great, who defeated and slew in battle their king Bardylis, *n.c.* 359. After the death of Alexander the Great, most of the Illyrian tribes recovered their independence. At a later time the injury which the Roman trade suffered from their piracies brought against them the arms of the republic. The forces of their queen Teuta were easily defeated by the Romans, and she was obliged to purchase peace by the surrender of part of her dominions and the payment of an annual tribute, 229. The second Illyrian war was finished by the Romans with the same ease. It was begun by Demetrius of Pharos, who was guardian of Ptolemy the son of Agrippa, but he was conquered by the consul Aemilius Paulus, 219 (*Pol.* ii. 12, iii. 16-19). Ptolemy was succeeded by Phluratus, who cultivated friendly relations with the Romans. His son Gentius formed an alliance with Perseus, king of Macedonia, against Rome, but he was conquered by the prætor L. Anicius, in the same year as Perseus, 168, when upon Illyria, as well as Macedonia, became subject to Rome (*Liv.* xli. 26).—In the new division of the empire under Constantine, Illyricum formed one of the great provinces of the empire. It was divided into *Illyricum Occidentale*, which included Illyricum proper, Pannonia and Noricum and *Illyricum Orientale*, which comprehended Dacia, Moesia, Macedonia, and Thracia.

ILUS (*Ἴλος*) 1 Son of Dardanius by Batia the daughter of Teucer. Ilus died without issue, and left his kingdom to his brother Erichthonius (*Apollod.* iii. 12, 2).—2 Son of Troas and Callirhoe grandson of Erichthonius, and great grandson of Dardanius, whence he is called *Dardanides* (*Il.* xi. 372). He was the father of Laomedon and the grandfather of Priam. He was believed to be the founder of Troy (*Il.* x. 212, 216), regarding which Apollodorus tells that when he had won a wrestling prize at the court of the king of Phrygia, the king gave him a cow, and the oracle having declared that where the cow lay down the city should be built, the site of Troy was thus determined. When he asked for yet another sign, Zeus gave him the palladium, a statue of three cubits high, with its feet close together, holding a spear in its right hand, and a distaff in its left, and promised that as long as it remained in Troy, the city should be safe. The tomb of Ilus was shown in the neighbourhood of Troy (*Il.* x. 415, xxiv. 319, Theocrit. vii. 75).—3 Son of Nerineus, and grandson of Jason and Medea. He lived at Ephyræ, between Elis and Olympia, and when Odysseus came to fetch the poison for his arrows, Ilus refused it, from fear of the vengeance of the gods (*Od.* i. 259, Strab. p. 334).

ILVA [*ALTRAVIA*]

ILVATES, a people in Liguria, S. of the Po, in *Montferrat* (*Liv.* xxx. 10, xxxi. 29).

IMACHÆRA (*Imacharensis Troma*), a town in Sicily, in the Horcean mountains (*Cic. Verr.* iii. 18, 42).

IMÆUS (*τὸ Ἰμαῶν ὄρος*), the name of a great mountain range of Asia, is one of those terms

which the ancient geographers appear to have used indefinitely, for want of exact knowledge. In its most definite application, it appears to mean the W. part of the *Himalaya*, between the *Paropamisus* and the *Emodi Montes*, but when it is applied to some great chain, extending much further to the N. and dividing *Seythia* into two parts, *Seythia intra Imæum* and *Seythia extra Imæum*, it must be understood to mean either the *Moussou* or *Altai* mountains, or else some imaginary range (*Strab.* pp. 129, 689, *Ptol.* vi. 14, 1).

IMBRÆSUS (*Ἰμβραῖος*), a river in Samos, formerly called *Parthenius*, flowing into the sea not far from the city of Samos. The celebrated temple of Hera (*Ἥραιος*) stood near it, and it gave the epithet of *Imbræus* both to Hera and to Artemis (*Strab.* p. 687).

IMBROS (*Ἰμβρος* *Ἰμβριος* *Embro* or *Imbrus*), an island in the N. of the *Ægean* sea, near the Thracian Chersonesus, about 18 miles SE. of Samothrace, and about 22 N. of Lemnos. It is about 25 miles in circumference, and is hilly, but contains many fertile valleys (*Il.* xiii. 7, xiv. 281, xxiv. 78, *Plin.* iv. 72). Imbros, like Samothrace, was in ancient times one of the chief seats of the worship of the *Cabiri*. There was a town of the same name on the E. of the island, of which there are still some ruins.

INACHIS (*Ἰναχίς*), a surname of Io, the daughter of Inachus. The goddess Isis is also called *Inachis* because she was identified with Io.—*Inachides* in the same way was used as a name of Epiphanius, a grandson of Inachus, and also of Perseus, because he was born at Argos, the city of Inachus.

INACHUS (*Ἰναχός*), son of Oceanus and Tethys (*Aesch. Pr.* 636, *Dionys.* i. 25), and father of Phoroneus and Aegialeus, to whom others add Io, Argos, Panoptes, and Phlegon or Pegon (*Apollod.* ii. 1, *Hyl. Tab.* 143, 145, *Or. Met.* i. 551, *Serv.* ad *Georg.* iii. 150). He was the first king and the most ancient hero of Argos, whence the country is frequently called the land of Inachus, and he is said to have given his name to the river Inachus (*Paus.* ii. 15, 4, *Hor. Od.* ii. 5, 2, iii. 19, 1). In the dispute for the possession of Argos between Poseidon and Hera, Inachus decided in favour of Hera, and Poseidon therefore caused the river Inachus to be dry except in the rainy season. In this story Inachus is the river god and his son Phoroneus is the founder of Argos (*Paus.* ii. 15, 1). Another story makes him gather the inhabitants of Argos in then plain after the cessation of the great flood of Deucalion (*Schol.* ad *Eur. Orest.* 932).

INACHUS (*Ἰναχός*) 1 (*Banitzæ*), the chief river in Argolis, rises in the mountain *Lyceus* on the borders of Arcadia, flows in a southerly direction, receives near Argos the *Charadus*, and falls into the *Sinus Argolicus* S. of Argos (*Strab.* pp. 271, 387).—2 A river in Aenennia, which rises in Mt. *Laemon* in the range of *Pindus*, and falls into the *Achelous* (*Strab.* p. 316).

INÄRLIMÉ [*ΑΡΧΑΙΑ*]

INÄROS (*Ἰνάρος*, or occasionally *Ἰραπος*), son of Psammithichus, a chief of some Libyan tribes to the W. of Egypt, commenced hostilities against the Persians, which ended in a revolt of the whole of Egypt, *n.c.* 461. In 460 Inaros called in the Athenians, who, with a fleet of 200 galleys, were then off Cyprus. The ships sailed up to Memphis, and occupying two parts of the town, besieged the third. In the same year Inaros defeated the Persians in a great battle, in which

Acliaemenes, the brother of the king Artaxerxes, was slain. But a new army, under a new commander, Megabyzus, was more successful. The Egyptians and their allies were defeated, and Inaros was taken by treachery and crucified, 455 (Thuc 1 104, 110, Hdt iii 12, 15).

India (*ἡ Ἰνδία* *Ἰνδός*, Indus), was a name used by the Greeks and Romans to describe the whole of the SE part of Asia, to the E, S, and SE of the great ranges of mountains now called the *Suleiman* and *Himalaya Mountains*, including the two peninsulas of *Hindustan*, and of *Burmah*, *Cochin-China*, *Siam*, and *Malacca*, and also the islands of the *Indian Archipelago*. There is evidence that commercial intercourse was carried on from a very early time between the W coast of *Hindustan* and the W parts of Asia, by the way of the Persian Gulf, the Euphrates, and across the Syrian Desert to Idumea, and also by way of the Red Sea and Idumea, both to Egypt and to Phoenicia, and so on from Phoenicia to Asia Minor and Europe. The direct acquaintance of the western nations with India dates from the reign of Darius, the son of Hystaspes, who added to the Persian empire a part of its NW regions, perhaps only as far as the Indus, certainly not beyond the limits of the *Punjab*, and the slight knowledge of the country thus obtained by the Persians was conveyed to the Greeks through the inquiries of travellers, especially Herodotus, and afterwards by those Greeks who resided for some time in the Persian empire, such as CTESIAS, who wrote a special work on India (*Ἰνδικά*), of which fragments only remain. The expedition of ALEXANDER into India first brought the Greeks into actual contact with the country, but the conquests of Alexander only extended within *Sinde*, and the *Punjab*, as far as the river *Hyphasis*, down which he sailed into the Indus, and down the Indus to the sea. The Greek king of Syria, Seleucus Nicator, crossed the *Hyphasis*, and made war with the *Prasii*, a people dwelling on the banks of the upper Ganges, to whom he afterwards sent ambassadors, named Megasthenes and Daimachus, who lived for several years at Pahliputra, the capital of the *Prasii*, and had thus opportunity of obtaining much information respecting the parts of India about the Ganges (Strab pp 70, 721, Athen p 67). Megasthenes composed a work on India, which appears to have been the chief source of all the accurate information contained in the works of later writers. After the death of Seleucus Nicator, B C 281, the direct intercourse of the western nations with India, except in the way of commerce, ceased almost entirely. Meanwhile, the foundation of Alexandria had created an extensive commerce between India and the West, by way of the Indian Ocean, the Red Sea, and Egypt, which made the Greeks better acquainted with the W coast of the peninsula, and extended their knowledge further into the eastern seas, but the information they thus obtained of the countries beyond *Cape Comorin* was extremely vague and scanty. Another channel of information, however, was opened, during this period, by the establishment of the Greek kingdom of Bactria, which included part of N India. The later geographers made two great divisions of India, which are separated by the Ganges, and are called India intra Gangem (the peninsula of *Hindustan*), and India extra Gangem (the *Burmese peninsula*). They were acquainted with the division of the people *Hindustan* into castes, of which they enu-

merate seven (For this and other customs, see Strab pp 699-717, Arrian, *Ind* 8-16).

Indibilis and Mandonius, two brothers, and chiefs of the Spanish tribe of the *Pergetes* during the second Punic war. For some years they were faithful allies of the Carthaginians, but in consequence of the generous treatment which the wife of Mandonius and the daughters of Indibilis received from P. Scipio, the two brothers deserted the Carthaginian cause, and joined Scipio in 209 with all the forces of their nation (Pol ix 11, 18-40, Liv xxvi 49, xxvii 17). But in 206 the illness and reported death of Scipio gave them hopes of shaking off the yoke of Rome, and they excited a general revolt among their own subjects and among Celtiberian tribes. They were defeated by Scipio, and pardoned (Pol xi 26-33, Liv xxviii 24-34). But when Scipio left Spain in the next year (205), they again revolted. The Roman generals marched against them, Indibilis was slain in battle, and Mandonius was taken soon afterwards and put to death (Liv xxix 1, Appian, *Hisp* 38).

Indicetæ or Indigetes, a people in the NE corner of Hispania Tarracensis, close upon the Pyrenees. Their chief town was ENPORTIUM.

Indicus Océanus [ERYTHRÆUM MARE].

Indigētes, Indigitamenta. In literature the *Di Indigetes* appear to be the genuine deities of Italy who are regarded as the national defenders (Verg *Georg* 1 498, Ov *Met* xv 861, Lucan, 1 556). They are the older *di patrii* opposed to the *di novenses* or deities of foreign origin and later introduction (Liv viii 9). Thus Claudian (*Bell Gild* 128) distinguishes them from those gods 'quos Roma recepit, aut dedit ipsa'—that is, from those borrowed from abroad or lately created. Hence arose the practice of regarding the *indigetes* often as deified heroes of the country, who had once been kings (like Romulus-Quirinus) or warriors (Serv ad *Aen* xii 794) thus Aeneas on being identified with a local deity of the river Numicus, known as Jupiter Indiges (Liv 1 2, Verg *Aen* xii 794), was called Aeneas Indiges, but the title must have been given him after the Greek influence had affected the Roman mythology. All these conceptions of the *di indigetes* are connected with the common derivation from *in* or *indu* and *gigno*, which takes the word as = *indigena* (native to the country) and equivalent to *θεοί* or *ἡρώες ἐγχώριοι*. But the original meaning is with more probability derived from *indu*—*agere*, and strictly meant those deities who had a special and limited part to play in the lives and actions of men. All those whose names, with the occasions for invoking them, were included in the priestly books called *indigitamenta* (Some prefer to derive *indigitamenta*, and consequently also *indiges*, from a word *indigere*, connected with *azare*, meaning to invoke or pray to). There is a difference of opinion as to precisely what Beings were included in these books. Varro (whose statements in the *Antiquitates Rerum Divinarum* are mainly preserved by Tertullian and Augustine) distinguished *di certi* as those who had fixed limited functions for particular occasions, and *di incerti* as deities of general power not thus limited or defined, and some have thought that the deities included in the *indigitamenta* were merely the *di certi*. But it is clear that many of the greater deities with manifold functions were included in the list of *di certi* so far as a particular function was in question—e.g. Juno Lucina as goddess of child

birth, and again some distinctly Greek deities were included, as Apollo Medicus or Aesculapius, in whom healing was the function defined, yet if these were true indigetes, how could the idea have arisen that they were *di patrii* as opposed to *novensiles*? Hence there is probability in the most recent view, that the *di indigetes* were originally those deities of ancient Italy watching over various operations of life, whose actions are fixed and expressed for each one by their names—they were personifications of the action, occasion, or thing. Being thus deities 'quibus rerum omnium singulis singula distribuuntur' (August *C D* i 1), they were sometimes called '*di minuti*' (cf. Plaut *Cist* i 1, 45). These deities expressed a superstition, which there is reason to believe is still more or less unconsciously retained, of attaching influence for luck to certain places, or even to certain articles of dress or equipment with this difference, that it was a matter of religion in the Roman, and that each separate thing had its own personal deity to whom prayer for a prosperous action or use was made. A difference may be noticed between the Greek and Roman religions, that the Greek tended to centralisation, to gathering a number of attributes and functions originally belonging to separate or local deities, and ascribing them to a single greater deity, whereas the Romans (as far as they preserved their own ritual) retained the converse system of imagining a separate deity for each function. In this way '*nomena nummibus et officiis constat imposita, ut ab occasione deus Occatori dicatur, a sartione Sartitor, a stercoratione Sterculinus, a satione Sator*' (Varro, ap. Serv. ad *Georg* i 21). In matters referring to life a long line of deities is conceived for the needs of each stage from birth to death. Thus *Parca* (a *pariundo*) was the deity who made the birth propitious or otherwise, and the being born right and straight with no deformities depended on *Antevorta* and *Porvorta*, *Postivorta* or *Prosa* (Varro, ap. Gell. vi 16, 4) another view took these as deities who regarded destiny with knowledge of future and of past (Ov. *Fast* i 683), *Numina* watched the suckling of the child, *Levana* its uplifting or adoption by its father, *Nundina* its month or name day, *Almona*, *Edusa*, and *Potina* its nourishment, *Abeona*, *Adcona*, *Iteduca* its learning to walk and its guidance through life, *Cuba* and *Cunna* its cradling, *Favunus* the power of speech, *Mutunus Tutunus* the fruitful marriage, *Picumnus* and *Pilumnus* the protection of the marriage and of the new born children, *Viriplaca* the agreement of husband and wife, *Nenia* the funeral rites. Again, all the actions and businesses of life had their abstract deities whose names it would be unlucky to neglect, such as *Agouus*, who presided over business actions, *Aescolaenus*, *Argentinus*, and *Arculus*, who had to do with copper and silver money and the money-box, *Vica Pota*, the deity of success and victorious action, who had a sanctuary near the Vela (Liv. ii 7, Plut. *Publ* 10, Cic. *Legg* ii 11, 28). And for agriculture each operation had its divinity—e.g. *Semonia* and *Segesta* for sowing, *Panda* or *Patella* for opening the earth to the sprouting seed, *Sterculinus* for manuring, *Messia* for harvesting. Lastly, there were a few added within historical times for special occasions, as *Aus Locutus*, for the warning of invasion of the Gauls (Liv. v 50, Gell. vi 17), and *Reduculus*, for turning Hannibal back from Rome in 211 B.C. (Plin. x 122).

Indus or **Sindus** (*Ἰνδός Indus, Sind*), a great river of India. The earliest mention in Greek literature is in Hecataeus (*Fr* 144). Herodotus (iv 44) has some knowledge of its character and of its position in the far East, which he derived from Scylax. It rises in the table land of *Thibet*, N. of the *Himalaya* mountains, flows nearly parallel to the great bend of that chain on its N. side, till it breaks through the chain a little E. of *Attock*, in the NW. corner of the *Punjab*, and then flows SW. through the great plain of the *Punjab*, into the *Erythraean Mare* (*Indian Ocean*), which it enters by several mouths—two according to the earlier Greek writers, six according to the later (Arian. *An* v 6, *Ind* 2, Ptol. vii 1, 28, Strab. p. 690). Its chief tributaries are the *Cophen* (*Cabul*), which enters it from the NW. at *Attock*, and the *Acesines* on the E. side [*HYMNUS*].

Indus (*Ἰνδός Döllomon Chai*), a river of Asia Minor, rising in the SW. of Phrygia, and flowing through the district of Cibyrtis and the SE. of Caria into the Mediterranean, opposite to Rhodes (Liv. xxxiii 14, Plin. v 103).

Indutiomārus, or **Induciomārus**, one of the chiefs of the *Treviri* in Gaul. As he was opposed to the Romans, Caesar induced the leading men of the nation to side with Cingetorix, the rival of Indutiomarus, B.C. 54. Indutiomarus took up arms against the Romans, but was defeated and slain by Labienus (Caes. *B G* v 58–59).

Inessa [*ÆTNA*, No 2].

Inferi, the gods of the Nether World, in contradistinction from the *Superi*, or the gods of heaven. In Greek the *Inferi* are called *οἱ ᾗδοντες* [*CHIRONUS*]. Among the *di inferi* were reckoned those who were supposed to control the lower world, as *Dis Pater*, *Proserpina*, *Libera*, or were connected with the dead, as *Manna*, *Larunda*, *Anna Larvarum*, or with the earth and its fruits (of whom some were in other aspects *Superi*), as *Tellus*, *Saturnus*, *Ceres*. Hence the *devotio* or *consecratio inferis* (or *Dis Manibus et Telluri*, &c.) meant that the living persons so devoted were given over to the power of the gods of the underworld (cf. Liv. viii 9, Macrob. *Sat* iii 9, 10). But the word *Inferi* is also frequently used to designate the dead, in contradistinction from those living upon the earth, so that *apud inferos* is equivalent to 'in Hades,' or 'in the lower world' [*See LARVAE, LEMURES, MANES, OECUS, HADES, ELISIUM*].

Inferum Mare, called also **Tuscum** or **Tyrrhenum**, was the sea between the islands of Corsica and Sardinia and the west coast of Italy extending southwards to Sicily. It was so called in distinction to *Superum Mare*—i.e. the Adriatic.

Ingaevōnes, a name which some authorities gave to the tribes on the sea coast of Germany (*Tac. Germ* 2).

Ingauni, a people in Liguria on the coast, whose chief town was *ALBIUM INCAUNUM*.

Ingenūus, one of the Thirty Tyrants, was governor of Pannonia when Valerian set out against the Persians, A.D. 258. He assumed the purple in his province, but was defeated and slain by Gallienus (Trebell. Poll. *Trig. Tyr.*, Zonar. vi 24).

Ino (*Ἰνώ*), daughter of Cadmus and Harmonia, and wife of Athamas. For details see *ATHAMIS*.

Inōus, a name both of Melicertes and of Palaemon, because they were the sons of Ino.

Insubres, a Gallic people, who crossed the Alps and settled in Gallia Transpadana in the N of Italy. Their chief town was MEDIOLOANUM. Next to the Boii, they were the most powerful of the Gallic tribes in Cisalpine Gaul. They were conquered by the Romans, shortly before the commencement of the second Punic war, but friendly to Hannibal when he descended into Italy (Pol ii 17, Liv xli 25, 39, 45).

Intaphernes (Ἰνταφέρνης), one of the seven conspirators against the Magi, B.C. 522. He was put to death by Darius (Hdt ii 70-119).

Intemelli, a people in Liguria on the coast, whose chief town was ALBIUM INTEVELIUM.

Interamna (Interamnās), the name of several towns in Italy, so called from their lying between two streams 1 (*Termini*), an ancient municipium in Umbria, situated on the Nar, and surrounded by a canal flowing into this river, whence its inhabitants were called *Interamnates Nartes*. It was the birthplace of the historian Tacitus, as well as of the emperor of the same name (Plin ii 114).—2 A town in Latium on the Via Latina, and at the junction of the Casinus with the Liris, whence its inhabitants are called *Interamnates Lirnates*. It was made a Roman colony, B.C. 312, but subsequently sank into insignificance (Liv ix 28, Plin iii 64).

Intercatia, a town of the VACCII in Hispania Tarraconensis, on the road from Asturica to Caesaraugusta.

Intercisa or **Petra Pertusa**, a post-station in Umbria, so called because the Via Flaminia was here cut through the rocks by order of Vespasian. An ancient inscription on the spot still commemorates this work (Vict. Caes 9, Procop B.G. ii 11).

Internum Mare, the *Mediterranean Sea*, extended on the W from the Straits of Hercules to the coasts of Syria and Asia Minor on the E. In the NE it was usually supposed to terminate at the Hellespont. From the Straits of Hercules to the furthest shores of Syria it is 2000 miles in length, and, including the islands, it occupies an area of 734,000 square miles (Strab pp 51-54). It was called by the Romans *Mare Internum* or *Intestinum*, by the Greeks ἡ ἔσω θάλαττα or ἡ ἐντὸς θάλαττα, or, more fully, ἡ ἐντὸς Ἑρακλείων στεγλῶν θάλαττα, and from its washing the coasts both of Greece and Italy, it was also called both by Greeks and Romans *Our Sea* (ἡ ημετέρα θάλαττα, ἡ καθ' ἡμᾶς θάλαττα, *Mare Nostrium*) (Mel i 1, 4, Plin iii 8, Sall. Jug 17, Plat. Phaedr p 109 B, Pol ii 39, Strab p 121, Arist. Met ii 1, Caes B.G. v 1). The term *Mare Mediterraneum* is not used by the best classical writers, and occurs first in Solinus. The ebb and flow of the tide are perceptible in only a few parts of the Mediterranean, such as in the Syrtes on the coast of Africa, in the Adriatic, &c. The different parts of the Mediterranean are called by different names. See *MARE TYRRENUM* or *INFERUM*, *ADRIA* or *M. ADRIATICUM* or *M. SUPERUM*, *M. SICULUM*, *M. AEGAEUM*, &c.

Intibii, a town of Hispania Baetica, near Oliturgis (Liv xliii 49).

Inuii Castrum, a city of Latium (Verg. Aen vi 776), on the coast between Antium and Lavinium (Ov. Met xv 727, Sil. It. viii 361).

Inuus, an old Italian deity of the increase in flocks and herds, in reality merely another name of Faunus or Luperinus (Liv i 5, Serv. Aen vi 775, Macrobius 22). He was specially worshipped in old times at Castrum Inui.

Inyćum (Ἰνυκόν), a town in the S of Sicily, near Selinus, on the Hypsas (Hdt. vi 23, Paus. ii 4, 6).

Io (Ἰώ), daughter of Inachus, the first king of Argos, or, according to others, of Iasus or Piren. Zeus loved Io, but on account of Hera's jealousy, he metamorphosed her into a white heifer (Apollon ii 1, 3, Hyg. Fab 145). The goddess, who was aware of the change, obtained the heifer from Zeus, and placed her under the care of Argus Panoptes. According to the story which Aeschylus follows, it was Hera who changed Io into a cow, and this also was implied by the representation on the throne of Apollo at Amyclae (Aesch. Suppl. 299, Paus. iii 18, 13). Zeus sent Hermes to slay Argus and deliver Io [ARGUS]. It is a disputed point whether this act is signified by the epithet Ἀργεϊφόντης [See HERMES, p. 405, b]. Hera then tormented Io with a gad fly, and drove her in a state of frenzy from land to land over the whole earth, until at length she found rest on the banks of the Nile. Here she recovered her original form, and bore a son to Zeus, called Epaphus [ΕΠΑΦΟΣ]. The wanderings of Io were celebrated in antiquity, and were extended with the increase of geographical knowledge (Aesch. Pr 700-815, Suppl. 540-565, Eur. I. T. 394, cf. Athen. p. 619, Lucian, Deor. Dial. 3, Strab. p. 320). The Bosphorus is said to have derived its name from her swimming across it (Aesch. Pr 732, Appian, Bell. Mithr. 101). An early attempt to rationalise the story is given by Herodotus (i 1) that Io was a princess of Argos who was carried off to Egypt by Phoenicians. It has been common interpretation that this horned Io signifies the crescent moon and Argus the starry heaven. It is more likely that Io was originally Hera herself, or, rather, that she was a deity worshipped in certain places in the shape of a cow (whether by a totemistic custom or not), whose worship was superseded by that of Hera, and who accordingly was represented as a rival transformed by Hera. It is another question whether this cow-shaped deity was originally imagined from the Egyptian Isis, or whether a Greek Io was identified with Isis, and was therefore represented as having gone to Egypt. At any rate it is likely that her wanderings were in part suggested by the Egyptian goddess, though in part they arose from local myths and also from an attempt to explain certain local names [See also ISIS]. In art representations three periods are distinguished in the oldest she has the form of a cow (cf. Paus. i 25, Verg. Aen. vii 789). In the second period (possibly to suit the representation on the stage) she is a maiden with horns (Aesch. Pr 588, cf. Hdt. ii 41). The change appears on vases to begin after the Persian wars, and this form may have conduced to the identification with Isis. The third period in the decadence of art reverts to the cow-form.

Iōbātes, king of Lycia [BELLEROPHON].

Iol [CAESAREA, No. 4].

Iolaenses [IOLAUS].

Iōläus (Ἰόλαος), son of Iphicles and Antomeusa. Iphicles was the half brother of Hercules, and Iolaus was the faithful companion and charioteer of the hero (Hes. Sc. 74, Apollon ii 4, 11, Paus. viii 14, 6). He helped Hercules to slay the Lernean Hydra. After Hercules had instituted the Olympic games, Iolaus won the victory with the horses of his master (Paus. v 8, 1). Hercules sent him to Sardinia at the head of his sons whom he had by the daughters

of Thespius. He introduced civilisation among the inhabitants of that island, and was worshipped by them, and his descendants were the *Iolaenses* (*Ἰολαῖς*). This story was probably an attempt to explain the name of the native tribe so called in Sardinia, whom Strabo, p. 223, states to have been a Tyrrhenian people (Paus. i. 17, 5, Diod. iv. 30, i. 17, Sardinia). From Sardinia he went to Sicily, and then returned to Heracles shortly before the death of the latter. After the death of the hero, Iolaus was the first who offered sacrifices to him as a demigod. There are two stories of his aid to the children of Heracles after the death of their father. One makes him do battle for them in his natural life, and kill Eurytheus in battle (Paus. i. 44, 13, Strab. p. 377); the other (a Theban story) makes him return from the grave for these exploits, and then, after his second death, he is buried in the grave of Amphitryon (Pind. *Pyth.* ix. 79). In Pausanias' account he dies in Sardinia, having apparently returned there after the victory over Eurytheus, and is buried there (Paus. ix. 23, 1).

Iolcus (*Ἰολκός*, Ep. *Ἰεολκός*, Dor. *Ἰολκός*, *Ἰεολκός* *Iolo*), an ancient town in Magnesia in Thessaly at the top of the Pagasæan gulf, seven stadia from the sea at the foot of Mt. Pelion. It is said to have been founded by Cretheus, and to have been colonised by Minyans from Orchomenus. It was celebrated in mythology as the residence of Pelias and Jason, and as the place from which the Argonauts sailed in quest of the golden fleece. [Ἰολκοῦντας, Ἰάσον.] The Thessalians offered it to Hippias when he was driven out from Athens (Hdt. i. 91). Its inhabitants were removed to the neighbouring town of Demetrias, which was founded by Demetrius Poliorcetes, and the old town went to ruin (*Il.* vi. 712, *Od.* xi. 256, Strab. pp. 414, 436, 494).

Iôlê (*Ἰόλη*), daughter of Eurytus of Oechalia, was beloved by Heracles. For details see p. 400. After the death of Heracles, she married his son Hyllus.

Iollas or **Iollâs** (*Ἰόλλας* or *Ἰόλαος*). 1 Son of Antipater, and brother of Cassander, king of Macedonia. He was cup-bearer to Alexander at the period of his last illness. Those writers who adopt the idea of the king having been poisoned, represent Iollas as the person who actually administered the fatal draught. This accusation was undoubtedly false, and was originated six years later by Olympias as a pretext for oppressing the adherents of Antipater. She then caused the grave of Iollas to be desecrated (Plat. *Alc.* 77, Diod. xix. 11, Arrian, *An.* vii. 27, Curt. v. 10, 14, Just. xii. 14, Vitruv. viii. 2, 16). — 2 Of Bithynia, a writer on Materia Medica, flourished in the third century B.C.

Ion (*Ἴων*). 1 The mythical ancestor of the Ionians, was the son of Xuthus and Creusa, the daughter of Erechtheus, king of Athens (Hdt. vii. 94, viii. 44). When Xuthus had been driven from Athens he settled at Argulus (the N. coast of Peloponnesus), and died there. One of his two sons, Achaëus, took possession of the ancestral home in Thessaly, but Ion raised an army against Selinus, king of Aegialus. Selinus came to terms by giving him his daughter in marriage and making him his heir. When the Eleusinians and Eumolpus were at war with Athens the Athenians asked aid from Ion, and made him their general. He won the victory for them, died in Attica, and was buried at Potamus, near Prasine (Paus. i. 31, 2, Strab. p. 383). The four Attic tribes

were called after the four sons of Ion, Gelcon, Aegicores, Argades and Hoples (Hdt. i. 66). In Strabo's account he eventually becomes king of Athens, but in Herodotus (viii. 44) he is only commander of their army. The Attic story, which through the *Ion* of Euripides has become the best known version, alters the genealogy in order to make Apollo Patros the ancestor of the Ionians as well as their protector. Ion is therefore the son of Apollo, not of Xuthus. Apollo had visited Creusa in a cave below the Propylæa, at Athens, and when she gave birth to a son, she exposed him in the same cave. The god, however, had the child conveyed to Delphi, where he was educated by a priestess. Many years afterwards Xuthus and Creusa came to consult the oracle about the means of obtaining an heir. They received for answer that the first human being whom Xuthus met on leaving the temple should be his son. Xuthus met Ion, and acknowledged him as his son, but Creusa, imagining him to be a son of her husband by a former mistress, caused a poisoned cup to be presented to the youth. However, her object was discovered, for as Ion, before drinking, poured out a libation to the gods, a pigeon which drank of it died on the spot. Creusa thereupon fled to the altar of the god. Ion dragged her away, and was on the point of killing her, when a priestess interfered, explained the mystery, and showed that Ion was the son of Creusa. Mother and son thus became reconciled, but Xuthus was not let into the secret, and Ion was declared the heir of Xuthus and Creusa and the destined founder of the Ionic race (Eur. *Ion*). This was probably the version followed also in the *Creusa* of Sophocles. — 2 A poet of Chios, was son of Orthomenes. He went to Athens when young, and there enjoyed the society of Aeschylus and Cimon. He began to produce tragedies on the Athenian stage in 152, and won the third prize in 424, when Euripides won the first and Iophon the second. He died before 118 (Aristoph. *Pax*, 835). The number of his tragedies is variously stated at twelve, thirty, and forty. We have the titles and a few fragments of eleven. Ion also wrote elegies, dithyrambs, and a history of Chios (Strab. p. 615, Schol. ad Ar. *Pax*, 830, Plut. *Cim.* 5, Athen. pp. 3, 436). — 3 Of Ephesus, a rhapsodist in the time of Socrates, from whom one of Plato's dialogues is named.

Ionîa (*Ἰωνία* *Ἰαῖες*) and **Ionîs** (Rom. poet.), a district on the W. coast of Asia Minor, so called from the Ionian Greeks who colonised it at a time earlier than any distinct historical records. At a still earlier time the Ionian branch of the Hellenic race was in possession of Attica (and apparently of Laconia). Some of the Ionians from Attica occupied the S. coast of the Corinthian gulf, but were afterwards driven back into Attica by the Achæans. The mythical account of 'the great Ionic migration' relates that in consequence of the disputes between the sons of Codrus, king of Athens, about the succession to his government, his younger sons, Neleus and Androclus, resolved to seek a new home beyond the Ægean sea. Attica was at the time overpopled, partly owing to the return of those whom the Achæans expelled from Achæa, and still more by the more recent expulsion of Ionians from Epidaurus, Troezen, and Philus by the Dorian invaders. A large portion of this superfluous population went forth as Athenian colonists, under the leadership of Androclus and Neleus, joined by emigrants of

other tribes, Cadmeans, Euboeans, Phocians, and Pylans, and settled on that part of the W shores of Asia Minor which formed the coast of Lydia and part of Caria, and also in the adjacent islands of Chios and Samos, and in the Cyclades (Hdt i 142-146, Paus vi 2, Strab p 682). It may safely be assumed that this migration and conquest was not the result of a single expedition, but extended over several years, and probably more than one generation. It is likely that the migrating Ionians drove out the Carians from the Cyclades, before they went on to conquer the coast of Asia Minor. The great cities of Miletus and Ephesus were wrested by them from the Carians and the Leleges, and several towns were newly founded. The date of the migration, or successive migrations, cannot be accurately fixed. The movement probably took place soon after the Dorian invasion of the Peloponnesus, and may even have begun a little earlier. It may therefore be roughly dated at about 1000 B.C. The earliest authentic records show us the existence of twelve great cities on the above named coast, all united into one confederacy. The district they possessed formed a narrow strip of coast, extending between, and somewhat beyond, the mouths of the rivers Maeander, on the S, and Hermus, on the N. The names of the twelve cities, going from S to N, were MILETUS, MYS, PRIENE, SAMOS (city and island), EPHESUS, COLOPHON, LELEGUS, TEOS, ERYTHRAE, CYROS (city and island), CLAZOMENAE, and PHOCIAE, the first three on the coast of Caria, the rest on that of Lydia: the city of Smyrna, which lay within this district, but was of Aeolic origin, was afterwards (about B.C. 700) added to the Ionian confederacy. The common sanctuary of the league was the Panionium (*πανιώνιον*), a sanctuary of Poseidon Heliconius, on the N side of the promontory of Mycale, opposite to Samos, and here was held the great national assembly (*πανήγυρις*) of the confederacy, called Panionia (*πανιώνια*; see *Dict. of Antiq.* s.v.). It is important to observe that the inhabitants of these cities were not exclusively of Ionian descent. The traditions of the original colonisation and the accounts of the historians agree in representing them as peopled by a great mixture, not only of Hellenic races, but also of these with the earlier inhabitants—such as Carians, Leleges, Lydians, Cretans, and Pelasgians—and with differences of dialect. The religious rites, also, which the Greeks of Ionia observed, in addition to their national worship of Poseidon, were borrowed in part from the native peoples, such were the worship of Apollo Didymaeus at Branchidae near Miletus, of Artemis at Ephesus, and of Apollo Clarus at Colophon. The central position of this district, its excellent harbours, and the fertility of its plains, watered by the Maeander, the Cayster, and the Hermus, combined with the energetic character of the Ionian race to confer prosperity upon these cities, and it was not long before they began to send forth colonies to many places on the shores of the Mediterranean and the Euxine, and even to Greece itself. During the rise of the Lydian empire, the cities of Ionia preserved their independence until the reign of Croesus, who subdued those on the mainland, but relinquished his design of attacking the islands. When Cyrus had overthrown Croesus, he sent his general Harpagus to complete the conquest of the Ionic Greeks, B.C. 545. Under the Persian rule, they retained their political organisation, subject to the government of the Persian satraps, and of tyrants who were set up

in single cities, but they were required to render tribute and military service to the king. In B.C. 500 they revolted from Darius Hystaspis, under the leadership of Histiæus, the former tyrant of Miletus, and his brother in law Aristagoras, and supported by aid from the Athenians. The Ionian army advanced as far as Sardis, which they took and burnt, but they were driven back to the coast, and defeated near Ephesus B.C. 499. The reconquest of Ionia by the Persians was completed by the taking of Miletus, in 496, and the Ionians were compelled to furnish ships, and to serve as soldiers, in the two expeditions against Greece. After the defeat of Xerxes, the Greeks carried the war to the coasts of Asia, and effected the liberation of Ionia by the victories of Mycale (479), and of the Eurymedon (469). In 387 the peace of Antalcidas restored Ionia to Persia, and after the Macedonian conquest, it formed part, successively, of the kingdom of Pergamum, and of the Roman province of Asia. For the history of the several cities, see the respective articles. In no country inhabited by the Hellenic race, except at Athens, were the refinements of civilisation, the arts, and literature, more highly cultivated than in Ionia. The restless energy and free spirit of the Ionic race, the riches gained by commerce, and the neighbourhood of the great seats of Asiatic civilisation, combined to advance with rapidity the intellectual progress and the social development of its people, but while the leisure afforded by their wealth tended to produce among them schools of poets and of speculative philosophers, on the other hand the same growth of wealth combined with the more enervating climate, and perhaps also with the Oriental influences in their mixed blood and association, to make the Ionians of Asia Minor softer and more luxurious than their kinsfolk in Greece. Out of the long list of the authors and artists of Ionia, we may mention the poets Munnermus of Colophon, and Anacreon of Teos, the philosophers Thales of Miletus, and Anaxagoras of Clazomenae, the early annalists, Cadmus, Dionysius, and Hecataeus, all of Miletus, and, in the fine arts, besides being the home of that exquisitely beautiful order of architecture, the Ionic, and possessing many of the most magnificent temples in the world, Ionia was the native country of that school of painting which included Zenxis, Apelles, and Parrhasius. Its history under the Romans belongs to that of the province of Asia.

Ionium Mare (*Ἰόνιος πόντος*, *Ἰόνιον πέλαγος*, *Ἰονίη θάλαττα*, *Ἰόνιος πόρος*), a part of the Mediterranean Sea between Italy and Greece, was S of the Adriatic, and began on the W at Hydruntum in Calabria, and on the E at Oricus in Epirus, or at the Ceramian mountains. In more ancient times the Adriatic was called *Ἰόνιος μυχός* or *Ἰόνιος κόλπος* (Hdt vi 127, vii 20, Thuc i 24). But in its wider signification it is found in Polybius and Strabo (Strab pp 128, 816, Pol ii 14). Its name, mythically derived by the ancients from the wanderings of Io (Aesch. *Pr.* 830), came from the Ionian colonies which settled in Cephalonia and other islands off the W coasts of Greece.

Iophon (*Ἰοφών*), son of Sophocles, by Nicostate, was a distinguished tragic poet. He brought out tragedies during the life of his father, and was still living in B.C. 405 (*Ar. Ran.* 73). He won the second prize in 429, and was suspected by some of having received assistance from his father. For the story of his undutiful charge against his father, see SOPHOCLES.

Iphias (Ἰφιάς), i.e. Evadne, a daughter of Iphis, and wife of Capaneus

Iphicles, or Iphiclus (Ἰφικλῆς, Ἰφίλλος or Ἰφικλέυς) 1 Son of Amphitryon and Alcmene, was one night younger than his half brother Heracles. He was first married to Automedusa, the daughter of Alcathous, by whom he became the father of Iolaus, and afterwards to the youngest daughter of Creon. He accompanied Heracles on several of his expeditions, and took part in the Calydonian hunt (Apollod. 1.8, 2, Diod. iv. 48). He fell in battle against the sons of Hippocoon, or, according to another account, was wounded in the battle against the Molionidae, and was carried to Pheneus, where he died (Apollod. ii. 7, 3).—2 Son of Thespius by Laophonte or Deidamia or Lurthemis or Leucippe. He took part in the Calydonian hunt and the expedition of the Argonauts (Ap. Rh. i. 201).—3 Son of Phylacus, and grandson of Deion and Clymene, or son of Cephalus and Clymene, the daughter of Minyas. He was married to Diomedea or Astioche, and was the father of Podarces and Proteus. He was one of the Argonauts, possessed large herds of oxen, which he gave to the seer Melampus, and was celebrated for his swiftness in running (Il. ii. 705, vii. 698, Paus. i. 36, 2, Apollod. i. 9, 12).

Iphicrates (Ἰφικράτης), the Athenian general, was the son of a shoemaker. He distinguished himself at an early age by his gallantry in battle, and in B.C. 394, when he was only 25 years of age, he was appointed by the Athenians to the command of the forces which they sent to the aid of the Boeotians after the battle of Coronea. In 393 he commanded the Athenian forces at Corinth, and at the same time introduced an important improvement in military tactics—the formation of a body of targeteers (τελταρται) possessing, to a certain extent, the advantages of heavy and light-armed forces. Thus he effected by substituting a small target for the heavy shield, adopting a longer sword and spear, and replacing the old coat of mail by a linen corslet. At the head of his targeteers he defeated and nearly destroyed a Spartan Mora in the following year (392), an exploit which was celebrated throughout Greece (Xen. Hell. iv. 5, 8, Diod. iv. 91, Paus. iii. 10). In the same year he was succeeded in the command at Corinth by Chabrias. In 389 he was sent to the Hellespont to oppose Anaxibius, who was defeated by him and slain in the following

his daughter in marriage. In 377 Iphicrates was sent by the Athenians, with the command of a mercenary force, to assist Pharnabazus in reducing Egypt to subjection, but the expedition failed through a misunderstanding between Iphicrates and Pharnabazus. In 373 Iphicrates was sent to Coreia, in conjunction with Callistratus and Chabrias, in the command of an Athenian force, and he remained in the Ionian sea till the peace of 371 put an end to hostilities (Xen. Hell. i. 2, Diod. xv. 41–xvi. 57). About 367, he was sent against Amphipolis, and after carrying on the war against this place for three years, was superseded by Timotheus. Shortly afterwards, he assisted his father in law, Cotys, in his war against Athens for the possession of the Thracian Chersonesus. But his conduct in this matter was passed over by the Athenians. After the death of Chabrias (357), Iphicrates, Timotheus and Menestheus were joined with Chares as commanders in the Social war, and were prosecuted by their unscrupulous colleague, because they had refused to risk an engagement in a storm. Iphicrates was acquitted. From the period of his trial he seems to have lived quietly at Athens. He died before 348 (Diod. xvi. 21, Nep. Iphicrates). Iphicrates has been commended for his combined prudence and energy as a general. The worst words, he said, that a commander could utter were, 'I should not have expected it' (Plut. *Apoph. Iph.* 2, Polyæn. iii. 9). His services were highly valued by the Athenians, and were rewarded by them with almost unprecedented honours.

IPHIGENIA (Ἰφίγεία), according to the most common tradition, a daughter of Agamemnon and Clytemnestra, but according to Stesichorus and others (Paus. ii. 22, 7), a daughter of Theseus and Helena, and brought up by Clytemnestra as a foster child. In the earliest accounts of Agamemnon's daughters three are named: Iphianassa, Chrysothemis, and Laodice (Il. ix. 145, 287). The Cyclic poets (*Cypr.* 3) added Iphigenia as a fourth (Soph. *El.* 157), but eventually she takes the place of Iphianassa, as Electra has displaced Laodice, and the name Iphianassa is sometimes used as a synonym for Iphigenia (Luciet. i. 86). Agamemnon had once killed a stag in the grove of Artemis, or he had boasted that the goddess herself could not aim better, or he had vowed in the year in which Iphigenia was born to sacrifice the most beautiful production of that year, but had after-



Iphigenia at Aulis (From the Medici Vase)

year. On the peace of Antalcidas, in 387, Iphicrates went to Thrace to assist Seuthes, king of the Odrysae, but he soon afterwards formed an alliance with Cotys, who gave him

wards neglected to fulfil his vow. One of these circumstances is said to have been the cause of the calm which detained the Greek fleet in Aulis, when the Greeks wanted to sail against

Troy The seer Calchas declared that the sacrifice of Iphigenia was the only means of propitiating Artemis Agamemnon was obliged to yield, and Iphigenia was brought to Chalcis under the pretext of being married to Achilles. When Iphigenia was on the point of being sacrificed, Artemis carried her in a cloud to the Tauric Chersonesus (the *Crimea*), where she became the priestess of the goddess, and a stag was substituted for her by Artemis (*Cypria*, ed Kinkel, p 19, Eur *I A* 1540, *I T* 1 ff, Aesch *Ag* 185, Pind *Pyth* xi 23, Paus ix 19, Lucr *1* 85). While Iphigenia was serving Artemis as priestess, her brother Orestes and his friend Pylades came to Tauri to carry off the image of the goddess at this place, which was believed to have fallen from heaven. As strangers they were to be sacrificed in the temple of Artemis, but Iphigenia recognised her brother, and fled with him and the statue of the goddess (Eur *I T*, Hyg *Fab* 120-122, Naev *Iphig*). The story which Sophocles follows in his *Chryses* (Hyg *Fab* 120) makes Iphigenia and Orestes reach Smuntius, where they are overtaken by Thoas, and when Chryses, son of Agamemnon and priest of Apollo, is about to surrender them, he discovers their parentage and joins Orestes in killing Thoas. The image of the Tauric Artemis was, according to the Spartan legend, taken to Sparta (Paus iii 16, 6), according to the Attic legend, it was placed in the temple of Artemis at Brauron on the east coast of Attica, where Iphigenia became the priestess (Eur *I T* 1446, Strab p 399, Paus i 23, 9), according to the legend at Laodicea the original image was taken from Brauron by Xerxes, and placed at Laodicea. In other words there were wooden images of an Artemis worshipped in Tauric fashion at all these places, and each place claimed to possess the genuine image [ARTEMIS, p 128]. Pansamas apparently considered that at Sparta to be the most ancient, since he inclines to believe it to be the actual statue brought by Iphigenia. The stories of the death of Iphigenia vary in like manner in one, she died at Megara, and was honoured there with a shrine (Paus i 43, 1), in another, she died in Attica and was there buried, according to some traditions Iphigenia never died, but was changed by Artemis into Hecate, or was endowed by the goddess with immortality and eternal youth, and under the name of Orichonia became the wife of Achilles in the island of Leuce (Ant Lib 27).—There can be little doubt that under these myths lies the fact that Iphigenia was Artemis herself that is, Iphigenia represents an ancient local deity worshipped in each of these places, Sparta, Brauron, and Megara, with human sacrifices and rites akin to those of the Tauric Artemis, and when Artemis took her place, she was transformed into the priestess of Artemis, and her connexion with these various places was accounted for by the stories of the wanderings of Agamemnon's daughter [see p 128]. The custom of dedicating to her the clothes of women who had died in childbirth (*I T* 1465) points to the same conclusion. She had originally been a goddess of childbirth, as Artemis was, perhaps as being, like Artemis also, a moon goddess, or a goddess of natural fruitfulness.

IPHIMEDIA or IPHIMEDĒ (*Ἰφιδεία*, *Ἰφιδέη*), daughter of Triops, and wife of Aloeus. Being in love with Poseidon, she often walked on the seashore, and collected its waters in her lap, whence she became, by Poseidon, the mother of Aloidae, Otus and Ephialtes. While Iphi-

media and her daughter, Pancratis, were celebrating the orgies of Dionysus on Mount Drus, they were carried off by Thracian pirates to Naxos or Strongylo, but they were delivered by the Aloidae (*Od* xi 805, Pind *Pyth* iv 89, Apollod i 7, 1, Diod v 50).

IPHIS (*Ἴφισ*) 1 Son of Alektor, and father of Eteocles and Evadne, the wife of Capaneus, was king of Argos. He advised Polynices to give the celebrated necklace of Harmonia to Eriphyle, that she might persuade her husband Amphiarus to take part in the expedition against Thebes. He lost his two children, and therefore left his kingdom to Sthenelus, son of Capaneus (Paus ii 18, 1).—2 Son of Sthenelus, and brother of Eurystheus, was one of the Argonauts who fell in the battle with Aeetes.—3 A youth in love with Anaxarete [ANAXARETE].—4 Daughter of Ligdus and Telethusa, of Phaeustus in Crete. She was brought up as a boy, on the advice of Isis, because her father, before her birth, had ordered the child to be killed if it should be a girl. When Iphis had grown up, and was to be betrothed to Iauthe, she was metamorphosed by Isis into a youth (*Or Met* ix 666).

IPHITUS (*Ἰφίτιος*) 1 Son of Eurytus of Oechalia, one of the Argonauts, was afterwards killed by Heracles. (For details, see p 279).—2 Son of Naubolus, and father of Schedius, Epistrophus, and Eurynome, in Phocis, likewise one of the Argonauts (*Il* ii 518, Ap Rh i 207, Apollod i 9, 16).—3 Son of Haemon, or Praxionides, or Iphitus, king of Elis, restored the Olympic games, and instituted the cessation of war during their celebration, v c 894 (Paus i 4, 5, 8, 5, 10, 10, 26, 2, viii 26, 4, Plut *Lyc* 1). IPNUS (*Ἴπνος*), a town of the Loeri Ozolae (Thuc iii 101).

IPUS (*Ἴψος*), a small town in Great Phrygia, celebrated in history as the scene of the decisive battle which closed the great contest between the generals of Alexander for the succession to his empire, and in which Antigonus was defeated and slain, v c 301 [ANTIGONUS]. The site of Ipsus was on the slopes of the modern *Sultan Dagli*, the town of Julia, which took its place, was built a little below. It was on the main road from Iconium to the north and west, and was a little to the NE of Synnada.

IRA (*Ἰρά*, *Ἰρά*) 1 A mountain fortress in Messenia, memorable as the place where Aristomenes defended himself for eleven years against the Spartans. Its capture by the Spartans in v c 668 put an end to the second Messenian war (Paus ii 17, 20, Strab p 360). It is usually identified with the hill of *Hagios Athanasios* near *Kakaletri*.—2 One of the seven cities which Agamemnon promised to Achilles (*Il* ix 150). It can hardly be the same as No 1, since it is described as near the sea-coast of Messenia.

IRĒNAEUS, bishop of Lyons, 177 A D [*Dict of Christian Biography*].

IRĒNE (*Ἐφύνη*), called Pax by the Romans, the goddess of Peace, was, according to Hesiod, a daughter of Zens and Themis, and one of the Horae (Hes *Th* 902, Pind *Ol* viii 6, Diod v 72, Bacchyl *Tr* 13, HORAE). After the battle of Eurymedon, and also after the victory of Timotheus over the Lacedaemonians, altars were erected to her at Athens at the public expense (Plut *Cim* 13, Isocr *περὶ αὐτῆς* 109, Nep *Timoth* 2). Her statue at Athens carrying in its arms Plutus, the god of wealth, was the work of Cephisodotus, and another stood near that of Hestia in the Prytaneum (Paus i

8, 3, ix 16, 1) A copy of it (called wrongly *Leucothica*) is now at Munich [CERINODORUS] At Rome, where Peace was also worshipped as a goddess, she had a magnificent temple, which was built by the emperor Vespasian Pax is represented on coins as a young woman, holding in her left arm a cornucopia, and in her right hand an olive branch or the staff of Mercury Sometimes she appears in the act of burning a pile of arms, or carrying corn ears in her hand or upon her head

Iris (*Iris*), in mythology, is daughter of Thaumas (whence she is called *Thaumantias*) and of Electra, and sister of the Harpies (Hes *Th* 266, 780, Plat *Theaet* p 155, Apollod 1 2, 6, Verg *Aen* ix 5) In the *Iliad* she appears as the messenger of the gods, especially of Zeus and Hera (*Il* ii 787, xi 144, xviii 166, xxi 78, 95) In the *Odyssey*, Hermes is the messenger of the gods, and Iris is never mentioned It should be observed that in Homer the word *Iris* is only twice used impersonally, either as the rainbow or merely as something curved (*Il* xi 26, xvi 545) It seems probable that Iris was originally a goddess of rain, which was expressed in myth as the messenger sent by Zeus to men, and then was the path of this messenger, or actually the personification of the rainbow, for this brilliant phenomenon in the skies, which vanishes as quickly as it appears, was regarded as the swift messenger of the gods Virgil represents the bow as the road on which Iris travels, which therefore appears whenever the goddess wants it, and vanishes when it is no longer needed (Serr ad *Aen* i 610) In the earlier poets, Iris appears as a virgin goddess, but in the later, she is the wife of Zephyrus, and the mother of Eros Iris is represented in works



Iris (From an ancient vase)

of art dressed in a long and wide tunic, over which hangs a light upper garment, with wings attached to her shoulders, carrying the herald's staff in her left hand, and sometimes also holding a pitcher

Iris (**Iris Yeshil Irmak*), a considerable river of Asia Minor, rises on the N side of the Anti Taurus, in the S of Pontus, and flows past Comana Pontica, to Amasia and Eupatoria (Megalopolis), where it receives the Lycus, and then flows N into the Sinus Amisenus Xenophon states its breadth at three plethra (Strab p 566, *Xen An* i 6, 8)

Irus (**Ipos*) 1 Son of Actor and father of Eurydamus and Eurytion He purified Peleus, when the latter had murdered his brother, but during the chase of the Calydonian boar, Peleus unintentionally killed Eurytion, the son of Irus Peleus endeavoured to soothe him by offering him his flocks, but Irus would not accept them,

and, at the command of an oracle, Peleus allowed them to run wherever they pleased A wolf devoured the sheep, but was thereupon changed into a stone, which was shown, in later times, on the frontier between Locris and Phocis (Ant Lib 38, Tzetx ad *Lyc* 175)—2 The well known beggar of Ithaca His real name was Arnaeus, but he was called Irus, in allusion to IRIS, because he was the messenger of the suitors He was slain by Odysseus (*Od* viii 5, 239)

Is (**Is Hdt*), a city in the S of Mesopotamia, eight days' journey from Babylon, on the W bank of the Euphrates, and upon a little river of the same name In its neighbourhood were the springs of asphaltum, from which was obtained the bitumen that was used in the walls of Babylon (Hdt i 179)

Isaeus (**Isaios*) 1 One of the ten Attic orators, was born at Chalcis, and came to Athens at an early age He was instructed in oratory by Lysias and Isocrates He was afterwards engaged in writing judicial orations for others, and established a rhetorical school at Athens, in which Demosthenes is said to have been his pupil It is further said that Isaeus composed for Demosthenes the speeches against his guardians, or at least assisted him in the composition We have no particulars of his life He lived between B C 420 and 348 Isaeus is said to have written sixty-four orations, but of these only eleven are extant They all relate to questions of inheritance, and afford considerable information respecting this branch of the Attic law Isaeus was the first great master of forensic argument His style is clear and concise, and at the same time vigorous and powerful, and is intermediate between what is called the plain style of Lysias and the full development of oratory in Demosthenes (Plut *Vit* X Or p 899, Dionys *Isaeus*) His orations are contained in the collections of the Greek Orators [DEMOSTHENES] Separate editions by Schoemann, 1831, Scheibe, 1874—2 A sophist, a native of Assyria, taught at Rome in the time of the younger Pliny (Plin *Ep* ii 3, Juv iii 74, Philost *Soph* i 20)

Isagōras (**Isagōras*), the leader of the oligarchical party at Athens, in opposition to Cleisthenes, B C 510 He was expelled from Athens by the popular party, although supported by Cleomenes and the Spartans (Hdt i 66-75, Paus ii 4, Arist *Pol* 20, CLISTHENES)

Isander (**Isandros*), son of Bellerophon, killed by Ares in the fight with the Scyrii (*Il* vi 197, Strab pp 573, 630)

Isāra (*Isere*), a river in Gallia Narbonensis, descends from the *Col d'Iséran* in the Graian Alps, is approached by the route from the Little St Bernard at *Bourg S Maurice* a little above Axima (*Aisne*), passes Cularo (*Grenoble*) and joins the Rhone at Valentia (*Valence*), at which point Hannibal left the 'island' B C 218, and Fabius Aemilianus defeated the Allobroges and Arverni, B C 121 It was the river valley which Hannibal followed till he reached the junction with the *Drac* (Pol iii 49, Liv xxi 31)

Isauria (**Isauria*, **Isauria*), a district of Asia Minor, on the N side of the Taurus, between Pisidia and Cilicia, of which the ancients knew little beyond the fact that its inhabitants, the Isauri (**Isauri*) were daring robbers, whose incursions received only a temporary check from the victory over them which gained for L. Sertorius the surname of Isauricus (B C 75) Their chief city was called Isaura (Strab p 568, Diod xviii 22, Dio Cass xli 16)

Isca 1 (*Exeter*), the capital of the Damnonii or Dumnoni in the SW of Britain—2 (*Caer Leon*), at the mouth of the Ush, a town of the Silures in Britain, and the head quarters of the Legio II The word *Leon* is a corruption of the word Legio *Caer* is the old Celtic name

Ischys [ASCLEPIUS]

Isidorus ('Ισιδωρος) 1 Of Aegae, a Greek poet of uncertain date, five of whose epigrams are contained in the Greek Anthology—2 Of Charax, a geographical writer, who probably lived under the early Roman emperors His work, *Σταθμολογία*, is printed in the edition of the minor geographers, by Hudson, Oxon 1708—3 Of Gaza, a Neo Platonic philosopher, the friend of Proclus and Marinus, whom he succeeded as chief of the school—4 Bishop of Hispalis, (*Seville*) in Spain, from A.D. 600 to 636, one of the most learned men of his age A great number of his works is still extant, but the most important of them is his *Originum s Etymologiarum Libri XX*, an Encyclopaedia of Arts and Sciences, treating of all subjects in literature, science and religion, and, from its acquaintance with earlier writers, of great value for the study of Roman archaeology His *De Natura Rerum*, on natural history, was also much used in the middle ages, it is edited by Becker, Berl 1857, the *Origines* is edited by Otto in the *Corpus Grammaticorum Veterum*, Lndemann, Lips 1888 A complete collection of the works was published by Arevah, Rom 1797, and by Migne, Paris, 1850—5 Of Miletus, the elder and younger, eminent architects in the reign of Justinian

Isigonus ('Ισιγόνος), a Greek writer, of uncertain date, but who lived before the time of Pliny, wrote a work entitled 'Απιστά, a few fragments of which are extant Published in Westermann's *Paradoxa Graeci*, 1839

Isionda or Isinda ('Ισιόνδα 'Ισιονδεύς, Isiondeus), a city of Pisidia in Asia Minor, on the road between Cibyra and Termessus, a little to the NW of which it lies (Liv 33 viii 15) Its ruins are at *Istanos*

Isis ('Ισις), one of the great deities of the Egyptians in their later mythology, and especially important among the Oriental religions which spread over Greece and Italy after the age of Alexander The worship of Isis did not belong to the earlier dynasties, but grew up out of myths Isis was one of the local divinities, and when the custom arose of expressing deities in animal form, she was represented in the cow shape (Hdt ii 41), which the agricultural people took as their typical representation of beneficence, whether it is to be understood, as some think, as signifying the productive powers of nature, or merely as the form in which they chose to worship a goddess of heaven In the myths at any rate Isis is a goddess of the sky, and the daughter of the earth god Queb and Nut, whom the Greeks identified with Cronos and Rhea, sister and wife of Osiris and mother of Horus, sister also of Nephthys and of the evil power of darkness, Set (=Typhon) Much of the myth represents a struggle between light and darkness, civilisation and barbarism, which was partially caught up by the Greeks When Osiris had been killed by Set, he was mourned over by Isis and her sister Nephthys in dirges, which are the 'Ισιδος μέλη of Plato (Legg p 657 b) The protection which Isis gave for a time to her brother Set against her son the avenging Horus, led to a quarrel, the head of Isis was cut off, but replaced by magic as a cow's head, which appears in Plut *Is* 19

as the 'Ισιδος ἀποκεφαλίσμός, and also in his story of Hermes placing upon her a cow's head The religion of Isis and Osiris increased in Egypt as the power of Thebes diminished, and the worship of Ammon took a less prominent place Busiris was the centre of her worship Isis came to be regarded as the great nature goddess, the deity of motherhood and of all natural production, and as the goddess of magic, to which belonged the myths of her healing Osiris from his wounds She was also, in relation to the mysteries of the death of Osiris, the goddess of the underworld It is to these varying forms of her story that the bewildering identification of Isis with so many different Greek deities is due The worship of Isis, especially after the age of Alexander, spread widely over Western Asia and Southern Europe, in Syria (where it had a footing earlier), Asia Minor, the islands of the Aegaeon, particularly



Isis suckling Horus (Wilkinson)

Cyprus and Rhodes, in Greece, particularly at Athens, Corinth, Cenchreae, and Hermione (Paus i 41, ii 2, 32, 34), in Sicily and Italy, where it was especially notable at Puteoli, and, as the remains have proved, at Pompeii, Herculaneum, and Stabiae At Rome it took a strong hold At its first introduction after the second Punic war it was opposed on several occasions by the senate In B.C. 50 Aemilius Paulus himself aided in the destruction of her shrines (Val Max i 3, 4), but in 43 the triumvirs built the first temple for her public worship, probably in the Campus Martius (Dio Cass xlvii 15, cf Lucan, viii 831) Under the empire the religion spread wherever the Roman armies went, and abundant traces are found in Gaul, Germany, and Britain To the better natures, by rules of abstinence and purification and by the glimpses which the mysteries seemed to give of a future world, it appeared to lead to higher things the multitude was attracted by the processions of priests in linen robes with the sistrum in their hands, and by the novelty of the Oriental rites Besides the

mysteries there were the public festivals in November and March the former being, like the Megalensia a mixture of grief for the death of Osiris and joy at the restoration, the latter, called *Isidis navigium*, representing her as opening the season of navigation in her character of a goddess of the sea, when the procession of priests went down to the shore and launched their sacred ship (Apul Met vi 6). From the various aspects of Isis as goddess of the sky, of fruitfulness, and of the underworld, there followed her identification with many different deities with Selene, as though a moon-goddess, and with Io (Hdt ii 61, O Met ix 687, 10). Frequently she was confused with Demeter, partly as goddess of the earth and its fruits, partly as celebrated in the mysteries, and hence she is represented with many attributes of Demeter, carrying a torch and ears of corn, or a cornucopia. Her connexion with the



Isis in Roman costume (From a statue in the Vatican)

sea, as *Ἰσις πτερυγία* (Paus ii 4, 6), was probably of a comparatively early date in Egypt, and was perhaps derived from the Phoenician Astarte gates [Armonite, p 85, a], hence she is said to have invented sailing ships in order to seek Harpoerates, and the Romans painted votive pictures for her as their protectress from shipwreck (Hyg Fab 27, Tibull i 8, 27, Juv vi 28, Stat Silv iii 2, 101). Both this attribute and her characteristic as nature goddess may account for her frequent identification with Aphrodite, whose form she sometimes assumes in sculpture, but distinguished by the lotus flower on her head, with Harpoerates in the guise of Eros, marked by the position of his finger on his lips. As Queen of Heaven she is often represented in the form of Hera with the Juno head and dress and a diadem like Hera's (the 'regale deus' of O Met ix 689), and even the peacock of Hera, but distinguished by the sistrum or the lotus. As goddess of magic healing she was adopted into the worship of Asclepius, and in the temple of imperial times at Epidaureus, Isis, Serapis and Horus were worshipped as Hygiea, Apollo and Asclepius (Paus ii 27, 6). This connexion was probably made closer by the fact that as goddess of the underworld the Egyptians made the snake an attribute of Isis, and this was confused with the snake of Asclepius. Isis Hygiea appears often on amulets and in votive inscriptions. Lastly, as Fortuna-Isis she has the rudder, but the Egyptian head dress. It was not unnatural that with all these varieties of worship she should, as a *πολύωνυμος* or universal deity, be

worshipped also as Isis Panthea (Apul xi 5, 22, cf Fortuna Panthea, p 346). In all these confusions of form with true Greek deities her character as Isis is marked by the sistrum or by the characteristic head dress, the lotus flower, the crescent horns, the moon disc, and the upright feathers.

Ismārus (*Ἰσμάρος Ἰσμάριος*), a town in Thrace, near Maroneia, situated on a mountain of the same name, which produced excellent wine (Strab p 331, Veig Ecl vi 80, Georg ii 37). It is mentioned in the Odyssey as a town of the Cicones (ix 40, 198). Near it was the lake Ismāris (*Ἰσμαρίς*). The poets use the adjective *Ismarius* as equivalent to Thracian. Ovid calls Tereus, king of Thrace, *Ismarius tyrannus* (Am ii 6, 7), and Polymnestor, king of Thrace, *Ismarius rex* (Met xiii 530).

Ismēnē (*Ἰσμήνη*) 1 Daughter of Asopus, wife of Argus, and mother of Iasus (Apollod ii 1, 3).—2 Daughter of Oedipus and Joesta, and sister of Antigone.

Ismēnus (*Ἰσμήνιος*), a small river in Boeotia, which rises in Mount Cithaeron, flows through Thebes, and falls into the lake Hylia. The brook Dirce, celebrated in Theban story, flowed into the Ismenus (Hdt i, 52, Paus iv 27, 6). From this river Apollo was called *Ismenius*. His temple, the *Ismenium*, at which the festival of the Daphnephoria was celebrated, was situated outside the city. The river is said to have been originally called Ladon, and to have derived its subsequent name from Ismenus, a son of Asopus and Metope (Apollod iii 12, 6, Diod iv 72). According to other traditions, Ismenus was a son of Amphion and Niobe, who when struck by the arrow of Apollo leaped into a river near Thebes, which was hence called Ismenus (Paus ix 10, 6).

Isōcrates (*Ἰσοκράτης*), one of the ten Attic orators, was the son of Theodorus, and was born at Athens B.C. 436. Theodorus was a man of wealth, and educated his son with the greatest care. Among his teachers were Tisias, Gorgias, Prodicus, and also Socrates. Since Isocrates was naturally timid, and of a weakly constitution, he did not come forward as a public speaker himself, but devoted himself to giving instruction in oratory, and writing orations for others. He first taught rhetoric in Chios, and afterwards at Athens. At the latter place he met with great success, and gradually acquired a large fortune by his profession. He had 100 pupils, every one of whom paid him 1000 drachmas. He also derived a large income from the orations which he wrote for others. Although Isocrates took no part in public affairs, he sought to influence public feeling by his orations, which (apart from the forensic speeches) were intended to be read, not to be spoken. He was an ardent lover of his country, and had brought himself to regard the leadership of some strong power as the only chance of union in Greece, hence, as Dante hoped in Henry VII as the saviour of Italy, for much the same reason Isocrates turned to Philip of Macedonia, whom he urged to put himself at the head of a full and united Greece, and to liberate the Greeks of Asia Minor from the Persian rule, and, accordingly, when the battle of Chaeroneia had destroyed the last hopes of freedom, he put an end to his life, B.C. 338, at the age of 98.—The school of Isocrates exercised the greatest influence, not only upon the development of public oratory at Athens, but upon the style of writers in his own and in other countries. The language of Isocrates

forms a great contrast with the natural simplicity of Lysias. Among his characteristics are the avoidance of declamatory language and the frequent use of figures, but the chief point to observe is that Isocrates more than any other Greek writer studied the rhythm of prose, careful in his choice of words, and aiming at smoothness in long and finished periods. Especially he avoided hiatus. The style of Cicero was in great measure modelled upon that of Isocrates, and, through Cicero, Isocrates has had much to do with the training of the greatest masters of English prose, notably with that of Milton. The carefully rounded periods, and the frequent application of figurative expressions, are features which remind us of the sophists. The minutest care is bestowed upon the composition of his orations may be



Bust of Isocrates (Villa Albani)

inferred from the statement that he was engaged for ten years upon his Panegyric oration alone. There were in antiquity sixty orations which went under the name of Isocrates, but they were not all recognised as genuine. Only 21 have come down to us. Of these six were written for the courts, the others are chiefly political discourses, intended to be read by a large public. The most celebrated is his Panegyric oration, in which he shows what services Athens had rendered to Greece in every period of her history, and contends that she, and not Sparta, deserves the supremacy in Greece. The *Areopagiticus* (355 B.C.) argues for a restoration of the influence of the Areopagus. The orations are printed in the collections of the Greek orators [DIOGENES LAERTIUS]. The text is separately edited by Blass, 1878, the *Panegyricus* by Sanders, 1868, the *Panegyricus* and *Areopagiticus* by Rauchenstein, 1874, the *Ad Philippum*, by Benseler, 1854.

Issa (*Ἰσσα*), daughter of Macareus of Lesbos, and beloved by Apollo. The Lesbian town of Issa is said to have received its name from her (Strab. p. 60, Or. *Met.* vi. 124).

Issa (Issaëus, *Issa*), a small island in the Adriatic sea, with a town of the same name, off the coast of Dalmatia, was colonised at an early period by the Greeks. It was inhabited by a hardy race of sailors, whose barques (*lemboi Issaei*) were much prized. The Issaei placed themselves under the protection of the Romans when they were attacked by the Illyrian queen, Teuta, B.C. 229, and their town is spoken of as a place of importance in Caesar's time (Ptol. ii. 16, 14, Strab. p. 315, Liv. xxxi. 45, vi. 8).

Issëdōnes (*Ἰσηδώνες*), a Scythian tribe, in Scythia extra Imaum, the most remote people in Central Asia with whom the Greeks of the time of Herodotus had any intercourse. Their country was in Great Tartary, near the Massagetae, whom they resembled in their manners. They are represented as extending as far as the borders of Serica (Hdt. ii. 25, *Met.* i. 13).

Issicus Sinus (*Ἰσηκίδης ἁδελος*, *Gulf of Isanderoon*), the deep gulf at the NE. corner of the Mediterranean, between Cilicia and Syria, named after the town of Issus. The width is about eight miles. The coast is much altered since ancient times.

Issōria (*Ἰσσηρία*), a surname of Artemis, derived from Mt. Issorion, in Laconia, on which she had a sanctuary [Ἀρtemis].

Issus (*Ἰσσοῦς*, also *Ἰσσός*, *Νεὴ Ἰσσηία*), a city in the SE. extremity of Cilicia, near the head of the Issicus Sinus, and at the N. foot of the pass of Mt. Amanus called the Syrian Gates, memorable for the great battle in which Alexander defeated Darius Codomannus (B.C. 333), which was fought in a narrow valley near the town [Ἀρtemis]. Its importance was much diminished by the foundation of Alexandria ad Irum, a little to the south (Non. Adv. i. 4, 1, Arrian, *Anab.* ii. 7, Strab. p. 670, Ptol. v. 8, 7).

Ister (*Ἰστρος*).

Ister, a Greek historian, was at first a slave of Callimachus, and afterwards his friend, and consequently lived in the reign of Ptolemy Euergetes (B.C. 247-222). He wrote a large number of works, the most important of which was an *Atthis*, or history of Attica. Fragments are published by Müller, *Fragmenta Historiae Graecae*.

Istria or **Histria**, a peninsula at the N. extremity of the Adriatic, between the Sinus Tergestinus on the W. and the Sinus Eflaniensis on the E. It was separated from Venetia on the NW by the river Timavus, and from Illyricum on the E by the river Arsia. Its inhabitants, the Istri or Histri, were a warlike Illyrian race, who carried on several wars with the Romans, till their final subjugation by the consul C. Claudius Pulcher, B.C. 177. Their chief towns were Tiranum and Pola. Istria was originally reckoned part of Illyricum, but from the time of Augustus it formed one of the divisions of Upper Italy (Strab. pp. 57, 215, Liv. ii. 2, vi. 1-13).

Istrópolis, **Istros** or **Istria** (*Ἰστροπόλις*, *Ἰστρος*, *Ἰστρον*, Hdt. ii. 33, *Italic*), a town in Lower Moesia, not far from the mouth of the Danube, and at a little distance from the coast, was a colony from Miletus.

Itália (*Ἰταλία*), signified, from the time of Augustus, the country which we call Italy. It was bounded on the W. by the Mare Lagusticum and Mare Tyrrhenicum, Tuscan or Infernum, on the S. by the Mare Siculum or Ausonium, on the E. by the Mare Adriaticum or Superum, and on the N. by the Alps, which sweep round it in a semicircle, the river Varus (*Tar*, *Taro*) separating it on the NW from Transalpine Gaul, and the river Arsia (*Irsa*) on the NE from Illyricum. The name Italia, however, was originally used to indicate a much more limited extent of country. Till a comparatively late period, the mountain boundary of Italy was, not the Alps, but the Apennines, for the country on the east coast N. of Sena Gallica was not reckoned in Italy till the second century B.C., and the plain of the Po only in the first century B.C. In the earliest times the application of the name was much more restricted even than

thus, and applied only to the SW point of the peninsula—the districts, that is, afterwards known as Bruttia and Lucania (Thuc i 12, Arist Pol ii 10, 3 = p 1329). Modern etymologists are in favour of the old derivation (Var R.R ii 5, Gell vi 1, Serv ad Aen i 533) of Italia from *ἱταλός = vitulus*. It seems to be confirmed by the inscription *Vitehu* found on Oscan coins. It would imply that the Italians were first famed as herdsmen of cattle on the Lucanian plains [ITALUS]. After the Romans had conquered Tarentum and the S part of the peninsula, about B.C. 272, the name Italia signified the whole country subject to them, from the Stelhan straits as far N as the Arnus on the W coast, and Sena Gallica on the E, for the river Aesis formed its northern boundary, and the district of Ariminum was still 'ager Gallicus' until the first century B.C., when the province of Gallia Cisalpina (as Julius Caesar received it in 59 B.C.; ended at the Rubico, and on the E side the country N of the Arnus was still called Liguria. Augustus was the first who extended the name of Italia, so as to comprehend the whole of the basin of the Po and the S part of the Alps, from the Maritime Alps to Pola in Istria, both inclusive. In the later times of the empire, when Maximian had transferred the imperial residence to Milan, the name Italia was again used in a narrower compass. As it had originally signified only the S of the country, so now it was restricted to the N, comprising the five provinces of Aemilia, Liguria, Flaminia, Venetia, and Istria. Though, however, the above limitations applied in regard to history and government, the name Italia was applied by Greek writers to the whole peninsula considerably earlier, and probably from the time when Cisalpine Gaul was brought under the Roman power, and accordingly Polybius so uses it in the second century B.C.—Besides Italia, the country was called by various other names, especially by the poets. These were Hesperia, a name which the Greeks gave to it because it lay to the W of Greece, or Hesperia Magna, to distinguish it from Spain [HESPERIA], Saturnia, because Saturn was said to have once reigned in Latium, and Ausonia, from the Ausonian race. The name Oenotria is probably merely 'the wine country,' and was applied to the southern part by early Greek voyagers. From this some have deduced that the vine was cultivated in Italy before the Greek colonies were founded there, but as *οἰνωτός* strictly means a vine prop, it may denote that the Greeks found here the vine grown on props instead of trailing. The Italian peninsula contained a great number of different races, who had migrated into the country at a very early period. In central and south Italy three primitive stocks may be distinguished: the Etruscan, which is described under ETRURIA, the Iapygian, and what is usually called the Italian stock. The Iapygian race occupied the SE part, the country of the Messapians, Peucetians, and Daunians [see APULIA, p 34]. The 'Italian' stock is divided into two main branches: (a) the Latin branch, and (b) the Umbro Sabellian, to which, according to their dialects, the Umbri, Marsi, Volsci, and Samnites (= Osci) are assigned. The history of the migrations and settlements of these branches, so far as it can be conjectured, seems to be as follows. Both together separated from a stock which included Greeks and Italians alike, and when they also separated it is probable that the Latin branch (who are the same as the Opici in

Thuc vi 3, Arist Pol iv 10) came southward first and occupied the richer country of Latium, Campania, and Lucania, possibly also the eastern part of Sicily [SICILIA] the Ausones, or Ausuni, who settled in Campania were probably a Latin tribe, but they were early Hellenised by Greek immigrants and conquered by Samnites, and therefore disappeared from history, leaving the name Ausonia as a common poetical name for Italy [cf CAMPANIA]. The Umbro Sabellian branch seems to have followed afterwards along the mountain ridges, and settled in the more hilly districts, but this branch again divided, the Umbri taking to the E side of the Apennines and being eventually, by the encroachments of the Etruscans, penned up in the narrow district called UMBRIA. On the other hand, the Sabellian tribes who split off moved further southward, the Sabines, nearer to the Latin settlements, and probably at that time differing but little in dialect, were early amalgamated with the Latins, the Samnites to the larger district further south [SAMNIUM], where they long remained independent, and spread into Campania, the smaller offshoots which followed occupied the districts between Umbria and Samnium [see MARSI, PICENTES, PAELIGNI]. In the above distribution the name 'Italian' has been taken for convenience to denote the common source of the Latin and Umbro Sabellian stocks, but it must not be forgotten that, as was said before, the name *Itali* is only applied in the earliest literature to those who dwell in the extreme SW, and was not used as a common national term until the combined allies called their temporary capital ITALICA, in the year 90 B.C. The inhabitants of the northern part of Italy are described separately under GALLIA CISALPINA, LIGURIA (possibly containing the remains of the most primitive race of the peninsula), and VENETIA. For the Greek colonisation of Southern Italy see p 372. At the time of Augustus the following were the chief divisions of Italy, an account of which is also given in separate articles. I Upper Italy, which extended from the Alps to the rivers Maera on the W and Rubico on the E. It comprehended 1 LIGURIA 2 GALLIA CISALPINA 3 VENETIA, including Carnia 4 ISTRIA. II Central Italy, sometimes called Italia Propria (a term not used by the ancients), to distinguish it from Gallia Cisalpina or Upper Italy, and Magna Graecia or Lower Italy, extended from the rivers Maera on the W and Rubico on the E, to the rivers Silarus on the W and Frento on the E. It comprehended 1 ETRURIA 2 UMBRIA 3 PICENTUM 4 SAMNIUM, including the country of the Sabini, Vestini, Marucini, Marsi, Pacligni, &c 5 LATIUM 6 CAMPANIA. III Lower Italy or Magna Graecia [p 372], included the remaining part of the peninsula S of the rivers Silarus and Frento. It comprehended 1 APULIA, including Calabria 2 LUCANIA 3 BRUTTIUM—Augustus divided Italy into the following 11 Regiones 1 Latium and Campania 2 The land of the Hippii, Apulia, and Calabria 3 Lucania and Bruttium 4 The land of the Frentani, Marucini, Pacligni, Marsi, Vestini, and Sabini, together with Samnium. 5 Picenum 6 Umbria and the district of Ariminum, in what was formerly called Gallia Cisalpina 7 Etruria 8 (called Aemilia, after the road of that name) Gallia Cispadana 9 Liguria 10 The E part of Gallia Transpadana, Venetia, Carnia, and Istria 11 The W part of Gallia Transpadana. Rome herself

stood apart as a 12th division. This distribution seems at first to have been mainly geographical for the convenience of census and for fiscal regulations. The regions were grouped in the time of Aurelius under juridici for the purposes of justice, but how many were thus combined is uncertain. Under Diocletian twelve provinces were formed, the last three being the three larger islands, Corsica, Sardinia, and Sicily, each province under a praeses or a consularis, and so arranged that of the Augustan regions 1 to 7 were, together with the three islands, under the Vicarius Urbis, regions 8 to 11, together with Rhaetia and Alpes Cottiae, were under the Vicarius Italiae.—The leading features of the physical geography of Italy may be sketched as follows. The peninsula is formed by the chain of the Apennines breaking off from the Western Alps and taking a direction, first, mainly E, till it nears the Adriatic, and then mainly S and SE. The first direction, extending across from Genoa almost to the Adriatic coast at Sena Gallica, formed a natural boundary between Gallia Cisalpina and the lands to the south. From that point the Apennines in their southward course form the backbone of Italy, but the range is at first much nearer to the Eastern side, and about half way down they broaden out into a mountainous district some 50 miles across, which formed the old settlements of the Sabellian tribes mentioned above. Some distance S of this the great mass of *Mte Matese*, extending westwards, forms the hill country of Samnium, and from that point the chain, after throwing out a spur to the eastwards which terminates in *M. Gaiganus*, bends more and more to the western coast and runs down to the toe of Italy through Bruttium. It will at once be seen, as a result of this conformation, that in Central Italy the fertile and populous plains (Etruria, Latium, and Campania) lie entirely on the western side, while in the southern, but much smaller, portion they are almost entirely on the E side (Apulia and most of Lucania). For the same reason the rivers on the Adriatic coast are short and unimportant torrents running straight down from the mountains, while those on the W side have a winding and fertilising course over a large extent of country. Moreover, the action of these rivers, combined with the volcanic activity on that side at an early period, has produced a number of bays and excellent harbours, in strong contrast to the Adriatic coast-line, and affording an additional reason for the prosperity of the western states. The historical result cannot be better described than in the words of the great historian of Rome.—‘While the Grecian peninsula turns towards the east, the Italian turns towards the west. As the coasts of Epirus and Acarnania had but a subordinate importance in the case of Hellas, so had the Apulian and Messapian coasts in that of Italy, and, while the regions on which the historical development of Greece has been mainly dependent—Attica and Macedonia—look to the east, Etruria, Latium, and Campania look to the west. In this way the two peninsulas, such close neighbours and almost sisters, stand, as it were, averted from each other.’ Had it not been that Rome, owing to this cause, directed her first efforts westwards to Spain, and gathered strength there before she met the Macedonian power in Alexander’s later successes, the history of the world might have been different, and the same cause at a later time tended to the complete separation between the

eastern and western empires. Two other points may be noticed in which the differences in geography of Italy and Greece produce corresponding differences in their history—(1) that the Italian coast is, on the whole, even on the western side, very much less broken up by inlets of sea than the Grecian, and has few islands, and therefore her people were not so naturally a sea-going people, and her colonies were rather military stations than true colonies, (2) that the great backbone of the Apennines makes for the most part large divisions. Italy is not, like Greece, cut up into an infinite number of small valleys, and therefore had not the immense number of small states, each jealously preserving its own independence, and more easily protected from its neighbours.—More details respecting the physical features of the different parts of Italy are given in the articles on the provinces into which it is divided.

Itālica 1 (*Santiponce*), a municipium in Hispania Baetica, on the W bank of the Baetis, NW of Hispalis, was founded by Scipio Africanus in the second Punic war, who settled here some of his veterans. It was the birthplace of the emperors Trajan and Hadrian (Strab p 141, Ptol ii 4, 19).—2 The name given to Corfinium by the Italian Socii during their war with Rome. [**CORFINIUM**]

Italicus, Silivs [**SILIVS**]

Itālus, a mythical king who was said to have reigned over Sicily in the south of Italy (Thuc ii 2). Servius (who gives a number of etymologies for Italia) speaks of him as king of Sicily (ad *Aen* i 533). He reigned over the land to which he gave his name, between the gulfs Scyllacium and Napetinus, and turned his people from herdsmen into agriculturists (Antioch Syr *ap* Dionys i 12, 35, 73, Arist *Pol* iv 10, 3 = p 1329). This probably points to the adoption of vine cultivation, which caused the Greeks to call his land sometimes Oenotia. His sons were Sicelus and Auson, and his wife was Leucania (Dionys i 22, Tzetzes ad Lyc 702, Plut *Rom* 2). There seems to be truth in the connexion of races and countries to which these traditions point. [See **ITALIA** and **SICILIA**]

Itānos (*Ἰτάνος*), a town on the E coast of Crete, near a promontory of the same name, founded by the Phoenicians (Ptol iii 17, 4).

Ithāca (*Ἰθάκη* *Ἰθακήσιος* *Thiaki*), a small island in the Ionian Sea, celebrated as the birthplace of Odysseus, lies off the coast of Epirus, and is separated from Cephalonia by a channel about three or four miles wide. The island is about twelve miles long, and four in its greatest breadth. It is divided into two parts, which are connected by a narrow isthmus, not more than half a mile across. In each of these parts there is a mountain ridge of considerable height: the one in the N called *Neritum* (*Νήριον*, now *Anoi*), and the one in the S *Neium* (*Νήιον*, now *Haghius Stephanos*). The city of Ithaca, the residence of Odysseus, is considered by many to have been situated on a precipitous, conical hill, now called *Acto*, or ‘eagle’s cliff,’ occupying the whole breadth of the isthmus mentioned above. The acropolis, or castle of Odysseus, crowned the bleak summit of the mountain. Hence Cicero (*de Orat* i 44) describes it, *in aspernissis saxulis tanquam nidulus affixa*. It is at the foot of Mt Neium, and is hence described by Telemachus as ‘Under Neium’ (*Ἰθάκης Ἀπονηίου*, Od iii 81). Ancient, or Cyclopean, walls are in many places traceable. Others think that the above site is too

far from the sea, and that a small place still called *Polis* marks the true site. This is near *Stavros* on the NW of the island, it has an available harbour near, and there is the small island *Daskalio* about six miles from *Polis* which would answer to the island *Asteris*, where the suitors lay in wait for *Telmachus* between *Ithaca* and *Cephalonia* (*Od* iv 846). There seems no reason to doubt that the writer of the *Odyssey* had knowledge of the local features of the island, and inlets suiting the description of the harbour of *Phoreys* are pointed out both in the bay of *Fathy* and that of *Dexia* there is a stalactite cave which claims to be the grotto of the nymphs, equidistant from both these bays (*Od* xiii 96).

Ithomē (Ἰθάμη, Ἰθαμῆ-ης, Ἰθαμαῖος) 1 A strong fortress in Messenia, situated on a mountain of the same name, 2630 feet high, which afterwards formed the citadel of the town of Messene. On the summit of the mountain stood the ancient temple of Zeus, who was hence surnamed *Ithometas* (Ἰθαμητῆς, Dor Ἰθαμάτας). Ithome was taken by the Spartans, B.C. 729, at the end of the last Messenian war, after an heroic defence by *Aristodemus*, and again in 455, at the end of the third Messenian war. There are remains of ancient walls which

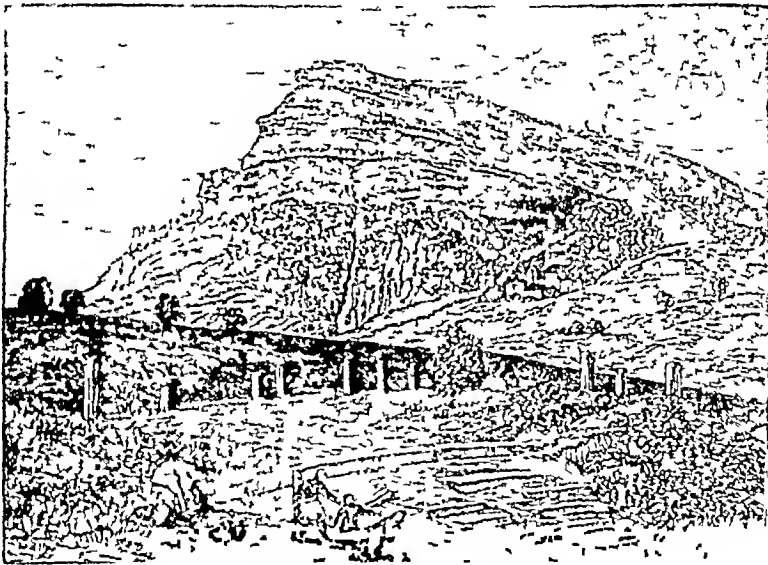
Iton [ἸΤΩΝΙΑ]

Itōnia, Itōnias, or Itōnis (Ἰτωνία, Ἰτωνίς, or Ἰτωνίς), a surname of *Athene*, derived from the town of *Iton*, in the S. of *Phthiotis* in *Thessaly*. The goddess there had a celebrated sanctuary and festivals, and hence the battle cry of the *Thessalians* was Ἀθηναῖ Ἰτωνία (Paus. x 1, 10, Strab. pp. 111, 435). She had also a temple between *Pherae* and *Larissa* (Paus. i 18, 2). From *Iton* her worship spread into *Boeotia* and the country about *Lake Copais*, where the *Pam-bocotia* was celebrated, in the neighbourhood of a temple and grove of *Athene*, not far from *Coronea* (Paus. iii 9, 13, iv 84, 1). It is from this place that she is called by *Catullus* 'incola Itoni' (*lxv* 228, cf. *Stat. Theb.* ii 721).

Itucci (Ἰτύκκη, App.), a town in *Hispania Baetica*, in the district of *Hispalis*, and a Roman colony called *Virtus Iuha* (Plin. iii 25).

Itūna (*Solway Frith*), an estuary in *Britain*, between *England* and *Scotland*.

Itūraea, Ityraea (Ἰτρουραία, Ἰτρουραῖοι, *Ituraei, Ityraei* *El Jeidur*), a district on the NE borders of *Palestine*, bounded on the N. by the plain of *Damascus*, on the W. by the mountain chain (*Jebel Heish*) which forms the E. margin of the valley of the *Jordan*, on the SW. and S.



Ithome from the Stadium of Messene

may belong to the fortress built in the third Messenian war (Thuc. i 103, Paus. iii 11, 8, iv 9, 1, Strab. p. 361).—2 A mountain fortress in *Pelagiotis*, in *Thessaly*, near *Metropolis*, also called *Thomo* (*Il* ii 729, Strab. p. 437).

Itius Portus, a harbour of the *Morini*, on the N. coast of *Gaul*, from which *Cæsar* set sail for *Britain*. The position of this harbour has been much disputed. It used to be identified with *Gessoriacum*, or *Boulogne*, but is now generally admitted to be the harbour of *Wissant*, about twelve miles W. of *Calais*, sheltered from the SW. gales by *Itium Pr.* (*Cape Grisnez*). The point in *Britain* to which the passage from *Itius Portus* led is more doubtful. The old idea that it was *Deal* has been abandoned as impossible since the set of the tides has been better understood. The most probable view is that the landing was at *Romney*, but *Pevenscy*, which some prefer, is not impossible (Caes. *B. G.* iv 21, v 2, Strab. p. 199).

by *Gaulantia*, and on the E. by *Auranitis* and *Tiachomitia*. It occupied a part of the elevated plain into which *Mt. Hermon* sinks down on the SE, and was inhabited by an Arabian people of warlike and predatory habits. *Pompey* reduced them to order, and many of their warriors entered the Roman army, in which they became celebrated as archers (Verg. *Georg.* ii 148, *Lucan.* vii 230, 514). They were not, however, reduced to complete subjection to Rome until after the civil wars. *Augustus* gave *Ituraea*, which had been hitherto ruled by its native princes, to the family of *Herod*. It was governed by *Herod Philip* as tetrarch, and at his death, A.D. 34, it was united to the Roman province of *Syria* (*Jos. Ant.* xiii 4, 6), from which it was again separated, and assigned to *Sonemus*, the prince of *Emesa*. In A.D. 50, it was finally reunited by *Claudius* to the Roman province of *Syria* (*Tac. Ann.* xii 23).

Itys [ΤΕΡΕΥΣ]

Iūlis (Ἰουλῖς Ἰουλίτης, Ἰουλιεύς), chief town in Ceos, birthplace of Simonides. [CEOS]

Iūlus, son of Aeneas, usually called Ascanius (Verg *Aen* iv 274, Ov *Her* vii 75, 137, Sil *It* vii 71), and founder of the Julian family (Verg *Aen* 1, 288, vi 789, Ov *Fast* iv 39) but later traditions separated the two names, and related that Iulus was son of Ascanius, and was deprived of his inheritance by his half-uncle Silvius (Dionys 1 70, 4, AENEAS, ASCANIUS, SILVIUS)

Ixion (Ἰξίων) (who is not mentioned in Homer or Hesiod), was the son of Phlegyas, or of Aution and Permelia, or of Pasion, or of Ares. According to the common tradition, his mother was Dia, a daughter of Deioneus. He was king of the Lapithae or Phlegyes, and the father of Pirithous. When Deioneus demanded of Ixion the bridal gifts he had promised, Ixion treacherously invited him to a banquet, and then contrived to make him fall into a pit filled with fire. As no one purified Ixion of this treacherous murder, Zeus took pity upon him, purified him, carried him to heaven, and caused him to sit down at his table. But Ixion was ungrateful to the father of the gods, and attempted to win the love of Hera. Zeus thereupon fashioned a cloud in the likeness of Hera, and by it Ixion became the father of a Centaur [CENTAURI] Ixion

Ixionides, i.e. Pirithous, the son of Ixion — The Centaurs are also called *Ixionidae*

Ixiūs (Ἰξίως), a surname of Apollo, derived from a district of the island of Rhodes which was called Ixiæ or Ixia (Steph Byz s v)

Iynx (Ἰυνξ), daughter of Peitho and Pau, or of Echo. She endeavoured to charm Zeus, or to make him fall in love with Io, but she was metamorphosed by Hera into the bird called Iynx (Tzetz ad Lyc 310, Ant Lib 9, Schol ad Pind *Pyth* iv 214). This bird was used as a love charm, being tied to a wheel and made to revolve. It is probable that the charm (which was known to Pindar) is older than the story of Iynx (Pind *Pyth* iv 214, *Nem* iv 35, Theocr ii 17, Xen *Mem* iii 11, 17), and the story is merely a late explanation.

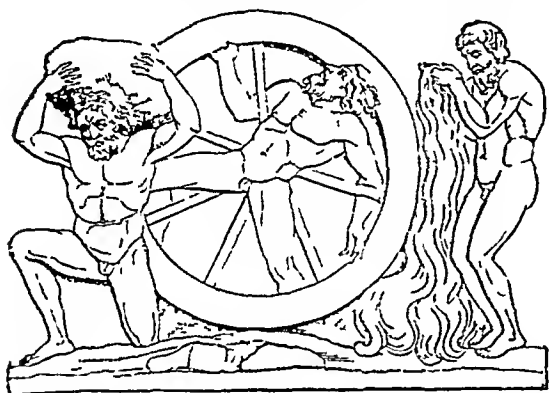
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Jaccetani, a people in Hispania Tarraconensis between the Pyrenees and the Iberus, in the NE corner of Spain, in whose country the wars between Sertorius and Pompey, and between Caesar and Petreus took place (Caes *B C* i 60, Strab p 161, Ptol ii 6, 72)

Jana, apparently an old Latin equivalent of Diana (Varro, *R R* i 37, 3, Macrobi 1 9, 8), though it is also possible that she may originally have been the feminine counterpart (according to a common custom of imagining pairs of divinities) to Janus (who had nothing to do with Diana), and was afterwards identified with that goddess.

Jānīcūlum [ROMA]

Jānus, an ancient Latin deity, and apparently at one period the chief deity. Roman writers lay special stress upon the antiquity of his worship (Varro, ap August *Civ D* iv 23, Juv vi 393, 'antiquissime divum', cf Herodian, 1 16, Procop *B G* i 25). Janus was the god of all beginnings both in public and in private life — of the birth of man and of the opening of the year, so that he presided over what was the first month of the year in later, and perhaps also in the earliest, times [see below], he was the god, too, of the beginnings of enterprises alike of trade and of warfare, in which he secured a safe return of the outgoing host. On what principle all these functions belonged to him is a much disputed question. The theory till recently most in favour was that his name was connected with *dies*, that he was the sun god, as Jana=Diana was the moon goddess. The reasons for this on which Preller particularly relies were (1) the supposed etymology of Janus and Jana from *dies*, (2) the custom of placing his shrine east and west, (3) that if Janus is not the sun god the Latins had none. To the first it may be replied that there is absolutely no connexion between the functions of Diana and Janus or their ritual, and that Diana has traditionally a later origin at Rome, of the time of Servius Tullius, whereas Janus stands out as pre eminent in antiquity, to the second, that the orientation of the shrine is much more likely to be connected with omens, if a reason is to be assigned, and to the third that there is some reason to believe that to the early Latins Mars held that relation to the sun which was afterwards held by Apollo. Others have explained him as the god of the vault of heaven, and have sought an Etruscan origin connecting



Sisyphus Ixion and Tantalus (Bartoli *Sepole int tav 66*)

was fearfully punished for his impious ingratitude. His hands and feet were chained by Hermes to a wheel, which is said to have rolled perpetually in the air (which is the older version) or in the lower world. He is further said to have been scourged, and compelled to exclaim, 'Benefactors should be honoured' (Pind *Pyth* ii 21-89, Aesch *Eum* 440, Soph *Phil* 679, Ap Rh iii 62, Tzetz *Chil* ix 273, Diod iv 69, Schol ad Eur *Phoen* 1185, Lucian, *Dial Deor* 6, Verg *Georg* ii 484, *Aen* vi 601, Ov *Met* iv 460). Some modern writers explain Ixion as symbolising the whirlwind, others (which is the most general view), as the sun eternally moving with its fiery orb. It may be questioned whether it is not a myth borrowed from a ritual known to have been practised by people of central Europe as a sun charm. It consisted in carrying a blazing wheel brandished or made to revolve in the air, about the fields which needed sunshine. That a figure, whether real or an imitation, was sometimes bound on it just as the *Ἰυνξ* was bound on the wheel in Theocr *Id* 2, is likely enough. If so, the myth grew up to explain the custom, and was borrowed from the more northern tribes by the Greeks, who fitted it into their own mythology.

him with the Etruscan arch, but the evidence is against Janus being originally an Etruscan deity, and his connexion with the arch (which is not really like the vault of heaven), if he is connected, probably comes from the gateway. Janus has probably a much simpler origin. He belongs to the most primitive religion of the household, and just as Vesta was the old goddess of the hearth and its fire, so Janus was the god of the doorway (*janua*), who guarded and watched all that went out and came in (therefore looking both ways), who prospered the outgoings and kept off evil influence (as in the superstitions of many nations) from crossing the threshold, and who functioned the opening and shutting of the door (Ov. *Fast.* i 125, 137, Cic. *N.D.* ii 27, 67, Macrob. i 9, 7). Hence his name of *Patuleus* (the Opener) and *Cluvius* (the Closer). It was doubtless a later development of this idea which made him the door-keeper of heaven (Ov. *Fast.* i 117, 125), and again the god who granted birth or the opening of the womb hence called 'Con-vivus,' and in the Silian hymn 'duonus cernis' that is 'the good creator'. It was natural that, as the god of the goings out and the comings in, he should be the patron whose aid was sought in all beginnings and undertakings, and should be the 'patritius pater' who started the daily work (Hor. *Sat.* ii 6, 20). The prayer versified by Silius (a poet of Hadrian's time) probably represents an ancient prayer, and is worth quoting as illustrating this passage of Horace, and as showing 'the real conception of Janus':

Janu pater, Janu tuus d'no biscep, biformal,
O cete rerum s'or O principum decorum
S'culula cul illiusq' curatidines tumulta
Cul re-rita mugumq' uera claustra munit,
Tibi vetus arant abor, non sacello

As the houses became grouped into a fortified town, so the public functions of Janus ensued. He was the god of the city gates as of the house door, and there is good reason for the belief that Portunus (Verg. *Aen.* i 241), who was similarly represented with keys, was merely Janus Portunus, the Janus who presided over the gates of the city (*portae*) and the havens or wharfs of the Tiber (*portus*), for which reason a ship appears on the Janus coins. For Janus presided over public as well as private outgoings in commerce, and the meaning of his being special god of the Janiculum (Verg. *Aen.* vii 219, Ov. *Fast.* i 245) is that it was the place of egress and ingress for trade with Etruria by land, and also the fortress guarding the ancient wharfs of the Tiber (cf. Liv. i 33, Dionys. iii 47), hence in some myths Tiberinus was son of Janus. Another of his public functions, following from his being the god of beginnings, was that of presiding over the year (Ov. *Fast.* i 43, Mart. vii 2, 1). His own month, January, was the first month of the year in the later Calendar, and it is possible that there may be truth in Ovid's assertion, that in the very oldest (*i.e.* before the Decemvirs) it was also the first [*Dict. of Ant. art. Calendarium*]. He also presided over the Calends of each month, and hence he is called Junonius, because Juno as moon goddess had to do with the months (Macrob. i 9, 16). A remarkable confirmation of the view that Janus and Vesta were the two most ancient deities of the house may be found in the fact that these relations reappear in the public ritual. The *Res Sacrorum* [*Dict. of Ant.* s.v.], who represented the oldest Roman religion, offered sacrifices at the Calends to Janus on the Capitol, while his wife sacrificed

in the Regia, which represented the old state-hearth of the king's or chief's house on Jan 9 he offered a ram to Janus in the Regia. The special cake called *janual* or *-δπανον* was offered on the 1st of January at his shrines generally (Ov. *Fast.* i 127, Lyd. *Mens.* i 2, Fest. p. 310). The public function of Janus which



Head of Janus (From a coin [as] of the 4th cent. B.C.)

has been more celebrated than any other is his guardianship of the state in time of war, when the gates of his most ancient sanctuary at the NE. end of the Forum (closed in time of peace) were left open. This sanctuary, as old as Numa's reign (Varro, *L.L.* i 167, Liv. i 19), was a square building open at both ends with a flat roof in



Temple of Janus with closed doors (From a coin of Nero in the British Museum.)

fact, rather a gate house than a temple. The tradition which attempted to account for the custom of opening it in time of war related that in the Sabine war a stream of water gushed forth from this sanctuary and swept back the invaders (Ov. *Fast.* i 269, Met. vii 786, Macrob. i 9, 17). It has been suggested that the custom meant that the god, who in peace remained in his shrine, in war went out to battle (cf. Verg. *Aen.* i 294, Ov. *Fast.* i 281, Hor. *Ep.* ii 1, 255), but Janus was not the god who went out to battle, and it is a far more likely explanation that, just as the old custom was not to close the door of the private house when the members of the family were out, so it was regarded as a bad omen to close what represented the gates of the state against the citizens who had gone out to war. It remained open to show that the god was ready to welcome them returning home safe and victorious. It was probably actually the Latin custom in old times that the army marched out through the eastern gate of Janus (which at Rome led from the Forum) and at the conclusion of the war quitted the gate house of Janus by the western gate (Lyd. *Mens.* i 2, cf. Verg. *Aen.* vii 611). The legend of the water gushing forth probably arose from the fact that Janus was the god who opened the springs of water, hence in mythology made the husband of Juturna the water nymph

and father of Fontus (Arnob iii 29) The building, in which the double statue of the god was placed, facing both ways, was spoken of as Janus, or often as Janus Quirinus (Suet Aug 22), where Quirinus seems to be an adjective and to give the meaning as 'Janus the god of the Roman citizens' possibly it was first used when the peoples on the Quirinal and the Palatine united, to show that the Janus of the latter people belonged also to the former in Hor *Od* iv 15, 9 the gentile 'Quirini' is similarly used, though some alter it to 'Quirinum', other descriptions of the building are 'porta Janualis,' 'geminae portae belli,' *πύλη ἐνδάλιος*, *πύλη πολέμου* (Plut Num 20) There were besides many arches of Janus (Ov *Fast* i 257, Liv xli 27) the *Janus Medius* (Cic *Off* ii 25, 90, Hor *Sat* ii 3, 18) was probably an arch over the *Vicus Iuseus*, and therefore appropriately connected with business and trade, with books and money changing (Hor *Ep* i 20, 1), and there was at least one other in the Forum (cf Hor *Ep* i 1, 54) A temple of Janus stood also near the theatre of Marcellus, dedicated by C Duilius (Tac *Ann* ii 49) The Janus with four gates and a four-headed figure of the god (Janus Quadrifrons), said to be derived from Falerii (Serv ad Verg *Aen* vii 607), stood in the Forum Transitorium, which was connected with three other fora In historical times Janus no longer held the supremacy among Roman deities, though he was still in old forms of prayer addressed first (Cic *N D* ii 27, 67) This was probably owing to the acceptance (as representing the great Roman deities) of the Greek gods, with whom Janus had no point of agreement In art Janus is represented by two bearded faces (sometimes four), and, in full length figures, holding a key and a staff

Jason (Ἰάσων) 1 The celebrated leader of the Argonauts, was a son of Aeson and Polymede or Alcimede, and belonged to the family of the Aeolidae, at Iolcus in Thessaly Cretheus, who had founded Iolcus, was succeeded by his son Aeson, but the latter was deprived of the kingdom by his half brother Pelias, who tried to kill the infant Jason (In *Od* vi 256 Pelias is rightful king of Iolcus) Jason was saved by his friends, and entrusted to the care of the centaur Chiron (Hes *Th* 995, Pind *Pyth* iv 70-262) Pelias was now warned by an oracle to be on his guard against the *one sandal'd* man When Jason had grown up, he came to claim the throne As he entered the market place, Pelias, perceiving he had only one sandal, asked him who he was, whereupon Jason declared his name, and demanded the kingdom (Phereyd *Fr* 60) Pelias consented to surrender it to him, but persuaded him to remove the curse which rested on the family of the Aeolidae by ' ' ' ' ' and soothing the *Fr* 60)

Another tradition related that when Pelias was sacrificing to Poseidon Jason came with the other citizens, but, on his journey to Iolcus he had lost one of his sandals in crossing the river Anaurus Pelias, remembering the oracle about the *one sandal'd* man, asked Jason what he would do if he were told by an oracle that he would be killed by one of his subjects Jason, on the suggestion of Hera, answered, that he would send him to fetch the golden fleece Pelias accordingly ordered Jason to fetch the golden fleece, which was in the possession of King Aetes in Colchis, and was guarded by a dragon Jason set sail in the ship Argo, accompanied by the chief heroes of Greece

He obtained the fleece with the assistance of Medea, whom he made his wife, and with whom he returned to Iolcus [For a fuller account see ARGONAUTS] On his arrival at Iolcus, Jason, according to one account, found his aged father still alive, and succeeded him in the kingdom (Hes *Th* 997, Ov *Met* vii 162), but according to the more common tradition (which was probably late, and accounted for the removal of Jason and Medea to Corinth), Aeson had been slain by Pelias, during the absence of Jason, who accordingly called upon Medea to take vengeance on Pelias Medea thereupon persuaded the daughters of Pelias to cut their father to pieces and boil him, in order to restore him to youth and vigour, as she had before changed a ram into a lamb, by boiling



Medea boiling a ram in order to persuade the daughters of Pelias to put him to death (From a vase in the British Museum)

the body in a cauldron (Diod iv 50, Apollod i 9, 27) But Pelias was never restored to life, and his son Acastus expelled Jason and Medea from Iolcus They then went to Corinth, where Jason deserted Medea, in order to marry Glauce or Creusa, daughter of Creon, the king of the country Medea in revenge sent Glauce a poisoned garment, which burnt her to death when she put it on Creon likewise perished in the flames Medea also killed her two children, Mermerus and Phereas, and then fled to Athens in a chariot drawn by winged dragons (Eur *Medea*, Pans ii 3, 11, Diod iv 54) Later writers represent Jason as becoming in the end reconciled to Medea, returning with her to Colchis, and there restoring Aetes to his kingdom, of which he had been deprived (Tac *Ann* vi 31, Just xlii 2) The death of Jason is related in different ways According to some, he made away with himself from grief (Diod iv 55), according to others, he was crushed by the poop of the ship Argo, which fell upon him as he was lying near it (Staphyl *Fr* 5, Schol on the Argument of Eur *Med*)—2 Tyrrant of Pherie and Tigris (or generalissimo) of Thessaly (Dict of Antiqu art *Tyrras*), was probably the son of Lycophron, who established a tyranny on the ruins of aristocracy at Pherie

He succeeded his father as tyrant of Pharae soon after *b c* 395, and in a few years extended his power over almost the whole of Thessaly. Pharsalus was the only city in Thessaly which maintained its independence, under the government of Polydamas, but even this place submitted to him in 375. In the following year (374) he was elected *Tagus* of Thessaly. His power was strengthened by the weakness of the other Greek states, and by the exhausting contest in which Thebes and Sparta were engaged. He had every prospect of becoming master of Greece, when, at the height of his power, he was assassinated, 370. Jason had all the qualifications of a great general and diplomatist: he was active, prudent, capable of enduring much fatigue, and skilful in concealing his own designs and penetrating those of his enemies. As a strong and capable ruler he won the admiration and friendship of Isocrates (*Xen. Hell.* vi 1, *Diod.* xi 57, *Plut.* vi 17, *Isocr. Epist. ad Jas. fil.*)—3. Of Argos, a historian, under Hadrian, wrote a work on Greece in four books.

Javolenus Priscus, an eminent Roman jurist, was born about the commencement of the reign of Vespasian (*AD* 79) and was one of the council of Antoninus Pius (*Vit. Ant.* 12, *Plin. Ep.* vi 15). He was a pupil of Caelius Sabinus, and a leader of the Sabinian or Cassian school [*Carro*].

Jaxartes (*Ἰαξάρτης Syr. Σιρῆμα, or Syhoun*), a great river of Central Asia, about which the ancient accounts are very different and confused. It rises in the Comedi Montes (*Moussour*), and flows NW into the Sea of Azal; the ancients supposed it to fall into the N side of the Caspian, not distinguishing between the two seas. It divided Sogdiana from Scythia. On its banks dwelt a Scythian tribe called Jaxartie (*Ptol.* vi 12, 1, *Strab.* pp 507-517).

Jericho or **Hiërichus** (*Ἱεριχά, Ἱεριχοῦς Jer-Riha? Ru*), a city of the Canaanites in a plain on the W side of the Jordan near its mouth, was destroyed by Joshua, rebuilt in the time of the Judges, and formed an important frontier fortress of Judaea. Under Gabinius, *b c* 57, Jericho was one of the five chief centres of administration for Judaea (*Jos. Ant.* xiv 5, 1). It was again destroyed, by Titus, rebuilt under Hadrian, and finally destroyed during the crusades.

Jerome [*Ἱερώνυμος*].

Jërüsälēm or **Hîëiöölÿmā** (*Ἱερουσαλήμ, Ἱεροσόλυμα Ἱεροσολυμίτης Jerusalem*), the capital of Palestine. It was the chief city of the Jews till *b c* 1050, when David took the city, and made it his capital. It was destroyed by Nebuchadnezzar King of Babylon, *b c* 588. In *b c* 536, the Jewish exiles, having been permitted by Cyrus to return, rebuilt the city and temple. In *b c* 392 Jerusalem quietly submitted to Alexander (*Jos. Ant.* xi 8). During the wars which followed his death, the city was taken by Ptolemy, the son of Lagus (*b c* 320), and remained subject to the Greek kings of Egypt till the conquest of Palestine by Antiochus III the Great, king of Syria, *b c* 198. Up to this time the Jews had been allowed freedom of their religion and local government, but the oppression of Antiochus IV Epiphanes provoked a rebellion, which was at first put down when Antiochus took Jerusalem (*b c* 170), but in a new revolt under the Maccabees, the city was retaken in *b c* 168 [*Maccab. vi*]. In *b c* 135, Jerusalem was taken by Antiochus VII Sidetes, and its fortifications

dismantled, but its government was left in the hands of the Maccabee John Hyrcanus, whose son, Aristobulus, assumed the title of king of Judaea, and Jerusalem continued to be the capital of the kingdom till *b c* 63, when it was taken by Pompey (*Strab.* pp 759-762, *Tac. Hist.* i 9, *Jos. Ant.* xi 11). For the events which followed, see *HYRCANUS*, *HERODES*, and *PARIASTRUS*. In *AD* 70, the rebellion of the Jews against the Romans was put down, and Jerusalem was taken by Titus, after a siege of several months, and razed to the ground (*Jos. B. J.* vi 1, 2, *Tac. Hist.* v 9-14). In consequence of a new revolt of the Jews, the emperor Hadrian resolved to destroy all vestiges of their national and religious peculiarities, and, as one means to this end, he established a new Roman colony, on the ground where Jerusalem had stood, by the name of *Aelia Capitolina*, and built a temple of Jupiter Capitolinus on the site of the Jewish temple, *AD* 135 (*Dio Cass.* lxxv 12, *Euseb. H. E.* iv 6). [For a fuller account see *Dict. of the Bible*].

Jocastë (*Ἰοκάστη*), called *Epicaste* in Homer, daughter of Menoeceus, and wife of the Theban king Laius, by whom she became the mother of Oedipus. She afterwards married Oedipus, not knowing that he was her son, and when she discovered the crime she had unwittingly committed, she put an end to her life. For details see *OEDIPUS*.

Joppë, **Joppa** (*Ἰόππη O T Japhio Jaffa*), a very ancient maritime city of Palestine, and, before the building of Caesarea, the only seaport of the whole country, and therefore called by Strabo the port of Jerusalem, lay just S of the boundary between Judaea and Samaria (*Strab.* p 759).

Jordānes (*Ἰορδάνης, Ἰόρδανος Jordan, Esch Scheria*), has its source at the S foot of Mt Hermon (the S most part of Anti Libanus), near Panæus (aft. Caesarea Philippi), whence it flows S into the little lake Semechonitis, and thence into the Sea of Galilee (Lake of Tiberias) and thence by a winding course in a narrow valley, depressed below the level of the surrounding country, into the lake Asphaltites (*Dead Sea*).

Jordānes, or **Jornandes**, a historian in the time of Justinian, the 6th century of our era. He was a Goth by birth, and was secretary to the king of the Alani. The idea that he was a bishop probably arose from his being confused with a bishop of that name (perh. bishop of Ravenna) to whom a certain Honorius Scholasticus wrote a poem. The title *Episcopus* is not given to the historian in the best MSS, nor is there any ground for identifying him with Jordanes bi-hop of Crotan about 537 *AD*. As regards the name of the historian, he appears as *Jordanes* in the best, as *Jornandes* only in inferior MSS. He wrote two historical works in Latin: 1. *De Getarum (Gothorum) Origine et Rebus Gestis* (in short, *Getica*), containing the history of the Goths, from the earliest times down to their subjugation by Belisarius in 541. The work is abridged from the lost history of the Goths by Cassiodorus, to which Jordanes added various particulars, but it is written in semi-barbarous Latin, is compiled without judgment, and is characterised by partiality to the Goths, but gives valuable details. 2. *De Summa Temporum vel Origine Actibusque Gentis Romanorum* (in short, *Romana*), a short compendium of history from the creation down to the victory obtained by Narses, in 552, over king Theodotus. It is valuable for accounts of the barbarous nations of the North, and the

countries which they inhabited Both works edited by Th Mommsen, Berl 1882

Joséphus, Flāvius, the Jewish historian, was born at Jerusalem, *AD* 37 On his mother's side he was descended from the Asmonæan princes, while from his father, Matthias, he inherited the priestly office At the age of 26 he went to Rome to plead the cause of some Jewish priests whom Fohs, the procurator of Judæa, had sent thither as prisoners Here he gained the favour of Poppæa, and not only effected the release of his friends, but received presents from the empress On his return to Jerusalem he found his countrymen bent on a revolt from Rome, from which he tried to dissuade them, but failing in this, he gave in to the popular feeling He was chosen one of the generals of the Jews, and defended Totapata against Vespasian When the place was taken, the life of Josephus was spared by Vespasian, whose favour he won by prophesying that the empire would fall to him and Titus in succession Vespasian released him from captivity when he was proclaimed emperor, nearly three years afterwards (*AD* 70) Josephus was present with Titus at the siege of Jerusalem, and afterwards accompanied him to Rome He took the name of Flāvius from Vespasian who gave him a house at Rome, where he dwelt till his death, about 98 His time at Rome appears to have been employed mainly in the composition of his works—The works of Josephus are written in Greek They are—1 *The History of the Jewish War* (*Ἱστορία τοῦ Ἰουδαϊκοῦ πολέμου*), in seven books, written in Syro Chaldaic, and then translated by him into Greek It begins with the capture of Jerusalem by Antiochus Epiphanes in *BC* 170, runs rapidly over the events before Josephus's own time, and gives a detailed account of the war with Rome, especially valuable as a graphic account by an eye witness 2 *The Jewish Antiquities* (*Ἰουδαϊκὴ ἀρχαιολογία*), in twenty books, completed about *AD* 93, and addressed to Epaphroditus The title as well as the number of books may have been suggested by the *Ῥωμαῖν ἡ ἀρχαία λογία* of Dionysius of Halicarnassus It gives an account of Jewish History from the creation of the world to *AD* 66 In this work Josephus seeks to accommodate the Jewish religion to heathen tastes and prejudices, but it has value for historical reference 3 *His own life*, in one book This is an appendage to the *Ichero-logia*, and is addressed to the same Epaphroditus It was not written earlier than *AD* 97, since Agrippa II is mentioned in it as no longer living 4 *Against Apion*, in two books, also addressed to Epaphroditus It is in answer to such as impugned the antiquity of the Jewish nation, on the ground of the silence of Greek writers respecting it [*ἈΠΙΟΝ*] The treatise exhibits extensive acquaintance with Greek literature and philosophy 5 *Eis Μακκαβαίων ἡ περὶ αυτοκράτορος λογισμῶν*, in one book Its genuineness is doubtful It is a declamatory account of the martyrdom of Eleazar (an aged priest), and of seven youths and their mother, in the persecution under Antiochus Epiphanes Editions by Havercamp, Amst 1726, by Bekker Lips 1855

Jovianus, Flāvius Claudius, was elected emperor by the soldiers, in June *AD* 363, after the death of Julian [*JULIANUS*], whom he had accompanied in his campaign against the Persians In order to effect his retreat in safety, Jovian surrendered to the Persians the Roman conquests beyond the Tigris, and several for-

resses in Mesopotamia He died suddenly at a small town on the frontiers of Bithynia and Galatia, February 17th, 364, after a reign of little more than seven months Jovian was a Christian, but he was tolerant (*Amm Marc* xvi 5-10)

Juba (Ἰόβας) 1 King of Numidia, was son of Hiempsal, who was re established on the throne by Pompey On the breaking out of the civil war between Caesar and Pompey, he actively espoused the cause of the latter, and, accordingly, when Caesar sent Curio into Africa (*BC* 49), he supported the Pompeian general Attius Varus with a large body of troops Curio was defeated by their united forces, and fell in the battle (*Caes BC* ii 23-41, Appian, *BC* ii 44-46, Lucean, iv 581) In 46 Juba fought along with Scipio against Caesar himself, and was present at the decisive battle of Thapsus Not long after this defeat he put an end to his own life (*Bell Afr* 25-91, Appian, *BC* ii 95-100, Suet *Jul* 35)—2. King of Mauretania, son of the preceding, was a mere child at his father's death (46), was carried a prisoner to Rome by Caesar, to grace his triumph He was brought up in Italy, and became distinguished for learning After the death of Antony (30), Augustus conferred upon Juba his paternal kingdom of Numidia, and at the same time gave him in marriage Cleopatra, otherwise called Selene, the daughter of Antony and Cleopatra (*Dio Cass* li 15) In 25 he received Mauretania, in exchange for Numidia, which was made a Roman province He continued to reign in Mauretania till his death, which happened about *AD* 19 (*Dio Cass* lvi 26, lii 28, Strab p 828) He wrote a great number of works in almost every branch of literature, especially on history, but only a few fragments survive (*Athen* pp 83, 98, 175, 229) He is cited by Pliny as an authority on natural history

Judæa, Judæa [*ΠΑΛΑΕΣΤΙΝΑ*]

Jugurtha (Ἰουγούρθας or Ἰογούρθας), king of Numidia, was an illegitimate son of Mastanabal, and a grandson of Masinissa He lost his father at an early age, but was adopted by his uncle Micpsa, who brought him up with his own sons, Hiempsal and Adherbal Jugurtha quickly distinguished himself both by his abilities and his skill in all bodily exercises, and gained so much popularity with the Numidians that he began to excite the jealousy of Micpsa In order to remove him to a distance, Micpsa sent him, in *BC* 131, to assist Scipio against Numantia Here his courage and ability gained for him the favour of Scipio, and this circumstance determined Micpsa to adopt him as a useful supporter for his sons Micpsa died in 118, leaving the kingdom to Jugurtha and his two sons, Hiempsal and Adherbal, in common Jugurtha soon found an opportunity to assassinate Hiempsal at Thurmida, and afterwards defeated Adherbal in battle Adherbal fled to Rome to invoke the assistance of the senate, but Jugurtha, by a lavish distribution of bribes, obtained a decree of the senate that the kingdom of Numidia should be equally divided between the two competitors, but the commissioners entrusted with the execution of this decree were also bribed by Jugurtha, who thus succeeded in obtaining the W division of the kingdom, adjacent to Mauretania, by far the larger and richer portion of the two (117) But this advantage was far from contenting him Shortly afterwards he invaded the territories of Adherbal with a large army, and defeated him Adherbal made his escape to the fortress of Cnta, where

ho was blockaded by Jugurtha. The Romans commanded Jugurtha to abstain from further hostilities, but he paid no attention to their commands, and at length gained possession of Cirta, and put Adherbal to death, 112. War was now declared against Jugurtha at Rome, and the consul, L. Calpurnius Bestia, was sent into Africa, 112-111. Jugurtha had recourse to his customary arts, and by means of large sums of money given to Bestia and M. Scaurus, his principal lieutenant, he purchased from them a favourable peace. The conduct of Bestia excited the greatest indignation at Rome, and Jugurtha was summoned to the city under a safe conduct, the popular party hoping to be able to obtain a conviction by means of his evidence. The scheme, however, failed, since one of the tribunes who had been gained over by the friends of Bestia and Scaurus forbade the king to give evidence. Soon afterwards Jugurtha contrived the assassination of Massiva, who claimed the throne of Numidia. [MISSIVA] Jugurtha was ordered to quit Rome, and war was renewed, but the consul, Sp. Postumus Albinus, who arrived to conduct it (110), was able to effect nothing. When the consul went to Rome to hold the comitia, he left his brother Anlus in command of the army. Anlus was defeated by Jugurtha, great part of his army was cut to pieces, and the rest only escaped a similar fate by the ignominy of passing under the yoke. This disgrace roused the spirit of the Roman people, the treaty concluded by Anlus was annulled, and the consul Q. Cæcilius Metellus was sent into Africa at the head of a new army (109) with Marius as one of his lieutenants. Metellus was an able general and an upright man, whom Jugurtha was unable to cope with in the field, or to seduce by bribes, and routed the troops of his enemy, though he could not secure his person. Metellus was succeeded in the command in 106 by Marius, but the cause of Jugurtha had meantime been espoused by his father-in-law, Bocellus, king of Mauritania, who had advanced to his support with a large army. The united forces of Jugurtha and Bocellus were defeated, though not without difficulty, by Marius, and Bocellus purchased the forgiveness of the Romans by surrendering his son-in-law to Sulla, the quaestor of Marius (107). Jugurtha remained in captivity till the return of Marius to Rome, when, after adorning the triumph of his conqueror (Jan. 1, 101), he was thrown into the prison below the Capitol (*Tullianum*), which he called 'his bath of ice,' and there left to die of cold and hunger. (Sall. *Jugurtha*, Liv. *Ep.* lxxviii, Plut. *Mor.* 7-10, *Sull.* 3, 6, Vell. Pat. ii. 11.)

Julia 1. Aunt of Caesar the dictator, and wife of C. Marius the elder. She died B.C. 68, and her nephew pronounced her funeral oration (Plut. *Mari.* 6, Suet. *Jul.* 6).—2. Mother of M. Antonius, the triumvir. In the proscription of the triumvirate (43) she saved the life of her brother, L. Caesar [CAESAR, No. 5].—3. Sister of Caesar the dictator, and wife of M. Atius Balbus, by whom she had Atia, the mother of Augustus [ATIA].—4. Daughter of Caesar the dictator, by Cornelia, and his only child in marriage, was married to Cn. Pompey in 59. She was a woman of beauty and virtue, and was tenderly attached to her husband, although twenty-three years older than herself. She died in childhood in 54. (Plut. *Pomp.* 48, 59, Vell. Pat. ii. 44, 47).—5. Daughter of Augustus by Scribonia. Her child was born in 39

She was educated with great strictness, but grew up one of the most profligate, as well as one of the most beautiful and brilliant, women of her age. She was thrice married to M. Maecellus, her first cousin, in 25, after his death (23) without issue, to M. Agrippa, by whom she had three sons, C. and L. Caesar, and Agrippa Postumus, and two daughters, Julia and Agrippina, after Agrippa's death, in 12, to Tiberius Nero, the future emperor. In B.C. 2 Augustus at length became acquainted with the misconduct of his daughter, whose notorious adulteries had been one reason why her husband Tiberius had quitted Italy four years before. (Suet. *Aug.* 19, 63, 61, Vell. Pat. i. 100, Dio Cass. iv. 10, Maerob. i. 11, vi. 5.) She was banished to Pandataria, an island off the coast of Campania, and at the end of five years was removed to Rhenum, but never suffered to quit the bounds of the city. Some have thought that she was the 'Corinna' celebrated by Ovid in poems written between B.C. 14 and 2, but this is not very probable. Augustus bequeathed her no



Julia daughter of Augustus ob. A.D. 20

legacy, and did not allow her ashes to repose in his mausoleum. Tiberius on his accession (A.D. 11) deprived her of almost all the necessaries of life, and she died in the same year (Suet. *Tib.* 50, Tac. *Ann.* i. 53).—6. Daughter of the preceding, and wife of L. Aemilius Paulus. She inherited her mother's licentiousness, and was banished by her grandfather, Augustus, to the little island Tremerus, on the coast of Apulia, A.D. 9, where she lived nearly twenty years. She died in 28. It was believed by many that an intrigue of Ovid's with this Julia was the cause of his banishment, A.D. 9 [OVIDIUS] (Tac. *Ann.* iii. 21, iv. 71, Suet. *Aug.* 64, 101).—7. Youngest child of Germanicus and Agrippina, was born A.D. 18, was married to M. Vinicius in 33, and was banished in 37 by her brother Caligula. She was recalled by Claudius, but was afterwards put to death at Mossalina's instigation. The charge brought against her was adultery, and Seneca, the philosopher, was banished to Corsica as the partner of her guilt (Dio Cass. lvi. 3, 8).—8. Daughter of Drusus and Livia, the sister of Germanicus. She was married, A.D. 20, to her first cousin, Nero, son of Germanicus and Agrippina, and after Nero's death, to Rubellius Blandus, by whom she had a son, Rubellius Plautus. She, too, was put to death by Claudius, at the instigation of Messalina, 59. (Tac. *Ann.* xiii. 43, Dio Cass. lx. 18).—9. Daughter of Titus, the son of Vespasian, married Flavius Sabinus, a nephew of the emperor Vespasian (Dio Cass. lxxv. 3, Suet. *Dom.* 17, 22, *Juv.* ii. 32).—10. Domna [DOMNA].—11. Drusilla [DRUSILLA].—12. Maesa [MAESA].

Julia gens, one of the most ancient patrician houses at Rome, was of Alban origin, and was removed to Rome by Tullus Hostilius upon the destruction of Alba Longa. It claimed descent from the mythical Iulus, the son of Venus and Anchises. The most distinguished family in the

gens is that of CAESAR. Under the empire there were a great number of persons of the name of Julius, the most important of whom are spoken of under their surnames.

Julianus Didius [Didius]

Julianus, Flavius Claudius, whom Christian writers surnamed the *Apostate*, Roman emperor, A.D. 361-363. He was born at Constantinople, A.D. 331, and was the son of Julius Constantius by his second wife, Basilina, and the nephew of Constantine the Great. Julian and his elder brother, Gallus, were the only members of the imperial family whose lives were spared by the sons of Constantine the Great, on his death in 337. The two brothers were educated with care, and were brought up as Christians, but as they advanced to manhood, they were watched with jealousy and suspicion by the emperor Constantine. After the execution of Gallus in 351 [GRIFFIN], the life of Julian was in great peril, but he succeeded in pacifying the suspicions of the emperor, and was allowed to go to Athens in 355 to pursue his studies. Here he devoted himself with ardour to the study of Greek literature and philosophy. Among his fellow students were Gregory of Nazianzus and Basil. Julian had already abandoned Christianity in his heart and returned to the pagan faith of his ancestors, but fear of Constantine prevented him from making an open declaration of his apostasy. In November, 355, he received from Constantine the title of Caesar, and was sent into Gaul to oppose the Germans, who had crossed the Rhine, and were ravaging the east of Gaul. During the next five years (356-360) Julian carried on war against the German confederacies of the Alemanni and Franks with great success, and gained many victories over them. His administration was distinguished by justice and wisdom, and he gained the goodwill of the provinces intrusted to his care. His growing popularity awakened the jealousy of Constantine, who commanded him to send some of his best troops to the East, to serve against the Persians. His soldiers refused to leave their favourite general, and proclaimed him emperor at Paris in 360. After fruitless negotiations between Julian and Constantine, both parties prepared for war. In 361 Julian marched along the valley of the Danube towards Constantinople, but Constantine, who had set out from Syria to oppose his rival, died on his march in Cilicia, and left Julian the undisputed master of the empire. On the 11th of December Julian entered Constantinople. He lost no time in publicly avowing himself a pagan, but he proclaimed a policy of religious toleration. He did not, however, act with absolute impartiality. He preferred pagans as his civil and military officers, and forbade the Christians to teach rhetoric and grammar in the schools. He allowed the Jews to rebuild the temple at Jerusalem. In the following year (362) Julian went to Syria in order to make preparations for the war against the Persians. He spent the winter at Antioch, where he made the acquaintance of the orator Libanius, and in the spring of 363 he set out against the Persians. He crossed the Euphrates and the Tigris, and after burning his fleet on the Tigris, that it might not fall into the hands of the enemy, he boldly marched into the interior of the country in search of the Persian king. His army suffered from the heat, and from want of water and provisions, and he was at length compelled to retreat. The Persians now

harassed his rear. Still the Romans remained victorious in many engagements, but in the last battle fought, on the 26th of June, Julian was mortally wounded, and died in the course of the day. Julian was chosen emperor in his stead, on the field of battle [JOHANSEN]. Julian was an extraordinary character. As a monarch, he was indefatigable in his attention to business, upright in his administration, and comprehensive in his views, as a man, he was virtuous, in the midst of a profligate age, and did not yield to the temptations of luxury. In consequence of his apostasy, he has been calumniated by Christian writers, but for the same reason he has been unduly extolled by heathen authors. It may fairly be urged in his favour that he had become a Christian under compulsion, and that his whole family had been treacherously put to death by the professedly Christian sons of Constantine. The writings of Julian are conspicuous for cleverness and grace of style, and are an evidence of the remarkable activity of his mind. The following are his most important works—(1) *Letters*, most of which were intended for public circulation, and are of importance for the history of the time. Edited by Hefler, Mainz, 1828, and Hercher, 1873—(2) *Orations*, on various subjects, as for instance, On the emperor Constantine, On the worship of the sun, On the mother of the gods (Cybele), On true and false Cynicism, &c.—(3) *The Caesars, or the Banquet* (*Katapexis* ἡ Συμ-δοσις), modelled on Varro's *Menippean Satires*, is one of the most brilliant productions of ancient wit. Julian describes the Roman emperors approaching one after the other to sit round a table in the heavens, and as they come up, their faults, vices, and crimes, are censured with a sort of bitter mirth by old Silenus, whereupon each Caesar defends himself as well as he can. Edited by Hensinger, Gotha, 1786, and by Harless, Erlangen 1785—(4) *Misopogon or the Enemy of the Beard* (*Μισοπόγων*), a severe satire on the heentious and effeminate manners of the inhabitants of Antioch, who had ridiculed Julian, when he resided in the city, on account of his austere virtues, and had laughed at his allowing his beard to grow in the ancient fashion—(5) *Against the Christians* (*κατὰ Χριστιανῶν*). This work is lost, but some extracts from it are given in Cyril's reply to it. The most convenient edition of the collected works of Julian is by F. C. Hertlein, Lips 1875.

Julianus, Salvius, a Roman jurist under Hadrian and the Antonines. He was *praefectus urbi*, and twice consul, but his name does not appear in the *Fasti*. By the order of Hadrian, he drew up the *edictum perpetuum*, important in the history of Roman jurisprudence. His work consisted in collecting edicts of the praetors, in condensing the materials, and in omitting antiquated provisions.

Jūlias (Ἰουλίας Bib. Bethsaida *Et-Tell*, Ru.), a city of Palestine on the E. side of the Jordan, N. of the Lake of Tiberias, so called by the tetrarch Philip, in honour of Julia, the daughter of Augustus.

Julobriga (*Reynosa*), a town of the Cantabri in Hispania Tarraconensis, near the sources of the Iberus (Ptol. ii. 6, 51, Plin. iii. 27).

Juliomagus [ANDECAVI].

Juliodēlis (Ἰουλιόπολις) [GORDIUM, TARSUS].

Jūlius [JULIA GENs].

Juncaria (*Junqueira*), a town of the Indigetes in Hispania Tarraconensis, on the road from Barea to Gaul, in a plain covered with rushes (Ἰουγκάριον πεδίον) (Strab. p. 160).

Jūnia 1 Half sister of M Brutus, the murderer of Caesar, and wife of M Lepidus, the triumvir (Vell Pat i 88)—2 Tertius, or Tertulla, own sister of the preceding, was the wife of C Cassius, one of Caesar's murderers. She lived till A.D. 22 (Tac Ann i 76).

Jūnia gens, an ancient patrician house at Rome, to which belonged the celebrated M Junius Brutus, who took an active part in expelling the Tarquins. But afterwards the gens appears as only plebeian. Under the republic the chief families were those of Brutus, Bubulcus, Gracchani, Nani, Pulvi, Sili, and Tullii. The Junii who lived under the empire are likewise spoken of under their various surnames.

Jūno, an old Italian deity afterwards identified with the Greek Hera, who is accordingly always spoken of in Latin literature as Juno. For the mythology see **HERA**. The word *Junō*, like *Jupiter* and also *Dionis*, contains the root *div*, signifying a deity of the sky. Juno, therefore, was a moon goddess, and as Jupiter is the king of heaven and of the gods, so Juno is the queen of heaven, or the female Jupiter. Hence as *Juno Regina* she had a cella adjoining the Capitoline temple of Jupiter (and a temple also under that name on the Aventine). She was worshipped at Rome from early times, and is reckoned by Varro with Jupiter and Minerva 'inter antiquissimos deos' (Testall ad Nat i 12). Being, like Hera, a goddess of the moon, she had the same functions in the Roman mythology, as goddess of childbirth (Juno Lucina, Verg Ael i 8 Ilion. Lycop i 5, Ter Ad i 4, 11), and as goddess of marriage, thence called *Pronuba*, *Juqa*, *Domiduca* (Verg Aen i 166, Mart Cap i 149, *Dict of Ant art Matrimonium*), and as she was the goddess of the month, the Calends were sacred to her. These attributes do not seem borrowed from Greek mythology, though of course the legends about her in literature were, the inference is rather that she represents a deity worshipped by the old stool of Greek and Italian races before they separated, and was handed down to the one as Hera, to the other as Juno. A more distinctly Roman attribute is that she was regarded as the guardian spirit of women from birth to death, just as the Genus was to men, and was spoken of as their *juno* [see p 39, b]. As she was the model and pattern of dignified womanhood and nationally honour she was called *Juno Moneta*, the giver of good counsel, and a temple under this title was dedicated to her on the Capitol. The mint was attached to this temple from the time of Camillus (Liv vii 28, O' Fast i 182), so that from her title comes our word *money*. She was known also as *Juno Sospita* (the saviour), a worship derived from Lanuvium and transferred to two of her temples at Rome (Liv viii 14, xxii 90), was celebrated on the Calends of February (O' Fast i 55). The great festival, celebrated by all the women, in honour of Juno, was called *Matronalia* (*Dict of Ant art*), and took place on the 1st of March. She was worshipped also by women as *Juno Caprotina*, apparently a goddess of fruitful marriage; the name may come from *capra*, a goat, but was explained by a traditional custom of sacrificing under a wild fig tree (*caprificus*, Macrobi i 11, 36), and as *Juno Quiritis*, *Quiritis* or *Curritis*, which is said to designate her being a war goddess of the Sabines (armed with a spear), but may also be compared with Janus Quirinus (p 458, a). The title *Juno Caelestis* refers to a worship of the Phoenician Astarte introduced from Carthage after the third Punic

war. The animals sacred to Juno were the peacock to Juno Regina of the Capitoline temple, the goose to Juno Moneta, whose temple was also on the Capitol (Liv i 47), the ewe, which symbolised faithful marriage (Ael H A i 9), and for Caprotina the goat, whence she is shown on some coins drawn in a carriage by goats. In Eturia she was worshipped under the name of *Capra*. In the representations of the Roman Juno that have come down to us, the type of the Greek Hera is commonly adopted (**HERA**).

Jūpiter or **Juppiter**, called Zeus by the Greeks. The Greek god (whose myths were transferred in literature to the Italian deity) is spoken of in a separate article [**ZEUS**]. Jupiter was originally an elemental divinity, and his name signifies the bright heaven, being originally *Dionis pater*. Dionis, like Zeus, comes from the root *div* to shine. Another form of his name, *Diespiter*, connected similarly with the bright day, conveyed the same idea. The name was split indifferently Jupiter or Juppiter till the end of the republic, but under the empire nearly always Juppiter. The Etruscans called him *Tinea*, and in Oscan his name was *Lucetius*, i.e. god of light (Serv ad Aen iv 567), a name in the hymns of the Sali (Macrobi i 15, 11). Being the lord of heaven, he was worshipped as the god of rain, storms, thunder, and lightning, whence he had the epithets of *Pluvius*, *Fulgurator*, *Tonitrualis*, *Tonans*, and *Fulminator*. The worship of Jupiter seems to have belonged, in some form or other, to all the nations of the Italian stock, but he was peculiarly the great deity of the Latin nation. All the Latin communities united in the sacrifice to Jupiter Latiaris in his sacred grove on the Alban Mount, probably from a date much earlier than the beginning of Rome (*Dict of Ant art Ferae Latinae*). There is no doubt that the later Romans worshipped Janus and Jupiter on their Palatine settlement, while the Sabine Titus worshipped Quirinus, Saturnus and Sol on the Quirinal, but both may have united for the worship of the Capitoline Jupiter even before their amalgamation, and after it Jupiter at once took the supreme place as god and protector of the Roman people, the place of Janus being thenceforth quite subordinate and first only in formularies. Another very old seat of the worship of Jupiter was Lanuvium, in some ways a religious centre of the Latins here, on the river Nymicus, was a shrine of a deity called sometimes Jupiter Indiges, sometimes Aeneas Indiges. That Jupiter was the original god of the place can not be doubted [see p 142, b]. The earliest site of the old Roman worship seems to be the *Tagital*, a sacred tree or grove of Jupiter (Varr L L i 49, 50, 152, Fest p 87), apparently some relic of primitive tree or grove worship, traceable in the 'quereus pastoribus sacra' (Liv i 10) and in the grove of Jupiter on the Alban Mount, and resembling the worship of Diana Nemorensis. Jupiter Eliacus was involved as the god who gave rain, and belonged to the religious processions in times of drought called *Aquaefectum* (*Dict of Ant art*), when the sacred stone called the *Lapis Manalis* was carried to the Capitol. This was probably the true meaning of the title—to obtain water from Jupiter, the god of the sky—though legends connected it with drawing Jupiter from heaven to interpret omens of lightning (Liv i 20, O' Fast iii 286–348). As the god who fertilised the earth with his rain he was the

nourishing god Jupiter Ruminus, and as Jupiter Silvanus and Jupiter Arborator he was identified with the rural gods. It is probable that the temple of Jupiter Feretrius on the Capitol was among the oldest, if not actually the oldest, in Rome (Liv i 10, Nep *Attic* 20), and there is little doubt that the name was derived from *ferre* to strike, and taught that Jupiter was the god of treaties and oaths, which were ratified by the killing of the victim. In the temple of Jupiter Feretrius were preserved the sceptre of the god and the stone (*lapis, silex*) which was brought in making treaties for the formal striking of the victim, the axe no doubt being afterwards used for the actual slaughter (Liv i 21, iv 5, xxx 43, Pol iii 25). Some have thought that it was a stone axe, still used as it had been before the days of iron axes, or because iron was unlucky, but the more probable view is that it was a fire stone or flint (though it must be recollected that *silex* does not necessarily mean a flint), which had from primitive times been regarded as the symbol for the god of lightning, or else merely a rough stone like the earliest symbols of many deities in many nations. Hence the expression *Jovem lapidem jurare* (i.e. to swear by the stone which is Jupiter), for a peculiarly solemn oath (Cic *ad Fam.* vii 12, Gell i 21). Later a historical reason was found for the name from the custom of dedicating in this temple the *spolia opima* taken on the field of battle from the general of the enemy, as was done traditionally by Romulus and in later times by Cossus and Marcellus [*Dict of Ant art Spolia*]. Accordingly in Jupiter Feretrius, Stator (stayer of flight), Victor, Invictus, the Romans recognised him as the giver of victory, hardly less than Mars the god of war himself. His chief temple at Rome was that of Jupiter Capitolinus. The two other deities of the Capitoline triad, Juno and Minerva, had *cellae* in this temple, and were admitted to the sacred feast called *Epulum Jovis*, but in the temple he reigned as Jupiter Optimus Maximus, the Head of the State and the giver of its power and wealth. In it were the earthenware image holding a thunderbolt, and the *quadriga* which belonged to him as the god of thunder. Here ended the triumphal processions, and the victorious general, offering white oxen—white as for the god of light, like the white lamb offered on the Ides (Ov *Fast.* i 56)—placed on the knees of the god his laurel wreath. That the general who could not obtain this triumph should triumph instead on the Alban Mount (Liv xxxiii 23) is another indication that this worship of Jupiter was only an offshoot of that of Jupiter Latiaris. The temple, which was the central point for the whole Roman people, was said to have been dedicated by Tarquinius (if so, probably on the site of an older sanctuary) and completed by his son (Cic *Rep.* ii 20, 36, Liv i 38, 55, Tac *Hist.* ii 72), its age was marked by a nail driven into the wall by the praetor on the Ides of each September (Liv vii 3), it was burnt in 83 and rebuilt by Sulla and completed by Catulus, in place of the ancient earthenware image a copy in gold and ivory of the Olympian Zeus was set up in it. The temple was twice burnt again, in A.D. 70 and 80, and a last restoration was made by Domitian. In each phase of its existence it was richly endowed by offerings from victorious generals, from wealthy citizens, and from foreign princes. In honour of the god both the *Ludi Capitolini* and the *Ludi Romani* were held

[see *Dict of Ant.* s.vv.] By the country people Jupiter was celebrated, as in the earliest times, as the deity who gave them their prosperity, and he therefore received sacrifices before harvest, and libations at the vintage [*Dict of Ant art Vinalia*] in the character of *Jupiter Liber*. It has been plausibly suggested that these vintage festivals of Jupiter Liber date from the



Temple of Jupiter Capitolinus (From a coin of Vespasian)

overthrow of the Etruscan power in Latium and Campania by an alliance of Latins with Greeks, from whom they learnt Greek viticulture, and that the story about Mezentius arose from this [MEZENTIUS]. By the country householder, too, Jupiter Dapalis was honoured as the giver of good (Cato, *R.R.* 132), and that in all Roman family life Jupiter Farreus had been a guardian of the marriage rites appears in the ceremony of marriage by *confarreatio*. The worship of Jupiter was carried wherever the Roman colonies established themselves, and there was naturally a tendency to identify with his worship that of kindred deities among conquered nations: hence the worship of Jupiter Peninus, who had a temple on the Great St Bernard, replacing the sanctuary of a Celtic deity, hence also the more famous temples to Jupiter Dolichenus and Jupiter Heliopolitanus, who took the places of Eastern sun gods at Doliche and Heliopolis.

Jura or Jurassus Mons (*Jura*), a range of mountains which run N of the lake Lemanus as far as Augusta Rauracorum (*August*, near *Basle*), on the Rhine, forming the boundary between the Sequani and Helvetii (Caes *B.G.* i 2).

Justiniana 1 Prima, a town in Illyria, near Tauresium, the birthplace of Justinian, was built by that emperor, it became the residence of the archbishop of Illyria, and, in the middle ages, of the Serbian kings.—2 Secunda, also a town in Illyria, previously called Ulpiana, was enlarged and embellished by Justinian.

Justinianus, emperor of Constantinople, A.D. 527–563, and one of the greatest of the emperors. He was born near Tauresium in Illyria, A.D. 483, was adopted by his uncle, the emperor Justinus, in 520, succeeded his uncle in 527, married the beautiful but licentious actress, Theodora, who exercised great influence over him, and died in 565, leaving the crown to his nephew, Justin II. His foreign wars were glorious, and though he took no personal part, he deserves the credit of employing able generals and fostering the organisation of his armies. The empire of the Vandals in Africa was overthrown by Belisarius, and then king Gelimer led a prisoner to Constantinople, and the kingdom of the Ostrogoths in Italy was likewise destroyed, by the successive victories of Belisarius and Narses [BELISARIUS, NARSES]. So

that Justinian reunited the dominions of the West and East, and his empire extended from the Atlantic to the Euphrates Justinian adorned Constantinople with many magnificent buildings, among them the great church of S Sophia, but the cost of their erection, as well as the expenses of his foreign wars, obliged him to impose heavy taxation The greatest work, however, of Justinian is his legislation He resolved to establish a perfect system of written laws for all his dominions, and, for this end, to make two great collections, one of the imperial constitutions, the other of all that was valuable in the works of jurists His first work was the collection of the imperial constitutions Thus he commenced in 528, in the second year of his reign The task was entrusted to a commission of ten, who completed their labours in the following year (529), and their collection was declared to be law under the title of *Justinianus Codex*—In 530 Tribonian, who had been one of the commission of ten employed in drawing up the Code, was authorised by the emperor to select fellow labourers to assist him in the other division of the undertaking Tribonian selected sixteen coadjutors, and this commission proceeded at once to lay under contribution the works of those jurists who had received from former emperors 'auctoritatem conscribendarum interpretandarumque legum' They were ordered to divide their materials into 50 Books, and to subdivide each Book into Titles (*Tituli*) Nothing that was valuable was to be excluded, nothing that was obsolete was to be admitted, and neither repetition nor inconsistency was to be allowed This work was to bear the name *Digesta* or *Pandectae* The work was completed, in accordance with the instructions that had been given, in the short space of three years, and on the 30th of Dec 533, it received from the imperial sanction the authority of law It comprehends upwards of 9000 extracts, in the selection of which the compilers made use of nearly 2000 different books, containing more than 3,000,000 lines—The Code and the Digest contained a complete body of law, but as they were not adapted to elementary instruction, a commission was appointed, consisting of Tribonian, Theophilus, and Dorotheus, to compose an institutional work, which should contain the elements of the law (*legum incunabula*), and should not be encumbered with useless matter Accordingly they produced a treatise under the title of *Institutiones*, which was based on elementary works of a similar character, but chiefly on the *Institutiones* of GAIUS, and served as a manual or as an introduction to the Code and Digest The *Institutiones* consisted of four books, and were published, with the imperial sanction, at the same time as the Digest—After the publication of the Digest and the *Institutiones*, 50 Decisions and some new Constitutions also were promulgated by the emperor This rendered a revision of the Code necessary, and accordingly a new Code was promulgated at Constantinople on the 16th of November, 534 The second edition (*Codex Repetitae Praelectionis*) is the Code that we now possess, in twelve books, each of which is divided into titles—Justinian subsequently published various new Constitutions, to which he gave the name of *Novellae Constitutiones* These Constitutions form a kind of supplement to the Code, and were published at various times from 535 to 565—The four legislative works of Justinian, the *Institutiones*, *Digesta* or *Pandectae*, *Codex*,

and *Novellae*, are included under the general name of *Corpus Juris Civilis*, and form the Roman law, as received in Europe—Editions of the *Corpus* for general use are by Gothefredus and Van Leeuwen, Amst 1668, 2 vols fol,



Justinian Roman Emperor A.D. 527-565

Obv. head of Emperor with nimbus and pearls holding a spear D N IUSTINIANVS PP AVG *rev.* Emperor on horseback Victory preceding him with trophy over shoulder showing him the road SALVS ET GLORIA ROMANORVM below CONOB

by Kruger and Mommsen, Berlin, 1869-1877, the *Institutiones* separately, by J B Moyle, 1890

Justinus 1 The historian, of uncertain date, but who probably lived in the time of the Antonines, is the author of an extant work entitled *Historiarum Philippicarum Libri XLIV* This work is taken from the *Historiae Philippicae* of Trogus Pompeius, who lived in the time of Augustus The title *Philippicae* was given to it because its main object was to give the history of the Macedonian monarchy, with all its branches, but it was written in a digressive manner, so that it formed a kind of universal history from the rise of the Assyrian monarchy to the conquest of the East by Rome The original work of Trogus, which is lost, is thought by some to have been a translation of a Greek history of Timagenes, which was based on the *Φιλίππικὰ* of Theopompus, and on the works of Ephorus, Timaeus, Polybius, and others The work of Justin is not so much an abridgment of that of Trogus, as a selection of such parts as seemed to him most worthy of being generally known Ed by F Rühl, 1859, A de Gutschmid, 1886—2 Surnamed the *Martyr*, A.D. 103-165 [*Dict of Christ Biogr*]

Juthungi, a tribe of the Alemanni, who dwelt on the N side of the Danube between Vienna and Pesth (Amm Marc xvii 6)

Jūturna, whose name was transferred in the Aeneid to the sister of Turnus (Verg *Aen* xii 189) was an Italian goddess of fountains, originally of a spring near Lavinium A temple was dedicated to its nymph at Rome in the Campus Martius by Lutatius Catulus, and sacrifices were offered to her on the 11th of January (Ov *Fast* i 463) A pond in the forum, between the temples of Castor and Vesta, was called Lacus Juturnae Latin writers derived her name from *juvare*, because of the healing powers of her spring (Varr *L L* v 71, Serv ad *Aen* xii 189), but in the oldest inscriptions it appears as *Diuturna* She is said to have been beloved by Jupiter, who rewarded her with immortality and the rule over the waters (Verg *Aen* i e, Ov *Fast* ii 588), but another tradition makes her the wife of Janus [see p 457, b]

Juvavum or **Jovavum** (*Salzburg*), a town in Noricum, on the river Jovavus or Isonta (*Salza*) It was one of the towns of Noricum which were made *municipia* by Claudius (Plin ii 146, where some MSS write Ivaus) It was destroyed by the Heruli in the fifth century, but was afterwards rebuilt

Jūvĕnālĭs, Dĕcĭmŭs Jūnĭus, the great Roman satirist, whose writings date between 100 and 130 A.D. or a little later, but of whose life we have few authentic particulars. His ancient biographers (the date and authors of the 'Vitae' are quite unknown) relate that he was either the son or the adopted son of a rich freedman. He was born at Aquinum (according to a tradition which seems to be confirmed by Juv. in 319) at a date which cannot be exactly fixed. By xiii 17 his birth is placed in the consulship of Ponticus, who may be the consul of 69 A.D. or 67. He is said to have occupied himself with rhetoric, though with no view of political life, until middle age, and his declamatory style gives probability to the statement. He began writing satires, moved thereto by indignation at the vices of the age (i 22), not earlier than 100 A.D., for he mentions the exile of Marius Priscus, which took place in that year (i 19). He lived frugally and simply (*Sat.* xi), and possessed a country estate or farm near Tibur (xi 65). He visited Egypt at some period of his life (xv 45) and according to the inscription dedicated by him to Ceres Helvina at Aquinum (*C. I. L.* x 5382, cf. Juv. in 320) was at one time tribune of a cohort, a duumvir of Aquinum and a flamen. The anonymous biographer explains his military life and his journey to Egypt by saying that in consequence of his attacks upon a favourite actor of the emperor he was, at the age of 60, removed from Rome by the appointment to a military command in Egypt. The age mentioned seems most improbable for any military office, but Sidonius appears to credit the story that he suffered some sort of exile for offence given to an actor (*Sid. Apoll.* viii 270). Sidonius also bears the same testimony. It is worthy of notice that one tradition makes Juvenal his place of exile, and that the cohort to which the above mentioned inscription makes Juvenal belong was stationed in Britain in A.D. 105 and 124. Of the date or place of his death there is no trustworthy record. That it was later than 127 A.D. is clear from his mention of Aemilius Juvens (xv 27). Martial speaks of him in friendly terms (*Mart.* vii 24, 91, viii 18).—The extant works of Juvenal consist of sixteen satires; the last is incomplete and its genuineness has been doubted, but without good reason. Juvenal is accused by some critics of simulating a passion which he did not feel, but this charge is absolutely without evidence. He adopts a different plan from that of Horace, and, instead of dissuading by ridicule, he denounces vice in the most indignant terms, but whichever method may be the more efficient, there is no note of unreality in the disapprobation of either poet. The moral corruption of Juvenal's age was even greater than anything known to Horace, and there was superadded the tyranny of Domitian's reign. Each satire, in which he paints contemporary society, is a finished rhetorical essay, energetic, glowing, and sonorous, and the complete set are a vivid, and, so far as can be judged from other contemporary evidence, a true description of life at Rome in that period. The best annotated edition of Juvenal is by J. E. B. Mayor, London, 1881, 1886, also Pearson and Strong, Oxford, 1887, and text by Bucheler, Berl. 1886. Friedländer's *Sittengeschichte Roms* supplies one of the best commentaries for readers of Juvenal.

Juventas [HEBE]

Juventius 1 Celsus [CELSUS]—2 Laterensis [LATERENSIS]—3 Thalna [THALNA]

L

Labda (Λαβδα), daughter of the Bactriad Amphion, and mother of Cypselus, by Ecton [CYPSELUS]

Labdacidae [ΛΑΒΔΑΚΙΔΑΙ]

Labdacus (Λαβδακός), son of the Theban king Polydorus, by Nictus, daughter of Nictus. Labdacus lost his father at an early age, and was placed under the guardianship of Nictus, and afterwards under that of Icyus, a brother of Nictus. When Labdacus had grown up to manhood, Icyus surrendered the government to him, and on the death of Labdacus, which occurred soon after, Lycus undertook the guardianship of his son Laus, the father of Oedipus (Paus. ix 5, 2, Apollod. iii 8, 5, Eur. *H. I.* 27).—The name *Labdacidae* is given to the descendants of Labdacus [ΟΙΔΙΠΟΙ]

Labdulum [ΣΥΛΛΕΥΣΙ]

Labeates, a warlike people in Dalmatia, whose chief town was Scodra, and in whose territory was the Labeatis Palus (*Lake of Scutari*), through which the river Barbania (*Bogana*) runs (*Liv.* xliii 21).

Labeo Antistius 1 A Roman jurist was one of the murderers of Julius Caesar, and put an end to his life after the battle of Philippi, B.C. 42 (Plut. *Brut.* 12).—2 Son of the preceding, and a still more eminent jurist (541 C.—17 A.D.). He adopted the republican opinions of his father, and was in consequence disliked by Augustus (Tac. *Ann.* iii 75, Gell. viii 12). It is asserted by some that the *Labroneinsanior* of Horace (*Sat.* i 10 30) was a stroke levelled against this Labeo, in order to please the emperor, but it could hardly refer to him, since that satire was written not later than 97 B.C. It might refer to his father. Labeo wrote a large number of works, which are cited in the Digest. He was the founder of one of the two great legal schools spoken of under Cujus.

Labeo, Q. Fabius, quaestor urbanus B.C. 196, praetor 189, when he commanded the fleet in the war against Antiochus, and consul 183 (*Liv.* xxxiii 17–60 xxxix 45).

Laberius, Decimus, a Roman equestris, and the first to give a literary character to mimes, was born about B.C. 107, and died in 48 at Puteoli, in Campania. At Caesar's triumphal games in October, 48, P. Syrus, a professional mimic, seems to have challenged all his craft to a trial of wit in extemporaneous fusts, and Caesar compelled Laberius to appear on the stage. Laberius was 60 years old, and the profession of a mimic was infamous. In his fine prologue he complained of the indignity, and he availed himself of his various characters to point his wit at Caesar. In the person of a beaten Syrian slave he cried out, 'Marry! Quirites, but we lose our freedom,' and all eyes were turned upon the dictator, and in another mimic he uttered the pregnant maxim, 'Needs must he fear, who makes all else afraid.' Caesar awarded the prize to Syrus, and merely restored his knighthood (forfeited by the acting) with a money present to Laberius. The prologue of Laberius has been preserved by Macrobius (*Sat.* ii 7), and if this may be taken as a specimen of his style, he ranks high in dramatic vigour. Laberius made great impression on his contemporaries, although he is depreciated by Horace (*Sat.* i 10, 6, cf. Macrobius *i* c, Gell. viii 7).

Labicum, Labici, Lavicum, Lavici (Labicinus *Colonna*), an ancient town in Latium among the Alban hills, fifteen miles SE of

Rome, was an ally of the Aegni, was taken and was colonised by the Romans, n c 418 (Dionys v 61, Liv iii 25, iv 45, Strab pp 230, 237) The road from Rome to Labicum (*Via Labicana*) started from the Esquiline gate

Labienus 1 T, tribune of the plebs n c 68 Under pretence of avenging his uncle's death, who had joined Saturninus (100), he accused Rabirius of treason. Rabirius was defended by Cicero [Rabirius] In his tribuneship Labienus was entirely devoted to Caesar's interests, and when Caesar went into Transalpine Gaul in 58, he took Labienus with him as his legatus. Labienus continued with Caesar during the greater part of his campaigns in Gaul, and was the ablest officer he had. On the breaking out of the Civil war in 49, he deserted Caesar and joined Pompey. His defection caused the greatest joy among the Pompeian party, but he disappointed the expectations of his new friends, and never performed anything of importance (Cic *ad Att* vii 11, 12, 13, vii 2) He fought against his old commander at the battle of Pharsalia in Greece, 48, at the battle of Thapsus in Africa, 46, and at the battle of Munda in Spain, 45. He was slain in the last of these battles (Appian, *B C* ii 105).—2 Q, son of the preceding, joined Brutus and Cassius after the murder of Caesar, and was sent by them into Parthia to seek aid from Orodes, the Parthian king. Before he could obtain an answer from Orodes, the news came of the battle of Philippi, 42. Two years afterwards he persuaded Orodes to entrust him with the command of a Parthian army, and Pacorus, the son of Orodes, was associated with him in the command. In 40 they crossed the Euphrates, and defeated Decidius Saxa, the lieutenant of Antony, obtained possession of Antioch and Apamea, and penetrated into Asia Minor. But in the following year, 39, P. Ventidius, the most able of the Parthians, where he was slain.

(Dio Cass xlviii 24, 39, Appian, *B C* i 65, 133, Flor ii 9, Plut *Ant* 30, 33).—3 T, an orator and historian in the reign of Augustus, either son or grandson of No 1. He retained all the republican feelings of his family, and took every opportunity to attack Augustus and his friends. His enemies obtained a decree of the senate that all his writings should be burnt, whereupon he shut himself up in the tomb of his ancestors, and thus perished, about A D 12 (Sen *Contr* 10, praef 4, Suet *Cal* 16).

Labranda (τα Λάβρανδα Λαβρανδεύς, Λαβρανδηνός, Labrandinus), a town in Caria, 68 stadia N of Mylasa, celebrated for its temple of Zeus Stratos or Labrandeus, on a hill near the city (Hdt i 119, Strab p 659).

Labro, a seaport of Etruria mentioned only in Cic *ad Q F* ii 5. It seems to be Laburnum (=Portus Pisanus), which was also Portus Heronius Labronis, now Livorno [PISAE].

Labus or **Labūtas** (Λάβος or Λαβούτας *Sobad Koh*, part of the *Elburz*), a mountain of Parthia, between the Coronus and the Sariphi Montes (Pol i 29).

Labynētus (Λαβύντος), a name given by Herodotus to more than one of the Babylonian monarchs. The Labynetetus mentioned in i 74 as mediating a peace between Cyaxares and Alyattes, appears to be the same as Nabopolassar. The Labynetetus mentioned in i 77, 188, as a contemporary of Cyrus and Croesus seems to be Nabonidus, the grandson (not, as Hdt says, the son) of the former [see p 156, b].

Labyrinthus [See *Dict of Antiq* s v].

Lacedaemon (Λακεδαίμων), son of Zeus and Taygete, was married to Sparta, the daughter of Eurotas, by whom he became the father of Amyclas, Eurydice, and Asine. He was king of the country which he called after his own name, Lacedaemon, while he called the capital Sparta after the name of his wife (Paus iii 1, 20, Apollod iii 10, 3) [SPARTA].

Lacedaemōnīus (Λακεδαιμόνιος), son of Cimon, so named in honour of the Lacedaemonians (Plut *Cim* 16, Per 29).

Lacēdas (Λακῆδας), or **Leocedes** (Hdt vi 127), king of Argos, and father of Melas (Hdt i c).

Lacetani, a people in Hispania Tarraconensis at the foot of the Pyrenees (Plin iii 22, Liv vii 23).

Lachāres (Λαχάρης), an Athenian demagogue, made himself tyrant of Athens, n c 296, when the city was besieged by Demetrius. When Athens was on the point of falling into the hands of Demetrius, Lachares made his escape to Thebes with the treasures of which he had robbed even the temples at Athens, and according to Pausanias was murdered for the sake of his wealth. This must have been many years later if Polyaeus is right in making him play the traitor at Cassandrea in 279 (Plut *Demetr* 33, Paus i 25, 7, Polyaeus vi 7, 2).

Lāches (Λάχης), an Athenian commander in the Peloponnesian war, is first mentioned in n c 427 (Thuc iii 86). He was recalled in 426 and accused by Cleon of peculation (Thuc iii 115, Ar *Vesp* 240, 836. Dem *C Timocr* p 740, § 127). After Cleon's death he appears as commissioner for making the peace, commanded the troops sent to help Argos, and was slain at Mantinea (Thuc v 19, 61, 74). A dialogue of Plato bears his name.

Lāchēsīs, one of the Fates [MOERAE].

Laciā or **Laciādae** (Λακία, Λακιάδαι Λακιάδης, Λακίαι), a demos in Attica, belonging to the tribe Oeneis, W of and near to Athens.

Lacīnium (Λακίνιον ἄκρον), a promontory on the E coast of Bruttium, a few miles S of Croton, and forming the W boundary of the Tarentine gulf. It possessed a celebrated temple of Juno, who was worshipped here under the surname of Lacinia. The remains of this temple are still extant, and have given the modern name to the promontory, *Capo delle Colonne* or *Capo di Nao* (naos). Hannibal dedicated in this temple a bilingual inscription (in Punic and Greek), which recorded the history of his campaigns, and of which Polybius made use in writing his history (Strab p 261, Pol iii 38, 56, Liv xliii 8, xxviii 46).

Lacippo (*Alecippe*), a town in Hispania Baetica not far from the sea, and W of Malaca.

Lacmon or **Lacmus** (Λάκμων, Λάκμος), the north part of Mount Pindus, in which the river Aous rises (Hdt ix 92, Strab p 271).

Lacobra 1 (*Lobera*), a town of the Vaccae in the N of Hispania Tarraconensis on the road from Asturica to Tarraco.—2 (*Lagoa*), a town on the SW of Lusitania, E of the Prom Sacrum.

Lacōnica (Λακωνική), sometimes called **Lacōnia** by the Romans, a country of Peloponnesus, was bounded on the N by Argolis and Arcadia, on the W by Messenia, and on the E and S by the sea. The whole country of Laconica is bounded on the W by the range of Mount Taygetus, which extends in an unbroken line, traversed only by difficult mountain roads, from the N to its southern point at the promontory of Taenarum, on the

N it was separated from Arcadia by the mountainous district of Sciritis, and from Argolis by Mount Parthnius: it was cut through its whole length by Mount Parnon, which ran down, though in a less unbroken line than Taygetus, to the Promontory of Malea, separating the plain of the Eurotas from Cynuria. This latter district, forming the eastern coast of Laconica, was only acquired by Sparta about 550 B.C., and in the early times the territory of Laerdaemon was the oblong valley district or plain between Taygetus and Parnes through which the Eurotas flows into the Laconian gulf. This valley was called 'hollow Laerdaemon,' and described also as full of ravines (*κρητασσα*) where it is narrowed by spurs from the enclosing hills (*Or. iv 1* Strab. pp. 367, 368). It had rich corn land and vines and mulberries, being fertile, especially on the slopes of the hills and in the widening plain below Sparta. On the other hand the country on the E. of Parnon was hilly and rough, with no agricultural value. There were valuable marble quarries near Tanarus. Off the coast shell fish were caught, which produced a purple dye inferior only to the Tyrian Laconic, as well described by Euripides in his *Cresphontes* (*Tr 12*) as difficult of access to an enemy. On the N. the country could only be invaded by the valleys of the Eurotas and the Oenus, the range of Taygetus formed an almost insurmountable barrier on the west and the want of good harbours on the east coast protected it from invasion by sea on that side. GYTHIUM was the chief harbour of Laconica. The most ancient inhabitants of the country are said to have been Cynurians and Lelages. They were conquered and gradually absorbed by the Aenaeans, who were the inhabitants of the country in the heroic age. The Dorians afterwards invaded Peloponnesus and became the ruling race in Laconica. At first they settled in Sparta, nominally at peace with the old inhabitants of ARICIA, PHARIS, GYTHIUM, LAS, and AEGYS, but gradually they acquired the mastery, and a part of the old people of the country who submitted on terms became subjects of the Dorians under the name of *Perioeci* (Περιωικοι), while others, called Helots, were reduced to serfdom [*Dict. of Antiq. art. Helotes, Perioeci*]. The general name for the inhabitants is *Lacōnes* (Λακωνες) or *Lacedaemonii* (Λακεδαιμόνιοι), but the *Perioeci* are frequently called *Lacedaemonii*, to distinguish them from the Spartans (SPARTI).

Lacōnicus Sinus (κόλα-ος Λακωνικός), a gulf in the S. of Peloponnesus into which the Eurotas falls, beginning W. at the Prom. Tanarus and E. at the Prom. Malea.

Lactantius, a celebrated Christian writer about 250-330 A.D. [*Dict. of Christ Biogr.*]

Lactarius Mons or **Lactis Mons**, a mountain in Campania, belonging to the Apennines four miles E. of Stabiae, so called because the cows which grazed upon it produced excellent milk (Galen *Meth. Med. v 12*). Here Narses gained a victory over the Goths, A.D. 558 (Procop. *B. G. iv 35*). The name is preserved in the town *Lettere* at its foot.

Lacŷdes (Λακŷδης), a native of Cyrene, succeeded Arcesilaus as president of the Academy at Athens. The place where his instructions were delivered was a garden, named the *Lacŷdeum* (Λακŷδειον), provided for the purpose by his friend Attalus Philometor, king of Pergamum. This alteration in the locality of the school seems to have contributed to the rise of the

name of the *New Academy*. He died about 215 (Diog. Laert. *v 10*, Cic. *Ac. ii 6* Tusc. *v 37*).

Ladē (Λαδῆ), an island off the west coast of Caria, opposite to Miletus and to the bay into which the Maeander falls. It was celebrated for the defeat of the Ionians by the Persians B.C. 494 (Hdt. *vi 8*, Thuc. *viii 17*, Strab. p. 675).

Lādōn (Λαδών) the dragon which guarded the apples of the Hesperides was the offspring of Typhon and Ecdimna or of Ge or of Phereys and Ceto. Was slain by Hercules, and the representation of the beast was placed by Zeus among the stars (Hes. *Th. 323* Hyg. *Ast. ii 6*).

Lādōn (Λαδών) 1 A river in Arcadia rising near Clitor, and falling into the Alphius between Henaia and Phiriza. In mythology Ladon is husband of Strymonis and father of Daphne and Metope (Hes. *Th. 344*, Paus. *viii 20, 1*).—2 A river in Phrygia, rising on the frontiers of Achar and falling into the Peneus.

Lacētāni (wrongly written Lactani), a people on the east coast of Hispania Tarraconensis, near the mouth of the river Pubentius (*Llobregat*). Their chief town was BARNO (Strab. p. 159, Ptol. *ii 6 18*, Plin. *iii 22*).

Laelaps [CERAPALUS].

Laeliānus, one of the thirty tyrants, emperor in Gaul after the death of Postumus, A.D. 267, was slain by his own soldiers, who proclaimed Victorinus in his stead (Eutrop. *ix 7*).

Laelius 1 C. was from early manhood the friend and companion of Scipio Africanus the elder and fought under him in almost all his campaigns. He commanded the fleet in the capture of New Carthage B.C. 210 (Pol. *x 3*, Liv. *xxvi 42*), commanded the left wing at the battle of Baecula (208), commanded the fleet in the defeat of Adherbal at Gades in 206 (Liv. *xxviii 30*), took an active part in the African campaign 204-201, was praetor of Sicily 196, consul 190, and obtained the province of Cisalpine Gaul (Liv. *xxviii 47*).—2. C. surnamed Sapiens, son of the preceding. His intimacy with Scipio Africanus the younger was as remarkable as his father's friendship with the elder, and it obtained an imperishable monument in Cicero's treatise *Laelius sive de Amicitia*. He was born about 166 was tribune of the plebs 151, praetor 145, and consul 140. Though not devoid of military talents as his campaign against the Lusitanian Viriathus proved (Cic. *Brut.* 21 84 *Off.* *ii 11, 40*), he was more of a statesman than a soldier, and more of a philosopher than a statesman. From Dio genes of Babylon, and afterwards from Panaetius, he imbibed the doctrines of the Stoic school (Cic. *Fin.* *ii 8 24*), his father's friend Poltubus was his friend also, the wit and idiom of Terence were pointed and polished by his and Scipio's conversation, and the satirist Lucilius was his familiar companion. The political opinions of Laelius were different at different periods of his life. He endeavoured, probably during his tribunate, to procure a redistribution of the public land, but hedged himself from the attempt, and either for this forbearance, or more probably for his philosophical temperament, received the appellation of the *Wise* or the *Prudent* (Plut. *Tib. Gracch.* 20, Hor. *Sat.* *ii 1, 72*). He afterwards became a strenuous supporter of the aristocratical party. Several of his orations were extant in the time of Cicero, but were characterised more by smoothness than by power—Laelius is the principal interlocutor in Cicero's dialogue *De Amicitia*, and is one of the speakers in the *De Senectute* and in the *De Republica*. His two

daughters were married, the one to Q. Mucius Scaevola, the augur, the other to C. Fannius Strabo. The opinion of his worth seems to have been universal and it is one of Seneca's injunctions to his friend Lucilius 'to live like Laenus' (Sen. *J. p.* 104).

Laenus, Popilius The Laenates were a family of the plebeian gens Popilia, for the most part unfavourably distinguished for their sternness, cruelty, and haughtiness of character. For the traditional origin of the surname see Cic. *Brut.* 13, 56. 1 M., four times consul, *n. c.* 350, 356, 350, 348. In his third consulship (350) he won a hard fought battle against the Gauls, for which he celebrated a triumph—the first ever obtained by a plebeian (*Liv. vii.* 23).—2 M., praetor 177, consul 172 and censor 159. In his consulship he defeated the Ligurian mountaineers, and when the remainder of the tribe surrendered to him, he sold them all as slaves (*Liv. xlii.* 22).—3 C., brother of No. 2, war consul 172. He was afterwards sent as ambassador to Antiochus King of Syria, whom the senate wished to abstain from hostilities against Egypt. The king read the letter of the senate and promised to take it into consideration. Popilius straightway described with his cane a circle in the sand round the king, and ordered him not to stir out of it until he had given a decisive answer. This boldness so impressed Antiochus, that he yielded to the demand of Rome (*Liv. xlv.* 12, *Vell. Pat.* 1. 10, Cic. *Phil.* viii. 5. 23).—4 M., son of No. 2, consul *n. c.* 139, in the next year defeated by the Numantines (*Liv. I. p.* 55).—5 P., consul 152, the year after the murder of Tib. Gracchus. He was charged by the victorious aristocratical party with the prosecution of the accomplices of Gracchus, and in this task he showed all the hardheartedness of his family. He subsequently withdrew himself, by voluntary exile, from the vengeance of C. Gracchus and did not return to Rome till after his death (*Cic. Lael.* 11, 37, *pro Dom.* 21. 82, *Vell. Pat.* 1. 7).

Laertes (*Λαέρτης*), king of Ithaca, was son of Acrius and Chalcodonides, and husband of Anticlea, by whom he became the father of Odysseus and Telemachus. He took part in the Calydonian hunt, and in the expedition of the Argonauts. He was still alive when his son returned to Ithaca after the fall of Troy.

Laertius, Diogenes (*Διογένης*).

Laestrygones (*Λαεστρογόνες*), a savage race of cannibals, whom Odysseus encountered in his wanderings (*Od.* x. 81). They were governed by Anticlus and Laus. The Greeks placed them on the E. coast of the island in the plains of Iacantium, which are therefore called *Laestrygonia Campi* (*Strab.* pp. 20, 22, *Plin.* iii. 69). The Romans, however, and more especially the Roman poets, who regarded the Prom. Cereium as the Homeric island of Circe, transplanted the Laestrygones to the S. coast of Latium in the neighbourhood of Formae, which they supposed to have been built by Lausus, the king of this people (*Formiae*).

Laevi or Levi, a Ligurian people in Gallia Transpadana on the river Ticinus (*Pol.* ii. 17).

Laevius, Valerius 1 P., consul *n. c.* 240, had the conduct of the war against Pyrrhus. The king wrote to Laevius, offering to arbitrate between Rome and Tarantium, but Laevius bluntly bade him to return to Epirus. An Epirot spy having been taken in the Roman lines on the banks of the Siris, Laevius showed him the legions under arms, and bade him tell his master, if he was curious about the Roman

men and tactics to come and see them. In the battle which followed, Laevius was defeated (*Liv. I. p.* 13, *Plut. Pyrrh.* 16, *Dionys.* viii. 1).—2 M., praetor 215, crossed over to Greece and carried on war against Philip. He continued in the command in Greece till 211, when he was elected consul in his absence. In his consulship (210) he carried on the war in Sicily, and took Agrigentum. He continued as pro consul in Sicily for several years, and in 208 made a descent upon the coast of Africa. He died 200, and his sons Publius and Marcus honoured his memory with funeral games and gladiatorial combats, exhibited during four successive days in the forum (*Liv. xxxi.* 50).—3 C., son of No. 2, was by the mother's side brother of M. Tullius Nobilior, consul 189. Laevius was himself consul in 176, and carried on war against the Ligurians (*Pol.* xvii. 12, 14. *Liv. xlii.* 6, viii. 11).

Lagoe or Lagbe (*Λάγῳ, Λάγβη*), a city in Phrygia on the road from Cibra to Termessus (*Liv. xxxviii.* 15 writes Lagon for Lagoe).

Lagus (*Λάγος*), a Macedonian of obscure birth, was the father, or reputed father, of Ptolemy, the founder of the Egyptian monarchy. He married Aramoe, a concubine of Philip of Macedon, who was said to have been pregnant at the time of their marriage, on which account the Macedonians generally looked upon Ptolemy as the son of Philip (*Paus.* i. 6, 2, *Curt.* ix. 8).

Lais (*Λαΐς*), the name of two celebrated Grecian Hetaerae, or courtisans. 1 The elder, a native probably of Corinth, lived in the time of the Peloponnesian war, and was celebrated as the most beautiful woman of her age. She was notorious also for her avarice and caprice (*Athen.* pp. 511, 587, 587).—2 The younger, was the daughter of Timandra, and was probably born at Hecara in Sicily. According to some accounts she was brought to Corinth when seven years old, having been taken prisoner in the Athenian expedition to Sicily, and bought by a Corinthian. She was a contemporary and rival of Phryne. She became enamoured of a Thessalian named Hippolochus, or Hippostratus, and accompanied him to Thessaly. Here, it is said, some Thessalian women, jealous of her beauty, enticed her into a temple of Aphrodite, and there stoned her to death (*Plut.* *llc.* 9, *Paus.* ii. 5, *Athen.* p. 589).

Laius (*Λαΐος*), son of Labdacus, lost his father at an early age, and was brought up by Lycus (*Λαυκάκης*). When Laius was slain by Amphion and Zethus, Laus took refuge with Pelops in Peloponnesus. After the death of Amphion and Zethus, Laus returned to Thebes, and ascended the throne of his father. He married Jocaste and became by her the father of Oedipus, by whom he was slain. For details see OEDIPUS.

Lalandus, a district on the borders of Phrygia and Galatia, near Amorium, on the Lalandum Flumen, which flows from the S into the Sangarius, a little SE of Pessinus. Recent discoveries of inscriptions have made it probable that this is the true reading for *Lalandrum Flumen* in *Liv. xxxviii.* 18, and *Mandri Fontes* for *Alalandi Fontes* in ch. 16.

Laletani (*Λαλετάνι*).

Lamachus (*Λαμάχος*), an Athenian, son of Xenophanes, was the colleague of Alcibiades and Nicias in the great Sicilian expedition, *b. c.* 415. In the councils of the generals Lamachus's plan was the boldest—to endeavour to capture the city by an immediate attack while it was unprepared—and thus might possibly have

ended successfully, but Lamachus was overborne by his colleagues. He fell under the walls of Syracuse, in a sally of the besieged. He appears amongst the *dramatis personae* of Aristophanes as the brave and somewhat blustering soldier. Plutarch describes him as brave, but so poor that on every fresh appointment he had difficulty in procuring his outfit (Thuc vi 8, 49, 101, Arist *Ach* 565, 960, 1070, Plut *Nic* 16, *Alc* 18, 20).

Lamētus (*Lamato*), a river in Bruttium, near Croton, which falls into the *Lameticus Sinus*. Upon it was the town *Lamētini* (*S. Eufemia*).

Lamia (*Λαμία*) 1 [EMPUSA]—2 An Athenian courtesan, mistress of Demetrius Poliorcetes (Plut *Demetr* 16).

Lamia, Aelius. This family claimed a descent from the mythical hero, *LAMUS* 1 L, a Roman eques, supported Cicero in the suppression of the Catilinarian conspiracy, B.C. 63, and was accordingly banished by the influence of the consuls Gabinius and Piso in 58. He was subsequently recalled from exile, and during the civil wars espoused Caesar's party (Cic *pro Sest* 12, 29, *ad Att* xiii 45, *ad Fam* xi 16, Val Max i 8)—2 L, son of the preceding, and the friend of Horace, was consul A.D. 3. He was made praefectus urbi in 32, but he died in the following year (Dio Cass *liv* 19, Tac *Ann* vi 27, Hor *Od* i 26, iii 17)—3 L, was married to Domitia Longina, the daughter of Corbulo, but during the lifetime of Vespasian he was deprived of her by Domitian, who subsequently married her. Lamia was put to death by Domitian after his accession to the throne (Dio Cass *liv* 3, Suet *Dom* i 10).

Lamia (*Λαμία*, *Λαμῆνός*, *Λαμῶντης* *Zetun* or *Zetum*), a town in Phthiotis in Thessaly, situated on the small river Achelous, and fifty stadia inland from the Malac gulf, on which it possessed a harbour, called Phalara (Strab pp 433, 435). It has given its name to the war which was carried on by the confederate Greeks against Antipater after the death of Alexander, B.C. 323. The confederates under the command of Leosthenes, the Athenian, defeated Antipater, who took refuge in Lamia, where he was besieged for some months. Leosthenes was killed during the siege, and the confederates were obliged to raise it in the following year (322), in consequence of the approach of Leonnatus. The confederates under the command of Antipater defeated Leonnatus, who was slain in the action. Soon afterwards Antipater was joined by Craterus, and thus strengthened he gained a decisive victory over the confederates at the battle of Cranon, which put an end to the Lamian war (Diod xviii, Pol i 29).

Laminium (*Lamnitiuus*), a town of the Carpetani in Hispania Tarraconensis, ninety-five miles SE of Toletum (Ptol i 6, 57).

Lampa or **Lappa** (*Λάμπα*, *Λάπη*, *Λαμπαῖος*, *Λαμπεύς*, near *Argyropolis*), a town in the N of Crete, a little inland, S of Hydruntum (Strab p 475, Ptol iii 17, 10).

Lampēa (*η Λαμπεῖα*) or **Lampēus Mons**, a part of the mountain range of *ERYMANTHUS*, on the frontiers of Achaia and Elis.

Lampetīē (*Λαμπετῖη*), daughter of Helios by the nymph Neaera. She and her sister Phaethusa tended the flocks of their father in Sicily. In some legends she appears as one of the sisters of Phacethon [HELIOS].

Lampon (*Λάμπων*), an Athenian, a celebrated soothsayer and interpreter of oracles. In conjunction with Xenocritus, he led the colony

which founded Thurium in Italy, B.C. 443 (Diod xii 10, Aristoph *Av* 521, 988).

Lamponia, or **-ium** (*Λαμπώνεια*, *ώνιον*), a town of Mysia, in the Thracian, near the borders of Aeolia (Hdt v 26, Strab p 610).

Lampra, **Lamprae**, or **Lamptrae** (*Λαμπρά*, *Λαμπρά*, *Λαμπρά*, *Λαμπρέως* *Lamprica*), a deme on the W coast of Attica, near Astypalaea, belonging to the tribe Erechtheis.

Lampridius, **Aelius** [SCRIPTORIS HISTORIAE AUGUSTAE].

Lampsacus (*Λαμψακος*, *Λαμψακηνός* *Lapsali*, Ru), an important city of Mysia, in Asia Minor, on the coast of the Hellespont, possessed a good harbour. It stood on the site of a town called Pityusa or Pityene, which existed before the colonisation by Ionians (II ii 829, Strab p 589). It was celebrated for its wine, and was one of the cities assigned by Xerxes to Themistocles for his maintenance (Thuc i 138, Plut *Them* 29). It was the chief seat of the worship of Priapus, and the birthplace of the historian Charon, the philosophers Adimantus and Metrodorus, and the rhetorician Anaximenes. Lampsacus was a colony of the



Coin of Lampsacus 2nd cent. B.C.
Obv. head of bearded Dionysus. Rev. ΑΠΟΛΛΩΝΙΩΝ.
Athena with lyre. magistrate's name ΕΠΙΣΤΑΤΟΥ ΤΟΥ
ΕΠΙΣΤΑΤΟΥ.

Phocaeans; the name of the surrounding district, Bebricia, connects its old inhabitants with the Thracian Berrices.

Lāmus (*Λάμος*), son of Poseidon, and king of the Laestrygonians, was said to have founded Formiae in Italy [FORMIAE].

Lamus (*Λάμος* *Lamas*), a river of Cilicia, the boundary between Cilicia Aspera and Cilicia Campestris, with a town of the same name (Strab p 671).

Lancia (*Lancienses*) 1 (*Sollanco* or *Sollancia*, near Leou), a town of the Astures in Hispania Tarraconensis, nine miles E of Legio—2 Surnamed *Oppidana*, a town of the Vertones in Lusitania, not far from the sources of the river Munda.

Langobardi or **Longobardi**, corrupted into Lombards, a German tribe of the Suevic race. They dwelt originally on the left bank of the Elbe, near the river Saale, but they afterwards crossed the Elbe, and dwelt on the E bank of the river, where they were for a time subject to Maroboduus in the reign of Tiberius (Tac *Ann* vi 17, *German* 40, Vell Pat i 106, Strab p 290). Of their wanderings after this there is no record for four centuries, but, like most of the other German tribes, they migrated southwards, and in the second half of the fifth century appeared again on the N bank of the Danube, in Upper Hungary. Here they defeated and almost annihilated the Heruli. In the middle of the sixth century they crossed the Danube, at the invitation of Justinian, and settled in Pannonia. Here, after thirty years' conflict, they destroyed the Gepidae. In A.D. 568, Alboin, their king, led his nation across the Julian Alps, and conquered the plains of

N Italy, which have thence received the name of Lombardy. Here he founded the kingdom of the Lombards, which existed for upwards of two centuries, till its overthrow by Charles the Great—Paulus Diaconus, who was a Lombard by birth, derives their name of Langobardi from their long beards: others take it to mean 'having long battle axes', but modern philologists generally reject both these etymologies, and suppose the name to have reference to their dwelling on the banks of the Elbe, *Börde* signifying a plain on the bank of a river.

Lanice (*Λανίκη*), nurse of Alexander the Great, and sister of Chitus (*Arrian*, iv 9).

Lānūvium (*Lānūvius* *Lavigna*), an ancient city in Latium, situated on a hill of the Alban Mount, not far from the Appia Via, and subsequently a Roman municipium (*Dionys* v 61, *Liv* viii 14), yet its chief magistrate, as at Aricia, Tusculum, and other places, retained the old name of dictator (*Cic pro Mil* 10, 27). It possessed an ancient temple of Juno Sospita [See p 463, a.] Under the empire it obtained importance as the birthplace of Antoninus Pius.

Laōcōon (*Λαοκόων*), a Trojan, who plays a prominent part in the post Homeric legends, was a son of Antenor or Acœtes, and a priest of the Thymbræan Apollo. He tried to dissuade his countrymen from drawing into the city the wooden horse which the Greeks had left behind them when they pretended to sail away from Troy. But, as he was preparing to sacrifice a bull to Poseidon, suddenly two serpents were seen swimming towards the Trojan coast from

all of them deserved (*Verg Aen* ii 201, *Tzetz ad Lyc* 347, *H3g Fab* 135, *Quint Smyrn* xii 398). Sophocles wrote a play on this subject, of which a few fragments remain—among them the line quoted in *Aristoph Ran* 665. His death also formed the subject of many ancient works of art, and a magnificent group, engraved above, representing the father and his sons entwined by the serpents, is preserved in the Vatican [*AGESANDER*].

Laōdāmas (*Λαοδάμας*) 1 Son of Alcmons, king of the Phœnicians, and Arete (*Od* vii 170).—2 Son of Eteocles, and king of Thebes, in whose reign the Epigoni marched against Thebes. In the battle against the Epigoni, he slew their leader Aegialeus, but was himself slain by Alcmaeon. Others related that, after the battle was lost, Laodamas fled to the Encheleians in Illyricum (*Apollod* iii 7, 8, *Paus* i 5, 7, *Hdt* v 61).

Laōdāmīa (*Λαοδάμεια*) 1 Daughter of Acastus, and wife of Protesilaus. When her husband was slain before Troy, she begged the gods to be allowed to converse with him for only three hours. The request was granted. Hermes led Protesilaus back to the upper world, and when Protesilaus died a second time, Laodamia died with him (*Od Her* xiii, *Pont* iii 1, 110, *Lucian, Dial Mort* xxiii 1). A later tradition states that, after the second death of Protesilaus, Laodamia made an image of her husband, to which she paid divine honours, but as her father Acastus interfered, and commanded her to burn the image, she herself leaped into the fire (*H3g Fab* 103, 104).—2 Daughter of Bellerophon, became by Zeus the mother of Sarpedon, and was killed by Artemis (*Il* vi 197).

Laōdiēc (*Λαοδίκη*) 1 Daughter of Priam and Hecuba, and wife of Helicaon. Some relate that she fell in love with Acamas, the son of Thescus, when he came with Diomedes as ambassador to Troy, and that she became by Acamas the mother of Muntus. On the death of this son, she leaped down a precipice, or was swallowed up by the earth (*Il* iii 123, *Paus* x 26, *Tzetz ad Lyc* 513, 547).—2 Daughter of Agamemnon and Clytemnestra (*Il* ix 146), called Electra by the tragic poets [*ELECTRA*].—3 Mother of Seleucus Nicator, the founder of the Syrian monarchy.—4 Wife of Antiochus II Theos, king of Syria, and mother of Seleucus Callinicus. For details, see p 76, b.—5 Wife of Seleucus Callinicus, and mother of Seleucus Ceraunus and Antiochus the Great.—6 Wife of Antiochus the Great, was a daughter of Mithridates IV king of Pontus, and granddaughter of No 4.—7 Wife of Achæus, the cousin and adversary of Antiochus the Great, was a sister of No 6.—8 Daughter of Antiochus the Great by his wife Laodice [No 6]. She was married to her eldest brother Antiochus, who died in his father's lifetime, 195.—9 Daughter of Seleucus IV Philopator, was married to Perseus, king of Macedonia.—10 Daughter of Antiochus IV Epiphanes, was married to the impostor Alexander Balas.—11 Wife and also sister of Mithridates Eupator (commonly called the Great), king of Pontus. During the absence of her husband, she was unfaithful to him, and on his return attempted his life by poison. Her designs were, however, betrayed to Mithridates, who put her to death (*Justin*, xxxvii 3).—12 Another sister of Mithridates Eupator, married to Ariarathes VI, king of Cappadocia, after whose death she married Nicomedes, king of Bithynia.



Laocöon (From the group by Agesander and Athenodorus now in the Vatican.)

Tenedos. They made for Laocöon, who, while all the people took to flight, remained with his two sons standing by the altar of the god. The serpents first coiled around the boys, and then around the father, and thus all three perished. The serpents then glided away to the acropolis of Troy, and disappeared behind the shield of Tritonis. The reason why Laocöon suffered this fearful death is differently stated. Accord-
ing to some, it was because he had run his lance into the side of the horse, according to others, because, contrary to the will of Apollo, he had married and begotten children, or, according to others again, because Poseidon, being hostile to the Trojans, wanted to show to the Trojans in the person of Laocöon what fate

Laodicea (Λαοδικεία Λαοδικεύς, Laodicensis, Laodicēnus), the name of six Greek cities in Asia, four of which (besides another now unknown) were founded by Seleucus I Nicator, and named in honour of his mother Laodice, the other two by Antiochus II and Antiochus I or III [See Nos 1 and 5]—1 **L ad Lycum** (Λαοδικεὺς τῷ Λυκῷ, *Eski Hissar*, Ru.), a city of Asia Minor, stood on a ridge of hills near the S bank of the river Lycus (*Choruh Su*), a tributary of the Maeander, a little to the W of Colossae, and to the S of Hierapolis, on the borders of Lydia, Caria, and Phrygia, to each of which it is assigned by different writers, but after the definitive division of the provinces, it is reckoned as belonging to Great Phrygia, and under the later Roman emperors it was the capital of Phrygia Pacatiana. It was founded by Antiochus II Theos, on the site of a previously existing town, and named in honour of his wife Laodice. It passed from the kings of Syria to those of Pergamum, and from them to the Romans, to whom Attalus III bequeathed his kingdom, and who included it in the province of Asia. At first it was comparatively an insignificant place, and it suffered much from the frequent earthquakes to which its site seems to be more exposed than that of any other city of Asia Minor, and also from the Mithridatic war (Appian, *Bell Mithr* 20). Under the later Roman republic and the early emperors, it rose to importance, and, though more than once almost destroyed by earthquakes, it was restored by the aid of the emperors and the munificence of its own citizens, and became, next to Apamea, the greatest city in Phrygia, and one of the most flourishing in Asia Minor (Plin v 105, Strab p 578, Tac *Ann* xiv 27). The magnificent ruins of the city comprise an aqueduct, a gymnasium, several theatres, and an almost perfect stadium. This prosperity was owing in great measure to its situation on the traffic routes from Asia to the coasts. It stood at the junction of roads leading from Ephesus and from Smyrna through Cibyra to Attalaea, and also by way of Apamea to Nicomedia in the north and Iconium or Ancyra in the east. It was enriched also by its trade in wool and manufacture of cloth (Strab l c, Cic *ad Fam* ii 17, iii 5). [For its importance in the history of the Church, see *Diet of the Bible*].—2 **L Catacecaumene or Combusta** (ἡ κατακεκαυμένη, i.e. the burnt *Ladik*, Ru.), a city of Lycaonia, N of Iconium, on the high road from the W coast of Asia Minor to the Euphrates, and in the Byzantine period having direct communication with Dorylaeum and the north. Whether its name is due to its having been burnt and rebuilt is not recorded. It can have no connexion with the volcanic district called *κατακεκαυμένη*, which is in quite another part of Asia Minor [See p 207].—3 **L ad Mare** (ἡ ἐν τῇ θαλάττῃ *Ladiklych*), a city on the coast of Syria about fifty miles S of Antioch, was built by Seleucus I on the site of an earlier city called Ramitha or Λευκή Ἀκτή. It had the best harbour in Syria, and was celebrated for its traffic in wine and fruit. In the civil contests during the later period of the Syrian kingdom Laodicea obtained virtual independence, in which it was confirmed probably by Pompey and certainly by Julius Caesar, who greatly favoured the city. In the civil wars, after Caesar's death, the Laodiceans were severely punished by Cassius for their adhesion to Dolabella, and the city again suffered in the Parthian invasion of Syria, but was

recompensed by Antony with exemption from taxation. Herod the Great built the Laodiceans an aqueduct, the ruins of which still exist. It is mentioned occasionally as an important city under the later Roman empire, and, after the conquest of Syria by the Arabs, it was one of those places on the coast which still remained in the hands of the Greek emperors, and with a Christian population. It was taken and destroyed by the Arabs in 1188. It is now a Turkish village, with considerable ruins of the ancient city (Strab pp 751, 752).—4 **L ad Labanum** (ἡ Λαβανού, πρὸς Λαβανῶ), a city of Coele Syria, at the N entrance to the narrow valley (αὐλῶν), between Labanus and Anthibanus. During the possession of Coele Syria by the Greek kings of Egypt, it was the border fortress of Syria, and the chief city of a district called Laodicea (Strab p 755, Plin v 82).—5 A city in the SE of Media, near the boundary of Persis, founded either by Antiochus I Soter or Antiochus II the Great (Strab p 524, Plin vi 115).—6 In Mesopotamia (Plin vi 117).

Laodiceus (Λαοδίκιος) 1 Son of Bias and Pero, took part in the expeditions of the Argonauts, and of the Seven against Thebes (Ap Rh i 119, Apollon iii 6, 1).—2 Son of Antenor (Il iv 37).

Laomedon (Λαομέδων) 1 King of Troy, son of Ius and Eurydice, and father of Priam, Hesione, and other children (Il xx 236, Apollon iii 12, 3). Poseidon and Apollo, who had displeased Zeus, were doomed to serve Laomedon for wages. Accordingly, Poseidon built the walls of Troy, while Apollo tended the king's flocks on Mount Ida. When the two gods had done their work, Laomedon refused them the reward he had promised them, and expelled them from his dominions (Il xi 441-457, Hor *Od* iii 3, 21). Poseidon in wrath let loose the sea over the lands, and also sent a sea monster to ravage the country. The Homeric account states that Heracles was induced to build a wall as a protection against the sea-monster by the promise mentioned below. This is expanded by a later tradition (Schol *ad loc*) into a story like that of Andromeda, that by command of an oracle the Trojans were obliged, from time to time, to sacrifice a maiden to the monster, and on one occasion it was decided by lot that Hesione, the daughter of Laomedon himself, should be the victim. But it happened that Heracles was just returning from his expedition against the Amazons, and he promised to save the maiden if Laomedon would give him the horses which Troas had once received from Zeus as a compensation for Ganymedes (Il v 265). Laomedon promised to give them, but again broke his word, when Heracles had killed the monster and saved Hesione. Here upon Heracles sailed with a squadron of six ships against Troy, killed Laomedon, with all his sons, except Podarces (Priam), and gave Hesione to Telamon (Il v 640, xx 145. Diod v 32, 49, Apollon iii 6). It will be seen that, excepting the episode of Hesione, all the points in Laomedon's story appear in the Iliad. The account of the wall built by Heracles has all the appearance of a tradition derived from an ancient wall against encroachments of the sea. Priam as the son of Laomedon, is called Laomedontiades, and the Trojans, as the subjects of Laomedon, are called Laomedontiadae.—2 Of Mytilene, was one of Alexander's generals, and after the king's death (p c 323), obtained the government of Syria. He was afterwards defeated by Nicator, the general of

Ptolemy, and deprived of Syria (Arrian, *An* iii 6, Diod xviii 39)

Lapēthos or **Lapathus** (Λαπήθος, Λάπαθος Λαπήθιος, Λαπήθεός *Lapitho* or *Lapta*), an important town on the N coast of Cyprus, on a river of the same name, E of the Prom Crommyon (Strab p 682; Ptol v 14, 4, Plin v 180)

Laphria, a surname of Artemis [See p 128, a.]

Laphystius (Λαφυστίος), a mountain in Boeotia, between Coronea and Orchomenus, on which was a temple of Zeus Laphystius (Paus i 24, 2, ix 34, 5)

Lapidei Campi [CAMPI LAPIDEI]

Lapithae (Λαπίθαι), an ancient race, with a mythical ancestor Lapithes, son of Apollo (Diod iv 69), dwelling in Thessaly, in the lower valley of the Peneus, who are described as

thae, some of whom were at one time or other driven southwards from Thessaly into Attica, and this may have been at the time of the Dorian movement towards the Peloponnesus. The part which the Lapithae had in forming the population of Attica is signified by the heroön of Pirithous in Attica (Paus i 30, 4), and by his connexion in Attic legends with Theseus, and several Athenian families traced their descent from the Lapithae. The fight of the Lapithae and Centaurs was a favourite subject in art. Pausanias mentions a painting of it in the temple of Theseus at Athens, and a famous sculpture on the temple of Zeus at Olympia (Paus i 17, 2, v 10, 8) [CENTAURI]

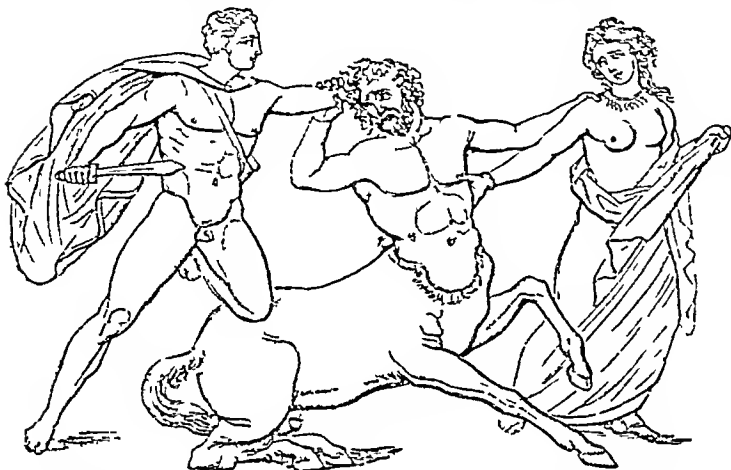
Lar or **Lars**, was an Etruscan title or praenomen, borne, for instance, by Porsena and Tolumnius. From the Etruscans it passed into some Roman families, whence we read of Lar Herminius, who was consul B.C. 448. This word signified lord, king, or hero in the Etruscan (Liv ii 9, iii 65, iv 17)

Lara [LARUNDA]

Laranda (τὰ Λάρανδα *Laranda* or *Caraman*), a considerable town in the S of Lycania, on the road from Iconium to Seleucia, at the N foot of M. Taurus, in a fertile district, taken by storm by Perdiccas, but afterwards restored. It was used by the Isaurian robbers as one of their strongholds (Strab p 569, Diod xviii 22, Amm. Marc. xiv 2)

Larentia [ACCA LARENTIA]

Lares, Roman tutelary deities of the household and all that belonged to it, and also (as *L. Compitales*, *L. Viales*) of roads and crossways [see below]. Their original significance, however, is by no means certain. In Latin literature they are so closely connected with the Penates as to be almost equivalent to them, but there is little doubt that the two classes of deities were originally far more distinct than they appear to be in writers of Cicero's time and later. They have been often compared to the Greek *ἑσπες*, but this again is with some reason regarded as part of a later tendency to accommodate Latin religion to certain ideas of Greek philosophy. It is commonly said that the name is the same as the Etruscan *Larth* or *Lars*, and that therefore Lares means 'lords', but it is by no means certain that the word is of Etruscan origin at all. The oldest Latin form is *Lases*, under which title the Lares are invoked in the Arval hymns, and, though this word may some day be proved to be borrowed from the Etruscans, our present knowledge of the Etruscan language does not warrant more than conjecture. The Lares in old formulas appear to be the gods of country places with sacred groves (Cic. *Legg* ii 8, 19), whence it is deduced that the Lar was first the protector of the whole property, including the *domus* and *familia* of the Roman landowner, and then, as *Lar Familiaris*, was particularly connected with the household. It is, however, more natural that the worship should extend from the household to the community than conversely. A somewhat different view of their origin traces



Lapitha and Centaur (From a painting on marble at Herculaneum)

being akin to the Pelasgians—i.e. they were prehistoric inhabitants of that district. In the Iliad they are mentioned only as a warlike race among the combatants defending the Greek wall, and one of their leaders is named Pirithous (Il vii 128, 181). In the Odyssey there is mention of their fight with the Centaurs, who had gone to the house of Pirithous, the king of the Lapithae (xxi 295), and this became the most famous part of their legendary history. According to the full development of the story, the Lapithae were governed by Pirithous, who, being a son of Ixion, was a half-brother of the Centaurs. The Centaurs, therefore, demanded their share in their father's kingdom, and a war arose between them, which was at length terminated by a peace. But when Pirithous married Hippodamia, and invited the Centaurs to the marriage feast, the latter, fired by wine and urged on by Ares, attempted to carry off the bride and the other women. Thereupon a bloody conflict ensued, in which the Centaurs were defeated by the Lapithae (Strab pp 489–441, Diod iv 70, Ov. *Met* vi 210, Hor. *Od* i 18, 5). It is probable that many of the details were found in the Cyclic poets, and that the story arose out of fights between the Lapithae and ruder mountain tribes, who appear as the Centaurs, and whom they drove back. A further Dorian tradition tells that Heracles helped the Dorians against the Lapithae, who were defeated [ARGEMUS]. The Attic legend makes Theseus help Pirithous and the Lapithae against the Centaurs [THESEUS]. It is likely that the story of Heracles has to do with Dorian victories over the Lapi-

them to a worship of ancestors, on the theory that the Lares were spirits of ancestral founders, who were in old times actually buried within the precincts of the house (Serv. ad *Aen.* vi 152, cf. Cic. *Legg.* ii 28, 58, *Isid. Orig.* vi 11, August. *C. D.* vi 11). Support may be found for this view in the traditions which make Lara or Larunda the mother of the Lares and also a deity of the underworld, and Mania mother alike of Lares and Manes [LARUNDA, MANIA]. On the other hand, the legend of the birth of Servius Tullius from the Lar Familiaris (Dionys. ii 2, Plin. xxxvi 204) does not agree with the theory that the Lar was the spirit of an ancestor, nor is there any proof of the antiquity of such a belief. Another view deserves consideration, and is perhaps right, that the Lar Familiaris was originally only another name for the Genius Domus [see GENIUS], and that the two Lares Compitales of the neighbourhood were afterwards united with him in the household worship. In pre-Ciceronian times the Lar Familiaris was spoken of in the singular, as the guardian of the house. He is introduced in the prologue of the *Amulularia* of Plautus in person, watching over the fortunes of the house, and acting in much the same way as a 'brownie' would act in northern legends (cf. *Trinumm.* 39). As he belonged to the house, his name was used for the house itself (Hor. *Od.* i 12, 43, Sall. *Cat.* 21, Mart. vi 82, 2, Stat. *Silv.* ii 3, 16). In Cicero and afterwards the name appears in the plural (perhaps for the reason mentioned above), and often associated with the Dei Penates or gods of the household store (Cic. *pro Dom.* 41, 108, *Rep.* i 5, 7), the ideas of Penates and Lares being apparently as closely connected as our 'hearth and home'. In the private worship of the household, images of the Lares were placed in a shrine (*sacrum* or *lararium*), to which offerings were made at meal time. The Lares were crowned and received special offerings on Kalends, Ides and Nones, or on the birthday of the master of the house [*Dict. of Ant. art. Lararium*], their images were polished with wax and therefore 'remidentes' (Hor. *Epod.* 2, 66, cf. Juv. viii 87). The bride on her first entry, or a member of the family returning from abroad, paid honour to them. Besides this private worship the Lares Compitales or Viales, called collectively *Lares Publici* (Plin. xxi 11), were honoured by the community. These deities were two in number, probably because one belonged to each intersecting road. In mythology, they were the twin sons of Mercury and Lara or Larunda. They were the protectors, not merely of the crossways, but of the neighbourhood generally. [For the offerings, see *Dict. of Ant. art. Compitalia*.] The same worship existed in old times at intersecting *vici* of Rome, where shrines of the Lares were placed, but Augustus gave it greater importance and associated his own Genius with the two Lares Compitales (Ov. *Fast.* i 145, Hor. *Od.* v 5, 39, GENIUS). The state had its Lares praestites, and protection was sought by travellers from Lares permarini, to whom a temple in the Campus Martius was dedicated, n.c. 179. A temple to the state Lares on the Via Sacra near the Palatine was dedicated by Augustus to replace an ancient altar (Ov. *Fast.* i 120, vi 791, *Mon. Ancyr.* ii 7). In art, the Lares were represented by two figures with the toga girt up (*incincti, succincti*, Ov. *Fast.* ii 634, Pers. v 31), crowned with wreaths, bearing a drinking horn or *thyton* in their hands and a *patera*. Sometimes a dog is placed

by them to represent watchfulness (Ov. *Fast.* i 112). In a painting from Pompeii, Vesta stands between them, and the Genius is represented by a snake below.

Lares (Λάρης *Alarbons*), a city of N. Africa, in the Carthaginian territory (Byzaena), SW of Zama, a place of some importance at the time of the war with Jugurtha (Sall. *Jug.* 90, Ptol. ii 3, 28).

Largus, Scribonius [SCRIBONIUS]

Larinum (Larinas, *itis Larino*), a town of the Prentani (whence the inhabitants are called *Larmates* cognomine Prentani, Plin. ii 105), on the river Tiferis, and near the borders of Apulia, subsequently a Roman municipium (Cic. *pro Cluent.* 4, 10), possessed a considerable territory extending down to the Adriatic sea. The speech of Cicero *pro Cluentio* enters largely into the local affairs of Larinum.

Larissa (Λάρισα), the name of several Pelasgian places, whence Larissa is called in mythology the daughter of Pelasgus (Paus. ii 21, 1). I. In Europe. 1. (Larissa or Larza), an important town of Thessaly, in Pelasgiotis, situated on the Peneus, in an extensive plain. It was once the capital of the Pelasgi, and had a democratical constitution, and hence allied itself to Athens in the Peloponnesian war (Thuc. ii 22, Ar. *Pol.* i 6), but subsequently became subject to the Macedonians. It retained its importance under the Romans, and was the seat of the district council or diet which the



Coin of Larissa in Thessaly (Early in 4th cent. n.c.)
Obv. head of nymph Larissa, rev. ΑΡΙΑΙΩΝ horse (a common type for the equestrian people of Thessaly.)

Thessalians were allowed to retain for their local affairs (Appian, *BC.* ii 88, Plut. *Caes.* 48, cf. Liv. xxxvi 8, xliii 38). After the time of Constantine the Great it became the capital of the province of Thessaly.—2. Surnamed *Gremaste* (ἡ Κρεμαστή), another important town of Thessaly, in Phthiotis, situated on a height, whence probably its name, and distant 20 stadia from the Maline gulf (Strab. pp. 435, 440). II. In Asia. 1. An ancient city on the coast of the Troad, near Hamaxitus (Thuc. viii 101, Strab. p. 620).—2. L. Phricōnis (Λῆ φρικωνίς, also αἰ Λάρισσα), a city on the coast of Mysia, near Cyme (hence called ἡ περὶ τὴν Κύμην), of Pelasgian origin, but colonised by the Acolians, and made a member of the Aeoic confederacy. It is probably the Larissa mentioned by Homer (*Il.* ii 841, Strab. p. 621). It was also called the Egyptian Larissa (ἡ Αἰγυπτία), because Cyrus the Great settled in it a body of his Egyptian mercenary soldiers (Xen. *Hell.* iii 1, 7).—3. L. Ephesia (Λῆ ἑφεσία), a city of Lydia, in the plain of the Cayster, on the N. side of M. Messogis, NE. of Ephesus, with a temple of Apollo Larissaeus (Strab. pp. 440, 620).—4. In Assyria, an ancient city on the E. bank of the Tigris, some distance N. of the mouth of the river Zabatas or Lycus, described by Xenophon (*Anab.* iii 4). It was deserted when Xenophon saw it, but its brick

walls still stood, 25 feet thick, 100 feet high, and 2 parasangs (=60 stadia=6 geog miles), in circuit. The site of Larissa is supposed to be that of the ruins near *Nemroud*, the same site as that of Nineveh—5 In Syria, called by the Syrians Sizarā (Σίζαρα *Kulat Seizar*), a city in the district of Apamea, on the W bank of the Orontes, about half-way between Apamea and Epiphania.

Larissus or **Larissus** (Λάρισσος, Λάρισος *Ris* so), a small river forming the boundary between Achaia and Elis, rises in Mt Scollis, and flows into the Ionian sea.

Lārius Lacus (*Lake of Como*), a large lake in Gallia Transpadana, running from N to S, through which the river Adda flows (Verg *Georg* ii 159, Strab p 192). After extending about fifteen miles, it is divided into two branches, of which the one to the SW is about eighteen miles in length, and the one to the SE about twelve miles. At the extremity of the SW branch is the town of Comum, and at the extremity of the SE branch the river Adda issues out of the lake. The beauty of the scenery is praised by Pliny, who had more than one villa on its banks (Plin *Ep* ix 7). One, which he named Comocedia, is placed by some at *Bellagio*, on the promontory which divides the two branches of the lake, and another, called Tragoedia, at *Lenno*, on the W bank. The intermitting fountain of which Pliny gives an account (*Ep* iv 30) is still called *Pliniana*.

Lars Tolumnius [TOLLUVNIUS].

Lartia Gens, patrician, distinguished at the beginning of the republic through two of its members, T Lartius, the first dictator, and Sp Lartius, the companion of Horatius on the wooden bridge. The name soon after disappears entirely from the annals. The Lartii were probably of Etruscan origin, and their name connected with the Etruscan word Lar or Lars [LAR].

Larunda, **Lāra**, or **Lala** was regarded as mother of the Lares and = Mania. She was also in the old Roman religion a deity of the under world and bore the names Muta or Tacita to signify the silence of the dead, just as the Mances are often called 'silent'. She was probably also a goddess of fountains and therefore called daughter of the river Almo. From this later Roman mythology, connecting the form Lala with the Greek λαλεῖν and endeavouring to account for the name 'Silent', evolved the legend that she was a nymph who informed Juno of the connexion between Jupiter and Ju turnā, hence the attempt to derive her name from λαλεῖν. Jupiter deprived her of her tongue, and ordered Mercury to conduct her into the lower world. On the way thither, Mercury fell in love with her, and she afterwards gave birth to two Lares (Ov *Fast* ii 599-616, Varro, *L L* ix 61, Macrob i 7, 34, Lactant i 29, 35, MANIA).

Larvae [LEUVIUMES].

Larymna (Λάρυμνα), the name of two towns on the river Cephissus, on the borders of Bocotia and Locris, and distinguished as Upper and Lower Larymna. The latter was at the mouth of the river and the former inland.

Las (Λας *Ep Laas Passava*), an ancient town of Laconia, on the E side of the Laconian gulf, ten stadia from the sea, and S of Gythenm. It is said to have been once destroyed by the Dioscuri, who hence received the surname of *Lanersae*, or the destroyers of Las. Under the Romans it was a place of no importance.

Lasaea (Λασαία), a town in the E of Crete,

not far from the Prom Samonium, mentioned in the *Acts of the Apostles* (xxvii 8).

Lasion (Λασίων Λασιόνιος *Lala*), a fortified town in Elis, on the frontiers of Arcadia, and not far from the confluence of the Erymanthus and the Alphens. This town was a constant source of dispute between the Eleians and Arcadians (Xen *Hell* iii 2, 30, vii 4, 13).

Lasthēnes (Λασθένης) 1 An Olynthian, who, together with Euthyocrates, betrayed his country to Philip of Macedon, by whom he had been bribed, B C 347 (Dem *Phil* in p 126, *de Cor* p 241, Diod xvi 53)—2 A Cretan, a principal leader in the war with the Romans. He was defeated and taken prisoner by Q Metellus, 67 (Veil *Pat* ii 34).

Lasus (Λάσος), one of the principal Greek lyric poets, was a native of Hermione, in Argolis. He is celebrated as the founder of the Athenian school of dithyrambic poetry, and as the teacher of Pindar. He was contemporary with Simonides, like whom he lived at Athens, under the patronage of Hipparchus. It would appear that Lasus introduced a greater freedom, both of rhythm and of music, into the dithyrambic ode, that he gave it a more artificial and more mimetic character, and that the subjects of his poetry embraced a wider range than had been customary (Aristoph *Vesp* 1410, Schol *ad loc*, Hdt vi 6, Suid s v).

Lâtêra or **Laterna Stagnum** (*Etang de Maguelonne et de Pérols*), a lake formed by the river Leduc in the territory of Nemausus in Gallia Narbonensis, connected with the sea by a canal (Plin iv 29, Mel ii 5).

Laterensis, **Juventius**, was one of the accusers of Plancius, whom Cicero defended, B C 54 [PLANCIVS]. He was praetor in 51. He served as a legate in the army of M Lepidus, and when the soldiers of Lepidus passed over to Antony, Laterensis put an end to his life (Appian, *B C* iii 84).

Lâthon, **Lêthon**, **Lêthes**, **Lêthaeus** (Λάθων Doric, Λήθων, Ληθαῖος), a river of Cyrenaica in N Africa, falling into a Lacus Hesperidum, near the city of Hesperis or Berenice, in the region which the early Greek navigators identified with the gardens of the Hesperides (Strab pp 647, 886, Ptol iv 4, 4, Plin v 81).

Lâtialis or **Lâtianis** [JUPITER].

Lâtinus 1 King of Latium, son of Faunus and the nymph Marica, brother of Lavinius, husband of Amata, and father of Lavina, whom he gave in marriage to Aeneas [LAVINIA]. This is the common tradition, but according to Hesiod he was a son of Odysseus and Circe, and brother of Agrius, king of the Tyrrhenians (Hes *Th* 1018), according to Hyginus he was a son of Telemachus and Circe (Hyg *Fab* 127), while others describe him as a son of Heracles, by a Hyperborean woman, who was afterwards married to Fannus, or as a son of Heracles by a daughter of Faunus (Dionys i 48). Latinus as the mythical founder of the Latins was identified with Jupiter Latialis—2 A celebrated player in mimes (*Dict of Ant* s v) in the reign of Domitian, with whom he was a great favourite, and whom he served as a delator. He frequently acted as mimic with Thymeles as mima (Suet *Dom* 15, Juv i 35, Mart ii 72, ix 29).

Lâtium (η Λατινῶν), a country in Italy, inhabited by the Lâtini. The old derivation proposed for the name, *Latinus* (Varro, *L L* v 32), *latere*, because Saturn there hid himself (Verg *Aen* viii 32, Ov *Fast* i 238) may safely be rejected. It is probably connected with *πλatus* (to which root belong *lātus*, side, and

later, brief) and means the plain or flat country. This name belongs geographically to the more level country lying between the sea on the West and the offshoot of the Apennines called the Sabine hills on the East, and separated from the higher land of Etruria by the Tiber and limited to the South by the Volseian hills, and this was the extent of country occupied by the old Latins. But in historical times there are two further extensions. (1) The territory of Latium was subsequently extended southwards, and long before the conquest of the Latins by the Romans, it stretched from the Tiber on the N, to the Prom Creceum and Anxur or Tarracina on the S. Even in the treaty of peace made between Rome and Carthago in B.C. 509, we find Antium, Cereii, and Tarracina, mentioned as belonging to Latium. The name of *Latium antiquum* or *vetus* was given to the country from the Tiber to the Prom Creceum (Plin iii 56, Strab p 228). (2) The Romans still further extended the territories of Latium, by the conquest of the Hernici, Aequi, Volsci, and Aurunci, as far as the Liris on the S, and even beyond this river to the town Sinuessa and to Mt Massicus. This new accession of territory was called *Latium novum* or *adjectum* (Plin iii 59, Strab pp 231-237)—Latium, therefore, in its widest significance was bounded by Etruria on the N, from which it was separated by the Tiber, by Campania on the S, from which it was separated by the Liris, by the Tyrrhene sea on the W, and by the Sabine and Samnite tribes on the E. The greater part of this country is an extensive plain of volcanic origin, out of which rise an isolated range of mountains known by the name of Mons Albanus, of which the Algidus and the Tusculan hills are branches. Part of this plain, on the coast between Antium and Tarracina, which was at one time well cultivated, became a marsh in consequence of the rivers Nymphæus, Ufens, and Anasenus finding no outlet for their waters [POMPTINÆ PALUDES], but the remainder of the country was celebrated for its fertility in antiquity.—The ancient Latins [for whose origin see p 453], called *Prisci Latini*, to distinguish them from the later Latins, the subjects of Rome, formed a league or confederation, consisting of thirty cantons [*Dict of Ant art Pagus*]. The town of Alba Longa, for which a Trojan origin was in later times invented, was the head of the league [ALBA LONGA]. That the Sabines, who eventually confederated with the Latins to form the state of Rome, had in the first place occupied part of Latium by conquest, is a probable conclusion both from the Roman traditions of Titus Tatius and from many ancient Roman institutions, civil and religious, of a Sabine origin, and some have even suggested that the destruction of Alba Longa took place in this Sabine invasion. Again, there are traces of an Etruscan conquest of part of Latium in the name of Tusculum itself and in the stories of the Etruscan kings at Rome, and it is possible, as many have thought, that Etruscan occupation of towns in Latium coincided with the period assigned in the legends to the reigns of the Tarquins and Servius Tullius. The most probable view of the stages by which Rome extended her influence in Latium seems to be as follows. She first subdued the Latin states near the Tiber and Anio, Antennac, Crustumium, Fregene, Medullia, Caccina, Corniculum, Cameria, Collatia, and then proceeded to the conquest and destruction of her

rival, Alba Longa, after which she was acknowledged as the head of the Latin League of thirty states. Fidenæ was long disputed by the Romans and the Etruscans of Veii. The difference made in the position of the Latin towns was that whereas in old times Alba Longa was merely a chief city among others of equal rights, who probably combined to appoint a federal commander for their united contingents of troops, Rome stood on the footing of being equal to all the rest together. The Roman forces amounted to half the federal army, and she received half the land and spoil taken in war. Henceforth the Latin festival was converted into a Roman one, which is the significance of Livy's statement that Tarquin originated the *Feriae Latinae* (Liv i 17, *Dict of Ant s v*). The Latins asserted their independence, and commenced a struggle with Rome, which, though frequently suspended and apparently terminated by treaties, was as often renewed, and was not brought to a final close till B.C. 340, when the Latins were defeated by the Romans at the battle of Mt Vesuvius. The Latin League was now dissolved, and the supremacy of Rome was completely established over all the Latin towns, but with special arrangements according to the will of the Romans as to what rights and what land each town should retain, or whether it should become merely a Roman municipium. In some the old Latin name of *dictato* was still retained (Cic *pro Mil* 10, 27). [For details see *Dict of Ant art Latinitas*].—The old Latin towns were built for the most part on isolated hills, the sides of which were made by art steep and almost inaccessible. They were surrounded by walls built of great polygonal stones, the remains of which excite our astonishment.

LATMIŪS SINUS (δ Λατμικός κόλπος), a gulf on the coast of Ionia, in Asia Minor, into which the river Maeander fell, named from M. Latmus, which overhangs it. Its width from Miletus, which stood on its S side, to Pyrrha, was about thirty stadia (Strab p 635). Through the changes effected on this coast by the Maeander, the gulf is now an inland lake, called *İzmir Çayı* or *Uşa Bassı*.

LATMUS (Λάτμος *Monte di Palatia*), a mountain in Caria, extending in a SE direction from the S side of the Maeander to the NE of Miletus and the Sinus Latmiæus. It was the mythological scene of the story of Selene and Endymion, who is hence called by the Roman poets 'Latmius heros' and 'Latmius venator'; he had a temple on the mountain, and a cavern in its side was shown as his grave [ENDYMION].

LATOBICI, a Celtic people in the SW of Pannonia on the river Sava, in the modern *Carinola* (Ptol ii 15, 2, Plin iii 148).

LATOBIGI, a people in Gallia Belgica, mentioned, along with the Tulingi and Ranraci, as neighbours of the Helveti. They dwelt between *Bâle* and *Berne* (Caes B G i 5, 29).

LATŌNA [LETO].

LATŌPŌLIS (Λατόπολις *Isneh, Ru*), a city of Upper Egypt, on the W bank of the Nile, between Thebes and Apollonopolis, with a temple of the god Khnem. According to Strabo the inhabitants worshipped the Nile fish called *latus* (Strab pp 812, 817).

LATRO, M. Porcius, a Roman rhetorician in the reign of Augustus, was a Spaniard by birth, and a friend and compatriot of the elder Seneca, by whom he is frequently mentioned. His school was much frequented at Rome, and he numbered among his pupils the poet Ovid. He died B.C. 4 (Sen *Controv* i 13-24, ii 10, 8).

Laumellum (*Lomello*), a town of Gallia Transpadana between Vereellae and Ticinum (Ptol in 1, 36)

Laureācum or **Lauriācum** (*Lorch*, near *Ens*), a strongly fortified town on the Danube in Noricum Ripense, the headquarters of the second legion, and the station of a Roman fleet (Amm Marc xxi 10)

Laurentia, **Acca** [ACCA LAURENTIA]

Laurentius **Lydus** [LYDUS]

Laurentum (Laurons, -ntis), one of the most ancient towns of Latium, situated between Ostia and Ardea, near the sea (Liv 1 1, Dionys 1 45, Strab p 229) It was supposed to have derived its name from groves of laurels, which (apparently like the eucalyptus) were found to counteract the unhealthiness of its marshes (Herodian, 1 12) According to Virgil, it was the residence of king Latinus and the capital of Latium, and it is certain that it was a place of importance in the time of the Roman kings, as it is mentioned in the treaty between Remus and Carthage in B C 509 The younger Pliny and the emperor Commodus had villas at Laurentum (Plin Ep 11 17) It seems to have been, at any rate in winter, a healthy place, notwithstanding the marshes in the neighbourhood These marshes supplied the tables of the Romans with excellent boars (Verg Aen x 107, 709, Hor Sat 1 4, 42, Mart x 97, 5) —In the time of the Antonines Laurentum was united with Lavinium, from which it was only six miles distant, so that the two formed only one town, which was called **Laurolavinium**, and its inhabitants were named **Laurentes** **Lavinates** The site of Laurentum was probably at, or near, *Torre di Paterno*

Lauretānus Portus, a harbour of Etruria, between Populonia and Cosa (Liv xxx 39)

Lauriācum [LAUREACUM]

Laurium (Λαύριον, Λαύρειον), in the S of Attica, a little N of the Prom Sunium, included all the hilly metalliferous district S of a line drawn from Thoricus to Anaphystus It was celebrated for its silver mines, which in early times were so productive that every Athenian citizen received annually ten drachmae On the advice of Themistocles, the Athenians applied this money to equip 200 triremes, shortly before the invasion of Xerxes In the time of Xenophon the produce of the mines was 100 talents They gradually became less and less productive, and in the time of Strabo they yielded nothing (Hdt vii 144, Thuc 1 55, Xen Mem 1 6, 12, Strab p 399, Diet of Ant art Metalla) At the present time the mines are worked for lead, and also within recent years it has been found possible to obtain silver by re-melting the imperfectly smelted scoriae thrown out by the old Greeks It is curious that when these refuse heaps were removed, a flower sprang up unknown to modern botany, whose seeds must have lain dormant since the old mining works

Lauron (*Laury*, W of Xncar in Valencia), a town in the E of Hispania Tarraconensis, near the sea and the river Suero, celebrated on account of its siege by Sertorius, and as the place where Cn Pompey, the Younger, was put to death after the battle of Munda (Appian, B C 1 109, Plut Sert 18, Pomp 18)

Lāus (Λᾶος Λαίως), a Greek city in Lucania, situated near the mouth of the river Laus, which formed the boundary between Lucania and Bruttium It was founded by the Sybarites, after their own city had been taken by the inhabitants of Croton, B C 510, but it had disappeared in

the time of Pliny (Strab p 253, Plin in 72) —The gulf into which the river Lūs flowed was also called the gulf of Laus

Laus Pompeii (*Lodi Vecchio*), a town in Gallia Cisalpina, NW of Placentia, and SE of Mediolanum It was founded by the Boni (Plin in 124), and was probably made a municipium by Pompeius Strabo, the father of Pompeius Magnus, and called by his name

Lausus 1 Son of Mezentius, king of the Etruscans, slain by Aeneas (Verg Aen vii 649, x 790) —2 Son of Numitor and brother of Ilia, killed by Amulius (Ov Fast 1 55)

Lautūlae, a village of the Volsci in Latium, in a narrow pass between Tarracina and Fundi (Liv vii 39)

Lāverna, the Roman goddess of thieves and impostors A grove was sacred to her on the Via Salara, and she had an altar near the Porta Lavernalis, which derived its name from her. (Var L L v 163, Hor Ep 1 16, 60, Petron 140, Arnob in 26)

Lavicum [LABICUM]

Lavinia, daughter of Latinus and Amata, betrothed to Turnus (TURNUS), but afterwards given in marriage to Aeneas, by whom she became the mother of Aeneas Silvius (Liv 1 1)

Lavinium (Lavinensis *Pratica*), an ancient town of Latium, three miles from the sea and six miles E of Laurentum, on the Via Appia, and near the river Numicius, which divided its territory from that of Ardea It is said to have been founded by Aeneas, and to have been called Lavinium, in honour of his wife Lavinia, the daughter of Latinus (Liv 1 1, Dionys 1 15, Strab p 229) It was an old religious centre for the Latins, having a temple of Venus common to the nation and administered by priests from Ardea (Strab p 232), and it was the sanctuary of the Penates of the Latin people (Varro, L L v 144) Lavinium was at a later time united with Laurentum [LAURENTUM]

Lazae or **Lazi** (Λᾶζαι, Λαζοί), a people of Colchus, S of the Phasis (Ptol v 10, 5)

Leaena (Λεαίνα), an Athenian hetaera, beloved by Aristogiton or Harmodius On the murder of Hipparchus she was put to the torture, but she died under her sufferings without making any disclosure, and, if we may believe one account, she bit off her tongue, that no secret might be wrung from her The Athenians honoured her memory, and in particular by a bronze statue of a lioness (Λεαίνα) without a tongue, on the Acropolis between the Propylaea and the temenos of Artemis Brauronia (Pans 1 23, 2, Plut de Garrul 8, Polyaeon viii 45)

Leagrus (Λεαργός), son of Glaucan, commanded the Athenians who made the first unsuccessful attempt to colonise Ennea Hodoi (Amphipolis), and fell at Drabescus (Hdt 1 75, Thuc 1 100, Pans 1 23, 4) His grandson is ridiculed in the lines of Plato quoted by Athen p 68

Leander (Λεανδρος or Λεανδρος), the famous youth of Abydos, who was in love with Hero, the priestess of Aphrodite in Sestos, and swam every night across the Hellespont to visit her, and returned before daybreak Once during a stormy night he perished in the waves Next morning his body was washed on the coast of Sestos Hero threw herself into the sea This story is the subject of the poem of Musaeus, entitled *De Amore Herois et Leandri* [MUSAEUS], and is also mentioned by Ovid (*Her* xviii 19), Virgil, (*Georg* in 258), and Statius (*Theb* vi 535)

Learchus (Λεάρχος) 1 [ATHAMAS] —2 Of Rhegium, one of those Daedalian artists who

stand on the confines of the mythical and historical periods. One account made him a pupil of Daedalus, another, of Dipoenus and Scyllis (Paus. in 17, 6).

Lēbādēa (Λεβάδεια *Livadhia*), a town in Boeotia, W of the lake Copais, between Chaeiron and Mt Helicon, at the foot of a rock from which the river Hercyna flows. In a cave of this rock, close to the town, was the celebrated oracle of Trophimus (Hdt. i 46, viii 184, Strab. p 418, Paus. i 39, 1).

Lēbēdos (Λεβέδος *Lebedios*), one of the twelve cities of the Ionian confederacy, in Asia Minor, stood on the coast of Lydia, between Colophon and Teos, ninety stadia E of the promontory of Myonnesus (Strab. pp 638, 648). It was said to have been built at the time of the Ionian migration, on the site of an earlier Carian city, and it flourished, chiefly by commerce, until Lysimachus transplanted most of its inhabitants to Ephesus. In Horace's time it was a proverb for desolation (Paus. i 2, 8, vii 3, 2, Hor. *Ep.* i 11, 7). Near it were mineral springs (Hdt. i 142, Thuc. viii 19), which exist near *Elmestia*, but no traces remain of the city.

Lēbēn or **Lēbēna** (Λεβήν, *Lebēna*), a town on the S coast of Crete, ninety stadia SE of Gortyna, of which it was the harbour. It possessed a celebrated temple of Asclepius (Strab. p 478).

Lebithus (Λεβιθος *Lebitha*), an island in the Aegean sea, one of the Sporades, NE of Amorgos (Strab. p 487).

Lechaëum (τὸ Λεχαιόν *Lechaios*), one of the two harbours of Corinth, with which it was connected by two long walls. It was twelve stadia from Corinth, and was situated on the Corinthian gulf. It had a temple of Poseidon, who was hence called Lechaëus [CORINTHUS].

Lectum (τὸ Λεκτόν *O Baba* or *S Maria*), the SW promontory of the Troad, is formed where the W extremity of Mt Ida juts out into the sea, opposite to the N side of the island of Lesbos. It was the S limit of the Troad, and, under the Byzantine emperors, the N limit of the province of Asia. An altar was shown here in Strabo's time, said to have been erected by Agamemnon to the twelve chief gods of Greece (*Il.* vi 294, Hdt. ix 114, Strab. p 605).

Lēcythus (Λήκυθος), a town in the peninsula of Sithonia near Torone, taken by Brasidas (Thuc. iv 116).

Lēda (Λήδα), daughter of Thestius, whence she is called *Thestias*, and wife of Tyndareus, king of Sparta (Eur. *I A* 49, Paus. iii 18, 8). According to the best known, but post-Homeric, legend, Zeus visited Leda in the form of a swan, and she brought forth two eggs, from the one of which issued Helen, and from the other Castor and Pollux. [For the various accounts of the birth of Helen and her brothers, see DIOSCURUS, HELENA.] The origin of the myth is not easy to trace. There is no connexion in mythology between Zeus and the swan, which is the sacred bird of Apollo in the 'Hyperborean' story, the swan is also a symbol of Aphrodite as goddess of love. Perhaps the origin may be that the swan being a bird which breeds on the Eurotas, there was a local myth about it transferred to Zeus. Others imagine a totem of a swan tribe. That Leda represents a local deity is probable enough, but of what nature is as doubtful as the theory that she was the night and her daughter Helen the moon is unsatisfactory.

Lēdon (Λεδών), a town in Phocis, NW of Tithorea, the birthplace of Philomelus, the commander of the Phocians in the Sacred war, was destroyed in this war (Paus. x 2, 8, 38).

Lēdus or **Ledum** (*Les* or *Lez*, near Montpellicr), a small river in Gallia Narbonensis (Plin. ix 29, Avien. *Or Mar* 590, LATERA).

Lēgae (Λῆγαι or Λῆγες), a people on the S shore of the Caspian sea. A branch of them was found by the Romans in the N mountains of Albania, at the time of Pompey's expedition (Strab. p 508, Plut. *Pomp.* 35).

Legio Septima Gemina (*Leon*), a town in Hispania Tarraconensis, in the country of the Astures, originally the headquarters of the legion so called (Ptol. ii 6, 30, Tac. *Hist.* ii 67, 86, iii 7).

Lēltus (Λήltos), son of Alektor or Alectryon, by Cleobule, father of Penelcus, one of the Argonauts, commanded the Boeotians in the war against Troy (*Il.* ii 491, viii 602, Paus. ix 4, 8).

Lelantus Campus (τὸ Λήλαντον πεδῖον), a plain in Euboea, between Eiectra and Chalcis, for the possession of which these two cities often contended. It contained warm springs and mines of iron and copper (Strab. pp 68, 447).

Lēlēges (Λέλεγες), a race which in early times inhabited parts of Greece, Asia Minor, and the islands. The traditions about them vary greatly. In Homer they appear as an Asiatic race helping the Trojans (*Il.* x 429, ix 96). Herodotus connects them with the Carians, and places them in the islands, subject to Minos (i 171). Pausanias also connects them with the Carians, and places them in Pylus and Laeonia (i 39, ii 1, iii 1, iv 1, 36, vii 2, 7). Strabo, who cites Aristotle, distinguishes them from Pelasgians, and says that they existed in Asia connected with Carians, and also in Acarnania, Locris, Boeotia, Megaris, and Leuena (Strab. p 321). The inference from these accounts is that the Lelleges were a wandering, seafaring people of Carian rather than Greek origin. Their supposed settlement in many parts of Greece may be due to trading stations or to piratical enterprises. Some writers hold that they may have really been akin to the Greek races who have been mentioned, and not allied in origin to the Carians, who were not Greek. Their mythical ancestor was **Lelex**, king of Laconia (Paus. iii 1, 1).

Lelex [LELEGES].

Lemannus or **Lemānus Lacus** (*Lake of Geneva*), a large lake formed by the river Rhodanus, was the boundary between the old Roman province in Gaul and the land of the Helvetii. Its greatest length is fifty five miles, and its greatest breadth six miles (Caes. *B G* i 8, Mel. ii 5, Strab. p 271).

Lemnos (Λήμνος *Lēmios*, fem. *Lēmniās Stalimene*, i.e. *eis tan Lēmnon*), one of the largest islands in the Aegean sea, was situated nearly midway between Mt. Athos and the Hellespont, and about twenty two miles SW of Imbros. Its area is about 147 square miles. In the earliest times it appears to have contained only one town, which bore the same name as the island (*Il.* vi 230), but at a later period we read of two towns, Myrina (*Palaeo Castio*) on the W of the island, and Hephaestia or Hephaestus (nr *Rapanidi*) on the NW, with a harbour (Hdt. vi 140, Ptol. ii 13, 4, Plin. ix 78). Lemnos was sacred to Hephaestus, who is said to have fallen here, when Zeus hurled him down from Olympus. Hence the workshop of the god is sometimes placed in this island [HEPHAESTUS, p 393]. The legend has all the appearance of being derived from volcanic phenomena, and it was generally considered that Mosychius in Lemnos was once a volcano, but this is denied by recent geologists, who assert

that the fires spoken of as issuing from it (*Antimach ap Schol ad Nescandr Ther* 472, *Lucophr* 227, *Hesych s i*) must have been gaseous. — The most ancient inhabitants of Lemnos, according to Homer, were the Thracian *Sinties* (*Il* i 594, *Od* viii 291, *Strab* p 391, 36). When the Argonauts landed at Lemnos, they are said to have found it inhabited only by women, who had murdered all their husbands, and had chosen as their queen Hypsipyle, the daughter of Thoas, the king of the island, [*Ἡψιπύλη*]. Some of the Argonauts settled here, and became by the Lemnian women the fathers of the *Minyae*, the later inhabitants of the island. The *Minyae* are said to have been driven out of the island by the Pelasgians, who had been expelled from Attica (*Hdt* iv 145, vi 137, *Ap Rh* i 606). These Pelasgians are further said to have carried away from Attica some Athenian women, but as the children of these women despised their half brothers, born of Pelasgian women, the Pelasgians murdered both them and their children. In consequence of this atrocity, and of the former murder of the Lemnian husbands by the wives, *Lemnian deeds* became a proverb in Greece for all atrocious acts. (*Hdt* vi 129, *Acach Cho* 623, *Eur Hec* 887). Lemnos was afterwards conquered by one of the generals of Darius, but Mithradates delivered it from the Persians, and made it subject to Athens, in whose power it remained for a long time. There was a labyrinth in Lemnos, built by Smilis and Theodorus about the time of the first Olympiad (*Plin* xxxvi 84). The principal production of the island was a red earth called *terra Lemnia* or *sigillata*, employed by the ancient physicians as a remedy for wounds and the bites of serpents, and still much valued for its supposed medicinal virtues.

Lemonia, one of the country tribes of Rome, named after a village Lemonium, situated on the Via Latina beyond the Porta Capena.

Lemovices, a people in Gallia Aquitania, between the Bituriges and Arverni, whose chief town was Augustoritum, subsequently called Lemovices, the modern *Limoges* (*Cres B G* vi 4, *Strab* p 190).

Lemovii, a people of Germany, mentioned along with the Rugi, who inhabited the shores of the Baltic in the modern Pomerania (*Tac Germ* 48).

Lēmūres, spectres or spirits of the dead. The good spirits of the dead were called *Di Manes* or *Lares* the souls of the wicked or of those who for any reason could not rest were called *Lēmures* or *Larvae*. They were said to wander about at night as spectres, and to torment and frighten the living, and to haunt houses with evil omen. (*Or Fast* v 419, 473, *Hor Ep* ii 2, 209, *Pers* v 185, *Apul de Deo Socer* p 237, *Mart Cap* ii 162, *Serv ad Aen* iii 63). In order to propitiate them the Romans celebrated the festival of the *Lemuralia* or *Lemuria* with a curious and primitive method of laying or expelling the ghosts by walking barefoot and throwing black beans over the shoulder [*Diet of Antiq* s v].

Lenaeus (*Ληναῖος*), a surname of Dionysus, from *Ληνός*, the wine press.

Lentia (*Lanz*), a town in Noricum, on the Danube.

Lentenses, a tribe of the Alemanni, who lived on the N shore of the Lacus Brigantinus (*Lake of Constance*), in the modern *Linzgau*.

Lento, **Caesennius**, one of Antony's seven agrarian commissioners (*septemvirates*) in B C

44, for apportioning the Campanian and Leontine lands, whence Cicero terms him *divisor Italiae* (*Phil* vi 6, 13, vii 9, 23).

Lentulus, **Cornelius**, one of the haughtiest patrician families at Rome, so that Cicero coins the words *Appietas* and *Lentulitas* to express the qualities of the aristocratic party (*ad Fam* iii 7). — 1 **L**, consul B C 327, legate in the Caudine campaign, 321, and dictator 320, when he avenged the disgrace of the Furculae Caudinae. This was indeed disputed (*Liv* ix 15), but his descendants at least claimed the honour for him, by assuming the agnomen of Caudinus. — 2 **L**, surnamed Caudinus, pontifex maximus, and consul 237, when he triumphed over the Ligurians. He died 213. (*Eutrop* iii 2). — 3 **P**, surnamed Caudinus, served with P Scipio in Spain, 210, praetor 204, one of the ten ambassadors sent to Philip of Macedon, 196 (*Liv* xxiii 35). — 4 **P**, praetor in Sicily 214, and continued in his province for the two following years. In 189 he was one of ten ambassadors sent into Asia after the submission of Antiochus (*Liv* xxi 9, xxxvii 55). — 5 **Cn**, quaestor 212, curule aedile 204, consul 201, and proconsul in Hither Spain 199 (*Liv* xxv 50). — 6 **L**, praetor in Sardinia 211, succeeded Scipio as proconsul in Spain, where he remained for eleven years, and on his return was only allowed an ovation, because he only held proconsular rank. He was consul 199, and the next year proconsul in Gaul (*Liv* xxx 49). — 7 **L**, curule aedile 163, consul 156, censor 147 (*Cic Brut* 20). — 8 **P**, curule aedile with Seipio Nascia 169, consul suffectus with C Domitius 162, the election of the former consuls being declared informal. He became princeps senatus, and must have lived to a good old age, since he was wounded in the contest with C Gracchus in 121 (*Liv* xlv 18, *Cic in Cat* iv 6). — 9 **P**, surnamed Sura, the man of chief note in Catiline's party. He was quaestor to Sulla in 81, before him and L Triarius, Verres had to give an account of the moneys he had received as quaestor in Cisalpine Gaul. He was soon after himself called to account for embezzlement of public money, but was acquitted. It is said that he got his cognomen of Sura from his conduct on this occasion, for when Sulla called him to account, he answered by scornfully putting out his leg, 'like boys,' says Plutarch, 'when they make a blunder in playing at ball' (*Plut Cic* 17). Other persons, however, had borne the name before (*Liv* xxi 31). In 75 he was praetor, and Hortensius, pleading before such a judge, had no difficulty in procuring the acquittal of Terentius Varro, when accused of extortion. In 71 he was consul. But in the next year he was ejected from the senate, with 63 others, for infamous life and manners. (*Dio Cass* lxxvii 17, *Gell* v 6). It was thus, probably, that led him to join Catiline and his crew. From his distinguished birth and high rank he calculated on becoming chief of the conspiracy. When Catiline quitted the city for Etruria, Lentulus was left as chief of the home conspirators, and his irresolution probably saved the city from being fired. For it was by his overcaution that the negotiation was entered into with the ambassadors of the Allobroges, who betrayed the conspirators. The well known sequel will be found under the life of Catiline. Lentulus was deposed from the praetorship, and was strangled in the Capitoline prison on the 5th of December. (*Sall Cat* 32, 43, 55). — 10 **P**, surnamed Spinther. He received this nickname

from his resemblance to the actor Spinther (Plin *in* 54, Val Max *in* 14). Caesar commonly calls him by this name (*BC* i 15), not so Cicero, but there could be no offence in it, for he used it on his coins when he was propraetor in Spain, and his son bore it after him. He was curule aedile in 68, the year of Cicero's consulship, and was entrusted with the care of the apprehended conspirator, P. Sura [No 9]. His games were long remembered for their splendour, but his toga, edged with Tyrian purple, gave offence (Sall *Cat* 47, Cic *Off* ii 16). He was praetor in 60, and by Caesar's interest he obtained Hither Spain for his next year's province, where he remained into part of 58. In 57 he was consul, which dignity he also obtained by Caesar's support. In his consulship he moved for the immediate recall of Cicero, brought over his colleague Metellus Nepos to the same views, and his services were gratefully acknowledged by Cicero (Cic *ad Att* iii 22, *Fam* i 1-9). He had thus, notwithstanding his obligations to Caesar, openly taken part with the aristocracy. He received Cilicia as his province, but he attempted in vain to obtain a decree of the senate charging him with the office of restoring Ptolemy Auletes, the exiled king of Egypt (Cic *ad Att* iv 1, Plut *Pomp* 49). He remained as pro-consul in Cilicia from 56 till July, 53, and obtained a triumph, though not till 51. On the breaking out of the Civil war in 49, he joined the Pompeian party. He fell into Caesar's hands at Corfinium, but was dismissed by him uninjured. He then joined Pompey in Greece, and after the battle of Pharsalia, he followed Pompey to Egypt, and got safe to Rhodes, at which point (unless Cic *ad Fam* ix 18 records his death) he disappears from history (Cic *ad Fam* xii 14, Caes *BC* iii 102).—11 P., surnamed Spinther, son of No 10, elected into the college of augurs in 57 (Dio Cass *xxxix* 17) followed Pompey's fortunes with his father. He was pardoned by Caesar, and returned to Italy. In 45 he was divorced from his abandoned wife, Metella (Comp *Hor Sat* ii 3, 289). After the murder of Caesar (44) he joined the conspirators. He served with Cassius against Rhodes, with Brutus in Lycia (Plut *Caes* 67, App *BC* iv 72, 82, Cic *ad Att* xiii 10).—12 Cn., surnamed Clodianus, a Claudius adopted into the Lentulus family. He was consul in 72, with L. Gellius Publicola. In the war with Spartacus both he and his colleague were defeated—but after their consulship. With the same colleague he held the censorship in 70, and ejected 63 members from the senate for embezzlement and other offences, among whom were Lentulus Sura [No 9] and C. Antonius, afterwards Cicero's colleague in the consulship, though many of them, being acquitted by the courts, were afterwards restored (Cic *pro Clu* 42, 120, Val Max v 9). Lentulus supported the Manilian law, appointing Pompey to the command against Mithridates. As an orator, he concealed his want of talent by great skill and art, and by a good voice (Cic *Brut* 66, 235).—13 L., surnamed Crus, appeared in 61 as the chief accuser of P. Clodius, for violating the mysteries of the Bona Dea. In 58 he was praetor, and in 49 consul with C. Marcellus. He was raised to the consulship in consequence of his being a known enemy of Caesar. He did all he could to excite his wavering party to take arms and meet Caesar, he called Cicero cowardly, blamed him for seeking a triumph at such a time (Cic *ad Fam* vi 6, *ad Att* xi

6), urged war at any price, in the hope, says Caesar (*BC* i 4), of retrieving his ruined fortunes and becoming another Sulla. It was mainly at Lentulus's instigation that early in the year the violent measures passed the senate which gave the tribunes a pretence for flying to Caesar at Ravenna (Plut *Caes* 38). He himself fled from the city at the approach of Caesar, and afterwards crossed over to Greece. After the battle of Pharsalia, he fled to Egypt, and arrived there the day after Pompey's murder. On landing he was apprehended by young Ptolemy's ministers, and put to death in prison (Caes *BC* iii 104, Plut *Pomp* 80).—14 L., surnamed Niger, flamen of Mars. In 57 he was one of the priests to whom was referred the question whether the site of Cicero's house was consecrated ground. In 56 he was one of the judges in the case of P. Sextus, and he died in the same year, much praised by Cicero (*ad Att* iv 6).—15 L., son of the last, and also flamen of Mars. He defended M. Scaurus, in 54, when accused of extortion; he accused Gabinius of high treason, about the same time, but was suspected of collusion. In the *Philippics* he is mentioned as a friend of Antonius's (*Phil* iii 10).—16 Cossus, surnamed Gaetulicus, consul *bc* 1, was sent into Africa in *ad* 6, where he defeated the Gaetuli, hence his surname. On the accession of Tiberius, *ad* 14, he accompanied Drusus, who was sent to quell the mutiny of the legions in Pannonia. He died 25, at a very great age, leaving behind him an honourable reputation (Tac *Ann* i 27, iii 59, iv 29, 14).—17 Cn., surnamed Gaetulicus, son of the last, consul *ad* 26. He afterwards had the command of the legions of Upper Germany for ten years, and was very popular among the troops. In 39 he was put to death by order of Caligula, who feared his influence with the soldiers (Suet *Galb* 6, *Claud* 9, Dio Cass *liv* 22, Plin *Ep* v 3, *Mait praef ad Lab* i). He was a historian and a poet, but we have only three lines of his poems extant, unless he is the author of nine epigrams in the Greek Anthology, inscribed with the name of Gaetulicus.

Léo or Léon (Λέων) 1 King of Sparta, about 600 *bc* (Hdt i 65).—2 Also called Leonides (Λεωνίδης), of Heraclea on the Pontus, disciple of Plato, was one of the conspirators who, with their leader, Cleon, assassinated Clearchus, tyrant of Heraclea, *bc* 353 (Just *xvi* 5).—3 Of Byzantium, a rhetorician and historical writer of the age of Philip and Alexander the Great (Suid *sv*).—4 Diaconus or the Deacon, a Byzantine historian of the 10th century. His history, in ten books, includes the period from the Cretan expedition of Nicephorus Phocas, in the reign of the emperor Romanus II, *ad* 959, to the death of Joannes I Zimisces, 975. His history, though faulty in style, is a valuable contemporary record. (Ed by Hase, Paris, 1818, by Migne, 1863).—5 Grammaticus, one of the writers who continued the Byzantine history from the period when Theophanes leaves off. His work, entitled *Chronographia*, extends from the accession of Leo V the Armenian, 813, to the death of Romanus Lecapenus, 944. (Edited with Theophanes by Combes, Paris, 1655).—6 Leo was also the name of six Byzantine emperors. Of these Leo VI., surnamed the Philosopher, who reigned 886-911, is celebrated in the history of the later Greek literature. He wrote especially a valuable treatise on Greek tactics (ed by Meursius, 1612, transl by Burscheid, 1781). He is also celebrated in the history of legislation. As the Latin language

had long ceased to be the official language of the Eastern empire, Basil, the father of Leo, had formed and partly executed the plan of issuing an authorised Greek version of Justinian's legislation. This plan was carried out by Leo. The Greek version is known under the title of *Βασιλικὰ Διατάξεις*, or shortly, *Βασιλικὰ* (in Latin, *Basilica*), which means 'Imperial Constitutions' or 'Laws'. The publication of this authorised body of law in the Greek language led to the gradual disuse of the compilations of Justinian in the East. But the Roman law was thus more firmly established in Eastern Europe and Western Asia.

Leobōtes [ΛΕΒΟΤΑΣ]

Leōchāros (Λεωχάρης), an Athenian statuary and sculptor, was one of the great artists of the later Athenian school, at the head of which were Scopas and Praxiteles. He flourished *c.* 352–338. He was associated with Scopas, Bryaxis, and Timotheus in the sculptures of the Mausoleum. His most famous work seems to have been his statue of the rape of Ganymede (Plin. xxxiv. 79). The original work was in bronze. Of the extant copies in marble, the best is one, half the size of life, in the Vatican [See cut on p. 357].

Leocōrion (Λεωκόριον), a shrine in Athens, in the Ceramicus, erected in honour of the daughters of Leos. Hipparchus was murdered here (Thuc. i. 20, vi. 57, Ael. V. H. vi. 28).

Leōdāmas (Λεαδάμας), an Attic orator, educated in the school of Isocrates, and greatly praised by Aeschines (*c.* *Ctes.* § 138).

Leoniāa, a town of the Edetani in the W. of Hispania Tarraconensis.

Leōnidas (Λεωνίδας). 1. I., King of Sparta, *c.* 491–480, was one of the sons of Anaxandrides by his first wife, and, according to some accounts, was twin brother to Cleombrotus. He succeeded his half brother Cleomenes I., *c.* 491, his elder brother Dorieus also having previously died. When Greece was invaded by Xerxes, 480, Leonidas was sent to make a stand against the enemy at the pass of Thermopylae. He took with him 300 Spartans—choosing those who had sons so that their families did not risk extinction—about 2000 Helots, and he was joined on the way by 2000 Arcadians and 700 from Corinth and other towns, and the same number from Thespiae, so that the whole force at his disposal was somewhat more than 5000, besides 100 Thebans whom he had compelled to join him as a sort of pledge from their city. The Persians in vain attempted to force their way through the pass of Thermopylae. They were driven back by Leonidas and his gallant band with immense slaughter. At length the Median Ephialtes betrayed the mountain path of the Anopaea to the Persians, who were thus able to fall upon the rear of the Greeks. When it became known to Leonidas that the Persians were crossing the mountain, he dismissed all the other Greeks, except the Thespian and Theban forces, declaring that he and the Spartans under his command must needs remain in the post they had been sent to guard. Then, before the body of Persians, who were crossing the mountain under Hydarnes, could arrive to attack him in the rear, he advanced from the narrow pass and charged the myriads of the enemy with his handful of troops, hopeless now of preserving their lives, and anxious only to sell them dearly. In the desperate battle which ensued, Leonidas himself fell soon. His body was rescued by the Greeks, after a violent struggle. On the hillside in the pass, where the

remnant of the Greeks made their last stand, a lion of stone was set up in his honour. It was not a barren heroism, for the moral effect in discouragement to the Persians and encouragement to the Greeks was of great importance in the issue. (Hdt. vii. 175, 202–225, Paus. iii. 4, 11, Diod. xi. 1, Cic. *Fin.* ii. 19, 30, *Tusc.* i. 42, 49)—2. II., King of Sparta, was son of the traitor Cleonymus. He acted as guardian to his infant relative, Areus II., on whose death he ascended the throne, about 256. Being opposed to the projected reforms of his contemporary Agis IV., he was deposed, and the throne was transferred to his son-in-law, Cleombrotus, but he was soon afterwards recalled, and caused Agis to be put to death, 240. He died about 236, and was succeeded by his son, Cleomenes III. (Plut. *Agis*, 3–21, *Cleom.* 1–8)—3. A kinsman of Olympias, the mother of Alexander the Great, was entrusted with Alexander's education before he became the pupil of Aristotle. He trained the young prince in hardy and self-denying habits. There were two excellent cooks (said Alexander afterwards) with which Leonidas had furnished him—a night's march to season his breakfast, and a scanty breakfast to season his dinner (Plut. *Alex.* 22, 23)—4. Of Tarentum, the author of upwards of 100 epigrams in the Doric dialect. His epigrams formed a part of the *Garland of Meleager*. They are chiefly inscriptions for dedicatory offerings and works of art. Leonidas probably lived in the time of Pyrrhus.—5. Of Alexandria, also an epigrammatic poet, under Nero and Vespasian. In the Greek Anthology, 43 epigrams of little merit are ascribed to him.

Leonnātus (Λεοννάτος), a Macedonian of a princely family in Pella, one of Alexander's most distinguished officers. He saved Alexander's life in India in the assault on the city of the Malli. After the death of Alexander (*c.* 303), he obtained the satrapy of the Lesser or Hellenopontine Phrygia, and in the following year he crossed over into Europe, to assist Antipater against the Greeks, but he was defeated by the Athenians and then allies, and fell in battle. (Arrian, ii. 12, 21, Curt. viii. 14, x. 7, 9, Diod. xviii. 12–15).

Leontes [ΛΙΤΑ]

Leontiādes (Λεοντιάδης). 1. A Theban, commanded at Thermopylae the forces supplied by Thebes to the Grecian army, *c.* 480 (Hdt. vii. 205)—2. A Theban, assisted the Spartans in seizing the Cadmea, or citadel of Thebes, in 382. He was slain by Pelopidas in 379, when the Spartan exiles recovered possession of the Cadmea. (Xen. *Hell.* v. 2–4, Diod. xv. 25).

Leontini (οἱ Λεοντῖνοι *Leontivos* *Lentini*), a town in the E. of Sicily, about five miles from



Coin of Leontini of 5th cent. *n.* o.

Obv. ΛΕΟΝΤΙΝΩΝ (in archaic characters) head of Apollo beneath lion and laurel leaves *rv.* chariot the charioteer being crowned by Victory beneath a lion (the symbol of the city).

the sea, NW of Syracuse, was situated upon the small river Lissus. It was built upon two

hills, which were separated from one another by a valley, in which were the forum, the senate house, and the other public buildings, while the temples and the private houses occupied the hills. The rich plains N of the city, *Leontini Campi*, were some of the most fertile in Sicily, and produced abundant crops of most excellent wheat. Leontini was founded by Chalcidians from Naxos, B C 780, only six years after the foundation of Naxos itself (Thuc i 3, Diod xii 58, xii 14). It never attained much political importance, in consequence of its proximity to Syracuse, to which it soon became subject, and whose fortunes it shared (Strab p 273). At a later time it joined the Carthaginians, and was taken and plundered by the Romans. Under the Romans it sank into insignificance (Liv xiv 39, Cic *Verr* ii 66). Gorgias was a native of Leontini.

Leontium (Λεόντιον), an Athenian hetæra, the disciple and mistress of Epicurus, wrote a treatise against Theophrastus. She had a daughter, Danac, who was also a hetæra (Cic *N D* i 93, 93, Diog Laert xii 4).

Leontium (Λεόντιον), a town in Achæa, between Phære and Aegium (Pol ii 41).

Leontópolis (Λεοντόπολις, Λεόντων πόλις) 1 A city in the Delta of Egypt, S of Thmuis, and NW of Athribis, was the capital of the Nomos Leontopolites, and probably of late foundation, as no writer before Strabo mentions it (Strab pp 802, 812)—2 [NICEPHORIUM]

Leoprepides [ΣΤΡΩΜΙΔΗΣ, 2]

Leos (Λεός), one of the heroes eponyms of the Athenians, said to have been a son of Orpheus. The phyle or tribe of Leontis derived its name from him. According to the popular legend, once, when Athens was suffering from famine or plague, the Delphic oracle ordered that the daughters of Leos should be sacrificed, and the father complied with the command. The Athenians afterwards erected the *Leocorium* (from Λεός and κόρα) to them. Their names were Praxithea, Theope, and Eubule (Paus i 5, 2, x 10, i, Plut *Thes* 18, Diod ii 17).

Leosthenes (Λεωσθένης), an Athenian commander of the combined Greek army in the Laman war. In the year after the death of Alexander (B C 323), he defeated Antipater near Thermopylae, Antipater thereupon threw himself into the small town of Lamia. Leosthenes pressed the siege with the utmost vigour, but was killed by a blow from a stone. His loss was mourned by the Athenians as a public calamity. He was honoured with a public burial in the Ceramicus, and his funeral oration was pronounced by Hyperides (Diod xvii 111, xviii 8-13, Paus i 29, 13).

Leotyphides (Λεωτυφίδης, Λευτυφίδης, Herod) 1 King of Sparta, B C 491-469. He commanded the Greek fleet in 479, and defeated the Persians at the battle of Mycale. He was afterwards sent with an army into Thessaly to punish those who had sided with the Persians, but in consequence of his accepting the bribes of the Aleuads, he was brought to trial on his return home, and went into exile to Tegea, 469, where he died. He was succeeded by his grandson, Archidamus II (Hdt ii 65-72, Paus iii 4, 7)—2 Grandson of Archidamus II, and son of Agis II. There was, however, some suspicion that he was in reality the fruit of an intrigue of Alcibiades with Timæa, the queen of Agis, in consequence of which he was excluded from the throne, mainly through the influence of Hier, and his uncle, Agesilaus II, was substituted in his room (Xen *Hell* iii 3, Paus iii 8).

Lepidus Aemilius, the name of a distinguished patrician family 1 **M**, aedile B C 192, praetor 191, with Sicily as his province, consul 187, when he defeated the Inguvians, pontifex maximus 180, censor 179 with **M** Fulvius Nobilior, and consul a second time 175. He was six times chosen by the censors princeps senatus, and he died 152, full of years and honours (Liv xl 42-46, *Epit* 48). **Lepidus** the triumvir is called by Cicero (*Phil* xiii 7) the *pronepos* of this Lepidus, but he would seem more probably to have been his *abnepos*, or great-great-grandson—2 **M**, consul 187, carried on war in Spain against the Vaccaei, but unsuccessfully. Since he had attacked the Vaccaei in opposition to the express orders of the senate, he was deprived of his command, and condemned to pay a fine. He was a man of education and refined taste. Cicero, who had read his speeches, speaks of him as the greatest orator of his age (*Brut* 25, 86, 97)—3 **M**, the father of the triumvir, was praetor in Sicily in 81, where he earned a character by his oppressions only second to that of Verres. In the civil war between Marius and Sulla he belonged at first to the party of the latter, but he afterwards came forward as a leader of the popular party. In his consulship, 78, he attempted to rescind the laws of Sulla, who had lately died, but he was opposed by his colleague Catulus, who received the powerful support of Pompey. In the following year (77) Lepidus took up arms, and marched against Rome. He was defeated by Pompey and Catulus, under the walls of the city, in the Campus Martius, and was obliged to take to flight. Finding it impossible to hold his ground in Italy, Lepidus sailed with the remainder of his forces to Sardinia, but, repulsed even in this island by the propraetor, he died shortly afterwards of chagrin and sorrow, which is said to have been increased by the discovery of his wife's infidelity (Appian, *B C* i 105, 107, Plut *Sull* 34, 38, *Pomp* 15)—4 **Mam**, surnamed **Livianus**, because he belonged originally to the *Livia* gens, consul 77, belonged to the aristocratical party, and was one of the influential persons who prevailed upon Sulla to spare the life of the young Julius Caesar (*Suet Jul* 1)—5 **M**, consul 66, with **L** Volcatius Tullus, the same year in which Cicero was praetor. He belonged to the aristocratical party, but on the breaking out of the Civil war in 49, he retired to his Formian villa to watch the progress of events (Sall *Cat* 18, Dio Cass xlvii 25)—6 **L** Aemilius Paulus, son of No 3, and brother of **M** Lepidus, the triumvir. His surname of Paulus was probably given him by his father, in honour of the great Aemilius Paulus, the conqueror of Macedonia. But since he belonged to the family of the Lepidi, and not to that of the Pauli, he is inserted in this place and not under **PAULUS**. Aemilius Paulus did not follow the example of his father, but began his public career by supporting the aristocratical party. His first act was the accusation of Catiline in 63. He was quaestor in Macedonia 59, aedile 55, praetor 53, and consul 50, along with **M** Claudius Marcellus. Paulus was raised to the consulship, on account of his being an enemy of Caesar, but Caesar gained him over to his side by a bribe of 1500 talents, which he is said to have expended on a magnificent basilica which he had begun in his aedileship, and which his son completed. After the murder of Caesar (44), Paulus joined the senatorial party. He was one of the senators who declared **M** Lepidus a public enemy, on account of his having joined Antony,

and, accordingly, when the triumvirate was formed, his name was set down first in the proscription list by his own brother. The soldiers, however, who were appointed to kill him, allowed him to escape. He passed over to Brutus in Asia, and after the death of the latter repaired to Miletus. Here he remained, and refused to go to Rome, although he was pardoned by the triumvirs (Appian, *B C* ii 26, iv 12, 37, Suet *Jul* 29, Plut. *Caes* 29, *Pomp* 58)—7 M. Aemilius Lepidus, the Triumvir, brother of the last. On the breaking out of the Civil war (49), Lepidus, who was then praetor, joined Caesar's party, and as the consuls had fled with Pompey from Italy, Lepidus was the highest magistrate remaining in Italy. During Caesar's absence in Spain, Lepidus presided at the comitia in which the former was appointed dictator. In the following year (48) he received the province of Nearer Spain. On his return to Rome in 47, Caesar granted him a triumph, and made him his magister equitum, and in the next year (46), his colleague in the consulship. In 44 he received the government of Narbonese Gaul and Nearer Spain, but had not quitted the neighbourhood of Rome at the time of the dictator's death. Having the command of an army near the city, he was able to render M. Antony efficient assistance, and the latter in consequence allowed Lepidus to be chosen pontifex maximus. Lepidus soon afterwards repaired to his provinces of Gaul and Spain. He remained neutral in the struggle between Antony and the senate, but he subsequently joined Antony, when the latter fled to him in Gaul after his defeat at Munda. This was in the end of May, 43, and when the news reached Rome, the senate proclaimed Lepidus a public enemy. In the autumn Lepidus and Antony crossed the Alps at the head of a powerful army. Octavian (afterwards Augustus) joined them, and in the month of October the celebrated triumvirate was formed by which the Roman world was divided between Octavian, Antony, and Lepidus [See p. 150, b]. In 42 Lepidus remained in Italy as consul, while the two other triumvirs prosecuted the war against Brutus and Cassius. In the fresh division of the provinces after the battle of Philippi, Lepidus received Africa, where he remained till 86. In this year Octavian summoned him to Sicily to assist him in the war against S. x Pompey. Lepidus obeyed, but, tired of being treated as a subordinate, he resolved to make an effort to acquire Sicily for himself and to regain his lost power. He was easily subdued by Octavian, who spared his life, but deprived him of his triumvirate, his army, and his provinces, and commanded that he should live at Circen, under strict surveillance. He allowed him, however, to retain his dignity of pontifex maximus. He died *B C* 18. Augustus succeeded him as pontifex maximus. Lepidus was fond of ease and repose, and it is not improbable that he possessed abilities capable of effecting much more than he ever did (Appian, *B C* ii, iii, v, Dio Cass. xli-xlix, Index to Cicero)—8 Paulus Aemilius Lepidus, son of No. 6, with whom he is frequently confounded. His name is variously given by the ancient writers, but *Paulus Aemilius Lepidus* (in full Paul Aem L f M n Lepidus) seems to be the most correct form. He probably fled with his father to Brutus, but he afterwards made his peace with the triumvirs. He accompanied Octavian in his campaign against Sex Pompey in Sicily in 42. In 34 he was consul suffectus. In 22 he was censor with L. Munatius Planens,

and died while holding this dignity. He completed the basilica begun by his father. He is best known from the beautiful poem of Propertius on the death of his wife, Cornelia, daughter of Cornelius Scipio and Scribonia (Appian, *B C* i 2, Suet *Aug* 16 Vell Pat ii 95, Propert. v 11)—9 M. Aemilius Lepidus, son of the triumvir [No. 7] and Junia, formed a conspiracy in 30, for the purpose of assassinating Octavian on his return to Rome after the battle of Actium. Maecenas, who had charge of the city, became acquainted with the plot, seized Lepidus, and sent him to Octavian in the East, who put him to death. His father was ignorant of the conspiracy, but his mother was privy to it. Lepidus was married twice: his first wife was Antonia, the daughter of the triumvir, and his second Servilia, who put an end to her life by swallowing burning coals when the conspiracy of her husband was discovered (Vell Pat ii 88, Suet *Aug* 19)—10 Q. Aemilius Lepidus, consul 21 with M. Lollius (Hor *Ep* i 20, 28)—11 L. Aemilius Paulus, son of No. 8 and Cornelia, married Julia, the granddaughter of Augustus [JULIA, No. 6]. Paulus is therefore called the *progenitor* of Augustus. He was consul *A D* 1 with C. Caesar, his wife's brother. He entered into a conspiracy against Augustus, of the particulars of which we are not informed (Suet *Jul* 19, 64)—12 M. Aemilius Lepidus, brother of the last, consul *A D* 6 with L. Arruntius. He lived on the most intimate terms with Augustus, who employed him in the war against the Dalmatians in *A D* 9. After the death of Augustus, he was also held in high esteem by Tiberius (Dio Cass. li 25, Tac *Ann* i 13, iv 20)—13 M. Aemilius Lepidus, consul with T. Statilius Taurus in *A D* 11, must be carefully distinguished from the last. In *A D* 21 he obtained the province of Asia (Tac *Ann* iii 22, 32)—14 Aemilius Lepidus, the son of 11 and Julia, the granddaughter of Augustus, and consequently the great-grandson of Augustus. He was one of the munions of the emperor Caligula. He married Drusilla, the favourite sister of the emperor, but he was notwithstanding put to death by Caligula, *A D* 39 (Suet *Cal* 24, 36).

Lepontii, a people inhabiting both sides of the Alps, the valleys at the head of Lakes Maggiore and Como, and also those on the northern side of that part of the chain. Hence Pliny makes their southern branch neighbours of the Salassi, who lived about *Ivrea*, and placed their northern settlements about the sources of the Rhone (Plin. iii 134), and Caesar (*B G* iv 24) can correctly speak of their occupying the sources of the Rhine, since the western branch of the Rhine (the *Vorder Rhein*) rises scarcely 20 miles E. of the Rhone glacier, and it is by no means impossible that the settlements of the Lepontii may have extended far enough E. to include the sources of the *Hinter Rhein* also. It is probable that they were a Rhaetian tribe, part of which crossed the Alps, while part remained on the north side (Strab. pp. 204, 206). Their name is retained in the *Val Leventina*—that is, the upper valley of the Ticino—and in the 'Lepontine Alps,' which are the part of the main chain lying between the passes of the *Simplon* and the *Bernardino*. The strange statement of Ptolemy (iii 1, 38), that the Lepontii lived in the Cottian Alps, is perhaps explained by the fact that *Oscela* (*Domo d'Ossola*) was, as he states, one of their chief towns, and that he confused this place with *Ocelum*, which is in the Cottian district.

Leprea (Λέπρεα), daughter of Pyrgæus, from whom the town of Lepreum in Elis was said to have derived its name [ΛΕΠΡΕΥΡΑ]. Another tradition derived the name from Lepreus, a son of Pyrgæus. He was a grandson of Poseidon, and, both in his strength and his powers of eating, a rival of Heracles, by whom he was conquered and slain (Paus. i. 5, 1).

Lepreum (Λεπρεῖον, Λεπρεῖος, Λεπρεῖ-ης *Strovioti*), a town of Elis in Triphylia, situated 40 stadia from the sea, was said to have been founded in the time of Theseus by Minyans from Lemnos, who drove out the Caucones. After the Messenian wars it was subdued by the Eleans with the aid of Sparta, but it recovered its independence in the Peloponnesian war, and was assisted by the Spartans against Elis (Hdt. iv. 148, v. 28, Thuc. i. 81, Xen. *Hell.* iii. 2, 25, Strab. p. 845). At the time of the Achaean League it was subject to Elis (Pol. iv. 77-80).

Q. Lepa, a native of Cales in Campania, and praefectus fabrum to Cicero in Cilicia B.C. 51. He joined the Pompeian party in the Civil war, and is frequently mentioned in Cicero's letters. (Cic. *ad Fam.* iii. 7, v. 10, &c.)

Leptines (Λεπτίνης). 1 A Syracusan, son of Hermocrates, and brother of Dionysius the elder, tyrant of Syracuse. He commanded his brother's fleet in the war against the Carthaginians B.C. 397, but was defeated by Mago with great loss. In 390 he was sent by Dionysius with a fleet to the assistance of the Lucanians against the Italian Greeks. Some time afterwards he gave offence to the tyrant, and on this account was banished from Syracuse. He thereupon retired to Thurii, but was subsequently recalled by Dionysius, who gave him his daughter in marriage. In 363 he commanded the right wing of the Syracusan army in the battle against the Carthaginians near Cronium, in which he was killed (Diod. xiv. 48-72, v. 7, 17).—2 A Syracusan, who joined with Calippus in expelling the garrison of the younger Dionysius from Rhegium, 351. Soon afterwards he assassinated Calippus, and then crossed over to Sicily, where he made himself tyrant of Apollonia and Engyum. He was expelled in common with the other tyrants by Timoleon, but his life was spared and he was sent into exile at Corinth, 342 (Diod. xvi. 45, 72, Plut. *Timol.* 24).—3 An Athenian, known only as the proposer of a law taking away all special exemptions from the burden of public charges (ἀτελείαι τῶν λειτουργιῶν), against which the celebrated oration of Demosthenes is directed, usually known as the oration against Leptines. This speech was delivered 355, but the law must have been passed above a year before, as we are told that the lapse of more than that period had already exempted Leptines from all personal responsibility. Hence the efforts of Demosthenes were directed solely to the repeal of the law, not to the punishment of its proposer. His arguments were successful, and the law was repealed.—4 A Syrian Greek, who assassinated with his own hand, at Laodicea, Cn. Octavius, the chief of the Roman deputies, who had been sent into Syria, 162. Demetrius caused Leptines to be seized, and sent as a prisoner to Rome, but the senate refused to receive him, being desirous to reserve this cause of complaint (Pol. xxxii. 4-7, Appian, *Syr.* 4-7).

Leptis (Λεπτίς). 1 **Leptis Magna** or **Neapolis** (ἡ Λεπτίς μεγάλη, Νεάπολις *Lebda*), a city on the coast of N. Africa, between the Syrtes, E.

of Abrotoum, and W. of the mouth of the little river Cnyps, was a Phoenician colony, with a flourishing commerce, though it possessed no harbour. With Abrotoum and Oea it formed the African Tripolis. The Romans made it a colony. It was the birthplace of the emperor Septimius Severus and it continued to flourish till A.D. 366, when it was almost ruined by an attack from a Libyan tribe. Justinian did something towards its restoration, but the Arabian invasion completed its destruction. Its ruins are still considerable (Sall. *Aug.* 19, 77-79, Strab. p. 835, Tac. *Hist.* ii. 50, Procop. *de Arab.* i. 1).—2 **Leptis Minor** or **Parva** (Λεπτίς ἡ μικρά *Lamta*, Ru), usually called simply **Leptis**, a Phoenician colony on the coast of Byzacium, in N. Africa, between Hadrumetum and Thapsus, an important place under the Carthaginians and the Romans (*Bell. Afr.* 7, Caes. *B. C.* ii. 73, Sall. *Aug.* 19).

Lerina (*St. Honorat*), an island off the coast of Gallia Narbonensis, opposite Antipolis.

Lerna or **Lernō** (Λερνῆ), a district in Argolis, not far from Argos, in which was a marsh and a small river of the same name. It was celebrated as the place where Heracles killed the Lernean Hydra [See p. 396].

Lero (*St. Marguerite*), a small island off the coast of Gallia Narbonensis (Ptol. ii. 10, 21).

Lēros (Λερος *Leros*), a small island, one of the Sporades, opposite to the mouth of the Sinus Saccus, on the coast of Caria. Its inhabitants who came originally from Miletus, bore a bad character (Strab. p. 197). Besides a city of the same name, it had in it a temple of Artemis, where the transformation of the sisters of Meleager into guinea fowls took place, in memory of which guinea fowls were kept in the court of that temple (Ant. Lib. 2, Or. *Mit.* viii. 533, Athen. p. 675).

Lesbōnax (Λεσβῶναξ). 1 Son of Potamon of Mytilene, a philosopher and sophist, in the time of Augustus. He was the father of Polemon, the teacher and friend of the emperor Tiberius. Lesbonax wrote several political orations, of which two have come down to us, one entitled *Περὶ τοῦ πολέμου Κορινθίαι*, and the other *Προτρεπτικὸς λόγος*, both of which are not unsuccessful imitations of the Attic orators of the best times. They are printed in the collections of the Greek orators [Dr. IOSTHENSIS], and separately by Orelli, Lips. 1820.—2 A Greek grammarian, of uncertain age, but later than No. 1, the author of an extant work on grammatical figures (*Περὶ σχημάτων*), published by Valerian in his edition of Ammonius.

Lesbos (Λέσβος *Lēsbios*, Lesbians *Mytilene*, *Metelin*), the largest, and by far the most important, of the islands of the Aegean along the coast of Asia Minor, lay opposite to the Gulf of Adramyttium, off the coast of Mysia, the direction of its length being NW and SE. It is intersected by lofty mountains, and indented with large bays, the chief of which, on the W. side, runs more than half way across the island. It had three chief headlands, Argemum on the NE, Sigrum on the W, and Malea on the S. Its valleys were very fertile, especially in the N. part, near Methymna, and it produced corn, oil, and wine renowned for its excellence. It was called by various names, the chief of which were, Issa, Pelasgia, Mytania, and Macaria (Strab. p. 60, Diod. iii. 55, v. 81) the late Greek writers called it Mytilene, from its chief city, and this name has been preserved to modern times. When Diodorus (v. 80) speaks of the earliest inhabitants as Pelasgians,

he merely expresses the fact that they were people of whose coming no tradition survived. In the great Aeolic migration the island was colonised by the first detachment of Aeolians, who founded in it a Hexapolis, consisting of the six cities, Mytilene, Methymna, Eresus, Pyrrha, Antissa and Arisbe, afterwards reduced to five through the destruction of Arisbe by the Methymnaeans. The Aeolians of Lesbos afterwards founded numerous settlements along the coast of the Troad and in the region of Mt Ida, and at one time a great part of the Troad seems to have been subject to Lesbos. The chief facts in the history of the island are connected with its principal city, Mytilene which was the scene of the struggles between the nobles and the commons. [ALCAEUS, PITTACUS] At the time of the Peloponnesian war Lesbos was subject to Athens. After various changes, it fell under the power of Mithridates, and passed from him to the Romans (*II* xxiv 544, *Od* iv 342, *Hdt* i 151, *Thuc* ii 9, *Strab* pp 617-620). The island is most important in the early history of Greece as the native region of the Aeolian school of lyric poetry. It was the birthplace of the musician and poet TERPANDER, of the lyric poets ALCAEUS, SAPPHO, and others, and of the dithyrambic poet ARION. Other forms of literature and philosophy early and long flourished in it: the sage and statesman PITTACUS, the historians HELLANICUS and Theophrastus, and the philosophers Theophrastus and Pharnas, were all Lesbians.

Lesbóthemis (Λεσβόθεμις), a sculptor of ancient date, and a native of Lesbos (*Athen* pp 182, 635).

Lesches or **Lescheus** (Λέσχος, Λεσχεύς), one of the so-called Cyclic poets, son of Aeschylus, a native of Pyrrha, in the neighbourhood of Mytilene, and hence called a Mytilenean or a Lesbian (*Paus* i 25, 5). He flourished about B.C. 708, and was usually regarded as the author of the *Little Iliad* (Ἰλιάς ἡ ἐλασσάη or Ἰλιάς μικρά). Aristotle, however (*Poet* 23), does not name its author, and the Lesbian Hellanicus, who would probably have claimed it for a countryman if he could, assigns it to the Spartan Cinnaethon. The *Little Iliad* consisted of four books, and was intended as a supplement to the Homeric *Iliad*. It related the events after the death of Hector, the fate of Ajax, the exploits of Philoctetes, Neoptolemus, and Odysseus, and the reception of the wooden horse within the walls of Troy. The actual capture of the city, called *The Destruction of Troy* (Ἰλίου ἑρείς), which formed the continuation of the story was by another author, Arctinus. Hence Aristotle, alluding to the want of unity, remarks that the *Little Iliad* furnished materials for eight tragedies whilst only one could be based upon the *Iliad* or *Odyssey* of Homer.

Lethaeus (Ληθαῖος) 1 A river of Ionia, in Asia Minor, flowing S. past Magnesia into the Maeander (*Strab* p 554).—2 A river in the S. of Crete, flowing past Gortyna.—3 [ΛΗΘΙΟΝ]

Lêthê (Ληθή), the personification of oblivion, called by Hesiod a daughter of Eris (*Th* 227), i.e. the forgetfulness of former kindnesses which ensues from a quarrel. A river in the lower world was likewise called Lethê. The souls of the departed drunk of this river, and thus forgot all they had said or done in the upper world. [HADRS]

Lethê, a river in Spain. [See LETHAIA]

Lêto (Λητώ), called **Latōna** by the Romans, is described by Hesiod as a daughter of the Titan Coeus and Phoebe, a sister of Asteria, and the

mother of Apollo and Artemis by Zeus, before his marriage to Hera (*Th* 405, 921, cf. *II* xiv 327). In Homer, though nothing is said of the place or manner of the birth, she is spoken of as the mother by Zeus of Apollo and Artemis. She, like her children, sides with the Trojans, she and Artemis heal the wounded Aeneas in the temple of Apollo in Troy, which implies a tradition that the three deities were associated in a temple there, and also seems to ascribe to her a share in the healing powers of Apollo. Paeonius (*II* i 36, v 447, xx 40, 72, xxi 497, *Od* xi 318). The stories of the offence given to her by Niobe and by Tityus are also alluded to, but both in what are considered later parts of the poems (*II* xxiv 607, *Od* xi 580). Her fame and her story increased as the worship of Apollo grew in importance through the Hellenic nation. The wanderings of the patient and gentle goddess persecuted during her pregnancy by Hera, who seems already to be the wife of Zeus, and all the scenes and associations of the birth of the twin deities are dwelt upon by post-Homeric poets. All the world being afraid of receiving Leto on account of Hera, who had sent the serpent Python to follow her, she wandered about till she came to Delos, which was then a floating island, and bore the name of



Leto (Latona) (From a painted vase)

Asteria or **Ortygia**. When Leto arrived there, Zeus fastened it by adamantine chains to the bottom of the sea, that it might be a secure resting place for his beloved, and here she gave birth to Apollo and Artemis. The bed of Leto was by the Inopus, a small stream of Delos which Alexandrian traditions made an offshoot from the Nile passing under the sea (*Strab* p 271, *Callim Hymn Del* 206), and near her sacred lake, it was shadowed by a palm tree (cf. *Od* vi 152) and a laurel which sprang up for her shelter, and all the land put forth flowers in joy at the birth (*Hymn ad Apoll Del* 119, *Hdt* ii 170, *Eur Hec* 459, *Ion*, 918, *I T* 1100, *Callim Hymn Del* 260). Some additions have grown partly out of the other name of the island, Ortygia (quail island) that Leto took the form of a quail in order to reach the island, or that her sister, Asteria, flying from the love of Zeus, was changed into a quail and then into the floating island which received Leto. Leto is most commonly taken to be the goddess of night (from *λαθάνειν*), hence she gives birth to light deities who come forth as it were from the womb of night, Apollo, Artemis (as moon goddess), and Asteria goddess of stars with this view agree her epithets *κυανό-ε-λος* (dark robed) *μελιχχός* (gentle), and the expression that she is 'kind to men and to the

immortal gods' (Hes *Th* 407) — From their mother Apollo is frequently called *Letous* or *Latorus*, and Artemis (Diana) *Letoia*, *Letois*, *Latois*, or *Latoe*

Leuca (τὰ Λευκά), a town at the extremity of the Iapygian promontory in Calabria, with a sinking fountain, under which the giants who were vanquished by Heracles are said to have been buried. The promontory is still called *Capo di Leuca* (Strab p 281)

Leucæ, **Leuca** (Λεύκαι, Λεύκη *Lefke*), a small town on the coast of Ionia, in Asia Minor, near Phocæa, built by the Persian general Tachos in b c 352, and remarkable as the scene of the battle between the consul Licinius Crassus and Aristonicus, in 131 (Diod xv 18, Strab p 646)

Leucas or **Leucadia** (Λευκάς, Λευκαδία *Leucadios Santa Maura*), an island in the Ionian sea, off the W coast of Acarnania, about twenty miles in length, and from five to eight miles in breadth. It has derived its name from the numerous calcareous hills which cover its surface. It was originally united to the mainland at its NE extremity by a narrow isthmus. Homer speaks of it as a peninsula, with a town Nericus (*Od* xxiv 377). According to Strabo (p 922) its first inhabitants were Teleboans and Leleges. Subsequently the Corinthians under Cypselus, between b c 665 and 625, founded a new town, called *Leucas* in the NE of the country near the isthmus, in which they settled 1000 of their citizens, and to which they removed the inhabitants of Nericus, which lay a little to the W of the new town (Strab l c, Thuc i 80). The Corinthians also cut a canal through the isthmus and thus converted the peninsula into an island. This canal was afterwards filled up by deposits of sand, and in the Peloponnesian war it was no longer available for ships, which during that period were conveyed across the isthmus on more than one occasion (Thuc iii 81, iv 8). The canal was opened again by the Romans (Liv xxxiii 17). At present the channel is dry in some parts, and has from three to four feet of water in others. The town of Leucas was a place of importance, and during the war between Philip and the Romans was at the head of the Acarnanian league, and the place where the meetings of the league were held. It was in consequence taken and plundered by the Romans, b c 197. The remains of this town are still to be seen. The other towns in the island were *Hellomenium* (Ἑλλάμενον) on the SE coast, and *Phara* (Φαρά), on the SW coast. — At the S extremity of the island, opposite Cephalonia, was the celebrated promontory, variously called *Leucas*, *Leucatas*, *Leucates*, or *Leucate* (C *Ducato*), on which was a temple of Apollo, who hence had the surname of *Leucadius* (Verg *Aen* in 274, Propert in 11, 69). At the annual festival of the god it was the custom to cast down a criminal from this promontory into the sea to break his fall. Birds of all kinds were attached to him, and if he reached the sea uninjured, boats were ready to pick him up (Strab p 452, Ov *Her* xv 167, *Trist* v 2, 77, Cic *Tusc* iv 18, 41). This appears to have been an expiatory rite, and it gave rise to the well known story that lovers leaped from this rock, in order to seek relief from the pangs of love. Thus Sappho is said to have leapt down from this rock, when in love with Phaon, but this known story does not stand the test of

on [SAPPHO]

κυκὸς (Λευκή), an island in the Euxine sea,

near the mouth of the Borysthenes, sacred to Achilles [ACHILLEUS DROMOS]

Leuci, a people in the SE of Galia Belgica, S of the Mediomatrici, between the Matrona and Mosella. Their chief town was Tullum (*Toul*) (Caes *B G* i 40, Strab p 198)

Leuci Montes, called by the Romans *Albi Montes*, a range of mountains in the W of Crete [ΑΙΒΙ ΜΟΝΤΕΣ]

Leucippē [ALCATHOE]

Leucippides (Λευκιππίδες), i e *Phoebe* and *Hilara*, the daughters of Leucippus. They were priestesses of Athena and Artemis, and betrothed to Idas and Lynceus, the sons of Aphareus, but Castor and Pollux carried them off and married them [DIOSCUR, p 298, a]

Leucippus (Λεύκιππος) 1 Son of Ocnomaus. For details, see *DAPHNE* — 2 Son of Perieres and Gorgophore, brother of Aphareus, and prince of the Messenians, was one of the Calydonian hunters. By his wife Philodice, he had two daughters, *Phoebe* and *Hilara*, usually called *LEUCIPPIDES* (Paus in 26, 8, Ov *Met* viii 306, Apollod ii 7, 8) — 3 A Grecian philosopher, the founder of the atomic theory of the ancient philosophy, which was more fully developed by Democritus. Where and when he was born we have no data for deciding. Miletus, Abdera, and Elis have been assigned as his birth place, the first, apparently, for no other reason than that it was the birthplace of several natural philosophers, the second, because Democritus came from that town, the third, because he was looked upon as a disciple of the Eleatic school. The period when he lived is equally uncertain. He is called the teacher of Democritus (Diog Laert i 30, 34). For the doctrines ascribed to him, see *DEMOCRITUS*

Leucon (Λεύκων) 1 Son of Poseidon or Athanas and Themisto, and father of Erythrus and Euppe (Apollod i 9, 2, Hyg *Fab* 157) — 2 A powerful king of Bosphorus, who reigned b c 393–353. He was in close alliance with the Athenians, to whom he gave the right of shipping corn without export duty before any others were supplied, and as in years of scarcity this gave them the means of obtaining a plentiful supply unattainable by other nations, the Athenians in return admitted him and his sons to the citizenship of Athens, with immunity from all liabilities of a citizen (Dem *Lept* p 466, §§ 30, 33, Strab p 310, Diod xiv 93, xvi 91) — 3 An Athenian poet, of the Old Comedy, a contemporary of Aristophanes (Suid s v, Athen p 343)

Leucōnium (Λευκόνιον), a town in the island of Chios (Thuc viii 24)

Leucōnōē (Λευκονόη), daughter of Minyas, usually called *Leucippe* [ALCATHOE]

Leucopetra (Λευκόπετρα *C dell' Aime*), a promontory in the SW of Bruttium, on the Sicilian straits, and a few miles S of Rhegium, to whose territory it belonged (Strab p 259)

Leucophrys (Λευκόφρυς) 1 A city of Caria, in the plain of the Maeander, close to a curious lake of warm water, and having a temple of Artemis *Leucophryne* (Xen *Hell* ii 8, Strab p 647, Tac *Ann* in 62) — 2 A name given to the island of *TENELOS*, from its white cliffs

Leucophrynē [LEUCOPHRYS]

Leucōsia or **Leucasia** (*Piana*), a small island in the S of the gulf of Paestum, off the coast of Lucania, and opposite the promontory Posidium, said to have been called after one of the Sirens (Strab pp 123, 252, 258)

Leucosyrī (Λευκόσυροι, i e *White Syrians*), was a name early applied by the Greeks to the inhabitants of Cappadocia, who were of the

Syrian race, in contradistinction to the Syrian tribes of a darker colour beyond the Taurus (Hdt i 72, vii 72, Strab pp 552, 737) After wards, when Cappadocea came to be the common name for the people of S Cappadocia the word *Leucosyri* was applied specifically to the people in the N of the country (ast Pontus) on the coast of the Euxine, between the rivers Halys and Iris: these are the White Syrians of Xenophon (Anab i 6)

Leucôthêa (Λευκοθέα), a sea goddess, was previously Ino, the wife of Athamas. She was also regarded as a goddess of the dawn, and was nurse of Dionysus [Αἴθυια, Μυρτιά]

Leucôthôê, daughter of the Babylonian king Orochimus and Laryneme, was beloved by Apollo. Her amour was betrayed by the jealous Clyta to her father, who buried her alive, whereupon Apollo metamorphosed her into an incense shrub (Ov Met iv 208)

Leuctra (τὰ Λεύκτρα *Leſſa* or *Leſſra*), a small town in Boeotia on the road from Plataeae to The-piae, memorable for the victory which Epaminondas and the Thebans here gained over Cleombrotus and the Spartans in c 371 (Xen Hell vi 1, 7, Diod xv 51, Paus ix 13, 3, Plut Pelop 20, 21)

Leuctrum (Λεύκρον) 1 Or *Leuctra* (*Leſſro*), a town in Messenia, on the E side of the Messenian gulf between Cardamyle and Thalamea, on the small river Pamisus. The Spartans and Messenians disputed for the possession of it (Strab p 360, Paus iii 21, 7)—2 A town in Achaia, dependent on Rhypae (Strab p 387)

Lexovii or *Lexobii*, a people in Galha Lugdunensis, on the Ocean, W of the mouth of the Sequana. Their capital was Noviomagus (*Lexovæ*) (Caes B G in 9, 11, Strab p 189)

Liba (η Λίβα), a city of Mesopotamia, between Nisibis and the Tigris (Pol v 51)

Libanius (Λιβάνιος), a distinguished Greek sophist and rhetorician, was born at Antioch, on the Orontes, about c 311. He studied at Athens, and afterwards set up a school of rhetoric at Constantinople, which was attended by so large a number of pupils that it excited the jealousy of the other professors, who charged Libanius with being a magician, and obtained his expulsion from Constantinople about 316. He then went to Nicomedia where he taught with equal success, but also drew upon himself an equal degree of malice from his opponents. After a stay of five years at Nicomedia, he was recalled to Constantinople. Eventually he took up his abode at Antioch, where he spent the remainder of his life. Here he received the greatest marks of favour from the emperor Julian, 362, and afterwards from Theodosius, but his enjoyment of life was disturbed by ill health, by misfortunes in his family, and more especially by the disputes in which he was incessantly involved, partly with rival sophists, and partly with the prefects. He was the teacher of St Basil and St Chrysostom, with whom he always kept up a friendly connexion, for although a pagan and entirely devoted to the study of pagan literature, he made no distinction between Christian and pagan pupils. The year of his death is uncertain, but from one of his epistles it is evident that he was alive in 391, and it is probable that he died a few years after, in the reign of Arcadius. The extant works of Libanius are 1 Models for rhetorical exercises (Προγράμματα παραδείγματα) 2 Orations (Δόγματα), sixty seven in number 3 Declamations (Μελέται), i.e. orations on fictitious subjects, and descriptions of various lands, fifty in

number 4 A Life of Demosthenes, and arguments to the speeches of the same orator 5 Letters (Ἐπιστολαί), of which a very large number is still extant. Many of these letters are extremely interesting, being addressed to men such as the emperor Julian, Athanasius, Basil, Gregory of Nyssa, and Chrysostom. The style of Libanius is superior to that of the other rhetoricians of the fourth century. He took the best orators of the classic age as his models, and we can often see in him the disciple and happy imitator of Demosthenes, but he is not free from affectation, and we rarely find in him that simplicity of style which constitutes the great charm of the best Attic orators. As far as the history of his age is concerned, some of his orations, and still more his epistles are of great value, such as the oration in which he relates the events of his own life, the eulogies on Constantine and Constans, the orations on Julian, several orations describing the condition of Antioch, and those which he wrote against his professional and political opponents. The best edition of the orations and declamations is by Reiske, Altenburg, 1791-97, 4 vols 8vo, and the best edition of the epistles is by Wolf, Amsterdam, 1738, fol.

Libānus (δ Λίβανος, τὸ Λίβανον Heb *Lebanon*, i.e. *the White Mountain Jehel Libnan*), a lofty and steep mountain range on the confines of Syria and Palestine, dividing Phoenice from Coele Syria. It extends from above Sidon, about lat 33½° N, in a direction NNE as far as about lat 34½°. Its highest summits are covered with perpetual snow (between *Beirut* and *Tripoli* it reaches a height of nearly 12,000 feet), its sides were in ancient times clothed with forests of cedars, of which only scattered trees now remain, and on its lower slopes grow vines, figs, mulberries, and other fruits: its wines were highly celebrated in ancient times. It is considerably lower than the opposite range of *ANTILIBANUS*. In the Scriptures the word *Lebanon* is used for both ranges, and for either of them, but in classical authors the names *Libanus* and *Antilibanus* are distinctive terms, being applied to the W and E ranges respectively. (Strab pp 742, 755, Ptol v 15)

Libarna or *Libarnum*, a town of Liguria on the Via Aurelia, NW of Genua (Plin in 49)

Libentina or *Lubentina*, a surname of Venus by which she is described as the goddess of pleasure (Varro, L L v 6, Cic N D ii 23)

Liber, or *Liber Pater*, a name frequently given by the Roman poets to the Greek Bacchus or Dionysus, who was accordingly regarded as identical with the Italian *Liber*. But the god *Liber*, and the goddess *Libera* were ancient Italian divinities, presiding over the cultivation of the vine and the fertility of the fields. It has been remarked before [p 453, a] that there is a difference of opinion as to whether the cultivation of the vine existed in Italy before the beginning of Greek colonisation in the eighth century B.C., or was introduced by Greek settlers. There is not much evidence either way. The fact that libations of milk existed in an old ritual instead of wine may point to a time when the people of Italy were herdsmen and had no vines, but it does not tell us what date this was so. Whatever the truth may be, it is probable that the ceremonies at Lavinium mentioned by Varro (ap August C D vii 21) belonged to *Liber* as an ancient Latin deity of fruitfulness in trees and nature generally, and eventually of vines in particular. He was worshipped probably by libations (whether *Curtius*

be correct or not in connecting his name with *libare* and with the images (*oscilla*) hung up in trees, which were symbols perhaps of human sacrifices in early times, and were continued when Liber was almost entirely confused with Dionysus (Verg *Georg* ii 382, *Dict of Ant art Oscilla*). It is not easy to determine whether the connexion of Liber and Libera with Ceres was due to true Italian ritual or to Greek influence. A temple to these three divinities was vowed by the dictator, A. Postumus, in B.C. 496, and was built near the Circus Flaminius, it was afterwards restored by Augustus, and dedicated by Tiberius (Tac *Ann* ii 49, Dionys vi 17), but this may possibly have been due to a growing tendency to identify Liber with Dionysus and Libera with Persephone, and so to connect both with Ceres=Demeter (Cic *N D* ii 24, 62). The union of Liber in some places with Jupiter as Jupiter Liber was probably of older date [see p 464, b]. Although the Greek Dionysus (as Bacchus) almost entirely took the place of the old Italian god, yet Liber was still recognised beside Bacchus with a certain personality, just as Hercules existed in his Roman as well as in his Greek form. There is no doubt that, whatever the etymology, there was a disposition to connect Liber and afterwards Bacchus with freedom and free gifts, which might not unnaturally be ascribed to the wine god. Hence on the festival of the *Liberalia*, on March 17, the boys assumed the toga libera (Ov *Fast* iii 871). For the festival see *Dict of Ant art Liberalia*, it must be recollected that the *Bacchanalia* was a festival of Greek origin and did not belong to the Italian Liber.

Libēra [LIBER]

Libertas, the personification of Liberty, was worshipped at Rome as a divinity. A temple was erected to her on the Aventine by Tib. Sempronius Gracchus. Another was built by Clodius on the spot where Cicero's house had stood. A third was erected after Caesar's victories in Spain. From these temples we must distinguish the Atrium Libertatis, which was in the N. of the Forum, towards the Quirinal. This building under the republic served as an office of the censors, and also contained tables with laws inscribed upon them. It was rebuilt by Asinius Pollio, and then became the repository of the first public library at Rome (Liv xiv 16, Dio Cass xxviii 17, xliii 44, xlvii 25, lxiii 29)—Libertas is usually represented in works of art as a matron, with the pilleus or conical cap [*Dict of Ant art Pilleus*], the symbol of liberty, or a wreath of laurel.

Libēthrides [LIBETHRUM]

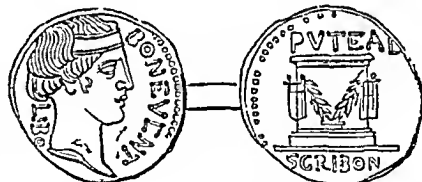
Libethrius Mons (τὸ Αἰθῆριον ὄρος), a mountain in Boeotia, a branch of Mt. Helicon, forty stadia from Coronea, possessing a grotto of the Libethrian nymphs, adorned with their statues, and two fountains, *Libethrias* and *Petra* (Paus ix 34, 4).

Libēthrum (Λειβῆτρον, τὰ Λειβῆτρα, τὰ Αἰθῆτρα), an ancient Thracian town in Pieria in Macedonia, on the slope of Olympus, and SW of Diium, where Orpheus is said to have lived. This town and the surrounding country were sacred to the Muses, who were hence called *Libēthrides*, and it is probable that the workshop of the Muses under this name was transferred by Pierian Thracians from this place to Boeotia (Strab pp 410, 471, Paus ix 30, 9, Verg *Ecl* vii 21, Liv xlv 5).

Libitina, an Italian divinity, who was apparently originally a goddess of the earth, and delights, especially of gardens, hence she

was identified with Venus, who had gardens under her protection (Varro, *R R* i 1, 6, *L L* vi 20), and there was a temple of Venus, the *Lucus Libitinae*. Possibly Libitina may have been a goddess of trees generally, including vines. Venus at any rate was included in the *Vinalia*, though that may be due to other causes. As most goddesses of the earth were also goddesses of the underworld (e.g. Demeter and Isis, cf. also APHRODITE, p 85, a), so Libitina was also goddess of the dead, and this attribute prevailed to the exclusion of all others, perhaps when her other attributes were transferred to Venus Libitina. As the goddess of the dead, when the Greek religion had influenced the Roman, she was sometimes identified with Persephone (Plut *Nom* 12, *Q R* 23). Her temple at Rome in her grove (*Lucus Libitinae*) was a repository of everything necessary for burials, and persons might there either buy or hire those things. Hence a person undertaking the burial of a person (an undertaker) was called *libitinarius*, and his business *libitina*, hence the expression *libitinam exercere, or facere, and libitina funibus non sufficebat* (i.e. they could not all be buried) (Val Max i 2, 10, Liv vi 19, xli 21, Hor *Od* iii 30, *Sat* ii 6, 19, Juv vii 121, Mart viii 43, x 97). According to an old regulation ascribed to Servius Tullius, partly intended to secure a register of deaths, it was ordained that for every person who died, a piece of money should be deposited in the temple of Libitina. Thus money was called *lucra Libitinae*, and hence Horace (*Sat* ii 6, 19) calls the unhealthy autumn 'quacustus Libitinae' (Dionys iv 19, Suet *Ner* 39, *Dict of Ant art Lucra*).

Libo, Scribonius, a plebeian family. 1. **L**, tribune of the plebs, B.C. 149, accused Ser. Sulpicius Galba on account of the outrages which he had committed against the Lusitanians.



Coin of the Scribonian Gens

Obv. head of Fortuna, LIBO PONEVENT (Bonus Eventus) rev. PUTEAL SCRIBON an altar like puteal with lyres and wreath below which some trace a pair of tongs as symbol of Vulcan god of lightning

[GALBA, No 6] It was perhaps this Libo who consecrated the *Puteal Scribonianum* or *Puteal Libonis*, of which we so frequently read in ancient writers. The Puteal was an enclosed place in the Forum, near the Arcus Fabianus, and was so called from its being open at the top, like a *puteal* or well. It was dedicated in very ancient times, because the spot had been struck by lightning, it was subsequently repaired and re-dedicated by Libo, who erected in its neighbourhood a tribunal for the praetor, in consequence of which the place was frequented by persons who had lawsuits, such as money-lenders and the like (Comp *Hor Sat* ii 6, 35, *Epist* i 19, 8). It appears on the coins of the Scribonian Gens—2. **L**, the father in law of Sex. Pompey, the son of Pompey the Great. On the breaking out of the Civil war in 49, he naturally sided with Pompey, and was entrusted with the command of Etruria. Shortly afterwards he accompanied Pompey to Greece, and was actively engaged in the war that ensued.

On the death of Bibulus (48) he had the chief command of the Pompeian fleet (Caes *B C* iii 15-24, Dio Cass xli 48). In the civil wars which followed Caesar's death, he followed the fortunes of his son in law, Sex Pompey. In 40, Octavian married his sister, Scribonia, and this marriage was followed by a peace between the triumvirs and Pompey (89). When the war was renewed in 36, Libo for a time continued with Pompey, but, seeing his cause hopeless, he deserted him in the following year. In 34, he was consul with M Anton (Appian, *B C* v 52-73, 139, Dio Cass xlv 38).

Libon (Λιβων), an Eleian, the architect of the great temple of Zeus in the Altis at Olympia, about b.c. 450 (Paus i 10, 3).

Libui, **Libici** or **Lebici** (Λεβηκιοί, Λιβηκίος), a Gallic tribe in Gallia Transpadana who occupied the territory about the entrance to *Fal Sesia*, and *Fal d' Aosta*, their chief town was Vercellae (Pol ii 17, Ptol iii 1, 36, Liv xxi 38, Plin iii 129).

Liburnia, a district of Illyricum, along the coast of the Adriatic sea, was separated from Istria on the NW by the river Arsia, and from Dalmatia on the S by the river Titus, thus corresponding to the W part of *Croatia*, and the N part of the modern *Dalmatia*. The country is mountainous and unproductive, and its inhabitants, the **Liburni**, supported themselves chiefly by commerce and navigation, and also by piracy. They were skilful sailors, and they appear to have been the first people who had the sway of the waters of the Adriatic. They took possession of most of the islands of this sea as far as Coreyra, and had settlements even on the opposite coast of Italy. Their ships were remarkable for their swift sailing, and hence vessels built after the same model were called *Liburnicae* or *Liburnicae naues* (Liv v 2, xli 48, Caes *B C* iii 5, Hor *Epod* i 1, *Dict of Ant art Navis*). The Liburnians were the first Illyrian people who submitted to the Romans. Being hard pressed by the Iapydes on the N and by the Dalmatians on the S, they sought the protection of Rome. Hence we find that many of their towns were immunes, or exempt from taxes. The islands of the coast were reckoned a part of Liburnia and are known as *Liburnides* or *Liburnicae Insulae* [ILLYRICUM].

Libya (Λιβύη), daughter of Epaphus and Memphis, from whom Libya (Africa) is said to have derived its name. By Poseidon she became the mother of Agenor, Belus, and Lelex (Paus i 44, 3, Apollod ii 1, 4).

Libya (Λιβύη Λίβυες, Libyes) 1 The Greek name for the continent of Africa in general [AFRICA].—2 **L Interior** (Λ η ἐντὸς), the whole interior of Africa, as distinguished from the well-known regions on the N and NE coasts.—3 **Libya**, specifically, or **Libyae Nomos** (Λιβύης νομός), a district of N Africa, between Egypt and Marmarica, so called because it once formed an Egyptian Nomos. It is sometimes called *Libya Exterior* (Plin v 39, 50, AFRICA).

Libyi Montes (τὸ Λιβυκὸν ὄρος *Jebel Sel-seleh*), the range of mountains which form the W margin of the valley of the Nile [AEGYPTUS].

Libyæum Mare (τὸ Λιβυκὸν πελάγος), the part of the Mediterranean between the island of Crete and the N coast of Africa (Strab pp 122, 488).

Libyphoenices (Λιβυφοίνικες, Λιβοφοίνικες), a term applied to the people of those parts of N Africa in which the Phoenicians had founded

colonies, and especially to the inhabitants of the Phoenician cities on the coast of the Carthaginian territory. It is derived from the fact that these people were a mixed race of the Libyan natives and the Phoenician settlers (Liv xx 22, Diod xx 55).

Libyssa (Λιβύσσα *Herekeh?*), a town of Bithynia, in Asia Minor, on the N coast of the Sinus Astacenus, W of Nicomedia, celebrated as the place where the tomb of Hannibal was to be seen (Ptol v 1, 13, Plin v 148).

Licâtes or **Licâtii**, a people of Vindelicia on the E bank of the river Licus or *Licia* (*Lech*), one of the fiercest of the Vindelician tribes (Strab p 206).

Lichâdes (Λιχάδες *Ponticonesi*), three small islands between Euboea and the coast of Locris, called Scarphia, Caresa, and Phocaria [See *LICHAS*, No 1].

Lichas (Λίχας) 1 An attendant of Heracles, brought his master the poisoned garment which destroyed the hero [See p 400, a]. Heracles, in anguish and wrath, threw Lichas into the sea, and the Lichadian islands were believed to have derived their name from him (Strab pp 126, 447, Or *Met* ix 155).—2 A Spartan, son of Arcesilaus, was proerus of Argos, and is frequently mentioned in the Peloponnesian war. He was famous throughout Greece for his hospitality, especially in his entertainment of strangers at the Gynnopædia (Thuc v 14, 22, 76, viii 18, Xen *Mem* i 2, 61).

Licia or **Licus** [LICITES].

Licinia 1 A Vestal virgin, accused of incest, together with two other Vestals, Aemilia and Marcia, b.c. 114. L Metellus, the pontifex maximus, condemned Aemilia, but acquitted Licinia and Marcia. The acquittal of the two last caused such dissatisfaction that the people appointed L Cassius Longinus to investigate the matter, and he condemned both Licinia and Marcia (Macrob i 10).—2 Wife of C Sempronius Gracchus, the celebrated tribune.—3 Daughter of Crassus the orator, and wife of the younger Marius.

Licinia Gens, a celebrated plebeian house, to which belonged C Licinius Calvus Stolo, whose exertions threw open the consulship to the plebeians. Its most distinguished families at a later time were those of CRASSUS, LUCULLUS and MURENA. There were likewise numerous other surnames in the gens, which are also given in their proper places.

Licinius 1 **C Licinius Calvus**, surnamed Stolo, which he derived, it is said, from the care with which he dug up the shoots that sprang up from the roots of his vines (Varro, *R R* i 2). He brought the contest between the patricians and plebeians to a happy termination and thus became the founder of Rome's greatness. He was tribune of the people from b.c. 376 to 367, and was faithfully supported in his exertions by his colleague L Sextius. The laws which he proposed were (1) That in future no more consular tribunes should be appointed, but that consuls should be elected, one of whom should always be a plebeian. (2) That no one should possess more than 500 jugera of the public land, or keep upon it more than 100 head of large and 500 of small cattle. (3) A law regulating the affairs between debtor and creditor. (4) That the Sibylline books should be entrusted to a college of ten men (decemviri), half of whom should be plebeians [Dict of Ant art *Leges Liciniae*]. These rogations were passed after a most vehement opposition on the part of the patricians, and L Sextus was the first plebeian

who obtained the consulship, 366 Licinius himself was elected twice to the consulship, 364 and 361. Some years later he was accused by M. Popilius Laenas of having transgressed his own law respecting the amount of public land which a person might possess. He was condemned and sentenced to pay a heavy fine (Liv. vi 35, 42, vii 1, 9, 16, Val. Max. viii 6, 3). —2 C. Licinius Macer, an annalist and an orator, was a man of praetorian dignity, who, when impeached (66) of extortion by Cicero, finding that the verdict was against him, forthwith committed suicide before the formalities of the trial were completed. His *Annales* commenced with the very origin of the city, and extended to twenty-one books at least, but how far he brought down his history, is unknown (Val. Max. ix 12, Plut. Cic. 9, Cic. Brut. 82, 238, Legg. i 7, Liv. iv 7, vii 9). —3 C. Licinius Macer Calvus, son of the last, a distinguished orator and poet, was born in 82, and died about 47 or 46, in his 35th or 36th year. His most celebrated oration was delivered against Vatinius, who was defended by Cicero, when he was only 27 years of age. So powerful was the effect produced by this speech, that the accused started up in the midst of the pleading, and passionately exclaimed, 'Rogo vos, iudices, num, si iste disertus est, ideo me damnari oporteat?' His poems were full of wit and grace, and possessed sufficient merit to be classed by the ancients with those of Catullus. His elegies, especially that on the untimely death of his mistress Quinctia, have been warmly extolled by Catullus, Propertius, and Ovid. Calvus was remarkable for the shortness of his stature, and hence the vehement action in which he indulged while pleading was in such ludicrous contrast with his insignificant person, that even his friend Catullus has not been able to resist a joke, and has presented him to us as the 'Salaputium disertum,' 'the eloquent Tom Thumb' (Cic. Brut. 82, 279, 283, Quint. x 1, 115, Catull. 96, Propert. ii 19, 40, Ov. Am. iii 9, 61).

Licinius, Roman emperor A.D. 307–324, whose full name was PUBLIUS FLAVIUS GALERIUS VALERIUS LICINIANUS LICINIUS. He was a Dacian peasant by birth, and the early friend and companion in arms of the emperor Galerius, by whom he was raised to the rank of Augustus, and invested with the command of the Illyrian provinces at Carnuntum, on the 11th of November, A.D. 307. Upon the death of Galerius in 311, he concluded a peaceful arrangement with Maximinus II, in virtue of which the Hellespont and the Bosphorus were to form the boundary of the two empires. In 313 he married at Milan, Constantia, the sister of Constantine, and in the same year set out to encounter Maximinus, who had invaded his dominions. Maximinus was defeated by Licinius near Heraclea, and died a few months afterwards at Tarsus. Licinius and Constantine were now the only emperors, and each was anxious to obtain the undivided sovereignty. Accordingly war broke out between them in 315. Licinius was defeated at Cibalis in Pannonia, and afterwards at Adrianople, and was compelled to purchase peace by ceding to Constantine Greece, Macedonia, and Illyricum. This peace lasted about nine years, at the end of which time hostilities were renewed. The great battle of Adrianople (July, 323), followed by the reduction of Byzantium, and a second great victory achieved near Chalcedon (September), placed Licinius at the mercy of Constantine, who, although he spared his life for the moment,

soon found a convenient pretext for putting him to death, 324 (Vict. Caes. 40, 41, Zosim. ii. 7–23, Eutrop. i 3).

Licinius 1. A Gaul by birth, was taken prisoner in war, and became a slave of Julius Caesar, whose confidence he gained so much as to be made his dispensator or steward. Caesar gave him his freedom. He also gained the favour of Augustus, who appointed him in B.C. 15 governor of his native country, Gaul. By the plunder of Gaul and by other means he acquired enormous wealth, and hence his name is frequently coupled with that of Crassus. He lived to see the reign of Tiberius (Dio Cass. Liv. 21, Suet. Aug. 67, Juv. i 109). To this Licinius, and not, as the scholast says, to the barber of Hor. A.P. 301, refers the couplet

Marmoreo tumulo Licinius jacet at Cato parvo
Pompeius nullo quis putet esse deos?

and the answer, of later date

Sata premit Licinum levat altum fama Crtonem,
Pompeium tituli credimus esse deos.

—2 Clodius Licinius, a Roman annalist, who lived about the beginning of the first century B.C., wrote the history of Rome from its capture by the Gauls to his own time (Suet. Gr. 20, Liv. xxix 22). This Clodius is frequently confounded with Q. Claudius Quadrigarius [QUADRIGARIUS]. —3 L. Porcius Licinius, plebeian aedile, 210, and praetor 207, when he obtained Cisalpine Gaul as his province (Liv. xxvi 6, xxvii 46). —4 L. Porcius Licinius, praetor 193, with Sardinia as his province, and consul 184, when he carried on war against the Ligurians (Liv. xl 34). —5 Porcius Licinius, a Roman poet, who probably lived in the latter part of the second century B.C. (Gell. xix 9).

Licymnia, spoken of by Horace (*Od.* ii 12, 13 seq.), is said by old commentators to be meant for Terentia, the wife of Maecenas, but it is unlikely that he should have ventured so to write about her, and the name is probably imaginary.

Licymnius (Λικύμνιος) 1. Son of Electryon and the Phrygian slave Midea, and consequently half brother of Alcmena. He was married to Perimede, by whom he became the father of Oeonus, Argeus, and Melas. He was a friend of Hercules, whose son Telepolemus slew him—according to some, unintentionally, and according to others, in a fit of anger (Pind. *Ol.* vi 28, Apollod. ii 8, 2, Paus. ii 22, 8, iii 15, 4). —2. Of Chios, a dithyrambic poet, of uncertain date. Some writers place him before Simonides, but it is perhaps more likely that he belonged to the later Athenian dithyrambic school about the end of the fourth century B.C. (Arist. *Rhet.* iii 12, Athen. pp. 564, 603). —3. Of Sicily, a rhetorician, pupil of Gorgias, and teacher of Polus (Plat. *Phaedr.* p. 267, *Ar. Rhet.* iii 2, 13).

Lidē (Λιδή), a mountain of Caria, above Pedasus (Hdt. i 175).

Ligarius, Q., was legate, in Africa, of C. Considius Longus, who left him in command of the province, B.C. 50. Next year (49) Ligarius resigned the government of the province into the hands of L. Atrius Varus. Ligarius fought under Varus against Curius in 49, and against Caesar himself in 46. After the battle of Thapsus, Ligarius was taken prisoner at Adrumetum, his life was spared, but he was banished by Caesar. Meantime, a public accusation was brought against Ligarius by Q. Aelius Tubero. The case was pleaded before Caesar himself in the forum. Cicero defended Ligarius in a speech still extant, in which he maintains that Ligarius

had as much claim to the merey of Caesar as Tubero and Cicero himself. Ligarius was pardoned by Caesar, who was on the point of setting out for the Spanish war. Ligarius joined the conspirators who assassinated Caesar in 44. Ligarius and his two brothers perished in the proscription of the triumvirs in 43. (Cic. *pro Lig.*, *ad Fam.* vi 13, *ad Att.* viii 12, 19, *App. B.C.* ii 113, *Plut. Cic.* 39, *Brut.* 11.)

Liger or **Ligoris** (*Λοῖρε*), one of the largest rivers in Gaul, rises in M. Cevenna, flows through the territories of the Arverni, Aedui, and Carnutes, and falls into the Atlantic between the territories of the Namnetes and Pictones. (Caes. *B.G.* vii 3, Strab. p. 189, Tibull. i 7, 11, Lucan. i 439.)

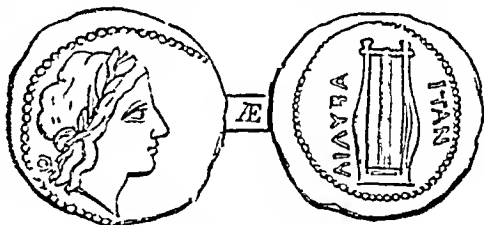
Liguria (*ἡ Λιγυρική, ἡ Λιγυστινὴ*), a district of Italy, was, in the time of Augustus, bounded on the W by the river Varus, and the Maritime Alps, which separated it from Transalpine Gaul, on the SE by the river Macra, which separated it from Etruria, on the N by the river Po, and on the S by the Mare Ligusticum. The country is very mountainous and unproductive, as the Maritime Alps and the Apennines run through the greater part of it. The mountains run almost down to the coast, leaving only space sufficient for a road, which formed the highway from Italy to the S of Gaul. The chief occupation of the inhabitants was the rearing and feeding of cattle. The numerous forests on the mountains produced excellent timber, which, with the other products of the country, was exported from Genoa, the principal town of the country. The inhabitants were called by the Greeks *Ligyēs* (*Λίγυες*) and *Ligystini* (*Λιγυστινὸι*) and by the Romans *Ligures* (sing. *Ligus*, more rarely *Ligur*). It is probable that the Ligurians, like the Iberians, were remains of a people who occupied great part of SW Europe before the arrival of Aryan nations, and afterwards were gradually compressed into the strips of coastland in the S of Gaul and N of Italy. A part of the same race formed the native population of Corsica. The Greeks probably became acquainted with them first from the Samians and Phoenicians, who visited their coasts for the purposes of commerce, and so powerful were they considered at this time that Hesiod names them, along with the Scythians and Ethiopians, as a great people. (Hes. *ap. Strab.* p. 300.) Tradition also related that Heracles fought with the Ligurians on the plain of stones near Massilia. (Aesch. *ap. Strab.* p. 183), and even a writer so late as Eratosthenes gave the name of Ligystice to the whole of the W peninsula of Europe (cf. *Hdt.* v 9, *Thuc.* vi 2, *Strab.* p. 203). So widely were they believed to be spread that the Ligyēs in Germany and Asia were supposed to be a branch of the same people. The Ligurian tribes were divided by the Romans into *Ligures Transalpini* and *Cisalpiui*. The tribes which inhabited the Maritime Alps were called in general *Alpini*, and also *Capillati* or *Comati*, from their custom of allowing their hair to grow long. (Dio Cass. lii 24, Lucan. i 412.) The tribes which inhabited the Apennines were called *Montani*. The names of the principal tribes were—On the W side of the Alps, the *Salyi* or *Salyi*, *Oxybi*, and *Deciates*, on the E side of the Alps, the *Intervi*, *Ingauvi*, and *Apuvii* near the coast, the *Vagienvi*, *Sarassi*, and *Taurini* on the upper course of the Po, and the *Laveni* and *Marisci* N of the Po.—The Ligurians were small of stature, but strong, active and brave. In early times they

served as mercenaries in the armies of the Carthaginians, and subsequently they carried on a long and fierce struggle with the Romans. Their country was invaded for the first time by the Romans in B.C. 238, but it was not till after the termination of the second Punic war and the defeat of Philip and Antiochus that the Romans were able to devote their energies to the subjugation of Liguria. It was many years, however, before the whole country was finally subdued. Whole tribes, such as the *Apuvii*, were transplanted to Samnium, and their place supplied by Roman colonists. The country was divided between the provinces of Gallia Narbonensis and Gallia Cisalpina, and in the time of Augustus and of the succeeding emperors, the tribes in the mountains were placed under the government of an imperial procurator, called *Procurator* or *Praefectus Alpium Maritimarum*. It formed the 9th region. Under Diocletian the 11th region (*Transpadana*) was included with the 9th under the single name Liguria, with Mediolanum (*Milan*) as its chief town.

Ligusticum Mare, the name originally of the whole sea S of Gaul and of the NW of Italy, but subsequently only the E part of this sea, or the *Gulf of Genoa*, whence later writers speak only of a *Sinus Ligusticus* (Strab. p. 122).

Lilaea (*Λίλαια Λιλαεύς*), an ancient town in Phocis, near the sources of the Cephissus (Strab. p. 407, Paus. i 24, r 83).

Lilybaeum (*Λιλυβαίον Marsala*), a town in the W of Sicily, with an excellent harbour, situated on a promontory of the same name (*C. Boeo* or *di Marsala*), opposite to the Prom.



Coin of Lilybaeum
Obv. head of Apollo rev. ΛΙΛΥΒΑΙΩΝ Lyrs

Hermæum or **Mereuri** (*O Bon*) in Africa, the space between the two being the shortest distance between Sicily and Africa. The town of Lilybaeum was founded by the Carthaginians about B.C. 397, and was made the principal Carthaginian fortress in Sicily. It was surrounded by massive walls and by a trench 60 feet wide and 40 feet deep. On the destruction of Selinus in 219, the inhabitants of the latter city were transplanted to Lilybaeum, which thus became still more powerful. Lilybaeum was besieged by the Romans in the first Punic war, but they were unable to take it, and they only obtained possession of it by the treaty of peace. Under the Romans Lilybaeum continued to be a place of importance. At *Marsala*, which occupies only the S half of the ancient town, there are the ruins of a Roman aqueduct, and a few other ancient remains. (Pol. i 42, Strab. pp. 122, 265, Diod. v 2, viii 54.)

Limaea, **Limia**, **Limius**, **Belion** (*Lima*), a river in Gallæcia in Spain, between the Durus and the Minus, which flowed into the Atlantic Ocean. It was also called the river of Forgetfulness (*ὁ τῆς Ἀλήθειας, Flumen Oblivionis*), and it is said to have been so called, because the Turduli and the Celts on one occasion lost here

their commander, and forgot the object of their expedition. Thus legend was so generally believed that it was with difficulty that Brutus Callaicus could induce his soldiers to cross the river when he invaded Gallacia, B.C. 136. On the banks of this river dwelt a small tribe called *Limici* (Strab. p. 153, Plin. iv. 115, Sil. Ital. i. 235, xvi. 476, Plut. Q. R. 34).

Limenia (*Λιμενία* *Limnia*), a town of Cyprus, a little S. of Soli (Strab. p. 683).

Limites Romani, the name of a continuous series of fortifications, consisting of castles, walls, earthen ramparts, and the like, which the Romans erected along the Rhine and the Danube, to protect their possessions from the attacks of the Germans [GERMANIA, RHAETIA].

Limnae (*Λίμναι*, *Λιμναῖος*). 1. A town in Messenia, on the frontiers of Laconia, with a temple of Artemis, who was hence surnamed *Limnatis*. This temple was common to the people of both countries, and the outrage which the Messenian youth committed against some Lacedaemonian maidens, who were sacrificing at this temple, was the occasion of the first Messenian war. *Limnae* was situated in the *Ager Denthelatis*, which district was a subject of constant dispute between the Lacedaemonians and Messenians after the re-establishment of the Messenian independence by Epaminondas (Strab. p. 257, Paus. ii. 2, 6, iv. 31, 3, Tac. *Ann.* i. 43). — 2. A town in the Thracian Chersonesus on the Hellespont, founded by the Milesians. — 3. See SPARTA.

Limnaea (*Λιμναία* *Λιμναῖος*), a town in Acarnania, on the road from Argos Amphilocheum to Stratos, and near the Ambracian gulf, on which it had a harbour (Thuc. ii. 80, Pol. i. 5).

Limonium [PICTURES].

Limyra (*τὰ Λίμυρα* *Ru N of Phineka?*), a city in the SE. of Lycia, on the river *Limyrus*, twenty stadia from its mouth (Strab. p. 666, Or. *Met.* ix. 646).

Limyrus (*Λίμυρος* *Phineka?*), a river of Lycia, flowing into the bay W. of the Sacrum Promontorium (*Phineka Bay*) navigable as far up as *LIMYRA*. Recent travellers differ as to whether the present river *Phineka* is the *Limyra* or its tributary the *Arycandus* (Strab. p. 666, Plin. v. 100).

Limdum (*Lincoln*), a town of the Cantuarii, in Britain, on the road from Londinium to Eboracum, and a Roman colony. The modern name *Lincoln* has been formed out of *Limdum Colonia* (Ptol. ii. 3, 30).

Limdos (*Λίμδος* *Λίμδιος* *Lindo*, *Ru*), on the E. side of the island of Rhodes, was one of the most ancient Dorian colonies on the Asiatic coast. It is mentioned by Homer (*Il.* ii. 656), with its kindred cities, Ialysus and Camirus. These three cities, with Cos, Cnidus, and Halicarnassus, formed the original Hexapolis, in the SW. corner of Asia Minor. *Limdos* stood upon a mountain in a district abounding in vines and figs, and had two celebrated temples, one of Athene surnamed *Λυδία*, and one of Heracles. It was the birthplace of Cleobulus, one of the seven wise men, to whom is ascribed the 'swallow song' which the boys of *Limdos* used to sing when they went round collecting gifts at the return of summer (Athen. p. 360). It retained much of its consequence even after the foundation of Rhodes [RHODUS]. Inscriptions of importance have been found in its Acropolis (Hdt. ii. 182, Diod. v. 58, xii. 75, Strab. p. 655).

Limones. 1. A powerful people in Transalpine Gaul, whose territory extended from the foot of Mt. Vogesus and the sources of the Ma-

trona and Mosæ, N. as far as the Treviri, and S. as far as the Sequani, from whom they were separated by the river Arar. The emperor Otho gave them the Roman franchise. Their chief town was Andematurnum, afterwards *Langones* (*Langres*) (Caes. B. G. iv. 10, Pol. ii. 19, 9, Lucan. i. 995, Strab. p. 193, who, however, seems to be mistaken in placing the *Mediomatrici*, instead of the *Leuci*, next to the *Langones*). — 2. A branch of the above mentioned people, who migrated into Cisalpine Gaul along with the Boii, and shared the fortunes of the latter [BOII]. They dwelt E. of the Boii as far as the Adriatic sea in the neighbourhood of Ravenna (Pol. ii. 17, Liv. v. 35).

Linternum [LITERNUM].

Linus (*Λίνος*), is represented in mythology as a hero whose early death is lamented in a dirge, 'the song of *Linus*,' which was sung as a harvest song as early as the time of Homer (*Il.* xiii. 570). Although he was clearly originally a harvest deity, yet his connexion with the song gives him in mythology a musical parentage, and he is described in the Argive tradition as the son of Apollo by Calliope, or by Psamathe the daughter of the king of Argos. The Theban tradition makes him the son of Urania, and his father is Amphimarus, son of Poseidon, which points to an earlier or 'Pelagian' origin (Paus. i. 43, 7, ii. 19, 7, ix. 29, 3). Argive tradition related that *Linus* was exposed by his mother after his birth, and was brought up by shepherds, but was afterwards torn to pieces by dogs. Psamathe's grief at the occurrence betrayed her misfortune to her father, who condemned her to death. Apollo, indignant at the father's cruelty, visited Argos with a plague, and, in obedience to an oracle, the Argives endeavoured to propitiate Psamathe and *Linus* by means of sacrifices. Matrons and virgins sang dirges which were called *λίνων*, and the festival was called *Arneis* because *Linus* had grown up among lambs. According to the Boeotian tradition *Linus* was killed by Apollo, because he had ventured upon a musical contest with the god, and every year, before sacrifices were offered to the Muses, a funeral sacrifice was offered to him, and dirges (*λίνων*) were sung in his honour. A somewhat similar, but later, tradition makes him teach Heracles, who struck him with a lyre when he was reproved, and killed him (Theocrit. xxiii. 103, Diod. iii. 67, Apollod. ii. 4, 9, Athen. p. 164). His tomb was claimed by Argos and by Thebes, and likewise by Chalcis in Euboea (Hes. ap. Clem. Alex. p. 330, Apollod. i. 3, 2, Paus. ii. 19, 7, Verg. *Ecl.* i. 57). In the myth of *Linus*, which in some respects resembles those of Hyacinthus, Adonis, and Glaucus, the death of the vegetation under the hot summer sun seems to be symbolised. *Linus* as a god of vegetation became identified with the vegetation itself, and especially the corn, and it is likely enough that in the earliest rites there were sacrifices such as belonged to many primitive harvest superstitions, but the song only remained. Among shepherds he was in the same manner invoked to give increase of lambs.

Lipara and *Liparenses Insulae* (ÆOLIAN).

Lipāris (*Λίπαρις*), a small river of Cilicia, flowing past Soloe (Plin. v. 93).

Liquentia (*Livenza*), a river in Venetia in the N. of Italy between Altinum and Concordia, which flowed into the Sinus Tergestinus (Serv. ad *Aen.* ix. 679).

Liris (*Garigliano*), more anciently called *Clanis*, or *Glanis*, one of the principal rivers

in central Italy, rises in the Apennines W of lake Fucinus, flows first through the territory of the Marsi in a SE-ly direction, then turns SW near Sorri, and at last flows SE into the Sinus Caietanensis near Minturnae, forming the boundary between Latium and Campania. Its stream, except where its course was winding and tranquil, was sluggish, whence the 'Liris quiesca aqua' and the 'taciturnus amnis' (Hor. *Od.* i. 31, 8, cf. *Sil. It.* iv. 348).

Lissus (Λίσσος, Ἀλσός, Ἀλσεύς) 1 (*Alesio*), a town in the S of Dalmatia, at the mouth of the river Drilon, founded by Dionysius of Syracuse, B.C. 385. It was situated on a hill near the coast, and possessed a strongly fortified acropolis, called Acrolissus, which was considered impregnable. The town afterwards fell into the hands of the Illyrians, and was eventually colonised by the Romans (Diod. xv. 13, *Pol.* ii. 12, *Strab.* p. 316, *Caes. B.C.* iii. 26)—2 A small river in Thrace, W of the Hebrus.

Lista (*S. Anatolia*), a town of the Sabines, S of Reate, is said to have been the capital of the Aborigines, from which they were driven out by the Sabines (Dionys. i. 14).

Lita (*Litani*), a river of Syria which rises in Antilibanus, near Helopolis (*Baalbec*), and flows into the sea a little N of Tyre. It is sometimes wrongly called Leontes (*Ptol.* v. 15).

Litana Silva (*Silva di Luge*), a large forest on the Apennines in Cisalpine Gaul, SE of Mutina, in which the Romans were defeated by the Gauls, B.C. 216 (*Liv.* xxiii. 24, xxxiv. 22).

Laternum or **Lanternum** (*Patria*), a town on the coast of Campania, at the mouth of the river Clanius or Glanis, which in the lower part of its course takes the name of **Liternus** (*Patria* or *Clanio*), and which flows through a marsh to the N of the town called **Literna Palus**. The town was made a Roman colony B.C. 194, and was recolonised by Augustus. It was to this place that the elder Scipio Africanus retired when the tribunes attempted to bring him to trial, and here he is said to have died. His tomb was shown at **Laternum**, but some maintained that he was buried in the family sepulchre near the *Porta Capena* at Rome (*Strab.* p. 243, *Liv.* xxxii. 29, xxxvi. 1. 52, *Sen. Ep.* 86, *Val. Max.* v. 3, 1).

Lityerses (Λιτυέρης), was said to have been the son of **Idas** who dwelt at **Celaenae** in **Phrygia**, and compelled all strangers who came past his fields to work at his harvest, but if they failed to surpass him in his work he cut off their heads and hid their bodies in the sheaves, over which a harvest-song was sung. **Heracles** vanquished him in reaping and slew him, and his memory was preserved in a harvest-song called **Lityerses** (*Schol. ad Theocr.* x. 41, *Athen.* pp. 615, 619. *Enstath. ad Hom.* p. 1164, *Pollux.* iv. 54, *Suid.* s. v., cf. **LINUS**). The myth points to superstitions apparent in the folk-lore of many countries, of which some remnants still exist. **Lityerses** was, no doubt, originally a god of the corn to whom human sacrifice was made, possibly in some places the sacrifice of anyone who chanced to pass when the last sheaf was cut. This sacrifice, in a less savage generation, was replaced by a figure placed in the last sheaf, or by the last sheaf itself made up more or less in the shape of a human figure, such as still is the bundle of corn from the last sheaf called 'the maiden' in parts of Scotland. The old 'Lityerses' song remained, and the myth of his contests and his death was invented to account for this custom, for it must be recollected that the victim sacri-

ficed to the harvest god, whether a human being or an animal or a dummy figure, would represent for the time being the corn deity himself.

Livia 1 Sister of **M. Livius Drusus**, the celebrated tribune, B.C. 91, was married first to **M. Porcius Cato**, by whom she had **Cato Uticensis**, and subsequently to **Q. Servilius Caepio**, by whom she had a daughter, **Servilia**, the mother of **M. Brutus**, who killed **Caesar**—2 **Livia Drusilla**, the daughter of **Livius Drusus Claudianus** (**Drusus**, No. 3), was married first to **Tib. Claudius Nero** and afterwards to **Augustus**, who compelled her husband to divorce her, B.C. 38. She had already borne her husband one son, the future emperor **Tiberius**, and at the time of her marriage with **Augustus** was six months pregnant with another, who subsequently received the name of **Drusus**. She never had any children by **Augustus**, but she retained his affection till his death. It was generally believed that she caused **C. Caesar** and **L. Caesar**, the two grandsons of



Livia.

Augustus, to be poisoned, in order to secure the succession of her own children, though no evidence against her was alleged except that their death was convenient for her schemes (*Tac. Ann.* i. 3, 10, *Vell. Pat.* ii. 101, 102, *Dio Cass.* lv. 11). If she was unscrupulous in the pursuit of her objects, she deserves credit for councils of clemency both to **Augustus** and **Tiberius** (*Dio Cass.* lvi. 47, *Liv.* 2, *Vell. Pat.* ii. 130). On the accession of her son **Tiberius** to the throne, she at first attempted to obtain an equal share in the government, but this the jealous temper of **Tiberius** would not brook. He commanded her to retire altogether from public affairs, and soon displayed even hatred towards her. When she was on her death bed he refused to visit her. She died in A.D. 29, at the age of 82 or 86. **Tiberius** took no part in the funeral rites, and forbade her consecration, which had been proposed by the senate, but was not carried out till the reign of **Claudius**. (*Tac. Ann.* v. 1, 2, *Dio Cass.* lx. 5, *Suet. Tib.*

50, 51)—3 Or *Livilla*, the daughter of Drusus senior and Antonia, and the wife of Drusus junior, the son of the emperor Tiberius. She was seduced by Sejanus, who persuaded her to poison her husband, *ap. 23*. Her guilt was not discovered till the fall of Sejanus, eight years afterwards, *81* (Suet *Claud. 1*, Tac *Ann. ii 43, 81, iv 1, vi 2*)—4 *Julia Livilla*, daughter of Germanicus and Agrippina. [*JULIA, No 7*]

LIVIA GENS, plebeian, but one of the most illustrious houses among the Roman nobility. The Livii obtained eight consulships, two censorships, three triumphs, a dictatorship, and a mastership of the horse. The most distinguished families are those of Drusus and Sabinus.

LIVIVS, T., the Roman historian, was born at Patavium (*Padua*), in the N of Italy, *iv c 59*. The greater part of his life appears to have been spent in Rome, but he returned to his native town before his death, which happened at the age of 76, in the fourth year of Tiberius, *iv 17* (Mart *i 61, 3*, Plut *Caes. 17*, Euseb *Chron. 1958, 2033*, Sen *Ep. 100, 9*, Quint. *x 1, 89*). His literary talents secured the patronage and friendship of Augustus; he became a person of consideration at court, and by his advice Claudius, afterwards emperor, was induced in early life to attempt historical composition (Liv *iv 29*, Tac *Ann. iv 81*, Suet *Claud. 417*). Eventually, his reputation rose so high and became so widely diffused, that a Spaniard travelled from Cadiz to Rome solely for the purpose of beholding him, and having gratified his curiosity in this one particular, immediately returned home (Plin *Ep. ii 3*). The great and only extant work of Livy is a History of Rome, termed by himself *Ab urbe condita* (xliii 13), extending from the foundation of the city to the death of Drusus, *iv c 9*, comprised in 142 books. Of these 35 have descended to us, but of the whole with the exception of two, we possess *Epitomes*, which must have been drawn up by one who was well acquainted with his subject. By some they have been ascribed to Livy himself, by others to Florus, but there is nothing in the language or context to warrant either of these conclusions, and external evidence is altogether wanting. From the circumstance that a short introduction or preface is found at the beginning of books i, xxi and xxvi, and that each of these marks the commencement of an important epoch, the whole work has been divided into *decades*, containing ten books each. This arrangement was of a later date, and cannot be traced earlier than Victorianus. Livy himself speaks merely of books (*x 81, xxi 1*). The first decade (books i-x) is entire. It embraces the period from the foundation of the city to the year *iv c 294*, when the subjugation of the Samnites may be said to have been completed. The second decade (books xi-xx) is altogether lost. It embraced the period from 294 to 219, comprising an account, among other matters, of the invasion of Pyrrhus and of the first Punic war. The third decade (books xxi-xxx) is entire. It embraces the period from 219 to 201, comprehending the whole of the second Punic war. The fourth decade (books xxxi-xli) is entire, and also one half of the fifth (books xli-xlv). These 15 books embrace the period from 201 to 167, and develop the progress of the Roman arms in Cisalpine Gaul, in Macedonia, Greece, and Asia, ending with the triumph of Aemilius Paulus. Of the remaining books nothing remains except inconsiderable fragments, the most notable

being a few chapters of the 91st book, concerning the fortunes of Sertorius. The composition of such a vast work necessarily occupied many years, and we find indications which throw some light upon the epochs when different sections were composed. Thus in book i (*c 10*) it is stated that the temple of Janus had been closed twice only since the reign of Numa, for the first time in the consulship of T. Manlius (*iv c 235*), a few years after the termination of the first Punic war, for the second time by Augustus Cæsar, after the battle of Actium, *iv 29*. But we know that it was shut again by Augustus after the conquest of the Cantabrians, in 25, and hence it is evident that the first book must have been written between the years 29 and 25. Moreover, since the last book contained an account of the death of Drusus, it is evident that the task must have been spread over 17 years, and probably occupied a much longer time. The style of Livy may be pronounced almost faultless. The narrative flows on in a calm but strong current, the diction displays richness without heaviness, and simplicity without tameness. There is, moreover, a distinctness of outline and a warmth of colouring in all his delineations, whether of living men in action, or of things maritime, which never fail to call up the whole scene before our eyes. (For the verdict of antiquity see Sen *Sug. vi 21*, Tac *Agr. 10*, Quint. *x 1, 101*).—In judging of the merits of Livy as a historian, we are bound to ascertain, if possible, the end which he proposed to himself. No one who reads Livy with attention can suppose that he ever conceived the project of drawing up a critical history of Rome. His aim was to offer to his countrymen a clear and pleasing narrative, which while it gratified their vanity, should present what he honestly believed himself to be a true account, or, at least, not improbable. To effect this purpose he studied with care the writings of some of his more celebrated predecessors on Roman history. Where his authorities were in accordance with each other, he generally rested satisfied with this agreement, where their testimony was irreconcilable, he was content to point out their want of harmony, and occasionally to offer an opinion on their comparative credibility. But in no case did he ever dream of ascending to the fountain head. He never attempted to test the accuracy of his authorities by examining monuments of remote antiquity, of which not a few were accessible to every inhabitant of the metropolis. Thus, it is perfectly clear that he had never read the *Leges Regiæ*, nor the *Commentaries* of Servius Tullius, nor even the *Lieman Rogations*, and that he had never consulted the vast collection of decrees of the senate, ordinances of the plebs, treaties and other state papers, which were preserved in the city. Nay, more, he did not always consult even all the authors to whom he might have resorted with advantage, such as Fabius Pictor and Piso. And even those writers whose authority he followed he did not use in the most judicious manner. His chief authorities, where he hid not Polybius as his guide, were Valerius Antias (whom he does not at first mistrust, see p 79), Laenius Maeer, Claudius Quedrigarius, Coelius Antipater (especially for the Hannibalian war), and Aelius Tubero, and in some cases his acceptance of conflicting accounts has led to inconsistencies. Other mistakes also have been noticed, arising from his never having acquired even the elements of the military art, of jurisprudence, or

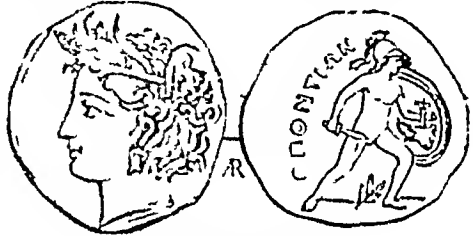
of political economy, and from imperfect knowledge of geography. But while we fully acknowledge these defects in Livy, we cannot admit that his general good faith has ever been impugned with any show of justice. We are assured (Tac. Ann. iv. 31) that he was fair and liberal upon matters of contemporary history, we know that he praised Cæsar and Brutus, that his character of Cicerò was a high eulogium, and that he spoke so warmly of the unsuccessful leader in the great Civil war, that he was sportively styled a Pompeian by Augustus. It is true that in recounting the domestic strife which agitated the republic for nearly two centuries, he represents the plebeians and their leaders in the most unfavourable light. But this arose, not from any wish to pervert the truth, but from ignorance of the exact relation of the contending parties. It is manifest that he never can separate in his own mind the spirited plebeians of the infant commonwealth from the base and venal riddle which thronged the forum in the days of Marius and Cicerò. While in like manner he confounds those bold and honest tribunes who were the champions of liberty with such rascals as Saturninus or Sulpicius, Clodius or Vatinius. The modern tendency to treat Livy in Roman history which has passed beyond the legendary period as an authority who may be lightly set aside when he does not agree with an adopted theory cannot be too strongly condemned. A conspicuous instance of this—and there are others—is the hasty rejection of his account of Hannibal's descent into Italy, which more scientific investigation has shown to be in all probability correct (see p. 250 b). There remains one topic to which we must advert. We are told by Quintilian (i. 6, § 36, viii. 1 § 9) that Arminius Pollio had remarked a certain *Pataurium* in Livy. Scholars have given themselves a vast deal of trouble to discover what this term was intended, and various hypotheses have been propounded, but if there is any truth in the story, it is evident that Pollio must have intended to censure some provincial peculiarities of expression, which we, at all events, are in no position to detect. Editions of the text of Livy are by Madvig, 1866, 1876. H. J. Muller, 1881, with commentaries, by Drakenborch, 1740. Wasmuth, 1878.

Livius Andronicus (ΛΙΒΙΟΝΙΚΟΣ)

Lix, Lixa, Lixus (Λίξ Λίξα, Λίξος ἡ Λίξαινα), a city on the W coast of Mauritania Tingitana, in Africa, at the mouth of a river of the same name; it was a place of some commercial importance.

Locri, sometimes called **Locrenses** by the Romans, the inhabitants of **Locris** (ἡ Λοκρίς), were an ancient people in Greece, said to be descended from the Peloponnesians, with which some Hellenic tribes were intermingled at a very early period. They were, however, in Homer's time regarded as Hellenes, and according to tradition even Democritus, the founder of the Hellenic race, was said to have lived in Locris, in the town of Opus or Cynos. In historical times the Locrians were divided into two distinct tribes, differing from one another in customs, habits, and civilization. Of these the Eastern Locrians called Epionemidæ and Opuntii, who dwelt on the E coast of Greece, opposite the island of Lulbon, were the more ancient and more civilized, while the Western Locrians, called Ozolæ, who dwelt on the Corinthian gulf, were a colony of the former, and were more barbarous. Homer mentions only 'the E Locrians' (Il. ii. 527–535, Pind. Ol. ix.

63, Thuc. i. 5, Strab. pp. 922, 425). At a later time there was no connexion between the Eastern and Western Locrians, and in the Peloponnesian war we find the former siding with the Spartans, and the latter with the Athenians—1 **Eastern Locris**, extended from Thessaly and the pass of Thermopylae along the coast to the frontiers of Bocotia, and was bounded on the W by the mountain range of Cnemis, Ptoom, and Messapum, which separated their country from Doris and Phocis. The inhabitants were called indifferently **Locri Epionemidæ** (Ἐπιωνημιδῶν), from the fact of their dwelling by Mt Cnemis, and **Locri Opuntii** from their chief town, Opus. The latter name was most commonly used in historical times, the former is sometimes written **Hypoememidæ** (Ἰππονημιδῶν). It has often, but erroneously, been supposed that the name Epionemidæ denoted those who dwelt in the N of Locris, and the name Opuntii those who dwelt in the S. Locris was a fertile and cultivated strip of land. In 456 the Locrians became perforce allies of Athens, but followed the lead of Thebes in the Peloponnesian war, and again in the Trojan wars with Sparta in 395 and 370. Ajax, son of Oileus, was the national hero of the

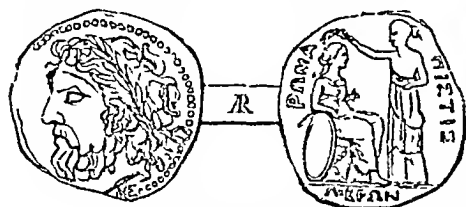


Coin of Locri Opuntii
O head of Pterophorus, i.e. QUINTUS Ajax son of Oileus as a warrior

Opuntius Locrianus [AJAX, 2]—2 **Western Locris**, or the country of the **Locri Ozolæ** (Ὀζολῶν), was bounded on the N by Doris, on the W by Aetolia, on the E by Phocis, and on the S by the Corinthian gulf. The origin of the name of Ozolæ is uncertain. The ancients derived it from ὄζειν 'to smell,' on account of the undressed skins worn by the inhabitants, or on account of the great quantity of asphodel that grew in their country, or from the stench arising from mineral springs, beneath which the centaur Nessus is said to have been buried (Pans. x. 38, 1, Strab. p. 127), or from ὄζον, vine branches. The country is mountainous, and for the most part unproductive. Mt Corax from Aetolia, and Mt Parnassus from Phocis, occupy the greater part of it. The Locri Ozolæ resembled their neighbours, the Aetolians, both in their predatory habits and in their mode of warfare. They were divided into several tribes, and are described by Thucydides as a rude and barbarous people, even in the Peloponnesian war. From B.C. 415 they belonged to the Aetolian League (Thuc. i. 5, ii. 91, Pol. viii. 10). Their chief town was **Amphissa**.

Locri Epizephyrii (Λοκροὶ Ἐπιζεφύριοι *Motta di Barzani*), one of the most ancient Greek cities in Lower Italy, was situated in the S. of Buntium, N. of the promontory of Zephyrium, from which it was said to have derived its surname Epizephyrii, though others suppose this name given to the place simply because it lay to the W of Greece. It was founded by the Locrians from Greece, B.C. 693. Strabo expressly says that it was founded by the Ozolæ, and not by the Opuntii, as most writers

related but his statement is not so probable as the common one (Pind *Ol* x 18, xi 19, Strab p 259, Paus iii 19, 12, Pol xii 5-12, Verg *Aen* iii 399) The inhabitants regarded themselves as descendants of Ajax Oileus, and as he resided at the town of Naryx among the Opuntii, the poets gave the name of *Narycia* to Locri (Ov *Met* xi 705), and called the founders of the town the *Naryci Locri* (Verg *Aen* iii 399) For the same reason the pitch of Bruttium is frequently called *Narycia* (Verg *Georg* ii 438) Locri was celebrated for the excellence of its laws, which were drawn up by Zaleucus soon after the foundation of the city [ZALUCUS] The town enjoyed great prosperity down to the time of the younger Dionysius, who resided here for some years after his expulsion from Syracuse, and committed the greatest atrocities against the inhabitants It suffered much in the wars against Pyrrhus and in the second Punic war The Romans allowed



Coin of Locri Epizephyrii

Obv. head of Zeus *ρει*, ΑΟΚΡΑΝ Roma (ΠΑΝΑ) crowned by Eides (ΠΙΣΤΙΣ) Probably struck in 274 B.C. after the defeat of Pyrrhus when the Romans conceded independence to the Locri

it to retain its freedom and its own constitution, which was democratical (see coin), but it gradually sank in importance, and is rarely mentioned in later times Near the town was an ancient and wealthy temple of Proserpina

Locusta, or, more correctly, **Lucusta**, a woman celebrated for her skill in concocting poisons She was employed by Agrippina in poisoning Claudius, and by Nero for despatching Britannicus She was rewarded by Nero with ample estates, but under the emperor Galba she was executed with other malefactors of Nero's reign (Juv i 71, Tac *Ann* xii 66, xiii 15, Suet *Ner* 33, Dio Cass i 34)

Lollia Paulina, granddaughter of M Lollus, mentioned below, and heiress of his immense wealth She was married to C Memmius Regulus, but the emperor Caligula sent for her, divorced her from her husband, and married her, but soon divorced her again After Claudius had put to death his wife Messalina, Lollia was one of the candidates for the vacancy, but she was put to death by Agrippina (Tac *Ann* xii 1, Suet *Cal* 25, *Claud* 26)

Lollianus (Λολλιανός), Greek sophist in the time of Hadrian and Antoninus Pius, was a native of Ephesus, and taught at Athens

Lollus 1 M Lollius Palicanus, tribune of the plebs, B.C. 71, and an active opponent of the aristocracy (Cic *Verr* i 47, ii 41) — 2 M Lollus, consul 21, and governor of Gaul in 16 He was defeated by some German tribes who had crossed the Rhine Lollus was subsequently appointed by Augustus as tutor to his grandson, C Caesar, whom he accompanied to the East, B.C. 2 Here he incurred the displeasure of C Caesar, and is said in consequence to have put an end to his life by poison (Tac *Ann* i 10, Vell *Pat* ii 97, 102) Horace addressed an Ode (iv 9) to Lollus, and two Epistles (i 2, i 18) to the eldest son of Lollus

Londinium, also called **Oppidum Londiniense**, **Lundinium**, or **Londinum** (*London*), the capital of the Cantii in Britain, was situated on the S bank of the Thames in the modern *Southwark*, though it afterwards spread over the other side of the river It is not mentioned by Caesar, probably because his line of march led him in a different direction, and its name first occurs in the reign of Nero, when it is spoken of as a flourishing and populous town, frequented by Roman traders, and the chief emporium for commerce in Britain, although neither a Roman colony nor a municipium (Tac *Ann* xiv 83) On the revolt of the Britons under Bonduca or Boadicea, A.D. 62, the Roman governor Suetonius Paulinus abandoned Londinium to the enemy, who massacred the inhabitants and plundered the town From the effects of this devastation it gradually recovered and the number of roads mentioned in the Itinerary as converging upon it mark it as an important place in the reign of Antoninus Pius, indeed as the second town of Britain in consideration It was surrounded with a wall and ditch by Constantine the Great or Theodosius, the Roman governor of Britain, and about this time it was distinguished by the surname of *Augusta* (Amm *Mare* xxvii 8, xxviii 8) Londinium had now extended so much on the N bank of the Thames, that it was called at this period a town of the Trinobantes, from which we may infer that the new quarter was both larger and more populous than the old part on the S side of the river The wall built by Constantine or Theodosius was on the N side of the river, and is conjectured to have commenced at a fort near the present site of the Tower, and to have been continued along the Minories, to Cripplegate, Newgate, and Ludgate London was the central point from which all the Roman roads in Britain diverged It possessed a *Milharum Atrium* [*Dict of Ant* s.v.], from which the miles on the roads were numbered A fragment of this Milharium is the celebrated 'London Stone'

Longanus (*St Lucia*), a river in the NE of Sicily between Mylae and Tyndaris, on the banks of which Hiero gained a victory over the Mamertines (Pol i 9, Diod xiv 13)

Longinus, a distinguished Greek philosopher and grammarian of the third century of our era He was called **Cassius Longinus** or **Dionysius Cassius Longinus** The place of his birth is uncertain, he was brought up with care by his uncle Fronto, who taught rhetoric at Athens, whence it has been conjectured that he was a native of that city He afterwards visited many countries, and became acquainted with all the illustrious philosophers of his age, such as Ammonius Saccas, Origen the disciple of Ammonius (not to be confounded with the Christian writer), Plotinus, and Amelius He was a pupil of the two former, and was an adherent of the Platonic philosophy On his return to Athens he opened a school, which was attended by numerous pupils, among whom the most celebrated was Porphyry He seems to have taught philosophy and criticism, as well as rhetoric and grammar, and the extent of his information was so great that he was called 'a living library' and 'a walking museum' After spending a considerable part of his life at Athens he went to the East, where he became acquainted with Zenobia, of Palmyra, who made him her teacher of Greek literature, and eventually her principal adviser It was

mainly through his advice that she threw off her allegiance to the Roman empire. On her capture by Aurelian in 273, Longinus was put to death by the emperor. Longinus was probably the greatest philosopher of his age, but it is doubtful whether any of his works, except a few fragments, survive. The treatise *On the Sublime* (*Περὶ ὕψους*), a great part of which is still extant, is ascribed to him, but most critics now believe it to be the work of an earlier writer (according to some, Dionysius of Halcarnassus). By whatever author, it is written in an excellent style, and is among the best pieces of literary criticism in Greek. Ed. by O. Jahn, 1867.

Longinus, Cassius [CASSIUS]

Longobardi [LANGOBARDI]

Longula 1 (*Longulinus Buon Riposo*), a town of the Volsci in Latium, not far from Cornoli, and belonging to the territory of Antium, but destroyed by the Romans at an early period (Liv. ii 33)—2 A town in Samnium (Liv. ix 39).

Longus (*Ἀλόγος*), a Greek sophist, earlier than the fourth or fifth century of our era, is the author of *Ποιμενικά* *καὶ αὐτὸ Δάφνιν καὶ Λόχην*, or *Pastoralia de Daphnide et Chloce*. Ed. by Passow, Lips. 1811.

Lōpādūsa (*Λο-αδούσα Lampedusa*), an island in the Mediterranean, between Malta (*Melita*) and Byzacium in Africa (Strab. p. 834).

Lorium or **Loria**, a small place in Etruria with an imperial villa, twelve miles NW of Rome on the Via Aurelia, where Antoninus Pius was brought up, and where he died (*Vit. Ant. P.* 12).

Lōryma (*κα Λόρυμα Aplotheke, Ru.*), a city on the S coast of Caria, close to the promontory of Cynossema (*Ὀ* *Ἥλιουπο*), opposite to Ialysus in Rhodes, the space between the two being about the shortest distance between Rhodes and the coast of Caria (Thuc. viii 13, Strab. p. 652, Liv. xli 10).

Lōtis, a nymph, who, to escape the embraces of Priapus, was metamorphosed into a tree called after her *Lotus* (*Ὀ* *Met.* ix 347).

Lōtōphāgi (*Λωτοφάγοι*, i.e. *lotus-eaters*). Homer, in the *Odyssey*, represents Odysseus as coming in his wanderings to a coast inhabited by a people who fed upon a fruit called *lotus*, the effect of which was that everyone who ate it lost all wish to return to his native country, but desired to remain there with the *Lotophagi*, and to eat the *lotus* (*Od.* ix 94). Afterwards, in historical times, the Greeks found that the people on the N coast of Africa, between the Syrtes, and especially about the Lesser Syrtis, used to a great extent, as an article of food, the fruit of a plant which they identified with the *lotus* of Homer, and they called these people *Lotophagi* (*Hdt.* ii 177, Xen. *Anab.* iii 2, 25, Plin. v 4). To this day, the inhabitants of the same part of the coast of *Tunis* and *Tripoli* eat the fruit of the plant which is supposed to be the *lotus* of the ancients, and drink a wine made from its juice, as the ancient *Lotophagi* are also said to have done. This plant, the *Zizyphus Lotus* of the botanists (or *jugube tree*), is a prickly branching shrub, with fruit of the size of a wild plum, of a saffron colour and a sweetish taste. The ancient geographers also place the *Lotophagi* in the large island of Memix or *Lotophagitis* (*Jerbah*), adjacent to this coast. They carried on a commercial intercourse with Egypt and with the interior of Africa, by the very same caravan routes which are used to the present day. This *lotus* shrub must be carefully dis-

tinguished from the sacred Egyptian *lotus* flower, a water lily of the Nile, which appears both as a symbol of Egyptian deities and in works of art.

Lōxias (*Λοξίας*), a surname of Apollo, probably derived from his ambiguous oracles (*λόξα*), though some have referred it to *λέγειν*.

Lōxo (*Λοξώ*), daughter of Boreas, one of the Hyperborean maidens who brought the worship of Artemis to Delos, whence the name is also used as a surname of Artemis herself.

Lua, also called **Lua Mater** or **Lua Saturni**, one of the early Italian divinities, and a goddess of the earth, she is, like Ops, connected with Saturn, as his wife or feminine counterpart. The arms taken from a defeated enemy were dedicated to her, and burnt as a sacrifice, with a view of averting calamity, with which rite may be compared the *devotio* of the hostile armies to Tellus (Liv. viii 1, xlv 33, Gell. xiii 23).

Luca (*Lucensis Lucae*), a Ligurian city in Upper Italy, at the foot of the Apennines and on the river Ausus, NE of Pisa. It was included in Etruria by Augustus, but in the time of Julius Caesar it was the most southerly city in Liguria, and belonged to Cisalpine Gaul. It was made a Roman colony b.c. 177. It was the place where Caesar, Pompey, and Crassus met b.c. 56 (Liv. xvi 59, Vell. Pat. i 15, Cic. *ad Fam.* xiii 13, Suet. *Jul.* 24). There are remains of a large amphitheatre, but its real importance dates from the middle ages.

Lūcānia (*Lucānus*), a district in Lower Italy was bounded on the N by Campania and Samnium, on the E by Apulia and the gulf of Tarentum, on the S by Bruttium, and on the W by the Tyrrhene sea. It was separated from Campania by the river Silarus, and from Bruttium by the river Lous, and it extended along the gulf of Tarentum from Thurii to Metapontum. The country is mountainous, as the Apennines run through the greater part of it, but towards the gulf of Tarentum there is an extensive and fertile plain. Lucania was celebrated for its excellent pastures (*Hor. Ep.* i 28), and its oxen were the finest and largest in Italy. The swine also were good, and a peculiar kind of sausage was known at Rome under the name of *Lucanica*. The coast of Lucania was inhabited chiefly by Greeks whose cities were numerous and flourishing. The most important were METAPONTUM, HERACLEA, THURII, BUVENTUM, ELEA or VELIA, POSIDONIA or PAESTUM. The original inhabitants were called by the Greeks Oenotrians (see p. 453). The Lucanians proper were Samnites, a brave and warlike race, who left their mother-country and settled both in Lucania and Bruttium in the fifth century b.c. They not only expelled or subdued the Oenotrians, but they gradually acquired possession of most of the Greek cities on the coast (Strab. pp. 252-255, Diod. xiv 91, 101, 102). They are first mentioned in b.c. 398 as the allies of the elder Dionysius in his war against Thurii. They were on the side of Rome during most part of the Samnite wars, but, having been disappointed in not obtaining the possession of Greek cities in Lucania promised them by Rome, they joined Pyrrhus, and were subdued by the Romans after Pyrrhus had left Italy. Before the second Punic war their forces consisted of 30,000 foot and 3000 horse but in the course of this war, in which they took the side of Hannibal, their country was repeatedly laid waste, and never recovered its former prosperity.

Lūcānus, M. Annæus, usually called **Lucan**,

a Roman poet, was born at Corduba in Spain, A.D. 39. His father was L. Annaeus Mella, a brother of M. Seneca, the philosopher. Lucan was carried to Rome at an early age, where his education was superintended by the most eminent preceptors of the day. His talents developed themselves at a very early age, and excited such general admiration as to awaken the jealousy of Nero, who, unable to brook competition, forbade him to recite in public. Stung to the quick by this prohibition, Lucan embarked in the famous conspiracy of Piso, was betrayed, and, by a promise of pardon, was induced to turn informer. He began by denouncing his own mother Atilia (or Attilia), and then revealed the rest of his accomplices without reserve. But he received a traitor's reward. After the more important victims had been despatched, the emperor issued the mandate for the death of Lucan, who, finding escape hopeless, caused his veins to be opened. When, from the rapid effusion of blood, he felt his extremities becoming chill, he began to repeat aloud some verses which he had once composed, descriptive of a wounded soldier perishing by a like death, and, with these lines upon his lips, expired, A.D. 65, in the twenty-sixth year of his age. (Life of Lucan by Suetonius, and [probably] by Vacca, cf. Quintil. i. 90, Mart. xiv. 194, Serv. ad *Aen.* i. 382).—Lucan wrote various poems, the titles of which are preserved, but the only extant production is a heroic poem, in ten books, entitled *Pharsalia*, in which the progress of the struggle between Caesar and Pompey is fully detailed, the events, commencing with the passage of the Rubicon, being arranged in regular chronological order. The tenth book is imperfect, and the narrative breaks off abruptly in the middle of the Alexandrian war, but we know not whether the conclusion has been lost, or whether the author ever completed his task. The whole of what we now possess was certainly not composed at the same time. In the earlier portions, written when he was still in favour with the emperor, we find liberal sentiments and the preference of Pompey to Caesar expressed in more moderate terms, accompanied by praise of Nero, but, as we proceed, the blessings of freedom are loudly proclaimed, and the invectives against tyranny and against Caesar are couched in bitter language, probably aimed at the emperor. The work contains great beauties and great defects. It is characterised by copious diction, lively imagination, and a bold and masculine tone of thought, with scattered lines or passages which rise to real magnificence, but it is at the same time disfigured by extravagance, far-fetched conceits, and unnatural similes. The best editions are by Weber, Lips. 1821–1831, and by Haskins, London, 1889.

LUCANUS, OCELLUS [OCELLUS]

Lucceius 1 L, friend and neighbour of Cicero. His name frequently occurs at the commencement of Cicero's correspondence with Atticus, with whom Lucceius had quarrelled (*ad Att.* i. 3, 5, 10, ii. 11, 14). Cicero attempted to reconcile his two friends. In B.C. 63 Lucceius accused Catiline, and in 60 he became a candidate for the consulship, along with Julius Caesar, who agreed to support him, but he lost his election in consequence of the aristocracy bringing in Bibulus as a counterpoise to Caesar's influence. Lucceius seems now to have withdrawn from public life and to have devoted himself to literature. He was chiefly engaged in the composition of a history of

Rome, from the Social war. In 55 he had nearly finished the history of the Social, and of the first Civil, war, when Cicero wrote to his friend, pressing him to devote a separate work to the period from Catiline's conspiracy to Cicero's recall from banishment (*ad Fam.* v. 12). Lucceius promised compliance with his request, but he appears never to have written the work (*ad Att.* iv. 6). On the breaking out of the Civil war in 49, he espoused the side of Pompey. He was subsequently pardoned by Caesar and returned to Rome, where he continued to live on friendly terms with Cicero (*ad Fam.* v. 13).—2 C, surnamed **HIRRUS**, of the Pnmpinian tribe, tribune of the plebs 53, proposed that Pompey should be created dictator. In 52 he was a candidate with Cicero for the aedileship, and in the following year a candidate with M. Caelius for the aedileship, but he failed in both. On the breaking out of the Civil war in 49, he joined Pompey. He was sent by Pompey as ambassador to Orodes, king of Parthia, but he was thrown into prison by the Parthian king. He was pardoned by Caesar after the battle of Pharsalia, and returned to Rome (*Cic. ad Att.* viii. 5, 11, *Caes. B. C.* i. 15, iii. 82, Dio Cass. xlii. 2).

Lucenses Callaici, one of the two chief tribes of the Callaici or Gallaeci on the N coast of Hispania Tarraconensis, derived their name from their town Lucus Augusti.

Lucentum (*Alicante*), a town of the Contestani, on the coast of Hispania Tarraconensis (*Plin.* iii. 19).

Luceria (*Lucerinus Lucera*), sometimes called **Nuceria**, a town in Apulia on the borders of Samnium, SW of Arpi, was situated on a steep hill, and possessed an ancient temple of Minerva (*Strab.* pp. 264, 284, *Plin.* ii. 16). In the war between Rome and Samnium, it was first taken by the Samnites (B.C. 321), and next by the Romans (319), but having revolted to the Samnites in 314, all the inhabitants were massacred by the Romans, and their place supplied by 2500 Roman colonists (*Liv.* ix. 26, *Vell. Pat.* i. 14, *Diod.* xix. 72). Having thus become a Roman colony, it continued faithful to Rome in the second Punic war (*Pol.* iii. 88, 100, *Liv.* xxii. 9, xxvii. 10). In the time of Augustus it had declined in prosperity, but was still of sufficient importance in the third century to be the residence of the praetor of Apulia.

Lucianus (*Λουκιανός*), usually called **Lucian**, a Greek writer, born at Samosata, the capital of Commagene, in Syria. The dates of his birth and death are uncertain, but it has been conjectured, with much probability, that he was born about A.D. 120, and he probably lived till towards the end of that century. We know that some of his more celebrated works were written in the reign of M. Aurelius. Lucian's parents were poor, and he was at first apprenticed to his maternal uncle, who was a statuary. He afterwards became an advocate, and practised at Antioch. Being unsuccessful in this calling, he employed himself in writing speeches for others, instead of delivering them himself. But he did not remain long at Antioch, and at an early period of his life he set out upon his travels, and visited the greater part of Greece, Italy, and Gaul. In these journeys he acquired a good deal of money as well as fame by lectures on rhetoric delivered in various towns. On his return to his native country, probably about his fortieth year, he abandoned the rhetorical profession, the artifices of which, he tells us, were foreign to his

temper. He still, however, occasionally travelled, for it appears that he was in Achaia and Ionia about the close of the Parthian war, 160-165, on which occasion, too, he seems to have visited Olympia and beheld the self-immolation of Peregrinus. About the year 170, or a little previously, he visited the false oracle of the impostor Alexander, in Paphlagonia. Late in life he obtained the office of procurator of part of Egypt, which office was probably bestowed on him by the emperor Commodus. The nature of Lucian's writings inevitably procured him many enemies, by whom he has been painted in very black colours. According to Suidas he was surnamed *the Blasphemer*, and was torn to pieces by dogs, as a punishment for his impiety, but on this account no reliance can be placed.—As many as eighty-two works have come down to us under the name of Lucian, but several of these are spurious. The most important of them are his *Dialogues*. They are of very various degrees of merit, and are treated in the greatest possible variety of style, from seriousness down to the broadest humour and buffoonery. Their subjects and tendency, too, vary considerably, for while some are employed in attacking the heathen philosophy and religion, others are mere pictures of manners without any polemic drift. Our limits only allow us to mention a few of the more important of these *Dialogues*.—The *Dialogues of the Gods*, twenty-six in number, consist of short dramatic narratives of some of the most popular incidents in the heathen mythology. The reader, however, is generally left to draw his own conclusions from the story, the author only taking care to put it in the most absurd point of view.—In the *Jupiter Convicted* a bolder style of attack is adopted, and the crime proves to Jupiter's face that, everything being under the dominion of fate, he has no power whatever. As this dialogue shows Jupiter's want of power, so the *Jupiter the Tragedian* strikes at his very existence, and that of the other deities.—The *Pyram Auction*, or *Sale of the Philosophers*, is an attack upon the ancient philosophers. In this humorous piece the heads of the different sects are put up to sale, Hermes being the auctioneer.—The *Fisherman* is a sort of apology for the preceding piece, and may be reckoned among Lucian's best dialogues. The philosophers are represented as having obtained a day's life for the purpose of taking vengeance upon Lucian, who confesses that he has borrowed the chief beauties of his writings from them.—The *Banquet*, or *the Lapithæ*, is one of Lucian's most humorous attacks on the philosophers. The scene is a wedding feast, at which a representative of each of the principal philosophic sects is present. A discussion ensues, which sets all the philosophers by the ears, and ends in a pitched battle.—The *Nigrinus* is also an attack on philosophic pride, but its main scope is to satirise the Romans, whose pomp, vain glory, and luxury are unfavourably contrasted with the simple habits of the Athenians.—The more miscellaneous class of Lucian's dialogues, in which the attacks upon mythology and philosophy are not direct but incidental, or which are mere pictures of manners, contains some of his best. At the head must be placed *Timon*, which may perhaps be regarded as Lucian's masterpiece.—The *Dialogues of the Dead* are perhaps the best known of all Lucian's works. The subject affords great scope for moral reflection, and for

satire on the vanity of human pursuits. Wealth, power, beauty, strength, not forgetting the vain disputations of philosophy, afford the materials.—The *Icaro Menippus* is in Lucian's best vein, and a masterpiece of Aristophanic humour. Menippus, disgusted with the disputes and pretensions of the philosophers, resolves on a visit to the stars, for the purpose of seeing how far their theories are correct. By the mechanical aid of a pair of wings he reaches the moon, and surveys thence the miserable passions and quarrels of men. Hence he proceeds to Olympus, and is introduced to the Thunderer himself. Here he is witness of the manner in which human prayers are received in heaven. They ascend by enormous vent holes, and become audible when Jupiter removes the covers. Jupiter himself is represented as a partial judge, and as influenced by the largeness of the rewards promised to him. At the end he pronounces judgment against the philosophers, and threatens in four days to destroy them all.—*Charon* is a dialogue of a graver turn than the preceding. Charon visits the earth to see the course of life there, and what it is that always makes men weep when they enter his boat. Mercury acts as his cicerone.—Lucian's merits as a writer consist in his knowledge of human nature, his strong common sense, the fertility of his invention, the raciness of his humour, and the simplicity and Attic grace of his diction. There was abundance to justify his attacks in the systems against which they were directed. Yet he establishes nothing in their stead. His aim is only to pull down, to spread a universal scepticism. Editions of Lucian by Hemsterhuis and Reitz, Amst. 1748, 4 vols 4to, by Lehmann Lips 1821-1831, 9 vols 8vo text by Jacobitz, 1874, select dialogues by E. Abbott, 1877, Heitland, 1878, Jerram, 1879.

Lucifer [HESPERUS]

Lucilius 1 C, was born at Suessa of the Aurunzi, n.c. 148. He served in the cavalry under Scipio in the Numantine war, lived upon terms of the closest familiarity with Scipio and Lælius, and was either the maternal granduncle or, which is less probable, the maternal grandfather of Pompey the Great. He died at Naples, 103, in the 46th year of his age. Lucilius was the first to impress upon Roman satire its character of personal invective, following in this the Old Attic Comedy, but as this method of attack was not admitted upon the stage, the invective of Lucilius was literary, and not dramatic like that of Aristophanes. He gave to Roman satire that form which afterwards received full development in the hands of Horace, Persius, and Juvenal. Horace, while he censures the harsh versification and the slovenly haste with which Lucilius throw off his compositions, acknowledges with admiration the fierceness and boldness of his attacks upon the vices and follies of his contemporaries (Hor. *Sat.* 1, 4, 6, 1, 10, 1, 11, 1, 16, 62, *Juv.* 1, 165, *Pers.* 114). Cicero, Varro, and Quintilian differ from Horace in giving praise to the style as well as the matter of his writings (Cic. *de Or.* 1, 16, 72, *Quintil.* 1, 93, *Gell.* 1, 14). The *Satires* of Lucilius were divided into thirty books. Upwards of 300 fragments from these have been preserved, but the greatest number consist of isolated couplets, or single lines. It is clear from these fragments that his reputation for caustic pleasantry was by no means unmerited, and that in coarseness and broad personalities he

in no respect fell short of the licence of the Old Comedy, which would seem to have been, to a certain extent, his model. The fragments were published separately, by Franciscus Dousa, Lug Bat 4to, 1597, by L Muller, Lips 1872, by C Lachmann, Berl 1876—2 Lucilius Junior, probably the author of an extant poem in 640 hexameters, entitled *Aetna*, which exhibits throughout great command of language, and contains not a few brilliant passages. Its object is to explain upon philosophical principles, after the fashion of Lucretius, the causes of the various volcanic phenomena. Lucilius Junior was the procurator of Sicily, and the friend to whom Seneca addresses his *Epistles*, his *Natural Questions*, and his tract *On Providence*, and whom he strongly urges to select this very subject of *Aetna* as a theme for his muse (Sen *N Q* iii. 1, *Ep* 26, 46, 59, 79). The *Aetna* was originally printed among Virgil's poems, it is included in Wernsdorff's *Poet Lat Min* and is edited separately by Munro, 1867.

Lūcilla, Annia, daughter of M Aurelius and the younger Faustina, was born about A.D. 147. She was married to the emperor L Verus, and after his death (169) to Claudius Pompeianus. In 183 she engaged in a plot against her brother Commodus, which having been detected, she was banished to Capreae, and there put to death (Dio Cass lxxi. 1, lxxii. 4).

Lūcīna, the goddess of light, or rather the goddess that brings to light, and hence the goddess that presides over the birth of children. Hence she was identified both with Juno and with Diana, and became a surname to both these goddesses. Lucina corresponded to the Greek goddess Ilithyia [*ARTEMIS, DIANA, JUNO, ILITHYIA*].

Lucrētia, the wife of L Tarquinius Collatinus, whose rape by Sex. Tarquinius led to the dethronement of Tarquinius Superbus and the establishment of the republic [*TARQUINIUS*].

Lucrētia Gens, originally patrician, but subsequently plebeian also. The surname of the patrician Lucretii was *Tricipitinus*, one of whom, Sp Lucretius Tricipitinus, the father of Lucretia, was elected consul, with L Junius Brutus, on the establishment of the republic, B.C. 509. The plebeian families are known by the surnames of *Gallus*, *Ofella*, and *Vespillo*, but none of them is of sufficient importance to require notice.

Lucrētis, a pleasant mountain in the country of the Sabines (Hor *Od* i. 17, 1), overhanging Horace's villa, a part of the modern *Monte Gennaro* [See p. 428, a].

Lucrētius Cārus, the Roman poet, respecting whose personal history our information is both scanty and suspicious. Jerome, in his additions to the Eusebian Chronicle, fixes B.C. 95 or 93 as the date of his birth, adding that he was driven mad by a love potion, that during his lucid intervals he composed several works which were revised by Cicero, and that he perished by his own hand in his 44th year. Donatus, in his *Life of Virgil*, places the death of Lucretius in Virgil's 15th year, which would assign 99 for the year of his birth and 55 for that of his death. It is probable that both Donatus and Jerome copied their statements from the lost portion of Suetonius *de Vir Illust*, if so, the authority is not so late as it would appear to be. The story of the madness, which is adopted by Tennyson, must thus have been current in the time of Suetonius, and may have some elements of truth in it, though the poem is not such as would be written after the

mind began to fail. That Cicero edited the poem is nowhere else directly stated, but Munro has shown that there is some reason for believing it to be true. At any rate Cicero had already studied it within a few months of the death of Lucretius—that is, almost as soon as the book was published (*ad Q Fr* ii. 11). The writings of Lucretius are mentioned with praise also by Ovid (*Am* i. 15, 23), by Statius (*Silv* ii. 7, 76), and by Quintilian (x. 1, 87). Horace alludes to their influence (*Sat* i. 5, 101), and that he was admired also by Virgil is clear from the numerous passages in which his diction is imitated.—The work which has immortalised the name of Lucretius is a philosophical didactic poem, composed in heroic hexameters, divided into six books, containing upwards of 7400 lines, addressed to C Memmius Gemellus, who was praetor in 58, and is entitled *De Rerum Natura*. Lucretius showed his admiration for the teaching of Empedocles (i. 729), and, of his own countrymen, for Ennius (i. 117) and Cicero, whose *Aratea* he imitates in some passages, but his great master was Epicurus, for whom he expresses the most profound reverence (iii. 3–30). Epicurus maintained that the unhappiness and degradation of mankind arose in a great degree from the slavish dread which they entertained of the power of the gods, and from terror of their wrath, and the fundamental doctrine of his system was, that the gods, whose existence he did not deny, lived in the enjoyment of absolute peace, and totally indifferent to the world and its inhabitants. To prove this position he adopted the atomic theory of Leucippus, according to which the material universe was not created by the Supreme Being, but was formed by the union of elemental particles which had existed from all eternity, governed by certain simple laws. He further sought to show that all those striking phenomena which had been regarded by the vulgar as direct manifestations of divine power, were the natural results of ordinary processes [*Epicurus*]. To state clearly and develop fully the leading principle of this philosophy, in such a form as might render the study attractive to his countrymen, was the object of Lucretius, his work being simply an attempt to show that there is nothing in the history or actual condition of the world which does not admit of explanation without having recourse to the active interposition of divine beings. This creed is set forth by Lucretius to liberate men from fear of the gods and of death, and to give them peace of mind. Marvellous skill is displayed in the manner in which abstruse speculations and technicalities are luminously set forth in sonorous verse, and the severity of the subject is relieved from time to time by magnificent bursts of poetry, as fine as anything in the Latin language. Apart from the attractions of Lucretius as one of the greatest of Latin poets, it has interested modern science to trace out resemblances between the modern atomic theory and that which Lucretius expounds. Editions by Lambinus, 1570, Lachmann, 1859, Munro, 1864, 1886.

Lūcrinus Lacus, was properly the inner part of the Sinus Campanus or Puteolanus, a bay on the coast of Campania, between the promontory Misenum and Puteoli, running a considerable way inland. But at a very early period the Lucrine lake was separated from the remainder of the bay by a dike eight stadia in length, which was probably formed originally by some volcanic change, and was subsequently rendered

more complete by the work of man (Diod iv 22, Strab p 245) Being thus separated from the rest of the sea, it assumed the character of an inland lake, and is therefore called Lacus by the Romans Its waters still remained salt, and were celebrated for their oyster beds (Hor *Epod* ii 49, *Sat* ii 4, 32, *Juv* iv 141) Behind the Lucrine lake was another lake called LACUS AVERNUS In the time of Augustus, Agrippa made a communication between the lake Avernus and the Lucrine lake, and also between the Lucrine lake and the Sinus Cumanus, thus forming out of the three the celebrated Julian Harbour (Dio Cass xlviii 50, Suet *Aug* 16, Vell Pat ii 79, Verg *Georg* ii 161) The Lucrine lake was filled up by a volcanic eruption in 1598, when a conical mountain rose in its place, called *Monte Nuovo* The Avernus thus became again a separate lake, and there is no trace of the dike in the Gulf of Pozzuoli

LUCULLUS, Lucius, a celebrated plebeian family 1 **L**, the grandfather of the conqueror of Mithridates, was consul n.c. 151, together with A. Postumius Albinus, and carried on war in Spain against the Vaccei (Cic *Brut* 21, 81, Liv *Ep* 48) — 2 **L**, son of the preceding, was praetor, 103, and carried on war unsuccessfully against the slaves in Sicily On his return to Rome he was accused, condemned and driven into exile (Cic *Verr* iv 66, Flor iii 19, 11) — 3 **L**, son of the preceding, and celebrated as the conqueror of Mithridates He was probably born about 110 He served with distinction in the Marsic or Social war, and accompanied Sulla as his quaestor into Greece and Asia, 89 When Sulla returned to Italy after the conclusion of peace with Mithridates in 84, Lucullus was left behind in Asia, where he remained till 80 In 79 he was curule aedile with his younger brother Marcus So great was the favour at this time enjoyed by Lucullus with Sulla, that the dictator, on his death bed, not only confided to him the charge of revising and correcting his Commentaries, but appointed him guardian of his son Faustus, to the exclusion of Pompey, a circumstance which is said to have first given rise to the enmity that ever after subsisted between the two In 77 Lucullus was praetor, and at the expiration of this magistracy obtained the government of Africa, where he distinguished himself by the justice of his administration In 74 he was consul with M. Aurelius Cotta In this year the war with Mithridates was renewed, and Lucullus received the conduct of it He carried on this war for eight years with great success The details are given under MITHRIDATES, and it is only necessary to mention here the leading outlines Lucullus defeated Mithridates with great slaughter, and drove him out of his hereditary dominions and compelled him to take refuge in Armenia with his son in law Tigranes (71) He afterwards invaded Armenia, defeated Tigranes, and took his capital Tigranocerta (69) In the next campaign (68) he again defeated the combined forces of Mithridates, and laid siege to Nisibis, but in the spring of the following year (67), a mutiny among his troops compelled him to raise the siege of Nisibis, and return to Pontus Mithridates had already taken advantage of his absence to invade Pontus, and had defeated his lieutenants Fabius and Triarius in several successive actions But Lucullus on his arrival was unable to effect anything against Mithridates, in consequence of the mutinous disposition of his troops The adversaries of Lucullus availed themselves of so favourable an occasion,

and a decree was passed to transfer to Aelius Glabrio, one of the consuls for the year, the province of Bithynia and the command against Mithridates But Glabrio was wholly incompetent for the task assigned him on arriving in Bithynia, he made no attempt to assume the command, but remained quiet within the confines of the Roman province Mithridates meanwhile ably availed himself of this position of affairs, and Lucullus had the mortification of seeing Pontus and Cappadocia occupied by the enemy before his eyes, without being able to stir a step in their defence But it was still more galling to his feelings when, in 66, he was called upon to resign the command to his old rival Pompey, who had been appointed by the Manilian law to supersede both him and Glabrio Lucullus did not obtain his triumph till 63, in consequence of the opposition of his enemies He was courted by the aristocratical party, who sought in Lucullus a rival and antagonist to Pompey, but he soon began to withdraw gradually from public affairs, and devoted himself more and more to a life of indolence and luxury He died in 57 or 56 Previous to his death he had fallen into a state of complete dotage, so that the management of his affairs was confided to his brother Marcus The name of Lucullus is almost as celebrated for the luxury of his latter years as for his victories over Mithridates He amassed vast treasures in Asia, and these supplied him the means, after his return to Rome, of gratifying his taste for luxury and magnificence His gardens in the suburbs of the city were laid out in a style of extraordinary splendour, but still more remarkable were his villas at Tusculum and in the neighbourhood of Neapolis In the construction of the latter, with its parks, fish ponds, &c, he had laid out vast sums in cutting through hills and rocks, and throwing out advanced works into the sea So gigantic, indeed, was the scale of these labours for objects apparently so insignificant, that Pompey called him, in derision, the Roman Xerxes He is said to have spent nearly £2000 on a single dinner at Rome, and even during his campaigns the pleasures of the table had not been forgotten, for he was the first to introduce cherries into Italy, which he had brought with him from Cemsus in Pontus Lucullus was a patron of literature, and inclined to literary pursuits He collected a valuable library, which was opened to the use of the literary public, and here he himself used to associate with the Greek philosophers and literati, and would enter warmly into their discussions Hence the picture drawn by Cicero at the beginning of the *Academies* was probably to a certain extent taken from the reality His constant companion from the time of his quaestorship had been Antiochus of Ascalon, from whom he adopted the precepts of the Academic school of philosophy His patronage of the poet Archias is well known He composed a history of the Marsic war in Greek (*Life of Lucullus*, by Plutarch, Dio Cass xxxv xxxv, Cic *Acad* i 1, ii 1) — 4 **L** or **M**, son of the preceding and of Servilia, half sister of M. Cato, was a mere child at his father's death His education was superintended by Cato and Cicero After Caesar's death he joined the republican party, and fell at the battle of Philippi, 42 (Cic *ad Att* iii 6, Vell Pat ii 71) — 5 **M**, brother of No 3, was adopted by M. Terentius Varro, and consequently bore the names of M. TERENTIUS VARRO LUCULLUS He fought under Sulla

in Italy, 82, was curule aedile with his brother, 79, praetor, 77, and consul, 73. After his consulship he obtained the province of Macedonia. He carried on war against the Dardanians and Bessi, and penetrated as far as the Danube. On his return to Rome he obtained a triumph, 71. He was a strong supporter of the aristocratical party. He pronounced the funeral oration of his brother, but died before 49 (Plut *Sull* 27, *Lucull* 43, Flor iii 4, 7, Cic *pro Dom* 52).

Lucūmo [TARQUINIUS]

Ludias [LYDIAS]

Lugdunensis Gallia [GALLIA]

Lugdunum (Lugdunensis) 1 (*Lyon*), the chief town of Gallia Lugdunensis, situated at the foot of a hill at the confluence of the Arar (*Saône*), and the Rhodanus (*Rhone*), is said to have been founded by some fugitives from the town of Vienna, further down the Rhone. In the year after Caesar's death (B C 43) Lugdunum was made a Roman colony by L Munatius Plancus, and became under Augustus the capital of the province, and the residence of the Roman governor (Dio Cass xli 50, Strab p 192). Being situated on two navigable rivers, and being connected with the other parts of Gaul by roads which met at this town as their central point, it soon became a wealthy and populous place, and is described by Strabo as the largest city in Gaul next to Narbo. It received many privileges from the emperor Claudius, but it was burnt down in the reign of Nero (Sen *Ep* 91, Tac *Ann* xvi 13). It was, however, soon rebuilt, and continued to be a place of great importance till A D 197, when it was plundered and the greater part of it destroyed by the soldiers of Septimius Severus, after his victory over his rival Albinus in the neighbourhood of the town (Herodian, iii 23). From this blow it never recovered during the Roman dominion, and was more and more thrown into the shade by Vienna. Lugdunum possessed a vast aqueduct, of which the remains may still be traced for miles, a mint, and an imperial palace, in which Claudius was born, and in which many of the other Roman emperors resided. At the tongue of land between the Rhone and the Arar stood an altar dedicated by Drusus to Rome and the genius of Augustus, A D 12. For this altar the cantons annually chose the 'priest of the three Gauls', here the Celtic diet met [see p 354, a], and here Calgula instituted contests in rhetoric, prizes being given to the victors, and contumelious punishments inflicted on the vanquished (Juv i 44, Suet *Cal* 20, Dio Cass lx 22). Lugdunum is memorable in the history of the Christian Church as the seat of the bishopric of Irenaeus, and on account of the persecutions which the Christians endured here in the second and third centuries.—2 **L Batavoriam** (*Leyden*), the chief town of the Batavi [BATAVI].—3 **L Convenarum** (*St Bertrand de Comminges*), the chief town of the Convenae in Aquitania [CONVENAE].

Lūna [SPLENE]

Lūna (Lunensis *Luni*), an Etruscan town, situated on the left bank of the Macra, about four miles from the coast, originally formed part of Liguria, but became the most northerly city of Etruria when Augustus extended the boundaries of the latter country as far as the Macra. The town itself was never a place of importance, but it possessed a large and commodious harbour at the mouth of the river, called Lunae Portus (*Gulf of Spezzia*). In

B C 177 Lūna was made a Roman colony, and 2000 Roman citizens were settled there (Liv xli 13). In the Civil war between Caesar and Pompey it had sunk into utter decay, but was colonised a few years afterwards (Lucan, i 586, Strab p 222). Lūna was celebrated for its white marble, which now takes its name from the neighbouring town of Carrara. The quarries appear not to have been worked before the time of Julius Caesar, but this marble was much used for public buildings in the reign of Augustus. The wine and the cheeses of Lūna also enjoyed a high reputation (Mart xiii 30).

Lūnae Montes (τῶ τῆς Σελήνης ὄρος), a range of mountains which some of the ancient geographers believed to exist in the interior of Africa, covered with perpetual snow, and containing the sources of the Nile (Ptol iv 8, 3, 6).

Luperca [LUPERCUS]

Lupercus was merely another name for the Italian rural deity FAUNUS, who was also called Inuus (i.e. the god who gives fruitfulness to the flocks). The title Lupercus has been explained by many writers as meaning 'the protector of the flocks from wolves' (*lupus-arceo*), but on the whole it is likely that a more recent interpretation is right which makes the word only an equivalent of *lupus* (cf *nov-erca*), and that the name of 'wolves' was given to Faunus and to his priests owing to some primitive worship of the wolf as a wolf god, whether that is to be regarded as a relic of totemism or not. These rites were celebrated in the cave of the Luperca under the Palatine, and with them were connected the stories of the nurse of Romulus and Remus, who is called sometimes ACCA LARENTIA, sometimes Lupa or Luperca (Arnob iv 3, Lactant i 20), and sometimes appears as an actual she wolf. It is likely that these stories of the wolf nurse are more recent than the rites and the priesthood, and grew out of them [See *Dict of Ant art Lupercale, Luperca*]. For an account of the deity, see FAUNUS.

Lupia [LUPPIA]

Lupiae or Luppiae, (*Leue*), a town in Calabria, between Brundisium and Hydruntum (Strab p 282).

Lupodunum (*Ladenburg*?), a town in Germany on the river Nicer (*Neckar*) (Auson *Mosel* 423).

Luppia or Lupia (*Lippe*), a navigable river in the NW of Germany, which falls into the Rhine at *Wesel in Westphalia*, and on which the Romans built a fortress of the same name. The river Eliso (*Alme*) was a tributary of the Luppia, and at the confluence of these two rivers was the fortress of Aliso (Vell Pat ii 105, Tac *Ann* i 60, Strab p 291).

Lūpus, Rutilius 1 P, consul, with L Julius Caesar, in B C 90, was defeated by the Marsi, and slain in battle (App *B C* i 40, 43, Flor iii 18).—2 P, tribune of the plebs, 56, and a warm partisan of the aristocracy. He was praetor in 49, and was stationed at Terracina with three cohorts. He afterwards crossed over to Greece (Caes *B C* i 24, iii 55).—3 Probably in the reign of Tiberius, the author of a rhetorical treatise in two books, entitled *De Figuris Sententiarum et Elocutionis*, which appears to have been originally an abridgment of a work by Gorgias of Athens, one of the preceptors of young M Cicero, but which has evidently undergone many changes (Quint ix 2, 102). Its chief value is derived from the numerous translations which it contains of striking passages from the works of Greek

orators now lost—Edited by Ruhnken along with Aquila and Julius Rufinianus, Lug Bat 1768, reprinted by Frotscher, Lips 1881, by Draheim, Berl 1874

Lureo, M Aufidius, tribune of the plebs, n c 61, the author of a law on bribery (*de Ambitu*) He was the maternal grandfather of the empress Livia, wife of Augustus He was the first person in Rome who fattened peacocks for sale (Plin x 45)

Luseinus, Fabricius [FABRICIUS]

Lusi (Λουσοί) a town in the N of Arcadia, had a temple of Artemis Lusia (Paus viii 18, 8, Pol ii 18)

Lusitania, Lusitani [HISPANIA]

Lusōnes, a tribe of the Celtiberi in Hispania Tarraconensis, near the sources of the Tagus

Lutātius Catūlus [CATULUS]

Lutātius Cereō [CERCO]

Lutētia, or, more commonly, **Lutētia Parisiorum** (*Paris*), the capital of the Parisii in Gallia Lugdunensis, was situated on an island in the Sequana (*Seine*), and was connected with the banks of the river by two wooden bridges (Cæs B G vi 3, vii 53, Strab p 194) Under the emperors it became a place of importance, and the chief naval station on the Sequana Here Julian was proclaimed emperor, A D 360 (Annii Marc vii 2, xx 4)

Lycabettus (Λυκαβηττός *Mt St George*), a mountain in Attica, belonging to the range of Pentelcus, close to the walls of Athens on the NE of the city, and on the left of the road leading to Marathon [ATHINÆ, p 140]

Lycæus (Λυκαῖος), or **Lyceus**, a lofty mountain in Arcadia NW of Megalopolis, from the summit of which a great part of the country could be seen It was one of the chief seats of the worship of Zeus, who was hence surnamed *Lycæus* (Paus viii 38) Here was a temple of Zeus, and here also was celebrated the festival of the *Lycæa* (*Diet of Int s v*) Pan was likewise called *Lycæus*, because he was born and had a sanctuary on this mountain

Lycambes [LYCILLUCUS]

Lycæon (Λυκάων), king of Arcadia, son of Pelasgus by Melibœa or Cyllene The traditions about Lycæon represent him in very different lights Some describe him as the first civiliser of Arcadia, who built the town of Lycosura, and introduced the worship of Zeus Lycæus But he is more usually represented as an impious king, with fifty sons as impious as himself Zeus visited the earth in order to punish them The god was recognised and worshipped by the Arcadian people Lycæon resolved to murder him, and in order to try if he were really a god, served before him a dish of human flesh Zeus pushed away the table, and the place where this happened was afterwards called Trapezus Lycæon and all his sons, with the exception of the youngest (or eldest), Nyctimus, were killed by Zeus with a flash of lightning, or according to others, were changed into wolves (Paus vii 2, CALLISTO) It is open to question whether in these stories we have reminiscences of ancient human sacrifices to the Pelasgian Zeus, or of a superstition akin to the northern werewolf stories, or of pastoral rites of the Arcadians for protection against wolves, like the Roman Lupercalia it is possible that all these origins may have a part in the myth it is also possible that the name itself may originally have meant 'light,' in connexion with the Lycæan Zeus, and may have been falsely referred to wolves—Callisto, the daughter of Lycæon, is said to have been

changed into the constellation of the Bear, whence she is called by the poets *Lycæonis Arctos*, *Lycæonia Arctos*, or *Lycæonia Virgo*, or by her patronymic *Lycæonis*

Lycæonia (Λυκαονία *Aukdones* part of *Karaman*), a district of Asia Minor, assigned, under the Persian empire, to the satrapy of Cappadocia, but considered by the Greek and Roman geographers the SE part of Phrygia, bounded on the N by Galatia, on the E by Cappadocia, on the S by Cilicia Aspera, on the SW by Isauria (which was sometimes reckoned as a part of it) and by Phrygia Paroreios, and on the NW by Great Phrygia It was a long narrow strip of country, its length extending in the direction of NW and SE, Xenophon, who first mentions it, describes its width as extending E of Iconium (its chief city) to the borders of Cappadocia, a distance of 30 parasangs, about 110 miles It forms a table land between the Taurus and the mountains of Phrygia, deficient in good water, but abounding in flocks of sheep The people, who were perhaps akin to the Pisidians, spoke a language mentioned in the *Acts of the Apostles* (xiv 11) as a distinct dialect they were warlike, and especially skilled in archery After the overthrow of Antiochus the Great by the Romans, Lycæonia, which had belonged successively to Persia and to Syria, was partly assigned to Eumenes, and partly governed by native chieftains, the last of whom, Antipater, a contemporary of Cicero, was conquered by Amyntas, king of Galatia, at whose death, in B C 25, it passed, with Galatia, to the Romans (Dio Cass liii 26) In Trajan's reign it was united to the province of Cappadocia (Ptol v 6), its chief town being Iconium In the fourth century A D it was a separate province

Lycæum [ATHINÆ, p 144, b]

Lycæus [APOLLO, p 80, b]

Lychnitis [LYCHNIDUS]

Lychnidus, more rarely **Lychnidium** or **Lychnis** (Λύχνης, Λύχνηδιον, Λύχνης Λύχνηδιος, *Achrita*, *Ochrida*), a town of Illyricum, was the ancient capital of the Dessareti, but was in the possession of the Romans as early as their war with king Gentius It was situated in the interior of the country, on a height on the N bank of the lake Lychnitis (Λύχνης, or η Λύχνηδα λίμνη), from which the river Drilon rises The town was strongly fortified, and contained many springs (Liv xxvii 32, xliii 9, Strab p 323) In the middle ages it was the residence of the Bulgarian kings, and called *Achris* or *Achrita*, whence its modern name

Lycia (Λυκία *Aukios*, *Lycius Meis*), a small, but most interesting, district on the S side of Asia Minor, jutting out into the Mediterranean in a form approaching to a rough semicircle, adjacent to parts of Caria and Pamphylia on the W and E, and on the N to the district of Cibyratis in Phrygia, to which, under the Byzantine emperors, it was considered to belong It was bounded on the NW by the little river Glaucus and the gulf of the same name, on the NE by the mountain called CLIMAX (the N part of the same range as that called Solyma), and on the N its natural boundary was the Taurus, but its limits in this direction were not strictly defined The N parts of Lycia and the district of Cibyratis form together a high table land, which is supported on the N by the Taurus, on the E by the mountains called Solyma (*Taktalu Dag*), which run from N to S along the E coast of Lycia, far out into the sea, forming the SE promontory of Lycia, called Sacrum Pi

(*C. Kheidonia*), the summit of this range is 7800 feet high, and is covered with snow the SW and S sides of this table land are formed by the range called Massicytus (*Aktar Daghi*), which runs SE from the E side of the upper course of the river Xanthus its summits are about 4000 feet high, and its S side descends towards the sea in a succession of terraces, terminated by bold cliffs. The mountain system of Lycia is completed by the Cragus, which fills up the space between the W side of the Xanthus and the Gulf of Glaucus, and forms the SW promontory of Lycia its summits are nearly 6000 feet high. The chief rivers are the Xanthus (*Echen-Öhar*), which has its sources in the table land S of the Taurus, and flows from N to S between the Cragus and Massicytus, and the Limyrus, which flows from N to S between the Massicytus and the Solyma mountains. The valleys of these and the smaller rivers, and the terraces above the sea in the S of the country were fertile in corn, wine, oil, and fruits, and the mountain slopes were clothed with splendid cedars, firs, and plane trees saffron also was one chief product of the land. The general geographical structure of the peninsula of Lycia, as connected with the rest of Asia Minor, bears no little resemblance to that of the peninsula of Asia Minor itself, as connected with the rest of Asia. According to the tradition preserved by Herodotus, the most ancient name of the country was Milyas (*ἡ Μιλύας*), and the earliest inhabitants (probably of the Syro-Arabian race) were called Milyæe, and afterwards Solymi subsequently the Termilæe, from Crete, settled in the country and lastly, the Athenian Lycus, the son of Pandion, fled from his brother Aegeus to Lycia, and gave his name to the country (*Hdt* i 178). Homer, who gives Lycia a prominent place in the *Iliad*, represents its chiefs, Glaucus and Sarpedon, as descended from the royal family of Argos (Aeolids) he does not mention the name of Milyas, and he speaks of the Solymi as a warlike race, inhabiting the mountains, against whom the Greek hero Belerophon is sent to fight, by his relative the king of Lycia (*Il* vi 171-184, x 430, xi 312, *Od* v 282). Besides the legend of Bellerophon and the Chamaera, Lycia is the scene of another popular Greek story, that of the Harpies and the daughters of Pandarus, and memorials of both are preserved on the Lycian monuments now in the British Museum. On the whole, it is clear that Lycia was colonised by an immigrant Hellenic race (probably from Crete), which drove the native Solymi into the mountains further inland, and that its historical inhabitants were Greeks, though with a mixture of native blood. The earlier names were preserved in the district in the N of the country called Milyas, and in the mountains called Solyma. The Lycians always kept the reputation they have in Homer, as brave warriors. They and the Cilicians were the only people W of the Halys whom Croesus did not conquer, and they were the last who resisted the Persians [*XANTHUS*]. Under the Persian empire they must have been a powerful maritime people, as they furnished fifty ships to the fleet of Xerxes. After the Macedonian conquest, Lycia formed part of the Syrian kingdom, from which it was taken by the Romans after their victory over Antiochus III the Great, and given to the Rhodians. It was soon restored to independence, and formed a flourishing federation of cities, each having its own republican form of

government, and the whole presided over by a chief magistrate, called *Ἀνκισάρχης*. There was a federal council, composed of deputies from the twenty-three cities of the federation, in which the six chief cities, Xanthus, Patara, Pinara, Olympus, Myra, and Tlos, had three votes each, certain lesser cities two each, and the rest one each. This assembly determined matters relating to the general government of the country, and elected the *Lyeiarches*, as well as the judges and the inferior magistrates (*Strab* pp 664, 665). Internal dissensions at length broke up this constitution, and the country was united by the emperor Claudius to the province of Pamphylia (*Suet Claud* 25, *Dio Cass* lx 17). It was separated from Pamphylia in 313 A.D., and governed by a *praeses* of its own [*See also XANTHUS*].

LYCIUS (*Λύκιος*) [*APOLLO*]

LYCŌMĒDES (*Λυκομήδης*) 1 A king of the Dolopians, in the island of Scyros, near Euboea. It was to his court that Achilles was sent disguised as a maiden by his mother Thetis, who was anxious to prevent his going to the Trojan war. Here Achilles became the father of Pyrrhus or Neoptolemus by Deidamia, the daughter of Lycomedes. Lycomedes treacherously killed Theseus by thrusting him down a rock [*ACHILLES, THESEUS*].—2 An Arcadian general, a native of Mantinea and one of the chief founders of Megalopolis, B.C. 370. He afterwards showed jealousy of Thebes, and formed a separate alliance between Athens and Arcadia, in 366. He was murdered in the same year on his return from Athens, by some Arcadian exiles (*Xen Hell* vii 1, 23, *Diod* xi 59).

LYCON (*Λύκων*) 1 An orator and demagogue at Athens, was one of the accusers of Socrates and prepared the case against him. When the Athenians repented of their condemnation of Socrates, they put Meletus to death and banished Anytus and Lycon [*SOCRATES*].—2 Of Troas, a Peripatetic philosopher, and the pupil of Straton, whom he succeeded as the head of the Peripatetic school, B.C. 272. He held that post for more than forty-four years, and died at the age of 74. He enjoyed the patronage of Attalus and Eumenes. He wrote on the boundaries of good and evil (*Cic Fin* v 5, 18).

LYCOPHRON (*Λυκόφρων*) 1 Younger son of Perander, tyrant of Corinth, by his wife Melissa. For details see *PERIANDER*.—2 A citizen of Pherae, where he put down the government of the nobles and established a tyranny about B.C. 405. He afterwards endeavoured to make himself master of the whole of Thessaly, and in 404 he defeated the Larissaeans and others of the Thessalians, who opposed him (*Xen Hell* ii 3, 4, *Diod* xiv 82).—3 A son, apparently, of Jason, and one of the brothers of Thebe, wife of Alexander, the tyrant of Pherae, in whose murder he took part together with his sister and his two brothers, Tisiphonus and Pitolaus, 359. On Alexander's death the power appears to have been wielded mainly by Tisiphonus, though Lycophron had an important share in the government. Lycophron succeeded to the supreme power on the death of Tisiphonus, but in 352 he was obliged to surrender Pherae to Philip, and withdraw from Thessaly.—4 A grammarian and poet, was a native of Chalcis in Euboea, and lived at Alexandria, under Ptolemy Philadelphus (B.C. 285-247), who entrusted to him the arrangement of the works of the comic poets in the Alexandrian library. Lycophron himself wrote a work on Comedy. Ovid (*Ibis*, 533) states that he was killed by an arrow—

Lycophron wrote a number of tragedies, but the only one of his poems which has come down to us is the *Cassandra* or *Alexandra*. This is a long iambic monologue of 1474 verses, in which Cassandra is made to prophesy the fall of Troy, the adventures of the Grecian and Trojan heroes, with other mythological and historical events, going back as early as the fables of Io and Europa, and ending with Alexander the Great. The work has no pretensions to poetical merit. It is simply a cumbrous store of traditional learning. Its obscurity obtained for its author the name *ὁ Σκοτεινός*. It is useful for mythological reference, but for this purpose the *Scholæ* of Isao and John Tzotzes are far more valuable than the poem itself. Editions by Potter, Oxon 1697, fol., Bachmann, Lips 1828, Kunkel, 1880.

Lycôpôlis (ἡ Λύκων πόλις Σιουί, Ru), a city of Upper Egypt, on the W bank of the Nile, between Hermopolis and Ptolemais, said to have derived its name from the circumstance that an Aethiopian army was put to flight near it by a pack of wolves (Diod. ii 88, Ael. H. A. x 28).

Lycoræa (Λυκῶρεια Λυκωρεὺς, Λυκῶριος, Λυκωρεῖτης), an ancient town at the foot of Mt. Lycoræa (*Liakura*), which was the southern of the two peaks of Mt. Parnassus [PARNASSUS].

Lycôris [CITYRIS].

Lycortas (Λυκόρτας), of Megalopolis was the father of Polybius, the historian, and the close friend of Philopoemen, whose policy he always supported. He is first mentioned in B.C. 189, as one of the ambassadors sent to Rome, and his name occurs for the last time in 168 (Justin. xxiii 1).

Lycosûra (Λυκόσουρα Λυκοσουρεὺς *Palco lambavos* or *Sidhiolastro* near *Stala*), a town in the S. of Arcadia, and on the NW slope of Mt. Lycæus, and near the small river Platamistos, said by Pausanias to have been the most ancient town in Greece, and to have been founded by Lycion, the son of Pelasgus (Paus. viii 2, 1, 38).

Lycus (Λύκος Λύκτιος), sometimes called **Lytus** (Λυττός), a town in the E. of Crete, SE of Cnossus, situated on a height of Mt. Argæus, eighty stadia from the coast. Its harbour was called Chersonesus. It is mentioned in the *Iliad* (ii 64, xvii 611). It was generally considered to be a Spartan colony, and its inhabitants were celebrated for their bravery (Arist. Pol. ii 7). It was conquered and destroyed by the Cnossians, but it was afterwards rebuilt (Pol. iv 53, Strab. p. 476).

Lycurgus (Λυκούργος) 1. Son of Dryas, and king of the Edones in Thrace. He is famous for his persecution of Dionysus and his worship in Thrace. Homer relates that, in order to escape from Lycurgus, Dionysus leaped into the sea, where he was kindly received by Thetis, and that Zeus thereupon blinded the impious king, who died soon afterwards, hated by the immortal gods (*Iliad* vi 130). This story has received many additions from later poets. Some relate that Dionysus, on his expeditions, came to the kingdom of Lycurgus, but was expelled by the impious king. Thereupon the god drove Lycurgus mad, in which condition he killed his son Dryas, and also hewed off one of his legs, supposing that he was cutting down vines [Dionysus, pp. 293, 294]. The country now produced no fruit, and the oracle declaring that fertility should not be restored unless Lycurgus were killed, the Edonians carried him to Mount Pangæus,

where he was imprisoned in a cave (Soph. *Ant.* 955, Apollod. iii 5, 1). Afterwards he was torn



Madness of Lycurgus (Part of relief on a sarcophagus. Ostroby Denkm. II 37).

[Lycurgus is swinging his axe over his wife, whom he is made to take for a vine. Two Furies with torches are driving him to madness, and a panther of Dionysus seems about to attack him.]

to pieces by horses or by panthers (Hyg. *Fab.* 182)—2. King in Arcadia, son of Aleus and Neaera, brother of Cepheus and Auge, husband of Cleopatra, Eurynome, or Antinoo, and father of Ancaeus, Epoclus, Amphidamas, and Iasus. Lycurgus killed Areithous, who used to fight with a club. Lycurgus bequeathed this club to his slave Eruthalton, his sons having died before him (*Iliad* vii 142)—3. Son of Pronax and brother of Amphithes, the wife of Adrastus (Paus. iii 18, 12). He took part in the war of the Seven against Thebes, and fought with Ampharaus. He is mentioned among those whom Asclepius called to life again after their death—4. King of Nemea, son of Pheres and Periclymene, brother of Admetus, husband of Eurydice or Amphithes, and father of Opheltes.

Lycurgus (Λυκούργος) 1. The Spartan legislator. Of his history we have no certain information, and there are such discrepancies respecting him in the ancient writers, that many modern critics have denied his real existence altogether. There is no warrant for any such denial, though it is probable that the appropriate name given to his father is altogether fictitious (Aristotle, indeed, in *Pol.* iv 11 = p. 1296, seems to place Lycurgus among the middle class citizens), and that some of the institutions ascribed to him belong to a later date. The more generally received account about him was as follows. Lycurgus was the son of Eunomus, king of Sparta, and brother of Polydectes. The latter succeeded his father as king of Sparta, and afterwards died, leaving his queen with child. The ambitious woman proposed to Lycurgus to destroy her offspring if he would share the throne with her. He seemingly consented, but when she had given birth to a son (Charilaus), he openly proclaimed him king, and as next of kin, acted as his guardian. But to avoid all suspicion of ambitious designs, with which the opposite party charged him, Lycurgus left Sparta, and set out on his celebrated travels, which have been magnified to a fabulous extent. He is said to have visited Crete, and there to have studied the wise laws of Minos. Next he went to Ionia and Egypt, and is reported to have penetrated into Libya, Iberia, and even India. In Ionia he is said to have met either with Homer himself, or at least with the Homeric poems, which he introduced into the mother country. The return of Lycurgus to Sparta was hailed by all parties. Sparta was in a state of anarchy, and he was considered the man

who alone could cure the diseases of the state. He undertook the task, yet before he set to work, he strengthened himself with the authority of the Delphic oracle, from which he is said to have obtained ordinances (*rhetrae*) on which he based his reforms, as follows: 'Found a temple to Zeus and Athens, arrange the tribes and Obes to the number of 30 [*i.e.* 10 Obes in each of the three tribes—probably an older institution], appoint the Gerousia and Archagetæ (= kings). Convoke assemblies of the people between Babyca and Cnacion, and there propose and enact laws by the will of the people.' The reform seems not to have been carried altogether peaceably. According to one legend Lycurgus lost an eye in a personal attack made upon him. The new division of the land among the citizens must have violated many existing interests. But all opposition was overborne, and the whole constitution, military and civil, was remodelled. After Lycurgus had obtained for his institutions an approving oracle of the national god of Delphi, he exacted a promise from the people not to make any alterations in his laws before his return. And now he left Sparta to finish his life in voluntary exile, in order that his countrymen might be bound by their oath to preserve his constitution inviolate for ever. Where and how he died nobody could tell. He vanished from the earth like a god, leaving no traces behind but his spirit, and he was honoured as a god at Sparta with a temple and yearly sacrifices down to the latest times. The date of Lycurgus is variously given, but it was probably a few years before 800 B.C. (Hdt. i. 65, Plut. *Lycurgus*, Strab. pp. 364, 482, Arist. *Pol.* i. 12 = p. 1316, [Xen.] *Rep. Lac.* i. 8, cf. Thuc. i. 18).—Lycurgus was regarded through all subsequent ages as the legislator of Sparta, and therefore almost all the Spartan institutions were ascribed to him as their author. We therefore propose to give here a sketch of the Spartan constitution, referring for details to the *Dict. of Antiq.*, though we must not imagine that this constitution was entirely the work of Lycurgus. The Spartan constitution was of a mixed nature: the monarchical principle was represented by the kings, the aristocracy by the senate, and the democratical element by the assembly of the people, and subsequently by their representatives, the ephors. The kings had originally to perform the common functions of the kings of the heroic age. They were high priests, judges, and leaders in war, but in all of these departments they were in course of time superseded more or less. As judges they retained only a particular branch of jurisdiction, that referring to the succession of property. As military commanders they were to some extent restricted and watched by commissioners sent by the senate, the functions of high priest were curtailed less, perhaps because least obnoxious. In compensation for the loss of power, the kings enjoyed great honours, both during their life and after their death. The senate or *Gerousia* consisted of 30 members, one from each Obes, all elected except the two kings, who were *ex officio* members, and represented each his own Obes. In their functions they replaced the old council of the nobles as a sort of privy council to the kings, but their power was greater, since the votes of the kings were of no greater weight than those of other senators, they had the right of originating and discussing all measures before they could be submitted to the decision

of the popular assembly, they had, in conjunction (later) with the ephors, to watch over the due observance of the laws and institutions, and they were judges in all criminal cases without being bound by any written code. For all this they were not responsible, holding their office for life.—But with all these powers, the elders formed no real aristocracy. They were not chosen either for property qualification or for noble birth. The senate was open to the poorest citizen, who during sixty years had been obedient to the laws and zealous in the performance of his duties.—The mass of the people—that is, the Spartans of pure Dorian descent—formed the sovereign power of the state. The popular assembly consisted of every Spartan of thirty years of age, and of unblemished character, only those were excluded who had not the means of contributing their portion to the *syssitia*. They met at stated times, to decide on all important questions brought before them, after a previous discussion in the senate. They had no right of amendment, but only that of simple approval or rejection, which was given in the rudest form possible, by shouting. The popular assembly, however, had neither frequent nor very important occasions for directly exerting their sovereign power. Their chief activity consisted in delegating it, hence arose the importance of the ephors, who were the representatives of the popular element of the constitution. The five ephors answer in many points to the Roman tribunes of the people. Their appointment is included by Herodotus among the institutions of Lycurgus, but it is probable that Aristotle is right in dating these later, from the reign of Theopompus (*Dict. of Antiq.* *Ephors*). Their appointment was perhaps a concession to the people, at first as overseers of the markets and as magistrates who might check illegal oppression by kings or great men. Subsequently they absorbed most of the power in the state. To Lycurgus was ascribed also a prohibition to use written laws or to have any coinage but iron, but these traditions must refer to later customs, since there were neither coins nor written laws in Greece as early as Lycurgus.—With reference to their subjects, the few Spartans formed a most decided aristocracy. On the conquest of Peloponnesus by the Dorians, part of the ancient inhabitants of the country, under name of the *Perioeci*, were allowed indeed to retain their personal liberty, but lost all civil rights, and were obliged to pay to the state a rent for the land that was left them. But a great part of the old inhabitants were reduced to a state of perfect slavery, different from that of the slaves of Athens and Rome, and more similar to the villanage of the feudal ages. These were called *Helots*. They were allotted, with patches of land, to individual members of the ruling class. They tilled the land, and paid a fixed rent to their *masters*, not, as the *perioeci*, to the state. The Spartans formed, as it were, an army of invaders in an enemy's country, their city was a camp, and every man a soldier. At Sparta, the citizen only existed for the state, he had no interest but the state's, and no property but what belonged to the state. It was a fundamental principle of the constitution that all citizens were entitled to the enjoyment of an equal portion of the common property. This was done in order to secure to the common wealth a large number of citizens and soldiers free from labour for their sustenance, and able to devote their whole time to warlike exercises,

in order thus to keep up the ascendancy of Sparta over her perioeci and helots. The Spartans were to be warriors and nothing but warriors. Therefore, not only all mechanical labour was thought to degrade them, not only was handicraft despised and neglected, and commerce prevented, or at least impeded, by prohibitive laws and by the use of iron money, but also the nobler arts and sciences were so effectually stifled that Sparta is a blank in the history of the arts and literature of Greece. The state took care of a Spartan from his cradle to his grave, and superintended his education in the minutest points. This was not confined to his youth, but extended throughout his whole life. The *symposia*, or, as they were called at Sparta, *phiditia*, the common meals, may be regarded as an educational institution, for at these meals subjects of general interest were discussed and political questions debated. The youths and boys used to eat separately from the men in their own divisions.—2 A Laedæmonian, who, though not of the royal blood, was chosen king in B.C. 220, together with Agesipolis III., after the death of Cleomenes. It was not long before he deposed his colleague and made himself sole sovereign, though under the control of the Ephori. He carried on war against Philip V. of Macedonia, and the Achæans. He died about 210, and Machanidas then made himself tyrant (Pol. iv 2, 35, v 21, 91, Paus. iv 29).—3 An Attic orator, son of Lycophron, who belonged to the noble family of the Eteobutadae, was born at Athens, about B.C. 396. He was a disciple of Plato and Isocrates. In public life he was a warm supporter of the policy of Demosthenes, and was universally admitted to be one of the most virtuous citizens and upright statesmen of his age. He was *Tamias* or manager of the public revenue from 338 to 326, and discharged the duties of this office with such ability and integrity, that he raised the public revenue to the sum of 1200 talents. One of his laws enacted that bronze statues should be erected to Aeschylus, Sophocles, and Euripides, and that copies of their tragedies should be preserved in the public archives. He died while holding the office of President of the Theatre of Dionysus, in 323. A fragment of an inscription containing an account of his administration of the finances is still extant. There were fifteen orations of Lycurgus extant in antiquity, but only one has come down to us entire, the oration against Leocrates, which was delivered in 332. Leocrates, who had fled from Athens after the battle of Chaeronea, was indicted for treason. The oration is printed in the various collections of the Attic orators [DEMOSTHENES].

Lycus (Λύκος) 1 Son of Poseidon and Celaeno, who was transferred by his father to the Islands of the Blessed (Apollon in 10, 1). By Aleone, the sister of Celaeno, Poseidon begot Hyrieus, the father of the following.—2 Son of Hyrieus and Clonia, and brother of Nycteus. Polydorus, king of Thebes, married the daughter of Nycteus, by whom he had a son Labdaeus, and on his death he left the government of Thebes and the guardianship of Labdaeus to his father-in-law. Nycteus afterwards fell in battle against Epopeus, king of Sicyon, who had carried away his beautiful daughter Antiope. Lycus succeeded his brother in the government of Thebes, and in the guardianship of Labdaeus. He surrendered the kingdom to Labdaeus when the latter had grown up. On the death of Labdaeus soon afterwards, Lycus again succeeded

to the government of Thebes, and undertook the guardianship of Larus, the son of Labdaeus (Paus. ii 6, 2, ix 5, 5). Lycus marched against Epopeus, whom he put to death (according to other accounts Epopeus fell in the war with Nycteus), and he carried away Antiope to Thebes. She was treated with the greatest cruelty by Dirce, the wife of Lycus, in revenge for which her sons by Zeus—Amphion and Zethus—afterwards put to death both Lycus and Dirce [ΑΜΦΙΟΝ].—3 Son of No 2, or, according to others, son of Poseidon, was also king of Thebes. In the absence of Heracles, Lycus attempted to kill his wife Megara and her children, but was afterwards put to death by Heracles (Eur. *H. F.* 31, Hyg. *Fab.* 32).—4 Son of Pandion, and brother of Aegeus, Nisus, and Pallas. He was expelled by Aegeus, and took refuge in the country of the Termilae, which was called Lyeia after him. He was honoured at Athens as a hero, and Pausanias asserts that the Lyceum derived its name from him. (It is more probably connected with Apollo Lycæus.) He is said to have introduced the Eleusinian mysteries into Andania in Messenia. He is sometimes also described as an ancient prophet, and the family of the Lyeomedæ, at Athens, traced their name and origin from him (Hdt. i 173, vii 92, Paus. i 19, 4, iv 1, 2, 20, v 12, Aristoph. *Vesp.* 408).—5 Son of Dascylus, and king of the Mariandynians, who received Heracles and the Argonauts with hospitality (Ap. Rh. ii 139).—6 Of Rhegium, the father, real or adoptive, of the poet Lycophron, was a historical writer in the time of Demetrius Phalereus.

Lycus (Λύκος), the name of several rivers which are said to be so called from the impetuosity of their current. 1 (*Kily*), a little river of Bithynia, falling into the sea S of Heraclea Pontica (Xen. *An.* vi 2, 3).—2 (*Germenek-Chai*), a considerable river of Pontus, rising in the mountains on the N of Armenia Minor, and flowing W into the Iris at Eupatoria (Strab. pp. 529, 547).—3 (*Chorui Su*), a considerable river of Phrygia, flowing from E to W past Colossae and Laodicea into the Maeander (Hdt. vii 30, Strab. p. 578).—4 (*Nahr el-Kelb*), a river of Phoenicia, falling into the sea N of Berytus.—5 (*Great Zab* or *Ulu-Su*), a river of Assyria, rising in the mountains on the S of Armenia, and flowing SW into the Tigris, just below Larissa (*Nimroud*). The same as the Zabatus of Xenophon (Curt. iv 9, Xen. *An.* ii 5, 1).

Lydda (τὰ Λύδδα, ἡ Λύδδην *Lud*), a town of Palestine, SE of Joppa, and NW of Jerusalem at the junction of several roads which lead from the sea coast, was destroyed by the Romans in the Jewish war, but soon after rebuilt, and called Diospolis (Jos. *B. J.* ii 19, 3, iii 4, 8).

Lydia (Λυδία *Lydis*, *Lydis*), a district of Asia Minor, in the middle of the W side of the peninsula, between Mysia on the N and Caria on the S, and between Phrygia on the E and the Aegean Sea on the W. The name had a widely extended meaning when applied to the old Lydian kingdom, but of Lydia strictly so called the N boundary, towards Mysia, was the range of mountains which form the N margin of the valley of the Hermus, called Sardene, a SW branch of the Phrygian Olympus. The E boundary towards Phrygia was an imaginary line, and the S boundary towards Caria was the river Maeander, or, according to some authorities, the range of mountains which, under the name of Messogis (*Kastane Dagh*) forms the N margin of the valley of the Maeander, and is a

NW prolongation of the Taurus. From the E part of this range, in the SE corner of Lydia, another branch off to the NW, and runs to the W far out into the Aegean Sea, where it forms the peninsula opposite to the island of Chios. This chain, which is called Tmolus (*Kısıklı Musa Dağı*), divides Lydia into two unequal valleys, of which the S and smaller is watered by the river CAÏSTER, and the N forms the great plain of the HERMUS; these valleys are very beautiful and fertile, especially that of the Hermus. The E part of Lydia, and the adjacent portion of Phrygia, about the upper course of the Hermus and its tributaries, is an elevated plain, showing traces of volcanic action, and hence called Catacecaumene (*κατακεκαυμένη*). In early times the country had another name, Maeonia (*Μαυονία, Μαυονία*), by which alone it is known to Homer (*Il* ii 865, v 48, v 431), and this name was afterwards applied specifically to the E and S part of Lydia, and then, in contradistinction to it, the name Lydia was used for the NW part (*Strab* pp 620, 625, 678, 680). It is a probable suggestion that the original Lydia of the lower Hermus was conquered by the Maeonians, a people of Phrygian origin, before the Homeric period, and that when Gyges established a national Lydian kingdom he restored the old name to the whole country. In the mythical legends the common name of the people and country, Lydi and Lydia, is derived from Lydus, the son of Atys, the first king. The Lydians appear to have been a race closely connected with the Carians and the Mysians with whom they observed a common worship in the temple of Zeus Carius at Mylasa; they also practised the worship of Cybele, and other Phrygian customs. Some modern writers believe them to have been a people of Semitic origin, and find in this an explanation of the name, which is Oriental, and of some characteristics in their customs and religion. This would account for the tradition in *Hdt* iii 7 which derives one of the Lydian dynasties from Ninus. Amidst the uncertainties of the early legends, it is clear that Lydia was a very early seat of Asiatic civilisation, and that it exerted a very important influence on the Greeks. The Lydian monarchy, which was founded at Sardis, before the time of authentic history, grew up into an empire, under which the many different tribes of Asia Minor W of the river Halys were for the first time united. Tradition mentioned three dynasties of kings: the Atyidae, which ended (according to the computations of chronologers) about B.C. 1221, the Heraclidae, which reigned 505 years, down to 716, and the Mermanidae, 160 years, down to 556. Only the last dynasty can be safely regarded as historical, and the fabulous element has a large place in the details of their history: their names and computed dates were—(1) GYGES, B.C. 716–678, (2) ARDYS, 678–629, (3) SARDYATES, 629–617, (4) ALIATES, 617–560, (5) CROEUS, 560 (or earlier)–546, under whose names an account is given of the rise of the Lydian empire in Asia Minor, and of its overthrow by the Persians under Cyrus. Under these kings the Lydians appear to have been a highly civilised, industrious, and wealthy people, practising agriculture, commerce, and manufactures, and acquainted with various arts, and exercising, through their intercourse with the Greeks of Ionia, an important influence on the progress of Greek civilisation. Among the inventions, or improvements, which the Greeks are said to have derived from them, were the weaving and

dyeing of fine fabrics (*Il* iv 141, *Claud. de Rapt. Pros* i 270), various processes of metalurgy, the use of gold and silver money, which the Lydians are said first to have coined, the former from the gold found on Tmolus and from the golden sands of the Pactolus (*Hdt* i 94), and various metrical and musical improvements, especially the scale or *mode* of music called the *Lydian*, and the form of the lyre called the *magadis* (*Dict. of Antiq. art Musica*). The Lydians had also public games similar to those of the Greeks. Their high civilisation, however, was combined with a lax morality, and, after the Persian conquest, when they were forbidden by Cyrus to carry arms, they sank gradually into a state of effeminate luxuriousness, and their very name and language had almost entirely disappeared by the commencement of our era. Under the Persians, Lydia and Mysia formed the second satrapy after the Macedonian conquest; Lydia belonged to the kings of Syria, and (after the defeat of Antiochus the Great by the Romans) to those of Pergamum, and so passed, by the bequest of Attalus III, to the Romans, under whom it formed part of the province of Asia.—On the tradition that Etruria was colonised by the Lydians, see ETRURIA. Hence the Roman poets use Lydian as equivalent to Etruscan (*Verg. Aen* ii 781, iii 11).

Lydiades (*Λυδιδῆς*), a citizen of Megalopolis, who, though of an obscure family raised himself to the sovereignty of his native city, about B.C. 244. In 234 he voluntarily abdicated the sovereignty, and permitted Megalopolis to join the Achaean League as a free state. He was one of the noblest characters in the later Greek history. He was elected several times general of the Achaean League, and became a formidable rival to Aratus. He fell in battle against Cleomenes, 226 (*Pol* ii 44, 51, *Plut. Arat* 30, 35, 37, *Cleom* 6, *Paus* viii 27).

Lydias or Ludias (*Λυδίας, Ion Λυδίας, Λουδίας* *Karasmak* or *Mavronero*), a river in Macedonia, rises in Eordaea, passes Edessa, and after flowing through the lake on which Pella is situated, falls into the Axios, a short distance from the Thracian gulf. In the upper part of its course it is called the Eordaeian river (*Ἐορδαῖος ποταμός*) by Arrian (*Eur. Bacch* 565, *Strab* p 330). Herodotus (vii 127) by mistake makes the Lydias unite with the Halicmon, the latter of which is W of the former.

Lydus (*Λύδωρ*), son of Atrus and Callithea, and brother of Tyrrihenus, the mythical ancestor of the Lydians (*Hdt* i 7, *Dionys* i 27).

Lydus, Joannes Laurentius, was born at Philadelphia, in Lydia (whence he is called Lydus or the Lydian), in A.D. 490. He held various public offices, and lived to an advanced age. He wrote 1 *Περὶ μηνῶν συγγραφή*, *De Mensibus Liber*, of which there are two epitomae, or summaries, and a fragment extant. 2 *Περὶ ἀρχῶν κ τ λ*, *De Magistratibus Reipublicae Romanae*. 3 *Περὶ διοσμησιῶν*, *De Ostentis* (ed Wachsmuth, 1863). The work *De Mensibus* is a historical commentary on the Roman calendar, with an account of the various festivals, derived from a great number of authorities, most of which have perished. Of the two summaries of this curious work, the larger one is by an unknown hand, the shorter one by Maximus Planudes. The work *De Magistratibus* was thought to have perished, but was discovered by Villouin in the suburbs of Constantinople, in 1785. The best edition of the complete works is by Bekker, Bonn, 1837.

Lygdamis (*Λύγδαμης*) 1 Of Naxos, a dis-

tinguished leader of the popular party of the island in the struggle with the oligarchy. He conquered the latter, and obtained thereby the chief power in the state. He assisted Pisistratus in his third return to Athens, but during his absence his enemies seem to have got the upper hand again, for Pisistratus afterwards subdued the island, and made Lygdamis tyrant of it, about B.C. 540. In 532 he assisted Polycrates in obtaining the tyranny of Samos (Hdt. i. 61, 64. *Ar. Pol.* v. 5, 'Αθ. πολ. 15).—2 Father of ARTEMISIA, queen of Halicarnassus, the contemporary of Xerxes.—3 Tyrant of Halicarnassus, the son of Pisandolis, and the grandson of Artemisia. Herodotus is said to have taken an active part in delivering his native city from the tyranny of this Lygdamis.

Lygi or **Ligi**, an important people in Germany, between the Viadus (*Oder*) and the Visula, in the modern *Silesia* and *Posen*, were bounded by the Burgundiones on the N, the Goths on the E, the Bastarnae and Osi on the W, and the Marsingi, Silingae, and Semnones on the S. They were divided into several tribes, the chief of which were the Manimi, Dumi, Elysi, Burni, Arni, Naliarali, and Helveconae. They first appear in history as members of the great Marcomannic league formed by Marobdus in the reigns of Augustus and Tiberius. In the third century some of the Lygi migrated with the Burgundians westwards, and settled in the country bordering on the Rhine (*Tac. Germ.* 43, *Ann.* xii. 29, *Strab.* p. 290, *Dio Cass.* lxxv. 5).

Lynecestis (*Λυνηκιστίς*), a district in the SW of Macedonia, N of the river Erigon, and upon the frontiers of Illyria. Its inhabitants, the *Lynecestae*, were Illyrians, and were originally an independent people, who were governed by their own princes, said to be descended from the family of the Bacchiadae. The *Lynecestae* appear to have become subject to Macedonia by a marriage between the royal families of the two countries. The ancient capital of the country was **Lyneus** (*ἡ Λυνηκος*), though *HERACLEA* at a later time became the chief town in the district (*Thuc.* ii. 99, iv. 83, 124, *Strab.* pp. 323, 326). Ovid speaks of a river near Lyneus, the waters of which were said to be as intoxicating as wine (*On Met.* xi. 329).

Lyneus (*Λυνηεύς*). 1 One of the 50 sons of Aegyptus, whose life was saved by his wife Hypermnestra, when all his other brothers were murdered by the daughters of Danaus on their wedding night [*AEgyptus*]. A rite at Argos was derived from this story (or the story from the rite), a torch procession, said to commemorate the fact that Lyneus, when he had escaped safely to Lyreca, gave a signal to Hypermnestra of his arrival, by waving a torch (*Paus.* ii. 25, 4). Danaus kept Hypermnestra in strict confinement, but was afterwards prevailed upon to give her to Lyneus, who succeeded him on the throne of Argos. According to a different legend, Lyneus slew Danaus and all the sisters of Hypermnestra, in revenge for his brothers (*Paus.* ii. 16, 1, *Apollod.* ii. 1, 5, *On Her.* 14). Lyneus was succeeded as king of Argos by his son ABAS.—2 Son of Aphareus and Aene, and brother of Idas, was one of the Argonauts, and famous for his keen sight. He is also mentioned among the Calydonian hunters, and was slain by Pollux (*Apollod.* i. 8, 2, *Ap. Rh.* i. 151, *Pind. Nem.* x. 61, *Hor. Sat.* i. 2, 90, *Ep.* i. 1, 28, *Id.* vs).—3 Of Samos, the disciple of Theophrastus, and brother of the historian Duris, was a contem-

porary of Menander, and his rival in comic poetry (*Athen.* viii. p. 237, *Plut. Dem.* 27, *Suid.* s. v.).

Lyneus, king of Scythia, or, according to others, of Sicily, endeavoured to murder Triptolemus, who came to him with the gifts of Ceres, but metamorphosed by the goddess into a lynx (*On Met.* v. 650, *Serv. ad Aen.* i. 327).

Lyrcæa or **Lyrcæum** (*Λυρκέα, Λύρκειον*), a small town in Argolis, situated on a mountain of the same name (*Strab.* p. 271, *Paus.* ii. 25, 4).

Lyrsessus (*Λυρρησσός*), a town in the interior of Mysia mentioned by Homer destroyed before the time of Strabo (*Il.* ii. 690, xix. 60, xx. 92, *Aesch. Pers.* 324, *Strab.* p. 612).

Lysander (*Λύσανδρος*). 1 A Spartan, was of servile origin, or at least the offspring of a marriage between a freeman and a woman of inferior condition (*Ael. V. H.* xii. 43, *Athen.* p. 271). He obtained the citizenship, and became one of the most distinguished of the Spartan generals and diplomatists. In B.C. 407 he was appointed *navarchus*, and succeeded Cratesippidas in the command of the fleet off the coasts of Asia Minor. He fixed his headquarters at Ephesus, and soon obtained great influence, not only with the Greek cities, but also with Cyrus, who supplied him with large sums of money to pay his sailors. Next year, 406, he was succeeded by Callicratidas. In one year the reputation and influence of Lysander had become so great that Cyrus and the Spartan allies in Asia requested the Lacedaemonians to appoint Lysander again to the command of the fleet. The Lacedaemonian law, however, did not allow the office of *navarchus* to be held twice by the same person, and, accordingly, Aracus was sent out in 405, as the nominal commander in chief, while Lysander, virtually invested with the supreme direction of affairs, had the title of vice-admiral (*ἐπιστολεύς*). In this year he brought the Peloponnesian war to a conclusion, by the defeat and capture of the Athenian fleet off Aegospotami. Only eight Athenian ships made their escape, under the command of Conon. He afterwards sailed to Athens, and in the spring of 404 the city capitulated, the long walls and the fortifications of the Piræus were destroyed, and an oligarchical form of government was established, known by the name of 'The Thirty'. Lysander was now by far the most powerful man in Greece, and he displayed more than the usual pride and haughtiness which distinguished the Spartan commanders in foreign countries. He was passionately fond of praise, and took care that his exploits should be celebrated by the most illustrious poets of his time. He always kept the poet Choerilus in his retinue, and his praises were also sung by Antiochus, Antimachus of Colophon, and Niceratus of Heraclea. He was the first of the Greeks to whom Greek cities erected altars as to a god, offered sacrifices, and celebrated festivals (*Plut. Lys.* 18, *Paus.* vi. 3, 14, *Athen.* p. 600). His power and ambition caused the Spartan government uneasiness, and accordingly the Ephors recalled him from Asia Minor, to which he had again repaired, and for some years kept him without any public employment. On the death of Agis II. in 397, he secured the succession for Agesilaus, the brother of Agis, in opposition to Leotychides, the reputed son of the latter. He did not receive from Agesilaus the gratitude he had expected. He was one of the members of the council, 30 in number, which was appointed to accompany the new king in his expedition into Asia in 396. Agesi-

laus purposely thwarted all his designs, and refused all the favours which he asked. On his return to Sparta, Lysander resolved to bring about the change he had long meditated in the Spartan constitution, by abolishing hereditary royalty, and making the throne elective. He is said to have attempted to obtain the sanction of the oracles of Delphi, Dodona, and Zeus Ammon, but without success. He does not seem to have ventured upon any overt act, and his enterprise was cut short by his death in the following year. On the breaking out of the Boeotian war in 395, Lysander was placed at the head of one army, and the king Pausanias at the head of another. Lysander marched against Hahartus, and perished in battle under the walls, 395 (Plut *Lysander*, Xen *Hell* ii, iii) —2 A Spartan ephor banished by the Lacedaemonians (Cic *Off* ii 23, 80).

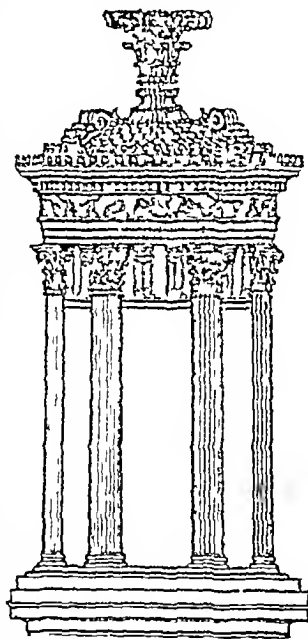
Lysandra (*Λυσάνδρα*), daughter of Ptolemy Soter and Eurydice, the daughter of Antipater. She was married first to Alexander, the son of Cassander, king of Macedonia, and after his death to Agathioles, the son of Lysimachus. After the murder of her second husband, B.C. 281 [AGATHIOCLIS, No. 3], she fled to Asia, and besought assistance from Seleucus. The latter in consequence marched against Lysimachus, who was defeated and slain in battle 281 (Paus i 9, 10, Plut *Demetr* 31).

Lysanias (*Λυσάνιος*) 1 Tetrarch of Abilene, was put to death by Antony, to gratify Cleopatra, B.C. 36 (Dio Cass. xlix 32) —2 Apparently a descendant of the last, tetrarch of Abilene at the time when Jesus Christ entered upon his ministry (Luke, iii 1).

Lysias (*Λυσίας*), an Attic orator, was born at Athens about B.C. 460 (This is the date in Dionys *Lys* 12, and [Plut] *Vit Lys*, but it is conjectural, and some writers put the birth of Lysias as late as 444.) He was the son of Cephalus, who was a native of Syracuse, and had taken up his abode at Athens, on the invitation of Pericles. At the age of 15, Lysias and his brothers joined the Athenians who went as colonists to Thurii in Italy, 444, or followed them later. He there completed his education under the instruction of two Syracusans, Tisias and Nicias. He afterwards enjoyed great esteem among the Thurians, and seems to have taken part in the administration of the city. After the defeat of the Athenians in Sicily, he was expelled by the Spartan party from Thurii, as a partisan of the Athenians. He now returned to Athens, 412. During the rule of the Thirty (404) he was looked upon as an enemy of the government, his large property was confiscated, and he was thrown into prison, but he escaped, and took refuge at Megara (cf *Lys in Eratosth* § 16). He joined Thrasybulus and the exiles, and in order to render them effectual assistance he sacrificed all that remained of his fortune. He gave the patriots 2000 drachmas and 200 shields, and engaged a band of 300 mercenaries. Thrasybulus procured him the Athenian franchise, which he had not possessed hitherto, since he was the son of a foreigner, but he was afterwards deprived of this right because it had been conferred without a probouleuma. Henceforth he lived at Athens as an isoteles, occupying himself, as it appears, solely with writing judicial speeches for others, and died in 378, at the age of 80. —Lysias wrote a great number of orations, and among those which were current under his name the ancient critics reckoned 230 as genuine. Of these 34 only are extant, and of these three are only

fragments of the remaining 31 those *c Andoc*, *Alcib* 2, *pro Polystir*, *pro Milite*, and the *Funeral Oration* are probably spurious. Most of these orations were composed after his return from Thurii to Athens. The only one which he delivered himself is that against Eratosthenes, 403. The language of Lysias is perfectly pure, and may be regarded as one of the best specimens of the Attic idiom. All the ancient writers agreed that his orations were distinguished by grace and elegance, in what was called 'the plain style,' i.e. that which uses the language of ordinary life and avoids grandiloquence. Its style is clear and lucid, and his delineations of character striking and true to life. The orations of Lysias are contained in the collections of the Attic orators [Dionysius]. Separate edition by Scheibe, 1886.

Lysicrates, CHORAGIC MONUMENT OF, vulgarly called the 'Lantern of Demosthenes,' was dedicated by Lysicrates in B.C. 335–34, as we learn from an inscription on the architrave which records that 'Lysicrates, son of Lysitheidides of Cerynna, was choragus, when the boys of the tribe of Acamantis conquered, when Theon played the flute, when Lysianades wrote the piece, and when Euaenetus was archon.' It was the practice of the victorious choragi to dedicate to Dionysus the tripods which they had gained in the contests in the theatre. Some of these tripods were placed upon small temples, which were erected either in the precincts of the theatre, or in a street which ran



Choragic Monument of Lysicrates restored

along the eastern side of the Acropolis, from the Prytaneum to the Lenaean or sacred enclosure of Dionysus near the theatre, and which was hence called the 'Street of Tripods' (Paus i 20, § 1). Of these temples only two now remain: the monument of Thrasyllus, and the monument of Lysicrates, which stood in the street itself. It appears that this street was formed entirely by a series of such monuments, and that from the inscriptions engraved on the architraves the dramatic chronicles or didascalae were mainly compiled. The monument of Lysicrates is of the Corinthian order. It is a small circular building on a square base, of white marble, and covered by a cupola, supported by six Corinthian columns. Its whole height was 34 feet, of which the square base was 14 feet (not shown in the cut), the body of the building to the summit of the columns 12 feet, and the entablature, together with the cupola and apex, 8 feet. There was no access to the interior, which was only six feet in diameter. The frieze, of which there are casts in the British Museum, represents the

destruction of the Tyrrhenian pirates by Diomedes and his attendants.

Lysimachia or -ēa (Λυσιμαχία, Λυσιμάχεια, Λυσιαχέως) 1 (*Elsemit*), an important town on the NE of the gulf of Veleas, and on the isthmus connecting the Thracian Chersonesus with the mainland, was founded c 309 by Lysimachus, who removed to his new city the greater part of the inhabitants of the neighbouring town of Cardia (Strab pp 131, 431, Diod x 29, Pol i 31). It was subsequently destroyed by the Thracians, but was restored by Antiochus the Great (Liv xxviii 19). Under the Romans it greatly declined, but Justinian built a strong fortress on the spot, which he called *Hexamilium* (Ἑξαμίλιον), doubtless from the width of the isthmus, under which name it is mentioned in the middle ages.—2 A town in the SW of Actolia, near Pleuron, situated on a lake of the same name, which was more anciently called *Hydra* (Strab p 460).

Lysimachus (Λυσίμαχος) king of Thrace, was a Macedonian by birth, and one of Alexander's generals, but of mean origin, his father Agathocles having been originally a Penest or serf in Sicily (Virg. *Aenab* vi 28). He was early distinguished for his undaunted courage, as well as for his great activity and strength of body. We are told by Q. Curtius that Lysimachus, when hunting in Syria, had killed a lion of immense size single handed, and this circumstance is regarded by that writer as the origin of a fable gravely related by many authors that on account of some offence, Lysimachus had been shut up by order of Alexander in the same den with a lion, but, though unarmed, had succeeded in destroying the animal, and was pardoned by

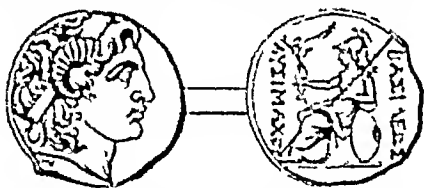
the country of the Getae, but he was reduced to the greatest distress by want of provisions, and was ultimately compelled to surrender with his whole army Dromiehaetes, king of the Getae, treated him with the utmost generosity, and restored him to liberty. In 288 Lysimachus united with Ptolemy, Seleucus and Pyrrhus in a common league against Demetrius, who had for some years been in possession of Macedonia, and was now preparing to march into Asia. Next year, 287, Lysimachus and Pyrrhus invaded Macedonia. Demetrius was abandoned by his own troops, and was compelled to seek safety in flight. Pyrrhus for a time obtained possession of the Macedonian throne, but he was expelled by Lysimachus in 286. Lysimachus was now in possession of all the dominions in Europe that had formed part of the Macedonian monarchy, as well as of the greater part of Asia Minor. He remained in undisturbed possession of these vast dominions till shortly before his death. His downfall was occasioned by a dark domestic tragedy. His wife Arsinoe, daughter of Ptolemy Soter, had long hated her stepson Agathocles, and at length, by false accusations, induced Lysimachus to put his son to death (Just. vii 1). This bloody deed alienated the minds of his subjects, and many cities of Asia broke out into open revolt. Lysandra, the widow of Agathocles, fled with her children to the court of Seleucus, who forthwith invaded the dominions of Lysimachus. The two monarchs met in the plain of Corus (Corupedion), and Lysimachus fell in the battle that ensued, B.C. 281 (Paus. i 10, Appian, *Syr* 62). He was in his eightieth year at the time of his death.—Lysimachus founded **LYSIMACHIA**, on the Hellespont, and also enlarged and rebuilt many other cities.

Lysimelia (ἡ Λυσιμέλεια λίμνη), a marsh near Syracuse in Sicily, probably the same as the marsh anciently called *Syracoe* from which the town of Syracuse is said to have derived its name (Thuc viii 53, Theocrit. xvi 81; *SYRACUSAE*).

Lysimede (Λυσιμένη, *Agelae*?), a town in Pisidia, S of the lake Ascania (Liv xxviii 15).

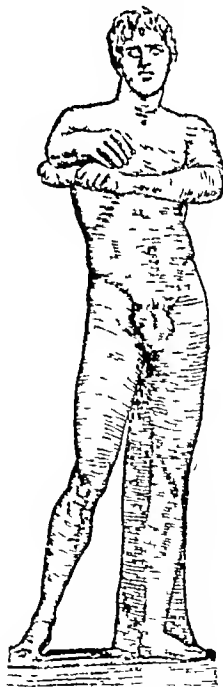
Lysippus (Λύσιππος), of Sicyon, one of the greatest Greek sculptors, was a contemporary of Alexander the Great. Originally a simple workman in bronze (*faber aereus*), he rose to the eminence which he afterwards obtained by the direct study of nature (Plin. xxviii 61).

He rejected many of the old conventional rules which the early artists followed. He followed the school of Polyclitus, but changed the canons of it in many points, especially in making the head smaller and the body more slender. He aimed at idealising human beauty rather than that



Coin of Lysimachus, King of Thrace, ob. B.C. 281. Obv. head of Alexander with horn of Ammon (see p. 4). Rev. Athena holding Victory. ΒΑΣΙΛΕΥΣ ΛΥΣΙΜΑΧΟΥ

the king in consideration of his courage (Curt. viii 1, 15, Plut. *Demetr* 27, Paus. i 9, 5, *Sen de Ir* iii 17). In the division of the provinces, after the death of Alexander (B.C. 323), Thrace and the neighbouring countries as far as the Danube were assigned to Lysimachus. For some years he was actively engaged in war with the warlike barbarians that bordered his province on the N. At length, in 316, he joined the league which Ptolemy, Seleucus and Cassander had formed against Antigonus, but he did not take any active part in the war for some time. In 306 he took the title of king when it was assumed by Antigonus, Ptolemy, Seleucus, and Cassander. In 302 Lysimachus crossed over into Asia Minor to oppose Antigonus, while Seleucus also advanced against the latter from the East. In 301 Lysimachus and Seleucus effected a junction, and gained a decisive victory at Ipsus over Antigonus and his son Demetrius (Diod. xv 106). Antigonus fell on the field, and Demetrius became a fugitive. The conquerors divided between them the dominions of the vanquished, and Lysimachus obtained for his share all that part of Asia Minor extending from the Hellespont and the Aegean to the heart of Phrygia. In 291 Lysimachus crossed the Danube and penetrated into the heart of



Marble copy of the Apoxyomenus of Lysippus (Vatican)

of the gods, and at representing the graco and mobility of the male figure. He made statues of gods, it is true and among them of Zeus, but even in this field of art his favourite subject was the human hero Heracles. The works of Lysippus are said to have amounted to the enormous number of 1500. They were almost all, if not all, in bronze, in consequence of which none of them are extant. He made statues of Alexander at all periods of life, and in many different positions, which exercised considerable influence on succeeding art. Alexander's edict is well known, that no one should paint him but Apelles, and no one make his statue but Lysippus (Plin vii 125, *Hor Ep* ii 1, 240, *Cic Fam* v 12).

Lýsis (Λύσις), an eminent Pythagorean philosopher who, driven out of Italy in the persecution of his sect, betook himself to Thebes, and became the teacher of Epaminondas, by whom he was held in the highest esteem (Paus ix 18, *Cic de Or* iii 34, 139, *Off* i 44, 165).

Lýsis, a river of Caria, only mentioned by Livy (xxviii 15).

Lysistrátus, of Sicyon, the brother of Lysippus, was a sculptor, and devoted himself to the making of portraits. He was the first who took a cast of the human face in gypsum, and from this mould he produced copies by peuring into it melted wax (Plin xxxv 153).

Lystra (ἡ Λύστρα, τὰ Λύστρα *Khatyn serai*, Ru), a city of Lycaonia, on the confines of Isauria (*Act Apost* xiv 8, 21, Plin v 147).

M

Mācae (Μάκαι) 1 A people on the E coast of Arabia Felix, probably about *Muscat* (Ptol vi 7, 14)—2 An inland people of Libya, in the Regio Syrtica—that is, the part of N Africa between the Syrtes (Hdt iv 175).

Macalla, a town on the E coast of Bruttium, which was said to possess the tomb and a sanctuary of Philoctetes (Lycophr *Alex* 927).

Mācār or **Mācāreus** (Μάκαρ or Μακάρεϋς) 1 Son of Helios (or Crinacus) and Rhodes, fled from Rhodes to Lesbos after the murder of Tenages (*Il* xxiv 544, *Diod* v 56)—2 Son of Aeolus, who committed incest with his sister Canace [*CANACE*].—3 Son of Jason and Medea, also called Mermerus or Mormorus (*Hyp Fab* 239).—4 Of Lesbos, father of ISSA, hence called Maereis (*Diod* v 81, *Or Met* vi 124).

Macārīa (Μακαρία), daughter of Heracles and Deianira (Paus i 32, *Eur Heracl*).

Maccabaei (Μακκαβαῖοι), the descendants of the family of the heroic Judas Maccabi or Maccabaeus, who successfully resisted the tyranny of Antiochus in Judaea [For their history see *Dict of the Bible*].

Mācēdōnīa (Μακεδονία Μακεδόνες), a country in Europe, said to have derived its name from Macednus, or Macedon, a son of Zeus, and Thyia, a daughter of Deucalion (*Apollod* iii 8, 1). The name first occurs in Herodotus, but another form was *Macētia* (Μακετία), and accordingly the Macedonians are sometimes called *Macetae* (Hesych s v, *Sil It* xiii 878, *Stat Silv* iv 6). The country is said to have been originally named Emathia. Herodotus understood by the name *Macedonius* only the country to the S and W of the river Lydias (Hdt vii 127), but the boundaries of the ancient Macedonian monarchy, before the time of Philip, the father of Alexander, were on the S Olympus and the Cambunian

mountains, which separated it from Thessaly and Epirus, on the E the river Strymon, which separated it from Thraec (Thue ii 99), and on the N and W Illyria and Paconia, from which it was divided by no well defined limits. Macedonia was greatly enlarged by the conquests of Philip. He added to his kingdom Paconia on the N, so that the mountains Scordus and Oberlus now separated it from Moesia, a part of Thrace on the E as far as the river Nestus, which Thracian district was usually called *Macedonia adjecta*, the peninsula Chalcidice on the S, and on the W a part of Illyria, as far as the lake Lychnitis. On the conquest of the country by the Romans, b c 168, Macedonia was divided into four districts, paying a land tax to Rome: they were quite independent of one another and had each a republican form of government and a general council—(1) the country between the Strymon and the Nestus, with a part of Thrace E of the Nestus, as far as the Hebrus, and also including the territory of Heraclea Sintica and Bisaltice, W of the Strymon, the capital of this district was Amphipolis, (2) the country between the Strymon and the Axios, exclusive of those parts already named, but including Chalcidice, the capital Thessalonica, (3) the country between the Axios and Peneus, the capital Pella, (4) the mountainous country in the W, the capital Pelagonia (*Liv* xlv 17, 18, 30). After the conquest of the Achaeans, in 146, Macedonia was formed into a Roman province, and Thessaly and Illyria were incorporated with it, but at the same time the district E of the Nestus was again assigned to Thrace. The Roman province of Macedonia accordingly extended at first as far S as the province of Achaia, including in its limits Epirus, but under the empire its SE limit was the Sinus Malacaeus, and Epirus was detached from it. Thus it extended on the Aegean coast from the river Nestus to Oeta and the Sinus Malacaeus and on the Adriatic coast from the river Drilon to the Aous (Ptol iii 17, 7). It was originally governed by a proconsul, it was made by Tiberius one of the provinces of the Caesar, but it was restored to the senate by Claudius. Under Diocletian four provinces were carved out of Macedonia: (1) Thessaly, (2) *Epirus Nova* (the Illyrian coast), (3) *Macedonia Prima*, (4) *Macedonia Secunda* or *Salutaris*.—Macedonia may be described as a large plain, surrounded on three sides by lofty mountains. Through this plain, however, run many smaller ranges of mountains, between which are wide and fertile valleys, extending from the coast far into the interior. The chief mountains were SCORDUS, or SCARDUS, on the NW frontier, towards Illyria and Dardania, further E OBERLUS and SCOMUS, which separated it from Moesia, and RHODOPÉ, which extended from Scomus in a SE direction, forming the boundary between Macedonia and Thrace. On the S frontier were the CAMBUN MOUNTES and OLYMPUS. The chief rivers were in the direction of E to W, the NESTUS, the STRYMON, the AXIUS, the largest of all, the LYDIAS or LYDIAS, and the HALLACMON.—The great bulk of the inhabitants of Macedonia consisted of Thracian and Illyrian tribes. At an early period some Greek tribes settled in the S part of the country. They are said to have come from Argos, and to have been led by Gauanes, Aeropus, and Perdiccas, three descendants of Temenus, the Heraclid. Perdiccas, the youngest of the brothers, was looked upon as the founder

of the Macedonian monarchy (Hdt viii 188). A later tradition, however, regarded Caranus, who was also a Heracld from Argos, as the founder of the monarchy. These Greek settlers intermarried with the original inhabitants of the country. The dialect which they spoke was akin to the Doric, but it contained many barbarous words and forms, and the Macedonians were accordingly never regarded by the other Greeks as genuine Hellenes. Moreover, it was only in the S of Macedonia that the Greek language was spoken, in the N and NW of the country the Illyrian tribes continued to speak their own language and to preserve their ancient habits and customs.



Coin of Macedonia after Roman conquest

Obv. head of Artemis in shield rev. MAKEBONAN ΠΡΑΤΗΣ and club of Heracles surrounded by oak wreath. This is a coin of the first region struck when the Roman senate gave the Macedonian regions the right of coining silver in 148 B.C.

Very little is known of the history of Macedonia till the reign of Amyntas I, who was a contemporary of Darius Hystaspis, but from that time their history is more or less intimately connected with that of Greece, till at length Philip, the father of Alexander the Great, became the virtual master of the whole of Greece. The conquests of Alexander extended the Macedonian supremacy over a great part of Asia, and the Macedonian kings continued to exercise their sovereignty over Greece till the conquest of Persus by the Romans, 168, brought the Macedonian monarchy to a close. The details of the Macedonian history are given in the lives of the separate kings.

Macella (*Macellaro*), a small fortified town in the W of Sicily, about fifteen miles E of Segesta (Pol i 24).

Mācer, **Aemilius** 1 A Roman poet, a native of Verona, died in Asia, B.C. 16. He wrote a poem or poems upon birds, snakes, and medicinal plants, in imitation, it would appear, of the *Theriaca* of Nicander (Serv. ad *Eccl.* v 1, Quintil. x 1, 87, Ov. *Trist.* iv 10, 48). The work now extant entitled *Aemilius Macer de Herbarum Virtutibus* belongs to the middle ages.—2 We must carefully distinguish from Aemilius Macer of Verona a poet Macer who wrote on the Trojan war, and who must have been alive in A.D. 12, since he is addressed by Ovid in that year (*ex Pont.* ii 10, 2).—3 A Roman jurist, who lived in the reign of Alexander Severus. He wrote several works, extracts from which are given in the Digest.

Mācer, **Clōdīus**, was governor of Africa at Nero's death, A.D. 68, when he laid claim to the throne. He was murdered at the instigation of Galba by the procurator Trebonius Garucianus (*Tac. Hist.* i 7, iv 49, Suet. *Galb.* 11).

Mācer, **Licinius** [*LICINIUS*].

Macestus (*Mάκιστος* *Simaul-Su*, and lower *Susugherli*), a considerable river of Mysia, rises in the NW of Phrygia, and flows N through Mysia into the Rhyndacus (Strab. p. 576). It is probably the same river which Polybius (v 77) calls *Megistus* (*Μέγιστος*).

Machaerūs (*Μαχαίρου* *Μαχαίρης*), a strong border fortress in the S of Peraea, in Palestine, on the confines of the Nabathaei, a stronghold of the Sicarii in the Jewish war (Jos. *Ant.* xii 16, B. J. vii 6).

Machanidas, tyrant of Lacedaemon, succeeded Lycurgus about B.C. 210. Like his predecessor, he had no hereditary title to the crown, but ruled by the sword of his mercenaries alone. He was defeated and slain in battle by Philopoemen, the general of the Achaean League in 207 (Pol. xi 11, xiii 6, Plut. *Philop.* 10).

Māchāon (*Μαχάων*), son of Asclepius [see p. 181], was married to Anticlea, the daughter of Diocles, by whom he became the father of Gorgasus, Nicomachus, Alexanor, Sphyrus, and Polemocrates. Together with his brother Podalirius he went to Troy with thirty ships, commanding the men who came from Tricca, Ithome, and Oechalia. In this war he acted as the surgeon of the Greeks, and also distinguished himself in battle. He was himself wounded by Paris, but was carried from the field by Nestor (*Il.* ii 729, iv 198, xi 505, 512, 598). Later writers mention him as one of the Greek heroes who were concealed in the wooden horse (Verg. *Aen.* ii 268) and he is said to have cured Philoctetes (Tzet. ad Lyc. 911, Propert. ii 1, 59). He was killed by Eurypylus, the son of Telephus, and received divine honours at Geremia (Paus. iv 3, 2).

Machlyēs (*Μάχλυες*), a people of Libya, near the Lotophagi, on the W side of the lake Triton, in what was afterwards called Africa Propria (Hdt. iv 179, Ptol. iv 14, 11).

Machon (*Μάχων*), of Corinth or Sicyon, a comic poet, flourished at Alexandria, where he gave instructions respecting comedy to the grammarian Aristophanes of Byzantium (Athen. pp. 241, 664).

Macistus or **Macistum** (*Μάκιστος*, *Μάκιστον* *Μακίστιος*), a town of Elis in Triphylia, NE of Lepreum, originally called Platanistus (*Πλάτανιστος*), and founded by the Caucones (Hdt. iv 148, Strab. pp. 843, 845).

Macorāba (*Μακοράβα* *Mecca*), a city in the W of Arabia Felix, probably a sacred city of the Arabs before the time of Mohammed.

Macra (*Μαγρα*), a small river rising in the Apennines and flowing into the Ligurian sea near Luna, which, from the time of Augustus, formed the boundary between Liguria and Etruria (Strab. p. 222, Plin. iii 48).

Macriānus, one of the Thirty Tyrants, a distinguished general, who accompanied Valerian in his expedition against the Persians, A.D. 260. On the capture of that monarch, Macrianus was proclaimed emperor, together with his two sons Macrianus and Quietus. He assigned the management of affairs in the East to Quietus, and set out with the younger Macrianus for Italy. They were encountered by Aureolus on the confines of Thrace and Illyria, defeated and slain, 262. Quietus was shortly afterwards slain in the East by Odenathus (Trebell. *Trig. Tyr.* 12).

Maori Campi [*CAMPI MACRI*].

Macrinus, **M. Opilius Severus**, Roman emperor, April, A.D. 217–June, 218. He was born at Caesarea in Mauretania, of humble parents, A.D. 164, and rose at length to be praefect of the praetorians under Caracalla. He accompanied Caracalla in his expedition against the Parthians, and was proclaimed emperor after the death of Caracalla, whom he had caused to be assassinated. He conferred the title of Caesar

upon his son Diadumenianus, and at the same time gained great popularity by repealing some obnoxious taxes. But in the course of the same year he was defeated with great loss by the Parthians, and was obliged to retire into Syria. While here his soldiers, with whom he had become unpopular by enforcing among them order and discipline, proclaimed Elagabalus as emperor. With the troops which remained faithful to him, Macrinus marched against the usurper, but was defeated, and fled in disguise. He was shortly afterwards seized in Chalcedon, and put to death, after a reign of 14 months (*Vit Macrin*, Dio Cass lxxviii 11-41).

Macro, Naevius Sertorius, a favourite of the emperor Tiberius, was employed to arrest the powerful Sejanus in A.D. 31, after whose death he was praefect of the praetorians during the remainder of Tiberius's reign and the earlier part of Caligula's. Macro was as cruel as Sejanus. He laid informations, he presided at the rack, and he lent himself to the most savage caprices of Tiberius during the last and worst period of his government. During the lifetime of Tiberius he paid court to the young Caligula, and he promoted an intrigue between his wife Ennia and the young prince. It was rumoured that Macro shortened the last moments of Tiberius by stifling him with the bedding as he recovered unexpectedly from a swoon. But Caligula became jealous of Macro, and compelled him to kill himself with his wife and children, 38 (*Tac Ann* vi 15, 29, 45-50, *Suet Tib* 78, Dio Cass lvi 9-28, lix 1-10).

Macrōbī (Μακρόβιοι, i.e. *Long lived*), an Aethiopian people in Africa, placed by Herodotus (iii 17) on the shores of the S. Ocean, i.e. probably beyond the S. frontier of Egypt (cf. *Plin* vi 190, *Mel* iii 9).

Macrōcēphālī (Μακροκέφαλοι), i.e. 'the people with long heads,' a tribe in the Caucasus (*Strab* pp 49, 520, *Plin* vi 11).

Macrōbīus, the grammarian, whose full name was *Ambrosius Aurelius Theodosius Macrobius*. All we know about him is that he lived in the age of Honorius and Theodosius, that he was probably a Greek, and that he had a son named Eustathius. He states in the preface to his *Saturnalia* that Latin was to him a foreign tongue, and hence we may fairly conclude that he was a Greek by birth, more especially as we find numerous Greek idioms in his style. He may be the same as the Macrobius who in 399 was praefect of Spain, and in 422 was *praef sacri cubiculi*. If so, he must have been converted to Christianity before he held the latter office and after he wrote his books, which are clearly the work of a pagan (*Cod Theodos* vi 8, 1, xvi 10, 15). His extant works are—(1) *Saturnalerum Conviviorum Libri VII*, consisting of a series of dissertations on history, mythology, criticism, and various points of antiquarian research, supposed to have been delivered during the holidays of the *Saturnalia* at the house of Vethus Praetextatus, who was invested with the highest offices of state under Valentinian and Valens. The form of the work is avowedly copied from the dialogues of Plato, especially the *Banquet* in substance it bears a strong resemblance to the *Noctes Atticae* of A. Gellius. The first book treats of the festivals of Saturnus and Janus, of the Roman calendar, &c. The second book commences with a collection of *bons mots*, ascribed to the most celebrated wits of antiquity, to these are appended a series of essays on matters connected with the pleasures of the table. The four following

books are devoted to criticisms on Virgil. The seventh book is of a more miscellaneous character than the preceding—(2) *Commentarius ex Cicerone in Sennium Scipionis*, a tract much studied during the middle ages. *The Dream of Scipio*, contained in the sixth book of Cicero's *De Republica*, is taken as a text, which suggests a succession of discourses on the physical constitution of the universe, according to the views of the Neo Platonists, together with notices of some of their peculiar tenets on mind as well as matter—(3) *De Differentiis et Societatibus Graeci Latineque Verbi*, a treatise purely grammatical, of which only an abridgment is extant, compiled by a certain Joannes. The best editions of the works of Macrobius are by Gronovius, Lug Bat 1670, L. Janus, 1852, and Eyssenhardt, Lips 1868.

Macrōnes (Μάκρωνες), a warlike Caucasian people on the NE shore of the Pontus Euxinus (*Hdt* ii 104, vii 78, *Plin* vi 11).

Maetōrīum (Μακτώριον Μακτωρίνος), a town in the S. of Sicily, near Gela (*Hdt* vii 153).

Macynīa (Μακυνία Μακυνεύς), a town in the S. of Aetolia, near the mountain Taplissus, E. of Calydon and the Evenus (*Strab* pp 451, 460).

Madianitae (Μαδιανῖται, Μαδιναῖοι, Μαδινοὶ O T Midianim), a powerful nomad people in the S. of Arabia Petraea, about the head of the Red Sea (see *Dict of the Bible*).

Madŷtus (Μάδυτος Μαδύτιος *Marte*), a seaport town on the Thracian Chersonesus (*Strab* p 331, *Liv* xxxi 16).

Maeander (Μαλανδρος *Mendereli* or *Meinder*, or *Boyuk-Mendereli*, i.e. *the Great Mendereli*, in contradistinction to *the Little Mendereli*, the ancient Cayster), has its source in the mountain called Aulocrenas, above Celaenae, in the S. of Phrygia, close to the source of the Marsyas, which immediately joins it [*CELAE-AE*]. It flows in a general W. direction, with various changes of direction, but on the whole with a slight inclination to the S. After leaving Phrygia, it flows parallel to Mt Messogis, on its S. side, forming the boundary between Lydia and Caria, and at last falls into the Icarian Sea between Myus and Priene. Its whole length is above 170 geographical miles. The Maeander is deep, but narrow, and very turbid, and therefore not navigable far up. Its upper course lies chiefly through elevated plains, and partly in a deep rocky valley. Its lower course, for the last 110 miles, is through a beautiful wide plain, through which it flows in those numerous windings that have made its name a descriptive verb (*to meander*), and which it often inundates. The alteration made in the coast about its mouth by its alluvial deposit was observed by the ancients, and it has been continually going on [*See LATMICEUS SYRUS and MILETUS*]. The chief tributaries of the Maeander were, on the right or N. side, the Cludrus, Lethiacus, and Gaeson, and, on the left or S. side, the Obrinus, Lycus, Harpasus, and Marsyas (*Il* ii 869, *Hes Th* 339, *Hdt* vii 26, *Xen An* i 2, 7, *Strab* p 577, *Ov Met* viii 162).—As a god Maeander is described as the father of the nymph Cyane, who was the mother of Camus. Hence the latter is called by Ovid (*Met* ix 578) *Maeandrius juvenis*.

Maecenas, C. Cilnius, was born some time between B.C. 73 and 63, and we learn from Horace (*Od* iv 11) that his birthday was the 13th of April. His family, though belonging wholly to the equestrian order, was of high antiquity and honour, and traced its descent from the *Lucumenes* of Etruria. His paternal

ancestors, the *Cilui*, are mentioned by Livy (x 3, 5) as having attained great power and wealth at Arretium about B.C. 301. The maternal branch of the family was also of Etruscan origin, and it was from them that the name of Maecenas was derived, it being customary among the Etruscans to assume the mother's as well as the father's name. It is in allusion to this circumstance that Horace (*Sat.* i 6, 8) mentions both his *avus maternus atque paternus* as having been distinguished by commanding numerous legions, a passage, by the way, from which we are not to infer that the ancestors of Maecenas had ever led the Roman legions. Although it is unknown where Maecenas received his education, it must doubtless have been a careful one. We learn from Horace that he was versed both in Greek and Roman literature, and his taste for literary pursuits was shown, not only by his patronage of the most eminent poets of his time, but also by several performances of his own, both in verse and prose. It has been conjectured that he became acquainted with Augustus at Apollonia before the death of Julius Caesar, but he is mentioned for the first time in B.C. 40, and from this year his name constantly occurs as one of the chief friends and ministers of Augustus. Thus we find him employed in B.C. 37 in negotiating with Antony, and it was probably on this occasion that Horace accompanied him to Brundisium, a journey which he has described in the fifth Satire of the first book. During the war with Antony, which was brought to a close by the battle of Actium, Maecenas remained at Rome, being entrusted with the administration of the civil affairs of Italy. During this time he suppressed the conspiracy of the younger Lepidus. It is probable, therefore, that he was not present at the battle of Actium, but it seems that he had intended to go to the war, for it is better to refer Hor. *Epod.* i to that battle than, as some critics do, to the Sicilian expedition against Sextus Pompeius. On the return of Augustus from Actium, Maecenas enjoyed a greater share of his favour than ever, and, in conjunction with Agrippa, had the management of all public affairs. It is related that Augustus at this time took counsel with Agrippa and Maecenas respecting the expediency of restoring the republic, that Agrippa advised him to pursue that course, but that Maecenas strongly urged him to establish the empire. For many years Maecenas was trusted and honoured by Augustus, but between B.C. 21 and 16 he seems to have lost the favour of the emperor, and after the latter year he retired entirely from public life. The cause of this estrangement is enveloped in doubt. Dio Cassius attributes it to an intrigue carried on by Augustus with Tiberius, Maecenas's wife, but the authority of Suetonius is better, and we should probably accept his account of the matter, that Maecenas had revealed to his wife that the conspiracy of her brother Murca had been discovered, and thus the conspirators were warned. This was regarded as an indiscretion which forfeited confidence, and Maecenas was not made *praefectus urbi* when that office was constituted, in 16, though in previous years he had as minister of Augustus, done much that would have belonged to the post (*Suet. Aug.* 66, Dio Cass. liv 19). Maecenas died B.C. 8, and was buried on the Esquiline. He left no children, and he bequeathed his property to Augustus, who had continued or renewed his friendship, though without official appointments

—Maecenas had amassed an enormous fortune. He had purchased a tract of ground on the Esquiline hill, which had formerly served as a burial place for the lower orders (*Hor. Sat.* i 8, 7). Here he had planted a garden and built a house, remarkable for its loftiness, on account of a tower by which it was surmounted, and from the top of which Nero is said to have afterwards contemplated the burning of Rome. In this residence he seems to have passed the greater part of his time, and to have visited the country but seldom. His house was the rendezvous of all the wits of Rome, and whoever could contribute to the amusement of the company was always welcome to a seat at his table. But his really intimate friends consisted of the greatest geniuses and most learned men of Rome, and if it was from his universal inclination towards men of talent that he obtained the reputation of a literary patron, it was by his friendship for such poets as Virgil and Horace that he deserved it. Virgil was indebted to him for the recovery of his farm, which had been appropriated by the soldiery in the division of lands, in B.C. 41, and it was at the request of Maecenas that he undertook the *Georgics*, the most finished of all his poems [*VERGILIUS*]. To Horace he was a still greater benefactor. He presented him with the means of comfortable subsistence, a farm in the Sabine country. If the estate was but a moderate one, we learn from Horace himself that the bounty of Maecenas was regulated by his own contented views and not by his patron's want of generosity. [For the relation between Horace and Maecenas, see *HORATIUS*].—Of Maecenas's own literary productions only a few fragments exist. From these, however, and from the notices which we find of his writings in ancient authors, we are led to think that we have not suffered any great loss by their destruction, for, although a good judge of literary merit in others, he does not appear to have been an author of much taste himself. In his way of life Maecenas was addicted to every species of luxury. We find several allusions in the ancient authors to the effeminacy of his dress. He was fond of theatrical entertainments, especially pantomimes, as may be inferred from his patronage of Bathyllus, the celebrated dancer, who was a freedman of his. That moderation of character which led him to be content with his equestrian rank, probably arose from his love of ease and luxury, or it might have been the result of more prudent and political views. As a politician, the principal trait in his character was fidelity to his master, and the main end of all his cares was the consolidation of the empire. But at the same time he recommended Augustus to put no check on the free expression of public opinion, and above all to avoid that cruelty which for so many years had stained the Roman annals with blood.



Bust of Maecenas

Maedi [MAEDICA]
Maecius Tarpa [TARPA]

Maedica (*Μαδική*), the country of the Maedi, a powerful people in the W of Thrace, on the W bank of the Strymon, and the S slope of Mt Scemus. They frequently made incursions into the country of the Macedonians, till at length they were conquered by the latter, and their land incorporated with Macedonia (Thuc ii 98, Strab pp 316, 331, Liv xxvi 25).

Maelius, Sp, the richest of the plebeian knights, employed his fortune in buying up corn in Etruria in the great famine at Rome in B C 440. This corn he sold to the poor at a small price, or distributed it gratuitously. Such liberality gained him the favour of the plebeians, but at the same time exposed him to the hatred of the ruling class, particularly of the *praefectus annonae*, C Minucius. Accordingly in the following year he was accused of having formed a conspiracy for the purpose of seizing the kingly power. Thereupon Cincinnatus was appointed dictator, and C Servilius Ahala, the master of the horse. Maelius was summoned to appear before the tribunal of the dictator, but as he refused to go, Ahala, with an armed band of patrician youths, rushed into the crowd, and slew him. His property was confiscated, and his house pulled down, its vacant site, which was called the *Aequimae luum*, continued to subsequent ages a memorial of his fate. Later ages fully believed the story of Maelius's conspiracy, and Cicero repeatedly praises the glorious deed of Ahala. But his guilt is very doubtful. Ahala was brought to trial, and only escaped condemnation by a voluntary exile (Liv iv 13, Cic de Sen 8, 28, de Rep ii 27, Flor i 26, Val Max vi 3).

Maenaea (*Μαινάρη*), a town of Hispania Baetica on the coast, the most westerly colony of the Phocaeans (Strab p 156).

Maenades (*Μαινάδες*), a name of the Bacchantes, from *μαίνομαι*, 'to be mad,' because they were frenzied in the worship of Dionysus.

v 64, Paus iii 11, 7). The mountain was so celebrated that the Roman poets frequently use the adjectives *Maenalius* and *Maenalis* as equivalent to Arcadian.

Maenius 1 C, consul, B C 388, with L Furius Camillus. The two consuls completed the subjugation of Latium, they were both rewarded with a triumph, and equestrian statues were erected to their honour in the forum (Liv viii 18). The statue of Maenius was placed upon a column, which is spoken of by later writers under the name of *Columna Maenia*, and which appears to have stood near the end of the forum, on the Capitoline. Maenius was dictator in 390, and censor in 318. In his censorship he allowed balconies to be added to the various buildings surrounding the forum, in order that the spectators might obtain more room for beholding the games which were exhibited in the forum, and these balconies were called after him *Maeniana* (*Dict of Antiq s v*).—2 The proposer of the law, about 286, which required the patres to give their sanction to the election of the magistrates before they had been elected, or, in other words, to confer, or agree to confer, the imperium on the person whom the comitia should elect (Cic Brut 14).—3 A contemporary of Lucullus, was a great spendthrift, who squandered all his property, and afterwards supported himself by playing the buffoon. He possessed a house in the forum, which Cato in his censorship (184) purchased of him, for the purpose of building the Basilica Porcia (Hor Sat i 1, 101, i 3, 21, Epist i 15, 26).

Maenōba (*Μαινόβα*), a town in the SE of Hispania Baetica, near the coast, on a river of the same name (Mel ii 6, 7, Strab p 148).

Maeon (*Μαίων*), son of Haemon of Thebes. He and Lycophontes were the leaders of the band that lay in ambush against Tydeus, in the war of the Seven against Thebes. Maeon was the only one whose life was spared by Tydeus. Maeon in return burned Tydeus, when the latter was slain (Il iv 394, Paus ix 18, 2).

Maëonia [*LYDIA*]

Maëonides [*HOMERUS*]

Maëotae [*MAEOTIS PALUS*]

Maëotis Pálus (*ἡ Μαίωτις λίμνη* Sea of Azov), an inland sea on the borders of Europe and Asia, N of the Pontus Euxinus (*Black Sea*), with which it communicates by the BOSPORUS CIMMERIUS. Its form may be described roughly as a triangle, with its vertex at its NE extremity, where it receives the waters of the great river Tanais (*Don*). It discharges its superfluous water by a constant current into the Euxine. The ancients had very vague notions of its true form and size: the earlier geographers thought that both it and the Caspian Sea were gulfs of the great N Ocean (Hdt i 86, Strab pp 125, 307, 403, Plin iv 24). The Scythian tribes on its banks were called by the collective name of Maëotae or Maëotici (*Μαίωται*, *Μαιωτικοί*). The sea had also the names of Cimmerium or Bosporicum Mare. Aeschylus (*Prom* 781) applies the name of Maëotic Strait to the Cimmerian Bosporus (*αἰών Μαιωτικός*).

Maera (*Μαίρα*) 1 The dog of Icarus, the father of Ergone [ICARUS, No 1].—2 Daughter of Proetus and Antea, a companion of Artemis, by whom she was killed, after she had become by Zeus the mother of Locrus (*Οἶ*



Maenade or Bacchant with snake bound hair (Thiersch
Ueber die hellenischen bemalten Vasen)

Maenālus (—δ *Μαίναλον* or *Μαινάλιον ὄρος* *Roionon*), a mountain in Arcadia, which extended from Megalopolis to Tegea, was celebrated as the favourite haunt of the god Pan (Strab p 388, Paus viii 36, 7, Verg *Ecl viii*).

From this mountain the surrounding country was called *Maenalia* (*Μαινάλια*) and the mountain was a town *Maenalis* (Thuc

χι 325)—3 Daughter of Atlas, was married to Tegeates, the son of Lycaon. Her tomb was shown both at Tegea and Mantinea in Arcadia (Paus viii 12, 4).

Maesa, Julia, sister in law of Septimius Severus, aunt of Caracalla, and grandmother of Elagabalus and Alexander Severus. She was a native of Emesa in Syria, and seems, after the elevation of Septimius Severus, the husband of her sister Julia Domna, to have lived at the imperial court until the death of Caracalla, and to have accumulated great wealth. She contrived and executed the plot which transferred the supreme power from Maerinus to her grandson Elagabalus. When she foresaw the downfall of the latter, she prevailed on him to adopt his cousin Alexander Severus. By Severus she was treated with the greatest respect, she enjoyed the title of Augusta during her life, and received divine honours after her death [ELAGABALUS, SEVERUS].

Maeson (Μαίρων), a comic actor, of Megara (whether the Sicilian or the Grecian Megara is disputed), from whom came the term *σώματα μαισωνικά*, for coarse jokes (Athen p 659). To him was attributed the proverb,

'Αντ' εὐεργεσίης Ἀγαμειμνονα δῆσαν Ἀχαιοί

Maevius [BAVIUS]

Magäba, a mountain in Galatia, 10 Roman miles E of Ancyra (Liv xxviii 19).

Magas (Μάγας), king of Cyrene, was a stepson of Ptolemy Soter, being the son of Berenice by a former marriage. He was a Macedonian by birth, and he seems to have accompanied his mother to Egypt, where he soon rose to a high place in the favour of Ptolemy. In n.c. 308 he was appointed to the command of the expedition destined for the recovery of Cyrene after the death of Ophellas. The enterprise was successful, and Magas obtained the government of the province. At first he ruled it only as a dependency of Egypt, but after the death of Ptolemy Soter he not only assumed the character of an independent monarch, but even made war on the king of Egypt. He married Apama, daughter of Antiochus Soter by whom he had a daughter, Berenice, afterwards the wife of Ptolemy Euergetes. He died 258 (Paus i 7, Athen p 550, Justin xxvi 3).

Magdölum (Μάγδολον, Μάγδωλον O T Migdol), a city of Lower Egypt, near the NE frontier, about twelve miles SW of Pelusium, where Pharaoh Necho defeated the Syrians, according to Herodotus (ii 159).

Magetobria or **Admagetobriga**, a town on the W frontiers of the Sequani, near which the Gauls were defeated by the Germans shortly before Caesar's arrival in Gaul (Caes B G i 81).

Magi (Μάγοι), the name of the order of priests and religious teachers among the Medes and Persians. There is strong evidence that a class similar to the Magi, and in some cases bearing the same name, existed among other Eastern nations, especially the Chaldeans of Babylon, nor is it at all probable that either the Magi or their religion were of strictly Median or Persian origin, but in classical literature they are presented to us almost exclusively in connexion with Medo-Persian history. Herodotus represents them as one of the six tribes into which the Median people were divided (Hdt i 101, 107, 140). Under the Median empire, before the supremacy passed to the Persians, they were so closely connected with the throne, and had so great an influence in the state, that they evidently retained their

position after the revolution, and they had power enough to be almost successful in the attempt they made to overthrow the Persian dynasty after the death of Cambyses, by putting forward one of their own number as a pretender to the throne, alleging that he was Smerdis, the son of Cyrus, who had been put to death by his brother Cambyses (Hdt iii 67-68). It is clear that this was a plot to restore the Median supremacy. The defeat of this Magian conspiracy by Darius the son of Hystaspes and the other Persian nobles was followed by a general massacre of the Magi, which was celebrated by an annual festival (*τὰ Μαγοφόνια*), during which no Magian was permitted to appear in public. Still their position as the only ministers of religion remained unaltered. The breaking up of the Persian empire must have greatly altered their condition, but they continue to appear in history down to the time of the later Roman empire, and from them we get our word *magic* (*ἡ μαγική*, i.e. *the art or science of the Magi*).—The constitution or the reformation of the Magi as an order is ascribed by tradition to Zoroaster, as the Greeks and Romans called him. He is said to have restored the true knowledge of the supreme good principle (Ormuzd), and to have taught his worship to the Magi, whom he divided into three classes, *learners, masters, and perfect scholars* [ZOROASTER]. They alone could teach the truths and perform the ceremonies of religion, foretell the future, interpret dreams and omens, and ascertain the will of Ormuzd by the arts of divination. They had three chief methods of divination, by calling up the dead, by cups or dishes, and by water. The forms of worship and divination were strictly defined, and were handed down among the Magi by tradition. Like all early priesthoods, they seem to have been the sole possessors of all the science of their age. To be instructed in their learning was esteemed the highest of privileges, and was permitted, with rare exceptions, to none but the princes of the royal family. Their learning became celebrated at an early period in Greece, by the name of *μαγεία*, and was made the subject of speculation by the philosophers, whose knowledge of it seems, however, to have been very limited, while their high pretensions, and the tricks by which their knowledge of science enabled them to impose upon the ignorant, soon attached to their name among the Greeks and Romans that bad meaning which is still connected with the words derived from it.

Magna Graecia [GRAECIA]¹

Magna Mater [RHEA]

Magnentius, Roman emperor in the West, A.D. 350-353, whose full name was FLAVIUS POPILIUS MAGNENTIUS. He was a German by birth, and after serving as a common soldier was eventually intrusted by Constantine the Great, with the command of the Jovian and Herculian battalions who had replaced the ancient praetorian guards when the empire was remodelled by Diocletian. He availed himself of his position to organise a conspiracy against the weak and profligate Constantine, who was put to death by his emissaries. Magnentius thereupon was acknowledged as emperor in all the Western provinces, except Illyria, where Vetranio had assumed the purple. Constantius hurried from the frontier of Persia to crush the usurpers. Vetranio submitted to Constantius at Sardica in December, 350. Magnentius was first defeated by Constantius at the sanguinary battle of Mursa on the Drave,

in the autumn of 351, and was obliged to fly into Gaul. He was defeated a second time in the passes of the Cottian Alps, and put an end to his own life about the middle of August, 353. Magnentius was a man of commanding stature and great bodily strength, but not one spark of virtue relieved the blackness of his career as a sovereign. The power which he obtained by treachery and murder he maintained by extortion and cruelty (Vict. *Caes* 41, 42, Zosim. ii 41-54).

Magnes (Μάγνης), one of the most important of the earlier Athenian comic poets of the Old Comedy, was a native of the demus of Icaria or Icarus, in Attica. He flourished B.C. 460, and onwards, and died at an advanced age, shortly before the representation of the *Knights* of Aristophanes—that is, in 423 (Aristoph. *Equit* 524). He is said to have won a prize for comedy eleven times. He was famed for his mimetic dances (which formed one of the stages in the growth of comedy) for these he used choruses representing animals (in one play, frogs), and in this found an imitator in Aristophanes.

Magnesia (Μαγνησία Μάγνης, pl. Μάγνητες). 1 The most easterly district of Thessaly, was a long narrow slip of country, extending from the Peneus on the N to the Pagasaeon gulf on the S, and bounded on the W by the great Thessalian plain. It was a mountainous country, as it comprehended the Mts. Ossa and Pelion. Its inhabitants, the Magnetes, are said to have founded the two cities in Asia mentioned below.—2 **M. ad Sipylum** (Μ πρὸς Σιπύλῳ or ὑπὸ Σιπύλῳ *Manissa*, Ru), a city in the NW of Lydia, in Asia Minor, at the foot of the NW declivity of Mount Sipylus, and on the S bank of the Hermus, is famous in history as the scene of the victory gained by the two Scipios over Antiochus the Great, which secured to the Romans the empire of the East, B.C. 190. After the Mithridatic war, the Romans made it a libera civitas. It suffered, with other cities of Asia Minor, from the great earthquake in the reign of Tiberius, but it was still a place of importance in the fifth century (Strab. p. 622, Liv. xxxvii 37, Tac. *Ann.* ii 47).—3 **M. ad Maeandrum** (Μ η πρὸς Μαϊάνδρῳ, Μ ἐν Μαϊάνδρῳ *Inch bazar*, Ru), a city in the SW of Lydia, in Asia Minor, was situated on the

near the confluence of the rivers Lycus and Iris, begun by Mithridates Eupator and finished by Pompey (Strab. p. 556, Appian, *Mithr.* 78, 115).

Mago (Μάγαν). 1 A Carthaginian, said to have been the founder of the military power of Carthage, by introducing a regular discipline and organisation into her armies (Just. xviii 7, xix 1). He flourished from B.C. 550 to 500, and was probably the father of Hamilcar, who was slain in the battle against Gelo at Himera [HAMILCAR, No. 1].—2 Commander of the Carthaginian fleet under Himilco in the war against Dionysius, 396. When Himilco returned to Africa after the disastrous termination of the expedition, Mago appears to have been invested with the chief command in Sicily. He carried on the war with Dionysius, but in 392 was compelled to conclude a treaty of peace, by which he abandoned his allies the Sicilians to the power of Dionysius. In 383 he again invaded Sicily, but was defeated by Dionysius and slain in the battle (Diod. xiv 59, 95, xv 15).—3 Commander of the Carthaginian army in Sicily in 344. He assisted Hicetas in the war against Timoleon, but, becoming apprehensive of treachery, he sailed away to Carthage. Here he put an end to his own life, to avoid a worse fate at the hands of his countrymen, who, nevertheless, crucified his lifeless body (Plut. *Timol.* 17-22).—4 Son of Hamilcar Barca, and youngest brother of the famous Hannibal. He accompanied Hannibal to Italy, and after the battle of Cannae (216) carried the news of this great victory to Carthage (Pol. iii 71, 70, 114, Liv. xxi 54, xxii 2, 46). But, instead of returning to Italy, he was sent into Spain with a considerable force to the support of his other brother Hasdrubal, who was hard pressed by the two Scipios (215). He continued in this country for many years, and after his brother Hasdrubal quitted Spain in 203, in order to march to the assistance of Hannibal in Italy, the command in Spain devolved upon him and upon Hasdrubal, the son of Gisco. After their decisive defeat by Scipio at Ilipa in 206, Mago retired to Gades, and subsequently passed the winter in the lesser of the Balearic islands, where the memory of his sojourn is still preserved in the name of the celebrated harbour, Portus Magonis, or *Port Mahon* (Liv. xxviii 23-37, Appian, *Hisp.* 25-37). Early in the ensuing summer (205) Mago landed in Liguria, where he surprised the town of Genoa. Here he maintained himself for two years, but in 203 he was defeated with great loss in Cisalpine Gaul, by Quintilius Varus, and was himself severely wounded. Shortly afterwards he embarked his troops in order to return to Africa, but he died of his wound before reaching Africa (Liv. xxx 18, App. *Hisp.* 37, Zonar. ix 13). Cornelius Nepos (*Hann.* 7, 8), in opposition to all other authorities, represents Mago as surviving the battle of Zama, and says that he perished in a shipwreck, or was assassinated by his slaves.—5 Surnamed the Samnite, was one of the chief officers of Hannibal in Italy, where he held for a considerable time the chief command in Bruttium (Liv. xxi 15).—6 Commander of the garrison of New Carthage when that city was taken by Scipio Africanus, 209. Mago was sent a prisoner to Rome (Pol. x 8-19, Liv. xvi 44-51).—7 A Carthaginian of uncertain date, who wrote a work upon agriculture in the Punic language, in twenty-eight books. So great was the reputation of this work even at Rome, that after the destruction of Carthage, the senate ordered that it should be translated into Latin.



Coin of Magnesia ad Maeandrum (2nd cent. B.C.)

Obv. Head of Artemis $\pi\pi\pi$ ΜΑΓΝΗΤΩΝ. Apollo beside tripod below these Maeandrian pattern magistrates' name ΕΥΗΜΕΙΟΣ ΠΑΥΣΑΝΙΟΥ whole in oak wreath

river Lethæus, a N tributary of the Maeander. It was destroyed by the Cimmerians (probably about B.C. 700) and rebuilt by colonists from Miletus, so that it became an Ionian city by race as well as by position. It was one of the cities given to Themistocles by Artaxerxes. It was celebrated for its temple of Artemis Leucophryene (see coin), one of the most beautiful in Asia Minor, the ruins of which exist (Hdt. i 161, ii 122, Diod. xi 57, Strab. pp. 636, 647).

Magnopolis (Μαγνόπολις), or Eupatoria Magnopolis, a city of Pontus, in Asia Minor,

by compotent persons, at the head of whom was D Silanus. It was subsequently translated into Greek, with some abridgment and alteration, by Cassius Dionysius of Utica. Mago's precepts on agricultural matters are continually cited by the Roman writers on those subjects in terms of the highest commendation (Varro, *R R* i 1, 10, Plin *xviii* 22, Colum *R R* i 1, 13).

Magōnis Portus [MAGO, No 4]

Magontiæcum [MAGONTIÆCUM]

Maharbal (Μαχάρβας), son of Humilco, and one of the most distinguished officers of Hannibal in the second Punic war. He is first mentioned at the siege of Saguntum. After the battle of Cannæ he urged Hannibal to push at once with his cavalry upon Rome itself, and on the refusal of his commander, he is said to have observed, that Hannibal knew how to gain victories, but not how to use them (Liv *xxi* 12, 45, *xxii* 13, 46, 61, Flor *ii* 6).

Maia (Μαῖα or Μάϊς) 1 Daughter of Atlas and Pleione, was the oldest of the Pleiades, and the most beautiful of the seven sisters. In a grotto of Mt Cylleno in Arcadia she became by Zeus the mother of HERMES Areas, the son of Zeus by Callisto, was given to her to be reared [PLEIADS]—2 With this deity was sometimes confused an old Italian goddess Maja (= Bona Dea, Ops or Fauna) worshipped at Rome. She is mentioned in connexion with Vulcan, and was regarded by some as the wife of that god, though it seems for no other reason but because a priest of Vulcan offered a sacrifice to her on the 1st of May [BONA DEA].

Majōriānus, Jūlius Valērius, Roman emperor in the West, A.D. 457–461, was raised to the empire by Ricimer. His reign was chiefly occupied in making preparations to invade the Vandals in Africa, but the immense fleet which he had collected for this purpose in the harbour of New Carthage in Spain was destroyed by the Vandals in 460. Thereupon he concluded a peace with Genseric. His activity and popularity excited the jealousy of Ricimer, who compelled him to abdicate and then put an end to his life (Procop *Vand* i 7).

Majūma [CONSTANTIA, No 3]

Malāca (Μάλαγα), an important town on the coast of Hispania Baetica, and on a river of the same name (*Guadalmedina*), was founded by the Phœnicians, and has always been a flourishing place of commerce (Strab pp 156–163, Avien *Or Mar* 426).

Malalas [ΜΑΛΑΛΑΣ]

Malanga (Μαλάγγα), a city of India, probably the modern *Madras* (Ptol *vii* 1, 92).

Malchus (Μάλχος), of Philadelpheia in Syria, a Byzantine historian and rhetorician, wrote a history of the empire from A.D. 474 to 480, of which we have extracts, published along with Dexippus by Bekker and Niebuhr, Bonn, 1829.

Malēa (Μαλέα ἔκρη C *Maria*), the S promontory of the island of Lesbos (Thuc *iii* 4, Xen *Hell* i 6, 26, Strab p 617).

Malēa, (Μαλέα or Μαλέαι C *St Angelo* or *Malea*), a promontory on the SE of Laconia, separating the Argolic and Laconic gulfs, the passage round it was dreaded by sailors. Here was a temple of Apollo, who hence bore the surname *Maleates* (Hdt i 82, Strab p 368).

Malēlas, or **Malēlas**, Joannes (Ἰωάννης ὁ Μαλέλας or Μαλάλας), a native of Antioch, and a Byzantine historian, lived shortly after Justinian the Great. The word *Malalas* signifies in Syriac an orator. He wrote a chronicle of universal history from the creation of the world

to the reign of Justinian inclusive. Edited by Dindorf, Bonn, 1831.

Malēnē (Μαλήνη), a city of Mysia, only mentioned by Herodotus (vi 22).

Malīacus Sinus (Μαλιακὸς κόλπος *Bay of Zeleum*), a narrow bay in the S of Thessaly, running W from the NW point of the island of Enboea. On one side of it is the pass of Thermopylae. It derived its name from the Malians, who dwell on its shores. It is sometimes called the *Lamiacus Sinus* from the town of Lamia in its neighbourhood (Hdt *iv* 33, Thuc *iii* 96, Paus i 4, 3).

Mālis (Μαλὶς γῆ, Ionic and Att *Μηλὶς γῆ* *Μαλιεύς* or *Μηλιεύς*, Malians), a district in the S of Thessaly, on the shores of the Maliacus Sinus, and opposite the NW point of the island of Euboea. It extended as far as the pass of Thermopylae. Its inhabitants, the Malians, were Dorians, and belonged to the Amphiclyonic League (Hdt *vii* 198).

Malh (Μαλλός), an Indian people on both sides of the *HYDRAOTES*. Their capital is supposed to have been on the site of the fortress of *Mooltan* (Arrian, *An* vi 7–14, Strab p 701).

Mallus (Μαλλός), a city of Cilicia, on a hill a little E of the mouth of the river Pyramus, was said to have been founded at the time of the Trojan war by Mopsus and Amphilocheus. It had a port called *Magarsa* (Strab p 675).

Maluginensis, a celebrated patrician family of the Cornelia gens in the early ages of the republic, the members of which frequently held the consulship. It disappears from history before the time of the Samnite wars. They sometimes united the surnames of Cossus and Maluginensis—1 Ser Cornelius Cossus Maluginensis, consul *p c* 485, in which year Sp. Cassius was condemned (Liv *ii* 41)—2 His son, L Cornelius Maluginensis, consul *p c* 459, fought against the Aequi and Volsci (Liv *iii* 22–24)—3 P Cornelius Maluginensis, consular tribune in 397 and 390 (Liv *v* 16, 36).

Malva [ΜΥΛΥΧΑ]

Mamaea, Jūlia, a native of Emesa in Syria, was daughter of Julia Maesa, and mother of Alexander Severus. She was a woman of integrity and virtue, and brought up her son with the utmost care. She was put to death by the soldiers along with her son, A.D. 235 [ELAGABALUS, SEVERUS].

Mamercus 1 Son of king Numa, according to one tradition, and son of Mars and Silvia, according to another [MARS]—2 Tyrant of Catana, when Timoleon landed in Sicily, *p c* 344. After his defeat by Timoleon he fled to Messina, and took refuge with Hippon, tyrant of that city. But when Timoleon laid siege to Messina, Hippon took to flight, and Mamercus surrendered, stipulating only for a regular trial before the Syracusans. But as soon as he was brought into the assembly of the people there, he was condemned by acclamation, and executed like a common malefactor (Plut *Timol* 13, 30, 34, Diod *xvi* 69, 82).

Mamercus or **Mamercinus**, Aemilius, a distinguished patrician family which professed to derive its name from Mamercus in the reign of Numa. 1 L, thrice consul, namely, *p c* 484, 478, 473—2 Tib, twice consul, 470 and 467—3 Mam, thrice dictator, 437, 433, and 426. In his first dictatorship he carried on war against the Veientes and Fidenæ. Lar Tolumnius, the king of Veii, is said to have been killed in single combat in this year by Cornelius Cossus. In his second dictatorship

Aemilius carried a law limiting to eighteen months the duration of the censorship, which had formerly lasted for five years. This measure was received with great approbation by the people, but the censors then in office were so enraged at it, that they removed him from his tribe, and reduced him to the condition of an aerarian (Liv iv 17-34)—4 L, a distinguished general in the Samnite wars, was twice consul, 341 and 329, and once dictator, 335. In his second consulship he took Privernum, and hence received the surname of Privernas (Liv viii 1, 16, 20).

Mamers [MARS]

Mamertini [MESSANA]

Mamertium (Mamertini), a town in Bruttium, of uncertain site (Strab p 261).

Mamilia gens, plebeian, was originally a distinguished family in Tusculum. They traced their name and origin to Mamilia, the daughter of Telegonus, the founder of Tusculum, and the son of Odysseus and the goddess Circe (Liv i 49, Dionys iv 45). It was to a member of this family, **Octavius Mamilius**, that Tarquinius betrothed his daughter, and on his expulsion from Rome, he took refuge with his son in law, who, according to the tradition preserved by Livy, roused the Latin people against the infant republic, and perished in the great battle at the lake Regillus (Liv ii 15, 19). In B.C. 458, the Roman citizenship was given to L. Mamilius the dictator of Tusculum, because he had two years before marched to the assistance of the city when it was attacked by Herdonius (Liv iii 18, 29). The gens was divided into three families, *Limetanus*, *Turpinus*, and *Vitulus*, but none of them were of much importance. Among them was Q. Mamilius Vitulus, who took Agrigentum B.C. 262 (Pol i 17), and C. Mamilius Limetanus, tribune B.C. 110 (Sall Jug 40, 65).

Mammilla, the name of a patrician family of the Cornelia gens, which was never of much importance in the state.

Mamurius Veturius [VETURIUS]

Mamurra, a Roman eque, born at Formiae, was the commander of the engineers (*praefectus fabrum*) in Julius Caesar's army in Gaul. He amassed great riches, the greater part of which, however, he owed to Caesar's liberality. He was the first person at Rome who used columns of solid marble for his house, and covered the walls with layers of marble (Plin xxxvi 48). He was in bad repute for licentiousness, and was violently attacked by Catullus in his poems, who called him *decoctor Formianus* (xli 4). Mamurra seems to have been alive in the time of Horace, who calls Formiae, in ridicule, *Mamurrarum urbs* (Sat i 5, 87), from which we may infer that his name had become a byword of contempt (See pp 210, 211, Cat xxix 15, Liv ii 2, Suet Jul 73, Cic Att vii 7, xiii 52).

Mana Genita [GENITA MANA]

Mancia, Helvius, a Roman orator, about B.C. 90, who was remarkably ugly, and whose name is recorded chiefly in consequence of a laugh being raised against him on account of his deformity by C. Julius Caesar. Strabo, who was opposed to him on one occasion in some lawsuit (Cic de Or ii 66, 266).

Mancius, Hostilius 1 A, was praetor urbanus B.C. 180, and consul 170, when he had the conduct of the war against Perseus, king of Macedonia. He remained in Greece for part of the next year (169) as proconsul (Liv xliii 4-17, Pol xxviii 3)—2 L, was legate of the

consul L. Calpurnius Piso (148) in the siege of Carthage, in the third Punic war. He was consul 145 (App Pun 110, Liv Ep 51)—3 C, consul 137, had the conduct of the war against Numantia. He was defeated by the Numantines, and purchased the safety of the remainder of his army by making a peace with the Numantines. The senate refused to recognise it, and went through the hypocritical ceremony of delivering him over to the enemy, by means of the fetiales. This was done with the consent of Mancinus, but the enemy refused to accept him. On his return to Rome Mancinus took his seat in the senate, as heretofore, but was violently expelled from it by the tribune P. Rutilius, on the ground that he had lost his citizenship. As the enemy had not received him, it was a disputed question whether he was a citizen or not by the *Jus Postliminii* (see Dict of Ant s v *Postliminium*), but the better opinion was that he had lost his civic rights, and they were accordingly restored to him by a lex (Cic de Or i 40, 141, Off iii 80, 109, Vell Pat ii 1, App Hisp 79-83).

Mandānē [CYRUS]

Mandōnius [INDEBILIS]

Mandri Fontes, a town in Phrygia, a day's march N.E. of Anabura. It is wrongly written Alandri Fontes in some editions (Liv xxxviii 16).

Mandriupum, **Mandropus**, or **Mandriupolis** (*Μανδρούπολις*), a town in the S. of Phrygia, on the lake Calanitis.

Mandubii, a people in Gallia Lugdunensis, in *Burgundy*, whose chief town was ALESIA.

Manduria (*Μανδύριον* in Plut *Casal Nuovo*), a town in Calabria, in the territory of the Salentines, on the road from Tarentum to Hydruntum, and near a small lake, which is said to have been always full to the edge, whatever water was added to or taken from it (Plin ii 226), a phenomenon which is still observed by the inhabitants. Here Archidamus III, king of Sparta, was defeated and slain in battle by the Messapians and Lucanians, B.C. 338 (Plut Ages 3, Paus iii 10, 5). It was taken by Fabius Maximus, B.C. 209, and never recovered its prosperity (Liv xxvii 15).

Manes (i.e. the 'good beings'), was the name given to the spirits of the dead (Fest p 146, Non p 66, Serv ad Aen ii 268). They were regarded as disembodied and immortal, and were worshipped probably from the earliest times, hence they were spoken of as *Di Manes*. They were represented as dwelling beneath the earth under the guardianship of **Mania** (who was also called *Lara* or *Larunda*), the mother of the *Lares* (Varro, *L. L.* ix 61, Plin xxvii 2, *LARUNDA*). It was an ancient custom in all towns of Italy to dig a pit, called *Mundus*, like an inverted sky (cf Ov Fast iv 820, Plut Rom 10), which was supposed to represent the abode of the gods of the underworld, and especially of the Manes. Such a pit was on the Palatine hill at Rome, and was the *Mundus* of the old Palatine state (Fest p 258). The stone laid over this, and called *lapis manalis*, was regarded as the door of the underworld, through which the *Di Manes* passed (Paul p 128). At the festivals of the gods of the underworld—that is, of *Dis Pater*, *Ceres*, and *Proserpina*, as well as of the Manes—this stone was removed, the ceremony was called '*Mundus patet*,' and took place three times a year—on August 24, October 5, and November 8. As the Manes then came forth from the earth these days were unlucky for business and for marriage, and, to propitiate the dead, offerings were made, called

inferiae, especially at the *parentalia* in February (see *Dict of Ant & S*). The Manes were joined with the other powers of the underworld as the deities to whom the enemies' host was devoted to destruction by the ceremony of *devotio* (Liv viii 6, 9, 10, x 28, Val Max 1 7, 3), which shows the existence of a very old superstition that the spirits of the dead could work death [For the connexion of the Geniis with the Di Manes, see p 360, a.]

Mānētho (*Μανέθως* or *Μανέθων*), an Egyptian, a native of Sebennytus, and priest of Heliopolis, who lived in the reign of the first Ptolemy (283-246 B C). He was the first Egyptian who gave in the Greek language an account of the religion and history of his country. He based his information upon the ancient works of the Egyptians themselves, and more especially upon their sacred books. The work in which he gave an account of the theology of the Egyptians and of the origin of the gods and the world bore the title of *Τῶν Φυσικῶν Ἐπιτομή*. His historical work was entitled a *History of Egypt*. It was divided into three parts or books. The first contained the history of the country previous to the thirty dynasties, or what may be termed the mythology of Egypt, and also of the first dynasties. The second opened with the eleventh, twelfth, and concluded with the nineteenth dynasty. The third gave the history of the remaining eleven dynasties, and concluded with an account of Nectanebus, the last of the native Egyptian kings. This work of Manetho is lost, but large extracts, which provide a list of the dynasties, have been preserved by the ecclesiastical writers Georgius Syncellus and Eusebius. The original work contained an account of the kings arranged in order in thirty dynasties with a notice of the duration of each. In recent times the general correctness of Manetho's information has been proved by the deciphering of the hieroglyphics, and his list, though the names are sometimes corrupted, is a guide for assigning to the names of kings upon the monuments their true place in the dynasties, and a most important aid in computing the chronology. The fragments are collected by C Muller, *Frag Hist*—There exists an astrological poem, entitled *Ἀποτελεσματοῦ*, in six books, which bears the name of Manetho, but it is spurious, and cannot have been written before the fifth century of our era. Edited by Axt and Rigler, Cologne, 1892, Kochly, 1858.

Mania [MANES]

Mānilius 1 **M**, was consul B C 149, the first year of the third Punic war, and carried on war against Carthage. He was celebrated as a jurist, especially as framer of deeds of purchase (Cic *de Or* 1 58, 246, Varro, *R R* 1 2, 5), and is one of the speakers in Cicero's *De Republica* (1 12)—2 **C**, tribune of the plebs, B C 66, proposed the law granting to Pompey the command of the war against Mithridates and Tigranes, and the government of the provinces of Asia, Cilicia, and Bithynia. This bill was warmly opposed by Q Catulus, Q Hortensius, and the leaders of the aristocratical party, but was supported by Cicero in an oration which has come down to us. At the end of his year Manilius was brought to trial by the aristocratical party, and was condemned, but of what offence he was accused is uncertain (Cic *pro Leg Manil*, Dio Cass xxxv 25, Vell Pat 1 33, Appian, *Mithr* 97, Plut *Pomp* 30)—3 **Manilius** is the name generally given to the author of the *Astronomica*, a poem in five books written in the reign of Tiberius.

It has more to do with astrology than with astronomy, but is valuable for its learning and for the insight which it gives into the views entertained on that subject. The name of the author is only gathered from the later MSS, which vary between Manilius, Manlius, and Mallius. Editions by Bentley, 1739, Jacob, Berl 1846.

Manlia gens, an ancient and celebrated patrician gens at Rome. The chief families were those of ACIRIVS, TORQUATUS, and VULSO.

Manliana (*Μανλίανα* *Mihana*, Rn), a city of importance in Mauretania Caesariensis, where one of Pompey's sons died (Ptol iv 2, 25).

M Manlius, consul B C 392, took refuge in the Capitol when Rome was taken by the Gauls, in 390. One night, when the Gauls endeavoured to ascend the Capitol, Manlius was roused from his sleep by the cackling of the geese in the temple of Juno, collecting hastily a body of men, he succeeded in driving back the enemy, who had just reached the summit of the hill. From this he is said to have received the surname of **Capitolinus**. In 385, he defended the cause of the plebeians, who were suffering from the harsh treatment of their patrician creditors. The patricians accused him of aspiring to royal power, and he was thrown into prison by the dictator Cornelius Cossus. The plebeians put on mourning for their champion, and were ready to take up arms in his behalf. The patricians in alarm liberated Manlius, but this act of concession only made him bolder, and he still championed the cause of the plebeians. In the following year the patricians charged him with high treason, and brought him before the people assembled in the Campus Martius, but as the Capitol which had once been saved by him could be seen from this place, the court was removed to the Poetelmann grove outside the Porta Nomentana. The patricians succeeded in procuring his condemnation, and the tribunes threw him down the Tarpeian rock. Thenceforth, it was said, none of the Manlia gens bore the praenomen of Marcus (Liv v 47, vi 14, Cic *Rep* 1 27, 49).

L Manlius, also called Mallius and Manilins, probably belonged to the age of Sulla, and wrote on mythology after the manner of Euhemerus (Dionys 1 19, Plin x 4, Varro, *L L* v 31).

Mannus, a son of Tuisco, was regarded by the ancient Germans, along with his father, as the founder of their race. They ascribed to Mannus three sons, from whom the three tribes of the Ingaevones, Hermiones, and Istaevones, or Iseneones, derived their names (Tac *Germ* 2).

Mantiāna Palus [ARSISSA PALUS]

Mantineā (*Μαντινεα*, in Hom *Μαντινέη* *Μαντινεύς*), one of the most ancient and important towns in Arcadia, situated on the small river Ophus, near the centre of the E frontier of the country. It is celebrated in history for the great battle fought under its walls between the Spartans and Thebans, in which Epaminondas fell, B C 362. According to tradition, Mantinea (which is mentioned in *Il* 11 607) was founded by Mantineus, the son of Lycaon, but it was formed in reality out of the union of four or five hamlets (Paus viii 8, 4, Xen *Hell* v 2, 6, Strab p 337). Till the foundation of Megalopolis, it was the largest city in Arcadia, and it long exercised a kind of supremacy over the other Arcadian towns, but after the battle of 418 (Thuc v 65, 81), the Mantineans renounced their claim to this supremacy. In 385 the Spartans under Agesipolis attacked the city, and destroyed it by turning the waters of the Ophus against its walls, which were built of bricks, and the inhabitants were

dispersed in villages (Xen *Hell* i 2, 6, Diod xi 5) After the battle of Leuctra the city recovered its independence, and the walls were rebuilt (Xen *Hell* vi 5, 8) At a later period it joined the Achaean League, but notwithstanding formed a close connexion with its old enemy Sparta, in consequence of which it was severely punished by Aratus, who put to death its leading citizens and sold the rest of its inhabitants as slaves (Pol ii 57, Paus viii 8, 11) It never recovered the effects of this blow Its name was now changed into *Antigonía*, in honour of Antigonus Doson, who had assisted Aratus in his campaign against the town The emperor Hadrian restored to the place its ancient appellation, and rebuilt part of it in honour of his favourite Antinous, the Bithynian, who derived his family from Mantinea The ruins belong to the buildings of the fourth century B.C. The plain, formerly well drained and fertile (Homer, *Il* ii 607, calls it *ἐπαρευή*), is now swampy

Mantius (*Mánvrios*), son of Melampus, and brother of Antiphates [MELAMPUS]

Manto (*Μαντώ*, -οῦς) 1 Daughter of the Theban soothsayer Thresias, was herself prophetic of the Ismenian Apollo at Thebes After the capture of Thebes by the Epigoni, she was sent to Delphi with other captives, as an offering to Apollo, and there became the prophetess of this god Apollo afterwards sent her and her companions to Asia, where they founded the sanctuary of Apollo near the place where the town of Colophon was afterwards built Rhacius, a Cretan, who had settled there, married Manto, and became by her the father of Mopsus According to Euripides, she had previously become the mother of Amphilocheus and Tisiphone, by Alcmaeon, the leader of the Epigoni Being a prophetess of Apollo, she is also called *Daphne*, i.e. the laurel virgin (Apollod iii 7, 4, Paus vii 3, 1, ix 33, 1, Strab p 443)—2 Daughter of Heracles, was likewise a prophetess, and the person from whom the town of Mantua received its name (Verg *Aen* x 199)

Mantua (*Mantuānus Mantua*), a town in Gallia Transpadana, on an island in the river Minus, was not a place of importance, but is celebrated because Virgil, who was born at the neighbouring village of Andes, regarded Mantua as his birthplace It seems to have been on friendly terms with Rome in the second Punic war (Liv xxiv 10), and later became a municipium After the death of Caesar, Octavian assigned some of the lands of Cremona to his soldiers, and, as these were not sufficient, took some of the Mantuan territory also, which was the occasion of Virgil's loss of property It was originally an Etruscan city, and is said to have derived its name from Manto, the daughter of

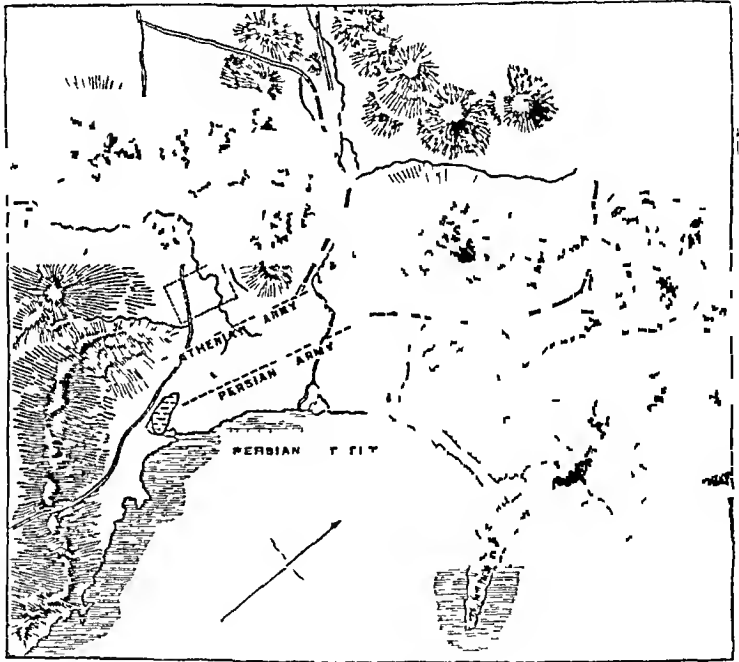
Heracles (Verg *Aen* x 200, *Ecl* ix 28, *Georg* ii 198, Strab p 213, Plin iii 180)

Maracanda (*τὰ Μαρακάνδα Samarkand*), the capital of the Persian province of Sogdiana was seventy stadia in circuit It was here that Alexander the Great killed his friend Clitus (Strab p 517, Arr *An* iii 80)

Maraphii (*Μαράφιοι*), one of the three noblest tribes of the Persians, standing, with the Maspii, next in honour to the Pasargadae (Hdt i 125)

Marathēsium (*Μαραθήσιον*), a town on the coast of Ionia, between Ephesus and Neapolis it belonged to the Samians, who exchanged it with the Ephesians for Neapolis, which lay nearer to their island The modern *Scala Nova* marks the site of one of these towns, but it is doubtful which (Strab p 639)

Maráthōn (*Μαραθών Μαραθώνιος*), a demus in Attica belonging to the tribe Leontis, was situated near a bay on the E coast of Attica, 22 miles from Athens by one road, and 26 miles by another It originally belonged to the Attic tetrapolis, and is said to have derived its name from the hero Maratbon This hero, according to one account, was the son of Epopeus, king of



Plan of the Plain of Marathon

Sicyon, who having been expelled from Peloponnesus by the violence of his father, settled in Attica, while, according to another account, he was an Arcadian who took part in the expedition of the Tyndaridae against Attica, and devoted himself to death before the battle (Paus i 32, 4, ii, 1, 1, Plut *Thes* 32) It is mentioned as a notable place in *Od* vii 80 The site of the ancient town of Marathon was probably not at the modern village of *Marathon*, but at a place called *Vrana*, a little to the S of Marathon Marathon was situated in a plain, which extends along the seashore, about six miles in length, and from three miles to one mile and a half in breadth It is surrounded on the other three sides by rocky hills and rugged mountains Two marshes bound the extremity of the plain, the northern is more than a square mile in extent, but the southern

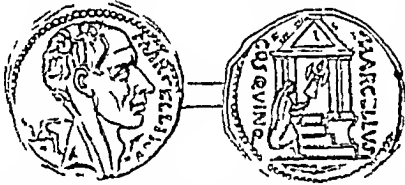
is much smaller, and is almost dry at the conclusion of the great heats. Through the centre of the plain runs a small brook. In this plain was fought the celebrated battle between the Persians and Athenians, B.C. 490. The Persians were drawn up on the plain, and the Athenians on some portion of the high ground above the plain, their headquarters being in the enclosure of Heracles, which overlooked the enemies' position (Hdt. i. 103, Paus. i. 32). The tumult raised over the Athenians who fell in the battle is still to be seen.

Marāthus (*Mápados*), an important city on the coast of Phoenicia, opposite to Aradus and near Antaradus (Strab. p. 753), it was destroyed by the people of Aradus in the time of the Syrian king Alexander Balas, a little before B.C. 150 (Diod. *Frag.* xxxviii).

Marcella 1. Daughter of C. Marcellus and Octavia, the sister of Augustus. She was thrice married: first, to M. Vipsanius Agrippa, who separated from her in B.C. 21, in order to marry Julia, the daughter of Augustus; secondly, to Julius Antonius, the son of the triumvir, by whom she had a son Lucius; thirdly, to Sextus Appuleius, consul A.D. 14, by whom she had a daughter, Appuleia Varilla (Plut. *Ant.* 87, Dio Cass. lvi. 1, liv. 6, Suet. *Aug.* 63, Tac. *Ann.* i. 50).—2. Wife of the poet Martial (MARTIALIS).

Marcellinus, the author of the Life of Thucydides [THUCYDIDES].

Marcellus, Gaudius, an illustrious plebeian family. 1. M., celebrated as five times consul, and the conqueror of Syracuse. In his first



This coin struck by P. Cornelius Lentulus Marcellinus (see below No. 121) has on the obverse the head of Marcellus, the Conqueror of Syracuse. The reverse represents him carrying the *spolia opima* to the Temple of Jupiter Feretrius with MARCELLVS COS QVINQ.

consulship, B.C. 222, Marcellus and his colleague conquered the Insubrians in Cisalpine Gaul, and took their capital Mediolanum. Marcellus distinguished himself by slaying in battle with his own hand Britomartus or Viridomarus, the king of the enemy, whose spoils he afterwards dedicated as *spolia opima* in the temple of Jupiter Feretrius. This was the third and last instance in Roman history in which such an offering was made (Pol. ii. 34, Plut. *Marc.* 6, Val. Max. ii. 3, 5, Propert. v. 10, 40).—In 216 Marcellus was appointed praetor, and rendered important service to the Roman cause in the S. of Italy after the disastrous battle of Cannae. He was mainly answerable for the important repulse of Hannibal from Nola, and for the successful resistance in Campania in the following years. He had been destined for a command in Sicily, but he remained in the S. of Italy, with the title of proconsul. In the course of the same year he was elected consul in the place of Postumius Albinus, who had been killed in Cisalpine Gaul, but as the senate declared that the omens were unfavourable, Marcellus resigned the consulship. In 214 Marcellus was consul a third time, and still continued in the S. of Italy, where he carried on the war with ability, but without decisive results. In the summer of this year he was

sent into Sicily, since the party favourable to the Carthaginians had obtained the upper hand in many of the cities in the island. After taking Leontini, he proceeded to lay siege to Syracuse, both by sea and land. His attacks were vigorous and unrelenting, but though he brought many powerful military engines against the walls, these were rendered wholly unavailing by the superior skill and science of Archimedes. Marcellus was at last compelled to turn the siege into a blockade. It was not till 212 that he obtained possession of the place. It was given up to plunder, and Archimedes was one of the inhabitants slain by the Roman soldiers. The booty found in the captured city was immense, and Marcellus also carried off many of the works of art with which the city had been adorned, to grace the temples at Rome. This was the first instance of a practice which afterwards became so general. In 210 he was consul a fourth time, and again had the conduct of the war against Hannibal. He fought a battle with the Carthaginian general near Numistro in Lucania, but without any decisive result. In 202 he retained the command of his army with the rank of proconsul. In 208 he was consul for the fifth time. He was slain in a cavalry reconnaissance near Venusia, at the age of 60, and was buried with due honours by order of Hannibal (Liv. xxvii. 28, Pol. v. 92, Val. Max. i. 6).—Marcellus appears to have been harsh, unyielding, and cruel, but he was a brave and experienced officer, and to him as much as to any other single commander was due the successful resistance which the Romans made to Hannibal after Cannae (Plut. *Marcellus*, Liv. xxii–xxvii).—2. M., son of the preceding, accompanied his father as military tribune, in 208, and was present with him at the time of his death. In 204 he was tribune of the people, in 200 curule aedile, in 198 praetor, and in 196 consul. In his consulship he carried on the war against the Insubrians and Boni in Cisalpine Gaul (Liv. xxv. 5). He was censor in 189, and died 177 (Liv. xxxvii. 58, xl. 18).—3. M., consul 183, carried on the war against the Ligurians (Liv. xxxix. 54).—4. M., son of No. 2, was thrice consul, first in 166, when he gained a victory over the Alpine tribes of the Gauls; secondly, in 155, when he defeated the Ligurians; and thirdly, in 152, when he carried on the war against the Celtiberians in Spain. In 148 he was sent ambassador to Masinissa, king of Numidia, but was shipwrecked on the voyage, and perished (Liv. xl. 44, Ep. 48, 50, Pol. xxv. 2, Strab. p. 141).—5. M., an intimate friend of Cicero, is first mentioned as curule aedile with P. Clodius in 56. He was consul in 51, and showed himself a bitter enemy to Caesar. Among other ways in which he displayed his enmity, he caused a citizen of Comum to be scourged, in order to show his contempt for the privileges lately bestowed by Caesar upon that colony (Cic. *ad Att.* v. 11, Suet. *Jul.* 28). But the animosity of Marcellus did not blind him to the imprudence of forcing on a war for which his party was unprepared, and at the beginning of 49 he in vain suggested the necessity of making levies of troops, before any open steps were taken against Caesar. His advice was overruled, and he was among the first to fly from Rome and Italy (Cic. *ad Fam.* viii. 18, Caes. *BC.* i. 2). After the battle of Pharsalia (48) he withdrew to Mytilene, where he gave himself up to rhetoric and philosophy. At length, in 46, in a full assembly of the senate, C. Marcellus, the

cousin of the exile, threw himself at Caesar's feet to implore the pardon of his kinsman, and his example was followed by the whole body of the assembly. Caesar yielded to this demonstration of opinion, and Marcellus was declared to be forgiven. Cicero thereupon returned thanks to Caesar, in the oration *Pro Marcello*, which has come down to us. Marcellus set out on his return, but he was murdered at the Piræus, by one of his own attendants, P. Magnus Chilo (Cic. *ad Fam.* vi 6, *ad Att.* xiii 10-22)—6 C, brother of the preceding, was consul 49. He is constantly confounded with his cousin, C. Marcellus [No 8], who was consul in 50. He accompanied his colleague, Lentulus, in his flight from Rome, and eventually crossed over to Greece. In the following year (48) he commanded part of Pompey's fleet, but this is the last we hear of him (Dio Cass. xli 1-3, Caes. *BC* i 1-5, 14, 25)—7 C, uncle of the two preceding, was praetor in 80, and afterwards succeeded M. Lepidus in the government of Sicily. His administration of the province is frequently praised by Cicero in his speeches against Verres, as affording the most striking contrast to that of the accused. Marcellus himself was present on that occasion, as one of the judges of Verres (Cic. *Verr.* ii 3, 21)—8 C, son of the preceding, and first cousin of M. Marcellus [No 5], whom he succeeded in the consulship, 50. He enjoyed the friendship of Cicero from an early age, and attached himself to the party of Pompey, notwithstanding his connexion with Caesar by his marriage with Octavia. In his consulship he was the advocate of all the most violent measures against Caesar, but when the war actually broke out, he displayed the utmost timidity and helplessness. He could not make up his mind to join the Pompeian party in Greece, and after much hesitation he at length determined to remain in Italy. He readily obtained the forgiveness of Caesar, and thus was able to intercede with the dictator in favour of his cousin, M. Marcellus [No 5]. He must have lived till near the close of 41, as his widow, Octavia, was pregnant by him when betrothed to Antony in the following year (Dio Cass. xlviii 81)—9 M, son of the preceding and of Octavia, the daughter of C. Octavius and sister of Augustus, was born in 48. As early as 39 he was betrothed in marriage to the daughter of Sex. Pompey, but the marriage never took place, as Pompey's death, in 35, removed the occasion for it. In 27 he seems, with Tiberius, to have been one of the leaders of the boys in the 'Trojan' game, celebrated by order of Augustus, on which Virgil, as an eye witness, probably founded his description [*Dict. of Ant. art. Trojae Ludus*]. Augustus, who had probably destined the young Marcellus as his successor, adopted him as his son in 25, and at the same time gave him his daughter Julia in marriage. In 23 he was curule aedile, but in the autumn of the same year he was attacked by the disease of which he died shortly after at Banae, notwithstanding all the skill and care of the celebrated physician Antonius Musa. He was in the twentieth year of his age, and was thought to have given so much promise of future excellence, that his death was mourned as a public calamity. Augustus himself pronounced the funeral oration over his remains, which were deposited in the mausoleum lately erected for the Julian family (Dio Cass. lvi 28, 31, Propert. iii 18, 30). At a subsequent period (14) Augustus dedicated in his name the magnificent theatre near the

Forum Olitorium, of which the remains are still visible. But the most durable monument to the memory of Marcellus is to be found in the well-known passage of Virgil (*Aen.* vi 861-887), which must have been recited to Augustus and Octavia before the end of 22-10 M, called by Cicero, for distinction's sake, the father of Aescrinus (*Brut.* 36), served under Marius in Gaul in 102, and as one of the lieutenants of L. Julius Caesar in the Marseic war, 90 (Cic. *Brut.* 36, App. *BC* i 40)—11 M. Claudius Marcellus Aescrinus, son or grandson of No 10, quaestor in Spain in 48, under Q. Cassius Longinus, took part in the mutiny of the soldiers against Cassius (*Bell. Alex.* 57-64, Dio Cass. xlii 15)—12 P. Cornelius Lentulus Marcellinus, son of No 10, must have been adopted by one of the Cornelii Lentuli. He was one of Pompey's lieutenants in the war against the pirates, *BC* 67 (App. *Mithr.* 95)—13 Cn. Cornelius Lentulus Marcellinus, son of the preceding, was praetor 59, after which he governed the province of Syria for nearly two years, and was consul 56, when he showed himself a friend of the aristocratical party, and opposed all the measures of the triumvirate (Dio Cass. xxxix 16).

Marcellus, Eprinus, born of an obscure family at Capua, rose by his oratorical talents to distinction at Rome in the reigns of Claudius, Nero, and Vespasian. He was one of the principal delators under Nero, and accused many of the most distinguished men of his time (Tac. *Ann.* xiii 23, xvi 23, 26, 28, 33). He was brought to trial in the reign of Vespasian, but was acquitted, and enjoyed the patronage and favour of this emperor as well. In A.D. 69, however, he was convicted of having taken part in the conspiracy of Ahenus Caecina, and therefore put an end to his own life (Dio Cass. lvi 16).

Marcellus, Nonius [NONTUS MARCELLUS]

Marcellus Sidetes, a native of Side, in Pamphylia, lived in the reigns of Hadrian and Antoninus Pius, A.D. 117-161. He wrote a long medical poem in Greek hexameter verse, consisting of 42 books, of which two fragments remain (ed. Lehrs, 1846).

Marcellus, Ulpianus, a jurist, lived under Antoninus Pius and M. Aurelius. He is often cited in the Digest.

Marcia 1. Wife of M. Regulus (Sil. It. vi 403, 576)—2. Wife of M. Cato Uticensis, daughter of L. Marcus Philippus, consul *BC* 56. It was about 56 that Cato is related to have ceded her to his friend Q. Hortensius, with the approbation of her father. She continued to live with Hortensius till the death of the latter, in 50, after which she returned to Cato (App. *BC* i 99, Plut. *Cat. Min.* 25, Lucan. ii 329)—3. Wife of Fabius Maximus, the friend of Augustus, learnt from her husband the secret visit of the emperor to his grandson Agrippa, and informed Livia of it, in consequence of which she became the cause of her husband's death, A.D. 13 or 14 (Tac. *Ann.* i 5, Ov. *Fast.* vi 802)—4. Daughter of Cremutius Cordus [Cordus]—5. The favourite concubine of Commodus, organised the plot by which the emperor perished [Commodus]. She subsequently became the wife of Eclectus, his chamberlain, also a conspirator, and was eventually put to death by Julianus, along with Lactus, who also had been actively engaged in the plot.

Marcia gens, claimed to be descended from Ancus Marcius, the fourth king of Rome [Ancus Marcius]. Hence one of its families subsequently assumed the name of Rex, and the

heads of Numæ Pompilius and Ancus Marcius were placed upon the coins of the Marei. But notwithstanding these claims to such high antiquity, no patricians of this name, with the exception of Cornelianus, are mentioned in the early history of the republic [CORNELIANUS], and it was not till after the enactment of the Licinian laws that any member of the gens obtained the consulship. The names of the most distinguished families are CENSORIUS, PHILIPPUS, REX, and RUTILUS.

Marciana, the sister of Trajan, and mother of Matidia, who was the mother of Sabina, the wife of the emperor Hadrian.

Marcianopolis (Μαρκιανούπολις *Devna*), an important city in the interior of Moesia Inferior, W of Odessus, founded by Trajan, and named after his sister Marciana. It was situated on the high road from Constantinople to the Danube (Amm Marc xviii 6, 12).

Marcianus 1 Emperor of the East AD 450-457, was a native of Thrace or Illyricum, and served for many years as a common soldier in the imperial army. Of his early history we have only a few particulars, but he had attained such distinction at the death of Theodosius II in 450, that the widow of the latter, the colorbrated Pulcheria, offered her hand and the imperial title to Marcian, who thus became Emperor of the East. Marcian was a man of resolution, and when Attila sent to demand the tribute which the younger Theodosius had engaged to pay, the emperor replied, 'I have iron for Attila, but no gold.' Attila swore vengeance, but he first invaded the Western Empire, and his death, two years afterwards, saved the East. In 451 Marcian assembled the council of Chalcedon, in which the doctrines of the Eutychians were condemned. He died in 457, and was succeeded by Leo (Procop *Vand* i 4, Priscus, pp 39, 72)—2 Of Heraclea in Pontus, a Greek geographer, of uncertain date, but who perhaps lived in the 5th century of the Christian era. He wrote a work in prose, entitled *A Perplus of the External Sea, both eastern and western, and of the largest Islands in it*. The 'External Sea' he used in opposition to the Mediterranean. This work was in two books, of which the former, on the E and S seas, has come down to us entire, but of the latter, which treated of the W and N seas, we possess only the last three chapters on Africa, and a mutilated one on the distance between Rome and the principal cities in the world. In this work he chiefly follows Ptolemy. He also made an epitome of the *Perplus* of Artemiodorus [ARTEMIODORUS, No 4], of which we possess the introduction, and the perplus of Pontus, Bithynia, and Paphlagonia. Marcianus likewise published an edition of Memippus with additions and corrections [MEMIPPUS]. The works of Marcianus are edited by Muller, in the *Geographi Graeci Minores*, and separately by Hoffmann, *Marciani Perplus*, &c, Lips 1841.

Marcianus, Aelius, a Roman jurist, who lived under Caracalla and Alexander Severus. His works are frequently cited in the Digest.

Marcianus Capella [CAPELLA]

Marcus, an Italian seer, whose prophetic verses (*Carmina Marciana*) were first discovered by M Atilius, the praetor, in BC 218. They were written in Latin, and two extracts from them are given by Livy, one containing a prophecy of the defeat of the Romans at Cannae, and the second, commanding the institution of the Ludi Apollinares. The Marcian prophecies

were subsequently preserved in the Capitol with the Sibylline books. Some writers mention only one person of this name, but others speak of two brothers, the Marcus.

Marcus [MARCIA GENS]

Marcus Mons or **Maecius** (τὸ Μάρκιον ὄρος), the scene of the defeat of Volscians and Latins by Camillus, BC 389. Plutarch says that it is about 25 miles from Rome, and Livy (who calls it Maecius) places it near Lanuvium. Some writers make it the modern *Colle di Due Torri* (Plut *Cam* 38, Liv vi 2).

Marcodurum (*Duren* on the *Roen*), the scene of a victory of Civilis, some distance west of Cologne (Tac *Hist* ii 28).

Marcomanni (that is, men of the mark or border) a powerful German people of the Suevic race, originally dwelt in the SW of Germany, between the Rhine and the Danube, on the banks of the Main, but under the guidance of their chieftain Maroboduus, who had been brought up at the court of Augustus, they migrated into the land of the Boii, a Celtic race, who inhabited Bohemia and part of Bavaria. Here they settled after subduing the Boii, and founded a powerful kingdom, which extended S as far as the Danube [MAROBODUUS]. At a later time, the Marcomanni, in conjunction with the Quadi and other German tribes, carried on a long and bloody war with the emperor M Aurelius, which lasted during the greater part of his reign, and was only brought to a conclusion by his son Commodus purchasing peace of the barbarians as soon as he ascended the throne, AD 180 (Tac *Germ* 42, Dio Cass lxxvii 7, Amm Marc xix 6).

Mardēnē or **Mardÿnē** (Μαρδηνή, Μαρδυνή), a district of Persia, extending N from Taecene to the W frontier and to the sea-coast. It seems to have taken its name from some branch of the great people called Mardī or Amardī, who are found in various parts of W and central Asia, for example, in Armenia, Media, Margiana, and, under the same form of name as those in Persia, in Sogdiana (Hdt i 125, Strab p 524, Ptol vi 4, 3).

Mardi [AMARDI, MARDENE]

Mardōnīus (Μαρδόνιος), a distinguished Persian, was the son of Gobryas, and the son-in-law of Darius Hystaspis. In BC 492 he was sent by Darius, with a large armament, to punish Eretria and Athens for the aid they had given to the Ionians. But his fleet was destroyed by a storm off Mt Athos, and the greater part of his land forces was cut to pieces by the Brygians, a Thracian tribe. On the accession of Xerxes, Mardonius was one of the chief instigators of the expedition against Greece, with the government of which he hoped to be invested after its conquest, and he was appointed one of the generals of the land army. After the battle of Salamis (480), he became alarmed for the consequences of the advice he had given, and persuaded Xerxes to return home with the rest of the army, leaving 300,000 men under his command for the subjugation of Greece. He was defeated in the following year (479), near Plataeae, by the Greek forces under Pausanias, and was slain in the battle (Hdt vi 43, 94, vii 5, 9, 82, viii 100-144, ix 1-65).

Mardus [AMARDUS]

Mardÿene, Mardÿeni [MARDENI]

Mārēa, -ēa, -iā (Μαρέα, Μαρεια, Μαρία, Μαρεώτης, Mareota *Marūt*, Ru), a town of Lower Egypt, in the district of Mareotis, on the S side of the lake Mareotis, at the mouth of a canal (Thuc i 104, Diod ii 681, Athen pp

25, 38) It was a frontier garrison under the Pharaohs on the side of Libya, but declined in importance afterwards

Mārēōtis (Μαρεώτις Mareotius) Also called Μαρεώτης Νόμος, a district of Lower Egypt, on the extreme NW, on the borders of the Libyae Nomos, it produced good wine (Strab p 796, Colum R R in 2, Verg Georg ii 91, Hor Od i 37, 14)

Mārēōtis or **Marēa** (or -ia) Lacus (ἡ Μαρεώτις, Μαρεά, Μαρεά λίμνη *Birket-Mariūt*, or *El Kērit*), a considerable lake in the NW of Lower Egypt, separated from the Mediterranean by the neck of land on which Alexandria stood, and supplied with water by the Canopic branch of the Nile, and by canals It was less than 800 stadia (80 geog miles) long, and more than 150 wide It was surrounded with vines, palms, and papyrus It served as the port of Alexandria for vessels navigating the Nile

Māres (Μᾶρες), a people of Asia, on the N coast of the Euxine, served in the army of Xerxes, equipped with helmets of wickerwork, leathern shields, and javelins (Hdt in 94, in 79)

Maresa, **Marescha** (Μαρσά, Μαρσά, Μαρσά, Μαρεσχα prob Ru SSW of *Beit Jibrin*), an ancient fortress of Palestine, in the S of Judaea, of some importance in the history of the early kings of Judah and of the Maecabees The Parthians had destroyed it before the time of Eusebius, and it is probable that its ruins contributed to the erection of the city of Eleutheropoleis (*Beit Jibrin*), which was afterwards built on the site of the ancient Bactogabra, two Roman miles NW of Maresa, [See *Diet of the Bible*, art *Mareshah*]

Marescha [MARFSA]

Margiāna (ἡ Μαργιανή) the S part of *Khiva*, SW part of *Bokhara*, and NE part of *Ikhoras* (san), a province of the ancient Persian empire, and afterwards of the Greco-Syrian, Parthian, and Persian kingdoms, in Central Asia, N of the mountains called Sariphi (*Ghoor*), a part of the chain of the Indian Caucasus, which divided it from Aria, and bounded on the E by Bactriana, on the NE and N by the river Oxus, which divided it from Segdiana and Scythia, and on the W by Hyrcania It received its name from the river Margus (*Murghab*), which flows through it, from SE to NW, and is lost in the sands of the *Desert of Khiva* On this river, near its termination, stood the capital of the district, Antiochia Margiana (*Merv*) With the exception of the districts round this and the minor rivers, which produced excellent wine, the country was for the most part a sandy desert Its chief inhabitants were the Derbices, Parni, Tapuri, and branches of the great tribes of the Massagetae, Dahae, and Mardi The country became known to the Greeks by the expeditions of Alexander and Antiochus I, the first of whom founded, and the second rebuilt, Antiochia, and the Romans of the age of Augustus obtained further information about it from the returned captives who had been taken by the Parthians and had resided at Antiochia (Strab p 516, Ptol vi 10, Plin vi 46)

Margites [HOMERUS, p 425, b]

Margum or **Margus**, a fortified place in Moesia Superior, W of Viminacium, situated on the river Margus (*Morava*) at its confluence with the Danube Here Diocletian gained a decisive victory over Carinus The river Margus, which is one of the most important of the southern tributaries of the Danube, rises in Mt Orbelus (Eutop ix 18, x 20)

Margus [MARGIANA]

Maria [MAREA, MAREOTIS]

Mariaba (Μαρίαβα *Mariib*), the chief town of the Sabaei in SW Arabia (Strab pp 768, 778) It is uncertain whether this is the same place as the Mariaba mentioned by Strabo p 782 (where some read *Marsiaba*) as the furthest point reached by Aelius Gallus, and as belonging to the tribe Rhamanitae On the whole, it is probable that they were identical, and that the Rhamanitae were merely a branch of the Sabaei It is likely that the *Mariba* of Plin vi 160 is also the same place

Mariamama (Μαριάμμη, -ιδμνη, ιδμνη), a city of Coele Syria, some miles W of Emesa, assigned by Alexander the Great to the territory of Aradus (Arrian, *An* ii 14, 13)

Mariamne [ΗΡΩΙΔΗΣ]

Mariamne Turris, a tower at Jerusalem, built by Herod the Great

Mariāna, a Roman colony on the E coast of Corsica founded by C Marius (Plin iii 80, Mel ii 7, 19, Sen *Cons ad Helv* 8), the ruins of which are extant under their ancient name at the mouth of the river *Golo*

Mariāna Fossa [FOSSA]

Mariandyni (Μαριανδύνοi), an ancient people of Asia Minor, on the N coast, E of the river Sangarius, in the NE part of Bithynia With respect to their ethnical affinities, it seems doubtful whether they were connected with the Thracian tribes (the Thyni and Bithyni) on the W, or the Paphlagonians on the E, but the latter appears the more probable (Hdt iii 90, vi 72, Strab pp 315, 542, Xen *An* i, i, Aesch *Pers* 938)

Marianus Mons (*Sierra Moirena*), a mountain in Hispania Baetica, properly only a western offshoot of the Orospeña The eastern part of it was called Saltus Castulonensis, and derived its name from the town of Castulo (Ptol ii 4, 15, cf Strab p 142)

Mārica, a Latin nymph, the mother of Latunus by Faunus, was worshipped by the inhabitants of Minturnae in a grove on the river Liris Hence the country round Minturnae is called by Horace (*Od* in 17, 7) *Marciae litora*

Marinus (Μαρίνος) 1 Of Tyre, a Greek geographer, who lived in the middle of the second century of the Christian era, and was the immediate predecessor of Ptolemy Marinus was undoubtedly the founder of mathematical geography in antiquity, and Ptolemy based his work upon that of Marinus [PTOLEMAEUS] The chief merit of Marinus was, that he put an end to the uncertainty that had hitherto prevailed respecting the positions of places, by assigning to each its latitude and longitude—2 Of Flavia Neapolis, in Palestine, a philosopher and rhetorician, the pupil and successor of Proclus, whose Life he wrote, a work still extant, edited by Boissonade, Lips 1814

Mārius (*Marosch*), called **Maris** (Μάρις) by Herodotus, a river of Dacia, which according to the ancient writers falls into the Danube, but in reality it falls into the *Theriss*, and, along with this river, into the Danube (Hdt iv 49, Strab p 304)

Maritima, a seaport town of the Avatici, and a Roman colony in Gallia Narbonensis (Mel ii 5, Ptol ii 18, 8)

Mārius 1 C, who was seven times consul, was born in BC 157, near Arpinum, of an obscure family His father's name was C Marius, and his mother's Fulcra, and his parents, as well as Marius himself, were clients

of the noble plebeian house of the Herenni. So indigent, indeed, was the family, that young Marius is said to have worked as a common peasant for wages, before he entered the Roman army (Comp. *Juv. viii* 246, *Plut. Mar. 3*, *Plin. xxxiii* 150). He distinguished himself so much by his valour at the siege of Numantia in Spain (134), as to attract the notice of Scipio Africanus, who is said to have foretold his future greatness (*Cic. pro Balb.* 20, 47, *Val. Max. ii* 2, 3). His name does not occur again for fifteen years, but in 119 he was elected tribune of the plebs, when he was 38 years of age. In this office he came forward as a popular leader, and proposed a law to give greater freedom to the people at the elections, and when the senate attempted to overawe him, he commanded one of his officers to carry the consul Metellus to prison. He now became a marked man, and the aristocracy opposed him with all their might. He lost his election to the aedileship, and with difficulty obtained the praetorship, but he acquired influence by his marriage with Julia, the sister of C. Julius Caesar, the father of the future ruler of Rome. In 109 Marius served in Africa as legate of the consul Q. Metellus in the war against Jugurtha, where he was soon regarded as the most distinguished officer in the army (*Sall. Jug.* 46 ff). He also ingratiated himself with the soldiers, who praised him in their letters to their friends at Rome. His popularity became so great that he resolved to return to Rome, and become at once a candidate for the consulship, but it was with great difficulty that he obtained from Metellus permission to leave Africa. On his arrival at Rome he was elected consul with an enthusiasm which bore down all opposition before it, and he received from the people the province of Numidia, and the conduct of the war against Jugurtha (107) (*Sall. Jug.* 73). On his return to Numidia he carried on the war with great vigour, and in the following year (106) Jugurtha was surrendered to him by the treachery of Bocchus, king of Mauretania [*JUGURTHA*]. Marius sent his quaestor Sulla to receive the Numidian king from Bocchus (*Sall. Jug.* 103 ff). This circumstance sowed the seeds of the personal hatred which afterwards existed between Marius and Sulla, since the enemies of Marius claimed for Sulla the merit of bringing the war to a close by obtaining possession of the person of Jugurtha. Meantime Italy was threatened by a vast horde of barbarians, who had migrated from the N. of Germany. The two leading nations of which they consisted were called Cimbri and Teutones, both probably of German race, though numbers of Celts had joined them, and Celtic leaders were prominent in their battles. Among these Celtic contingents were the Ambrones, and some of the Swiss tribes, such as the Tigurini. The whole host is said to have contained 300,000 fighting men, besides a much larger number of women and children. They had defeated one Roman army after another, and it appeared that nothing could check their progress. Everyone felt that Marius was the only man capable of saving the state, and he was accordingly elected consul a second time during his absence in Africa. Marius entered Rome in triumph on the 1st of January. Meantime the threatened danger was for a while averted. Instead of crossing the Alps, the Cimbri marched into Spain, which they ravaged for the next two or three years. But as the return of the barbarians was constantly ex-

pected, Marius was elected consul a third time in 103, and a fourth time in 102. In the latter of these years the Cimbri returned into Gaul. The barbarians now divided their forces. The Cimbri marched round the northern foot of the Alps, in order to enter Italy by the NE, crossing the Tyrolean Alps by the defiles of Tridentum (Trent). The Teutones and Ambrones, on the other hand, marched against Marius, who had taken up a position in a fortified camp on the Rhone. The decisive battle was fought near Aquae Sextiae (*Aix*). The carnage was dreadful. The whole nation was annihilated, for those who did not fall in the battle put an end to their own lives. The Cimbri, meantime, had forced their way into Italy. Marius was elected consul a fifth time (101), and joined the proconsul Catulus in the N. of Italy. The two generals gained a great victory over the enemy on a plain called the Campi Raudii, near Verceilae (*Vercelli*). The Cimbri met with the same fate as the Teutones, the whole nation was destroyed. Marius was received at Rome with unprecedented honours. He was hailed as the saviour of the state, his name was coupled with the gods in the libations and at banquets, and he received the title of third founder of Rome. The reform of Marius which had the most lasting effect was the reorganisation of the army. The richer classes now shrank from military service, and the middle class had almost disappeared. Accordingly Marius admitted all free born citizens to the infantry, and abolished all old distinctions of rank. All recruits went through the same severe drill, like that of the gladiators, devised by P. Rutilius Rufus, so that the army was composed of professional soldiers, no longer a militia. The old distribution of maniples was replaced by making the cohort the unit. The cavalry was henceforth composed of foreign troops, Thracians, Africans and Gauls, and the light-armed troops were drawn from Liguria and the Balearic isles. Hence it is said with some truth that with Marius began the mercenary army. [For details see *Dict. of Antiq. art. Exercitus*].—Hitherto the career of Marius had been a glorious one, but the remainder of his life is full of horrors, and brings out the worst features of his character. In order to secure the consulship a sixth time, he entered into close connexion with two of the worst demagogues that ever appeared at Rome, Saturninus and Glaucia. He gained his object, and was consul a sixth time in 100. In this year he drove into exile his old enemy Metellus, but shortly afterwards, when Saturninus and Glaucia took up arms against the state, Marius crushed the insurrection by command of the senate [*SATURNINUS*]. For the next few years Marius took little part in public affairs. He possessed none of the qualifications which were necessary to maintain influence in the state during a time of peace, being an unlettered soldier, rude in manners, and arrogant in conduct. The general result of his policy showed his incapacity for politics. As the event proved, he had really acted so as to undermine what remained of the Gracchan constitution and to pave the way for a reaction towards oligarchy. The Social war again called him into active service (90). He served as legate of the consul P. Rutilius Lupus, and after the latter had fallen in battle, he defeated the Marsi in two successive engagements. Marius was now 67, and his body had grown stout and unwieldy, but he was still as greedy

of honour and distinction as he had ever been. He had set his heart upon obtaining the command of the war against Mithridates, which the senate had bestowed upon the consul Sulla at the end of the Social war (88). In order to gain his object, Marius allied himself to the tribune P. Sulpicius Rufus, who brought forward a law for distributing the Italian allies, who had just obtained the Roman franchise, among all the Roman tribes. As those new citizens greatly exceeded the old citizens in number, they would of course be able to carry whatever they pleased in the comitia. The law was carried notwithstanding the violent opposition of the consuls, and the tribes, in which the new citizens now had the majority, appointed Marius to the command of the war against Mithridates. Sulla fled to his army, which was stationed at Nola, and when Marius sent thither two military tribunes to take the command of the troops, Sulla not only refused to surrender the command, but marched upon Rome at the head of his army. Marius was now obliged to take to flight. After wandering along the coast of Latium, he was at length taken prisoner in the marshes formed by the river Liris, near Minturnae. The magistrates of this place resolved to put him to death, in accordance with a command which Sulla had sent to all the towns in Italy. A Gallic or Cimbrian soldier undertook to carry their sentence into effect, and with a drawn sword entered the apartment where Marius was confined. The part of the room in which Marius lay was in the shade, and to the frightened barbarian the eyes of Marius seemed to dart out fire, and from the darkness a terrible voice exclaimed—'Man, durst thou murder C. Marius?' The barbarian immediately threw down his sword, and rushed out of the house (Plut. *Mar.* 37, Vell. Pat. ii. 19, Cic. *Fin.* ii. 82). Straightway there was a revulsion of feeling among the inhabitants of Minturnae. They got ready a ship, and placed Marius on board. He reached Africa in safety, and landed at Carthage, but he had scarcely put his foot on shore before the Roman governor sent an officer to bid him leave the country. This last blow almost unmanned Marius; his only reply was—'Tell the praetor that you have seen C. Marius a fugitive sitting among the ruins of Carthage.' Soon afterwards Marius was joined by his son, and they took refuge in the island of Cercina. During this time a revolution had taken place at Rome, in consequence of which Marius was enabled to return to Italy. The consul Cinna (87), who belonged to the Marian party, had been driven out of Rome by his colleague Octavius, and had subsequently been deprived by the senate of the consulate. Cinna collected an army, and resolved to recover his honours by force of arms. As soon as Marius heard of these changes he left Africa, and joined Cinna in Italy. Marius and Cinna now laid siege to Rome. The failure of provisions compelled the senate to yield, and Marius and Cinna entered Rome as conquerors. The most frightful scenes followed. The guards of Marius stabbed everyone whom he did not salute, and the streets ran with the blood of the noblest of the Roman aristocracy. Among the victims of his vengeance were the great orator M. Antonius and his former colleague Q. Catulus. Without going through the form of an election, Marius and Cinna named themselves consuls for the following year (86). But he did not long enjoy the honour; he was now

in his 71st year, his body was worn out by the fatigues and sufferings he had recently undergone, and on the 18th day of his consulship he died of an attack of pleurisy, after seven days' illness (Plut. *Marius*, Sall. *Jug.* ii. c. 1, App. *B. C.* i. 29, 40, 55, Liv. *Ep.* 66-80)—2. C., the son of the preceding, but only by adoption. He followed in the footsteps of his father, and was equally distinguished by merciless severity against his enemies. He was consul in 82, when he was 27 years of age. In this year he was defeated by Sulla near Sacriportus on the frontiers of Latium, whereupon he took refuge in the strongly fortified town of Praeneste. Here he was besieged for some time, but after Sulla's great victory at the Colline gate of Rome over Pontius Telesinus, Marius put an end to his own life, after making an unsuccessful attempt to escape (Plut. *Sull.* 28-32, App. *B. C.* i. 87-94, Vell. Pat. ii. 26, 27)—3. The false Marius [*AMATIUS*].—4. M., a friend and neighbour of Cicero, who addressed four letters to him (*Fam.* vii. 1-4)—5. M. Marius Gratiidianus. See GRATIDIUS, No. 2.—6. Marius Priscus, proconsul of Africa, was tried and condemned for extortion. The younger Pliny and the historian Tacitus prosecuted (Plin. *Ep.* ii. 11; *Juv.* i. 49, viii. 120)—7. M. Aurelius Marius, one of the 'Thirty Tyrants', was the fourth of the usurpers who in succession ruled Gaul, in defiance of Gallienus. He reigned only two or three days, but there are coins of his extant. (Treb. Poll. *Trig. Tyr.* vii.)—8. Marius Celsus [*CELSUS*].—9. Marius Maximus, a Roman historian, who lived about A.D. 165-280, and wrote a continuation of Suetonius' biographies of the emperors from Nerva to Elagabalus. His work has perished, but it was much used by the writers of the *Historia Augusta*, who often insert extracts from it. He is usually identified with a Marius Maximus who appears in inscriptions as holding high offices, a praetor and a praefectus urbi (*O. I. L.* 1450, 1452), and there is no reason against it.—10. Marius Victorinus [*VICTORINUS*].

Marmarica (*ἡ Μαρμαρική* *Μαρμαρική* *E. part of Tripoli and NW part of Egypt*), a district of N. Africa, between Cyrenaica and Egypt, but by some ancient geographers reckoned as a part of Cyrenaica, and by others as a part of Egypt, while others, again, call only the W. part of it, from the borders of Cyrenaica to the Catathmus Magnus, by the name of Marmarica, and the E. part, from the Catathmus Magnus to the Sinus Pithuncetes, *Ἰνθυακὸς Νόμος*. Inland it extended as far as the Oasis of Ammon. It was, for the most part, a sandy desert, intersected with low ranges of hills. Its inhabitants were called by the general name of *Marmaridae*. Their chief tribes were the *Adyrmachidae* and *Gilgammæ*, on the coast, and the *Nasamones* and *Angilae* in the interior (Strab. pp. 181, 798).

Marmarium (*Μαρμαρίον* *Μαρμαρίος* *Marmari*), a place on the SW coast of Euboea, with a temple of Apollo Marmarius, and celebrated marble quarries, which belonged to CARYSTUS.

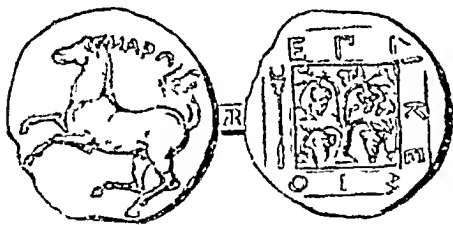
Märo, Vergilius [*VERGILIUS*].

Maroboduus—the Latinised form of the German *Marbod*—king of the Marcomanni, was a Suevian by birth, and was born about B.C. 18. He was sent in his boyhood with other hostages to Rome, where he attracted the notice of Augustus, and received a liberal education. After his return to his native country, he succeeded in establishing a powerful kingdom in central Germany, along the N. bank of the

Danube, from Regensbeig nearly to the borders of Hungary, which stretched far into the interior. His power excited the jealousy of Augustus, who had determined to send a formidable army to invade his dominions, but the revolt of the Pannonians and Dalmatians (106) prevented the emperor from carrying his design into effect. Maroboduus eventually he came an object of suspicion to the other German tribes, as a king who ruled too much after a Roman pattern, and was at length expelled from his dominions by Catualda, a chief of the Gothones, about AD 19. He took refuge in Italy, and Tiberius allowed him to pass the remainder of his life at Ravenna. He died in 85, at the age of 53 years. (Tac. *Ann.* ii 14-16, 62, Vell. Pat. ii 108, Strab. p. 290.)

Maron (*Μάρων*), son of Evanthia, and grand son of Dionysus and Ariadne, priest of Apollo at Maronea in Thrace. He appears in Homer as the hero of sweet wine, and gives to Odysseus the cask which he carries with him to the Cyclops (*Od.* ix 197). In this Homeric story it seems that Dionysus is hardly yet recognised as a deity [see p. 298, b]. Thrace is the country from which wine comes to the Homeric heroes, and Ismarus was known to the Greeks as an early home of the vine. Hence Maron is a personification of the viticulture of Ismarus, and his father Evanthia is really the local Dionysus (cf. Eur. *Cyc.* 141), but in the *Odyssey* Maron is priest, not of Dionysus, but of Apollo. Other stories connect Maron with Oenopion (i.e. with Cretan viticulture), and he appears as = Silenus, or one of the companions of Dionysus (Ptolemy ii 32, 14, Athen. p. 33, Diod. i 18, Nonn. *Dionys.* xiv 99).

Maronea (*Μαρόνεια* *Μαρωεῖτης* Maroneia), a town on the S coast of Thrace, situated on



Coin of Maronea in Thrace (early in 3rd cent. B.C.)
Obv. horse. MARON. Rev. seated figure of Dionysus and caduceus.
ΕΝΙ ΙΚΕΣΙΩ (magistrate's name).

the N bank of the lake Ismarus and on the river Stalienas, more anciently called Ortoguren (*Hdt.* vii 109, Diod. i 20, Plin. ii 42). It belonged originally to the Cicones, but afterwards received colonists from Chios. It was celebrated for its excellent wine, and it is possible that Maron and Maronea are merely other forms of the name Ismarus. [ISMARUS, MARON.]

Marpessa (*Μάρπεια*), daughter of Evanthia and Alcippe. For details see *loc. cit.*

Marpessa (*Μάρπεια*), a mountain in Paros, from which the celebrated Parian marble was obtained. Hence Virgil (*Aen.* vi 471) speaks of *Marpesia cautes* [PAI 05].

Marrucini, a brave and warlike people in Italy, of the Sabellian race, occupying a narrow strip of country along the right bank of the river Aternus, and bounded on the N by the Vestini, on the W by the Paeligni and Marsi, on the S by the Frentani, and on the E by the Adriatic sea. Their chief town was TEATUM, and at the mouth of the Aternus they possessed, in common with the Vestini, the seaport ATINUM. Along with the Marsi, Paeligni, and the other

Sabellian tribes they fought against Romo, and together with them they submitted to the Romans in B.C. 304 (Liv. ix 41, App. *BC* i 99, 52, Strab. p. 241).

Marruvium or **Maruvium** 1 (*S. Benedetto*), the chief town of the Marsi (who are therefore called *gens Maruvia*, *Ving. Aen.* vii 750), situated on the E bank of the lake Fucinus, and on the road between Corfinium and Alba Fucentina. Under the Romans it was a flourishing municipium (Strab. p. 241, Plin. ii 106).—2 A town of the Aborigines in the country of the Sabines, not to be confounded with No. 1 (Dionys. i 14).

Mars, though in Latin literature completely identified with Ares and invested with all the Greek myths belonging to that deity, was an ancient Italian god in no way connected with Ares, identified with him after the Greek mythology prevailed, merely because both had come to be regarded as peculiarly gods of war. The oldest form of his name seems to have been **Maurus**, of which **Mavors** and **Mars** were variations, and the name was also reduplicated into **Marmar** and **Mamers** and **Mamurius**. The god was addressed also as **Marspiter** or **Maspiter** (**Mars-pater**). Of all the theories of his original significance the most probable is that Mars was primarily the god of the year, and especially of the spring season of the year, representing the strength of nature in its productions and births. Hence some have connected his name with *Mas* (i.e. manly vigour), while several modern writers who regard him as the sun-god and equivalent to Apollo derive his name from the root *mar* (cf. *μαρμαίρω*), to *shine*. There are, no doubt, certain aspects of the worship of Mars which present resemblances to that of Apollo and make it likely that he was sometimes regarded in Italy as a light giving god, perhaps as god of the sun, and therefore probably called **Mars Lucetius** in some inscriptions. Among the points in which the old mythology and ritual of Mars are compared with those of Apollo are the expulsion of winter and darkness by Mars in the spring by the clashing of the Sahan shields (cf. p. 88, b), and in the curious rites of the *Mamuralia* or *Equirria*. But these resemblances may just as easily be traced to the conception of Mars as the god of the year, and particularly of the vigorous growth of the year in spring. Hence Mars was worshipped especially in his own month, March, the time of returning spring, in somewhat the same way as the return of Apollo was celebrated at Delphi, and *Mamurius Vetus* may well have symbolised the old season and the darkness of winter driven out by the new [*Dict. of Ant.* art. *Equirria* and *Salus*]. For the same reason Mars was honoured with offerings of firstfruits in spring, and on special occasions by the dedication of everything born in a particular spring—the *Ver Sacrum* of Umbro-Sabellian tribes, which is said to have caused various ancient migrations [*Dict. of Ant.* s.v.]. For the story of ANNA PERENNA, as indicating a connexion of Mars with the year, see p. 72. It was natural that the aspect assumed by Mars and his worship should vary according to the character and requirements of the community. Among herds men he was—like other deities to some extent associated with him, such as Faunus or Luperus—a god who averted evil from herds, and by agriculturists as one who helped their field labours, and in this character he was specially invoked in the old ritual of the *Frateres Arvales* [*Dict. of Ant.* s.v.], and the ploughing ox was sacred to him. But the warlike tribes, as the

Umbro-Sabellian nations were extending their conquests over Italy, regarded him more as their protector in war and leader in battle. Hence he was **Mars Gradius** that is, Mars who strides forward to the fight= $\theta\upsilon\rho\acute{\alpha}\nu\pi\omicron\varsigma$ *ἄγρης* (Serr. ad *Aen.* iii 55). To this (whether or not it was the original use) belonged the war dances of the *Salii* and their clashing of shields [*Dict. of Ant.* s.v.], and the horse, as the war-like animal (*bellator equus*) was sacrificed to him (cf. *Or. Fast.* i 698, *Verg. Georg.* iii 83). Mars was particularly the Sabine god (as **Mars-Quirinus**), but he was also a Latin god, second only to Jupiter and (at one time) Janus. Hence in the combination of both races at Rome there was a twofold settlement of this deity, the Mars of the Palatine associated with Prius and Faunus and with the story of Romulus and Remus, and the Mars Quirinus of the Quirinal, and, while Jupiter of the Capitol became the supreme god of the city, and the provinces of agriculture &c. passed to other deities, Mars became gradually more exclusively the god of war, and when Greek mythology predominated was recognised as equivalent to Ares in all respects though in ritual his original characteristics were traceable. He had his feminine counterpart in **NERIO** the Sabine goddess of strength (cf. *Suet. Tib.* i 1, *Gell.* xiii 29), and from the myth of his sacred marriage with her was regarded as one of the deities who presided over marriage. It was perhaps for this reason that he was associated, too, with Juno, who was also worshipped on March 1st [see p. 463]. The legend that Mars was born from Juno, through the operation of a flower (*Or. Fast.* v 253) is due to Greek mythology. The most characteristic sanctuaries of Mars were the shrine in the *Regia* [*Dict. of Ant.* s.v.], where the sacred spears were kept, the movement of which was an omen of the utmost gravity (*Liv.* xl 19, *Gell.* iv 6), the Temple of Mars at the Porta Capena, from which the procession of knights started on July 15th, and his altar in the Campus Martius, where sacrifice was offered at the *Equurria*. Some trace of his still older worship under the symbol of a tree is traceable in the sacred oak of Mars (*Suet. Tesp.* 5), and the sacred fig which gave him the name **Mars Ficinus**. Of all the animals sacred to him the wolf was most regarded: the wolf was a symbol of Rome, was connected with the myths of her founder, was an omen specially noticed in battle (*Liv.* v 27, xxi 1). Some have taken the wolf as signifying winter subdued by Mars, or have compared the connexion of Apollo with the wolf. It is more probable that it was the sacred animal of some of the tribes particularly of the *Hirpini* (whose name was derived from *herpus*=*lupus*), and that its dedication to Mars is a survival of that superstition. [For the representations of Mars, see **ARES**.]

Marsi 1 A brave and warlike people of the Sabellian race, dwelt in the centre of Italy, in the high land surrounded by the mountains or the Apennines, in which the lake Fucinus is situated. Along with their neighbours the *Paegni*, *Marrucini*, &c. they concluded a peace with Rome, b.c. 304 (*Poi.* ii 24, 12, *Liv.* ix 45). Their bravery was proverbial, they were the prime movers of the celebrated war waged against Rome by the *Seni* or Italian allies in order to obtain the Roman franchise, and known by the name of the *Marsic* or *Social* war. Their chief town was **MARRUVIUM**—The *Marsi* appear to have been acquainted with the medicinal properties of several of the plants

growing upon their mountains, and to have employed them as remedies against the bites of serpents, and in other cases (*Verg. Aen.* vii 750, *Hor. Epod.* viii 29, *Sil. It.* viii 495, *Plin.* xvi 78, *Gell.* xvi 11). Hence they were regarded as magicians, and were said to be descended from a son of Circe (*Plin.* vii 15). Others again derived their origin from the Phrygian **Marsyas**, simply on account of the resemblance of the name (*Plin.* iii 108)—2 A people in Germany, appear to have dwelt originally on both banks of the Ems and to have been only a tribe of the *Cherusci*, although Tacitus makes them one of the most ancient peoples in Germany. They joined the *Cherusci* in the war against the Romans which terminated in the defeat of Varus, but were subsequently driven into the interior of the country by Germanicus (*Tac. Germ.* 2, *Ann.* i 50, 56).

Marsigni, a people in the SE. of Germany, of Sævic extraction (*Tac. Germ.* 43).

Marsus, Domitius, a Roman poet of the Augustan age. He was living after the death of Virgil, but died before b.c. 8 (*Or. Pont.* iv 16, 3). He seems to have been a friend of Maecenas (*Mart.* viii 56 21), but is not mentioned by Horace, though some critics think that the awkward lines *Hor. Od.* iv 4, 20-22, are introduced to ridicule the *Amazons* of Marsus. He wrote poems of various kinds, but his epigrams were the most celebrated of his productions. Hence he is frequently mentioned by Martial, who speaks of him in terms of the highest admiration (*Mart.* iv 29, v 5, vii 99). He wrote a beautiful epitaph on Tibullus, which has come down to us.

‘Te quoque Verulio comitem non aequa, Tibulle,
Mors juvenem campos misit ad Elysios,
Ne fore aut electis molles qui fieret amores,
Aut caneret forti regia belli pede

Marsyas (*Μαρσύας*) 1 A mythological personage, connected with the earliest period of Greek music. He is variously called the son of Hyagnis, or of Oeagrus, or of Olympus. Some make him a satyr, others a peasant. All agree in placing him in Phrygia. The following is the outline of his story—Atheus having, while playing the flute, seen the reflection of herself in water and observed the distortion of her features, threw away the instrument in disgust. It was picked up by Marsyas, who no sooner began to blow through it than the flute, having once been inspired by the breath of a goddess, emitted of its own accord the most beautiful strains. Elated by his success, Marsyas was rash enough to challenge Apollo to a musical contest the conditions of which were that the victor should do what he pleased with the vanquished. The Muses or, according to others, the Nysæans, were the umpires. Apollo played upon the cithara and Marsyas upon the flute; and it was not till the former added his voice to the music of his lyre that the contest was decided in his favour. As a just punishment for the presumption of Marsyas, Apollo bound him to a tree, and flayed him alive. His blood was the source of the river Marsyas, and Apollo hanging up his skin in the cave out of which that river flows. His flutes (for according to some, the instrument on which he played was the double flute) were carried by the river Marsyas into the Maeander, and again emerging in the Asopus, were thrown on land by it in the Sicronian territory and were dedicated to Apollo in his temple at Sicion (*Hdt.* vii 26, *Xen.* *An.* i 2 8 *Diod.* in 58, *Paus.* ii 7, 9, *Or. Met.* vi 382, 400, *Hvg. Fab.* 167, *Apollod.* i 4, 2.)

The fable evidently refers to the struggle between the citharoedic and autoedic styles of music, of which the former was connected with the worship of Apollo among the Dorians, and the latter with the rites of Cybele in Phrygia.



Marsyas (From a statue at Florence. Osterlev *Denk der alt Kunst* part 2, tav 14)

In the fora of ancient cities there was frequently placed a statue of Marsyas, which was probably intended to hold forth an example of the severe punishment of arrogant presumption. The statue of Marsyas in the forum of Rome is well known by the allusions of Horace (*Sat* i 6, 120), Juvenal (*ix* 1, 2), and Martial (*ii* 64, 7)—2 A Greek historian, was the son of Perander, a native of Pella in Macedonia, a contemporary of Alexander, with whom he is said to have been educated. His principal work was a history of Macedonia, in ten books, from the earliest times to the wars of Alexander. He also wrote other works, the titles of which are

given by Suidas (*Diod* xx 50, *Suid s v*)—3 Of Philippi, commonly called the Younger, to distinguish him from the preceding, was also a Greek historian. The period at which he flourished is uncertain (*Athen* p 467).

Marsyas (*Μαρσyas*) 1 A small and rapid river of Phrygia, a tributary of the Maeander, took its rise, according to Xenophon, in the palace of the Persian kings at Celaenae, beneath the Acropolis, and fell into the Maeander, outside of the city. Pliny, however, states that its source was in the valley called Auloerene, about ten miles from Apamea Cibotus, which city was on or near the site of Celaenae (*Xen An* i 2, 8, *Plin* v 106, *Hdt* vi 28, *Curt* iii 1, *Strab* p 578). Some modern travellers have identified it with the insignificant *Lidya*, but it is more probably the larger *Hudaverdi*. The explanation of Mr Hogarth (*Journ Hell Stud* 1888) is that the Maeander was the united river formed by the junction of the streams of the Marsyas, Orgas, and Obrimas rising from three separate springs about Apamea, and acquired its separate name after the point where the lowest springs, the Obrimas = *Lidya* (also called *Οερα* or 'hot springs') joined the other two—2 (*Chinar-Chai*), a considerable river of Caria, having its source in the district called Idrias, flowing NW and N through the middle of Caria, past Stratoneia and Alabanda, and falling into the S side of the Maeander, nearly opposite to Tralles (*Hdt* v 118)—3 In Syria, a small tributary of the Orontes, into which it falls on the E side, near Apamea (*Plin* v 81)—4 (or *Massyas*) A name given to the extensive plain in Syria through which the upper course of the Orontes flows, lying between the ranges of Casius and Lebanon, and reaching from Apamea on the N to Laodicea ad Libanum on the S (*Strab* pp 753, 755).

Martialis 1 M Valerius, the epigrammatic poet, was born at Bilbilis in Spain, in the third year of Claudius, A D 43. He came to Rome in the thirteenth year of Nero, 66, and after residing in the metropolis thirty-five years,

he returned to the place of his birth, in the third year of Trajan, 100. It is likely enough that he left Rome because Trajan did not approve of the obscenity which marked many of his poems. At Bilbilis he possessed an estate given to him, perhaps in admiration for his genius, by a wealthy lady named Marcella (*xii* 31), who was probably only a patroness, though some believe her to have been his second wife, that he was married to her cannot be inferred from the expressions either in this epigram or in *xii* 21, though it is not contradicted by them. His first, and perhaps his only, wife was named Cleopatra (*iv* 22 unless that be a fancy name). He lived certainly to 101, perhaps to 104, but not later (*Plin Ep* iii 21). His fame was extended and his books were eagerly sought for, not only in the city, but also in Gaul, Germany, and Britain, he secured the patronage of the emperors Titus and Domitian, and received for himself, although apparently without family, the privileges accorded to those who were the fathers of three children (*ius trium liberorum*), together with the rank of tribunus and the rights of the equestrian order (*ii* 92, iii 95, v 18). His circumstances appear to have been easy during his residence at Rome, for he had a house in the city and a suburban villa near Nomentum (*iii* 4, vi 43, *xii* 57), yet he complains of poverty (*i* 77, iii 38), whence some have imagined, that this was his wife's property, that he was divorced from her, and that so he became poor, but of all this there is no definite proof.—The extant works of Martial consist of a collection of short poems, all included under the general appellation *Epigrammata*, upwards of 1500 in number, divided into fourteen books. Those which form the last two books, usually distinguished respectively as *Xenia* and *Apophoreta*, amounting to 350, consist of distichs, descriptive of a vast variety of small objects, chiefly articles of food or clothing, such as were usually sent as presents among friends during the Saturnalia, and on other festive occasions. In addition to the above, nearly all the printed copies include thirty-three epigrams, forming a book apart from the rest, which has been commonly known as *Liber de Spectaculis*, because the contents relate to the shows exhibited by Titus and Domitian, but there is no ancient authority for the title. These three collections were first published, and then Martial proceeded to collect and publish his other epigrams in books, sometimes singly and sometimes several at one time. The *Liber de Spectaculis* and the first nine books of the regular series involve a great number of historical allusions, extending from the games of Titus (80) down to the return of Domitian from the Sarmatian expedition, in January, 94. The tenth book was published twice: the first edition was given hastily to the world, the second, that which we now read (*x* 2), celebrates the arrival of Trajan at Rome, after his accession to the throne (99). The eleventh book seems to have been written mostly under Domitian, and published under Nerva. After a silence of three years (*xv* proem), the twelfth book was despatched from Bilbilis to Rome (*xii* 3, 18), and must therefore be assigned to 101.—It is well known that the word *Epigram*, which originally denoted simply an inscription, was in process of time applied to any brief metrical effusion, whatever the subject might be, or whatever the form under which it was presented. Martial, however, first placed the epigram upon the narrow basis which it now occupies, and from his time the term has been in a great

measure restricted to denote a short poem, in which all the thoughts and expressions converge to one sharp point, which forms the termination of the piece. Martial's epigrams are distinguished by singular fertility of imagination, prodigious flow of wit, and delicate felicity of language, and from no source do we derive more copious information on the national customs and social habits of the Romans during the first century of the empire. But, however much we admire the genius of the author, we feel no respect for the character of the man. The servile adulation with which he loads Domitian proves that he was a courtier of the lowest class, and, however much we may be attracted by the brilliancy and grace of much of his poetry, it is impossible to condone the obscenity which is scattered broadcast over his writings, evidently with no idea of moral censure but rather from impurity of thought.—The best edition of Martial is by Friedländer (Lips 1886), whose *Sittengeschichte Roms* provides also an excellent commentary on Martial and Juvenal, select epigrams by Paley and Stone, 1881, Stephen son, 1888, books 1 and 2 by J E B Mayor.—2 Gargilius, a contemporary of Alexander Severus, who is cited by Vopiscus (*Prob* ii 7). He wrote on husbandry and medicinal herbs, and on veterinary art, following Pliny in many points. The fourth book of the *Medicina Plinii* (i.e. extracts on medicine from Pliny) was made up of excerpts from Gargilius Martialis. Part of his work on gardeus was found by A Mai on a papyrus in the Royal Library at Naples.

Martinianus, was elevated to the dignity of Caesar, by Licinius, when he was making preparations for the last struggle against Constantine. After the defeat of Licinius, Martinianus was put to death by Constantine, A.D. 323 (*Vict de Caes* 41).

Martius Campus [ROMA.]

Martyrōpolis, or **Maipheracta** (Μαυροπόλις *Meia Farekin*), a city of Sophene, in Armenia Major, on the river Nymphus, a tributary of the Tigris, under Justinian, a strong fortress, and the residence of the first Dux Armeniae (*Procop de Aed* iii 2).

Marullus, C **Epidius**, tribune of the plebs, B.C. 44, removed, in conjunction with his colleague L. Caesetius Flavius, the diadem which had been placed upon the statue of C. Julius Caesar, and attempted to bring to trial the persons who had saluted the dictator as king. Caesar, in consequence, deprived him of the tribunate, and expelled him from the senate (*Dio Cass* xlv 9, *Suet Jul* 79, *Vell Pat* ii 68, *Cic Phil* xii 15, 31).

Marūvium [MARRUVIUM.]

Marus (Μαρκ), a river flowing into the Danube near Carnuntum (*Tac Ann* ii 68).

Mascas (Μάσκας, *Masās Wady el-Seba*), an E. tributary of the Euphrates, in Mesopotamia, mentioned only by Xenophon (*Anab* i 5), who describes it as surrounding the city of Corsote, and as being 35 parasangs from the Chaboras.

Mases (Μάσας, *Masārios*), a town on the S coast of Argolis, the harbour of Hermione (*II* ii 562, *Strab* p 376, *Pans* ii 36, 2).

Masīnissa (Μασσαίνισσα), king of the Numidians, was the son of Gala, king of the Mas-sylians, the easternmost of the two great tribes into which the Numidians were at that time divided, but he was brought up at Carthage, where he appears to have received an education superior to that usual among his countrymen. In B.C. 212 the Carthaginians persuaded Gala

to declare war against Syphax, king of the neighbouring tribe of the Masaesylans, who had lately entered into an alliance with Rome. Masinissa was appointed by his father to command the invading force, with which he attacked and totally defeated Syphax. In the next year (211) Masinissa crossed over into Spain, and supported the Carthaginian generals there with a large body of Numidian horse. He fought on the side of the Carthaginians for some years, but after their great defeat by Scipio in 206, he secretly promised the latter to support the Romans as soon as they should send an army into Africa (*Liv xxvii* 20, *xxviii* 13, 16, 35, *Pol* xi 21, *Appian, Hisp* 25, 27). In his desertion of the Carthaginians he is said to have been also actuated by resentment against Hasdrubal, who had previously betrothed to him his beautiful daughter Sophonisba, but violated his engagement in order to bestow her hand upon Syphax, whose alliance the Carthaginians now preferred to that of Masinissa.—During the absence of Masinissa in Spain, his father Gala had died, and the throne had been seized by a usurper, but Masinissa on his return soon expelled the usurper and obtained possession of the kingdom (*Liv xxix* 29). He was now attacked by Syphax and the Carthaginians, who were anxious to crush him before he could receive assistance from Rome. He was repeatedly defeated by Syphax and his generals, and with difficulty escaped falling into the hands of his enemies. But the arrival of Scipio in Africa (204) soon changed the posture of affairs. Masinissa instantly joined the Roman general, and rendered the most important services to him during the remainder of the war. He took a prominent part in the defeat of the combined forces of Syphax and Hasdrubal, and in conjunction with Laelius he reduced Cirta, the capital of Syphax. Among the captives that fell into their hands on this occasion was Sophonisba, the wife of Syphax, and the same who had been formerly promised in marriage to Masinissa himself. The story of his hasty marriage with her, and its tragical termination, is related elsewhere [*SOPHONISBA*]. In the decisive battle of Zama (202), Masinissa commanded the cavalry of the right wing, and contributed in no small degree to the successful result of the day (*Liv xxx* 29–35, *Pol* xv 12). On the conclusion of the final peace between Rome and Carthage, he was rewarded with the greater part of the territories which had belonged to Syphax, in addition to his hereditary dominions (*Liv xxx* 44, *Pol* xv 18). From this time till the commencement of the third Punic war there elapsed an interval of more than 50 years, during the whole of which period Masinissa continued to reign with undisputed authority over the countries thus subjected to his rule. At length, in 150, he declared open war against Carthage, and these hostilities led to the outbreak of the third Punic war. Masinissa died in the second year of the war, 148. On his death bed he had sent for Scipio Africanus the younger, at that time serving in Africa as a military tribune, but he expired before his arrival, leaving it to the young officer to settle the affairs of his kingdom. He died at the advanced age of 90, having retained in an extraordinary degree his bodily strength and activity to the last, so that in the war against the Carthaginians, only two years before, he commanded his army in person. His character has been often assailed for his desertion of the Carthaginians, and it must be

admitted that he was not a man of scrupulous faith. But, on the other hand, it must be remembered that as a native prince he had reason to hate Carthaginian oppression, and that personally he had wrongs and want of faith on their part to resent. It is impossible to deny his claims to respect for the vigour and success of his rule and his unconquerable energy and fortitude. He was the father of a numerous family, but three only of his legitimate sons survived him, Micipsa, Mastanabal, and Gulussa. Between these three the kingdom was portioned out by Scipio, according to the dying directions of the old king. (Pol. xxvii 3, App. Pun. 71, 106, Val. Max. viii 13, Cic. de Sen. 10, Sall. Jug. 5.)

Māsīus Mons (τὸ Μάσιον ὄρος *Karajeh Daghi*), a mountain chain in the N of Mesopotamia, between the upper course of the Tigris and the Euphrates, running from the main chain of the Taurus SE along the border of Mygdomia (Strab. p. 506).

Maso, C. Papirius, consul B.C. 231, carried on war against the Corsicans, whom he subdued, and from the booty obtained in this war he dedicated a temple to Frons. Maso was the maternal grandfather of Scipio Africanus the younger, his daughter Papiria marrying Aemilius Paulus (Val. Max. in 6, 5).

Massa, Baebius, or Behnius, was accused by Pliny the younger and Herennius Senecio of plundering the province of Baetica, of which he had been governor, A.D. 93. He was condemned, but escaped punishment by the favour of Domitian, and from this time he became one of the informers and favourites of the tyrant. (Tac. Hist. iv 50, Agr. 45, Jug. 34, Mart. vi 29.)

Massaesylis or **-is** (Μαυριαντία Νυμφία).

Massāga (τὰ Μάσαγα), the capital city of the Indian people ASSACENI.

Massāgētāe (Μασσαγῆται), a wild and warlike people of Central Asia, in Seythia intra Imaum, N of the Jaxartes (the Araxes of Herodotus) and the Sea of Aral, and on the peninsula between this lake and the Caspian. Their country corresponds to that of the *Kirghiz Tartars* in the N of Independent Tartary. Some of the ancient geographers give them a greater extent towards the SE, and Herodotus appears to include under the name all the nomad tribes of Asia E of the Caspian. They appear to have been of the Turkoman race, their manners and customs resembled those of the Seythians in general, except that they had a practice of killing and eating their aged people. (Hdt. i 201-214, Strab. p. 512, Arrian, An. iv 16.) Their chief appearance in ancient history is in connection with the expedition undertaken against them by Cyrus the Great, in which Cyrus was defeated and slain. [CYRUS.]

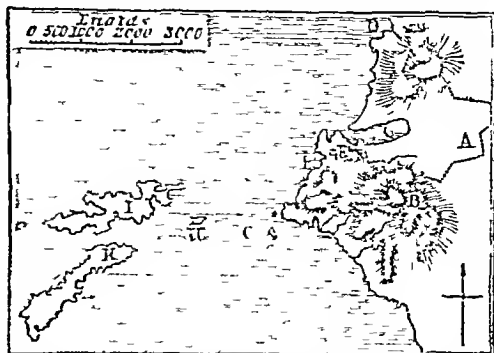
Massāni (Μασσαυοί), a people of India, on the lower Indus, near the Island of Pattalene. (Diod. xv 102.)

Massicūs Mons, a range of hills in the NW of Campania near the frontiers of Latium, celebrated for its excellent wine, the produce of the vineyards on the southern slope of the mountain, which have a volcanic soil. The celebrated Falernian wine came from the eastern side of this mountain. (Verg. Georg. ii 143, Aen. vii 724, Hor. Od. i 1, 19, Col. iii 8.)

Massicētus or **Massicētes** (Μασσικίτης), one of the principal mountain chains of Lycia.

Massilia (Μασσαλία Μασσαλιώτης, *Massiliensis* *Marseilles*), a Greek city in Gallia Narbonensis, on the coast of the Mediterranean, in the country of the Saljyes. It was situated on

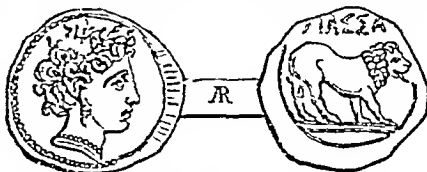
a promontory, which was connected with the mainland by a narrow isthmus, and was washed on three sides by the sea. Its excellent harbour, called Lacydon (Mel. ii 5), the old port, was formed by a small inlet of the sea, about half a mile long and a quarter of a mile broad. This harbour had only a narrow opening, and before it lay an island, where ships had good anchorage.



Plan of the Neighbourhood of Marseilles

A site of the modern town B mount above the citadel C modern port D Pont Neuf E citadel F Catalan village and harbour G Port d'Endoome H, I, J other ports I Rateneau K Pomegues L

Massilia was founded by the Phoenicians of Asia Minor about B.C. 600, according to the traditions, by friendly agreement with the natives, and soon became a very flourishing city. (Athen. p. 576, Justin. xliii 3.) It extended its dominion over the barbarous tribes in its neighbourhood, and planted several colonies on the coast of Gaul and Spain, such as ANTIPOLIS, NICAEA, and EMBORIUM. Its naval power and commercial greatness soon excited the jealousy of the Carthaginians, who made war upon the city, but the Massilians not only maintained their independence, but defeated the Carthaginians in a sea-fight. (Thuc. i 18, Paus. x 8, 6.) At an early period they cultivated the friendship of the Romans, to whom they always continued faithful allies. Accordingly when the SE corner of Gaul was made a Roman province, the Romans allowed Massilia to retain its independence and its own constitution. (Liv. xxi 20, Pol. iii 95, Cic. pro Font. 1, Caes. B.C. i 35.) This constitution was aristocratic. The city was governed by a senate of 600 persons called *Timuchi*. From these were selected 15 presidents, who formed a sort of committee for carrying on the ordinary business of the government, and three of these were intrusted with



Coin of Massilia (4th cent. B.C.)

Obv. head of Artemis crowned with olive wreath rev. MASSIA lion

the executive power. (Strab. p. 179, Cic. de Rep. i 27, 43.) The inhabitants retained the religious rites of their mother country, and they honoured especially the Ephesian Artemis, whose statue was said to have been brought from Ephesus together with the shoot of the first olive planted at Massilia. Massilia was for many centuries one of the most important commercial cities in the ancient world. In the civil war between Caesar and Pompey (B.C. 49), it espoused the

cause of the latter, but after a protracted siege, in which it lost its fleet, it was obliged to submit to Caesar (Caes *B C* 1 34-36, 11 1-22, Dio Cass *Ch* 25) Its inhabitants had long paid attention to literature and philosophy, and under the early emperors it became one of the chief seats of learning, to which the sons of many illustrious Romans resorted to complete their studies, but it never regained its old importance under the Roman empire—The modern *Marseilles* occupies the site of the ancient town, but contains no remains of ancient buildings

Massiva 1 A Numidian, grandson of Gala, king of the Massyhae, and nephew of Masinissa, whom he accompanied into Spain (Liv xxvii 19)—2 Son of Gulussa, and grandson of Masinissa, was assassinated at Rome by order of Jugurtha, because he claimed the kingdom of Numidia (Sall *Jug* 35, Liv *Ep* 64)

Massurius Sabinus [SABINUS]

Massyli or -ii [MAURETANIA NUMIDIA]

Mastanābal or **Manastābal**, the youngest of the three legitimate sons of Masinissa, between whom Numidia was divided by Scipio after the death of the aged king (B C 148) He died before his brother Micipsa, and left two sons, Jugurtha and Gauda (App *Pun* 106, Sall *Jug* 5, 65)

Mastaura (ἡ Μάστουρα *Mastauvo*, Ru), a city of Lydia on the borders of Caria, near Nysa (Strab p 650)

Mastiani (Μαστιανοί), a people on the S coast of Spain between Calpe and Nova Carthago (Pol iii 38)

Mastusia 1 The SW point of the Thracian Chersonesus, opposite Sigeum—2 A mountain of Lydia, on the S slope of which Smyrna lay

Maternus, Curiatius, a Roman rhetorician and tragic poet (Tac *Dial* 2, 5, 11)

Materus Firmicus [FIRMICUS]

Mātho 1 One of the leaders of the Carthaginian mercenaries in their war against Carthage, after the conclusion of the first Punic war, B C 241 He was eventually taken prisoner and put to death (Pol i 69-88)—2 A pompous, blustering advocate, ridiculed by Juvenal and Martial (Juv i 30, Mart iv 80, vii 10)

Mātho, Pompōnius 1 *M*, consul B C 233, carried on war against the Sardinians, whom he defeated In 217 he was magister equitum, in 216 praetor, and in 215 propraetor in Cisalpine Gaul (Liv xxii 33, xxiv 40)—2 *M*, brother of the preceding, consul 231, also carried on war against the Sardinians He was likewise praetor in 217 He died in 204 (Liv xxix 38)—3 *M*, probably son of No 2, aedile 206, and praetor 204, with Sicily as his province (Liv xxxi 12)

Matiana (Ματιανή, *Matianoi*, ηγή, ηνός, Hdt), the SW most district of Media Atropatene, along the mountains separating Media from Assyria, of which the inhabitants were called *Matiani* The great salt lake of Spaura (Ματιανή λίμνη *Lake of Urmī*) was in this district Their territory extended up into Armenia (Hdt iii 94, v 52, Strab pp 73, 509)

Matinius, a Roman money-lender and banker (Cic *ad Att* v 21, Scaevola)

Matinus, a mountain in Apulia, running into the sea, was one of the offshoots of Mons Garganus, and is frequently mentioned by Horace in consequence of his being a native of Apulia (Hor *Od* i 28, 3, iv 2, 27, *Epod* 16, 28)

Matisco (Μάκον), a town of the Aedui in Galia Lugdunensis on the Arar (Caes *B G* vii 90, viii 4)

Matius Calvēna, C, a Roman eques, and a friend of Caesar and Cicero After Caesar's

death he espoused the side of Octavianus, with whom he became very intimate (Cic *ad Fam* xi 27, 28, *ad Att* ix 11, xiv 1, xvi 11, Suet *Jul* 52, Tac *Ann* xii 60)

Matron (Μάτρων), of Pitana, a celebrated writer of parodies upon Homer, probably lived a little before the time of Philip of Macedon (Athen pp 5, 31, 699)

Matrona (*Marne*), a river in Gaul, which formed the boundary between Gallia Lugdunensis and Belgica, and which falls into the Sequana, a little S of Paris (Caes *B G* i 1)

Mattiāci, a people in Germany, who dwelt on the E bank of the Rhine, between the Main and the Lahn, and were a branch of the Chatti They were subdued by the Romans, who, in the reign of Claudius, had fortresses and silver mines in their country After the death of Nero they revolted against the Romans and took part with the Chatti and other German tribes in the siege of Moguntiacum (Tac *Germ* 29, *Ann* xi 20, *Hist* iv 37) From this time they disappear from history, and their country was subsequently inhabited by the Alemanni Their chief towns were Aquae Mattiacae (*Wiesbaden*), and Mattiacum (*Marburg*), which must not be confounded with Mattium, the capital of the Chatti A sort of pomade called *Mattiaceae pilae* was imported by the Romans from their country (Mart xiv 27, *Dict of Ant* art *Sapo*)

Mattium (*Maden*), the chief town of the Chatti, situated on the Adrana (*Eder*), was destroyed by Germanicus (Tac *Ann* i 56)

Matūta, commonly called *Mater Matūta*, was an old Italian goddess of the dawn, and her name is connected with *mane*, *matutinus* (Lucret v 656, Fest p 122) Like other goddesses of light, she was a goddess of child birth and therefore invoked by women Hence she was worshipped by married women at the Matralia on the 11th of June (Varro, *L L* v 106, Ov *Fast* vi 475) She was also worshipped as a goddess of the sea and of harbours, like Ino Leucothea, with whom she was identified (*Dict of Ant* art *Matralia*) A temple was dedicated to Matuta at Rome in the Forum Boarium by king Servius, and was restored by the dictator Camillus, after the taking of Veii (Liv i 19, xxv 7) Other noted seats of her worship were at Satricum in the Volscian territory, and at Pisanum (Liv vi 33, *O I L* i 177)

Mauretānia or **Mauritānia** (η Μαυροπολία *Μαυρούσιοι*, *Μαῦροι*, Maurusii, Mauri), the W-most of the divisions of N Africa, lay between the Atlantic on the W, the Mediterranean on the N, Numidia on the E, and Gaetulia on the S, but the districts embraced under the names of Mauretania and Numidia respectively were of very different extent at different periods The earliest known inhabitants of all N Africa W of the Syrtes were the Gaetuhans, who were displaced and driven inland by peoples of Asiatic origin, who are found in the earliest historical accounts settled along the N coast under various names, their chief tribes being the Mauri or Maurusi, W of the river Malva or Malucha (*Mulua* or *Mo halou*), thence the Massaesylis, to (or nearly to) the river Ampsaga (*Wady el-Kebir*), and the Massyli between the Ampsaga and the Tusca (*Wady Zaim*), the W boundary of the Carthaginian territory Of these people, the Mauri, who possessed a greater breadth of fertile country between the Atlas and the coasts, seem to have applied themselves more to the settled

pursuits of agriculture than then kindred neighbours on the E, whose unsettled warlike habits were moreover confirmed by their greater exposure to the intrusions of the Phœnician settlers. Hence arose a difference, which the Greeks marked by applying the general name of *Nouddes* to the tribes between the Malva and the Tusca, whence came the Roman names of Numidia for the district, and Numidae for its people [NUMIDIA]. Thus Mauretania was at first only the country W of the Malva, and corresponded to the later district of Mauretania Tingitana, and to the modern empire of Morocco, except that the latter extends further S, the ancient boundary on the S was the Atlas. The Romans first became acquainted with the country during the war with Jugurtha, B.C. 106, of their relations with it, till it became a Roman province, about 33, an account is given under BOECIUS. During this period the kingdom of Mauretania had been increased by the addition of the W part of Numidia, as far as Saldæ, which Julius Caesar bestowed on Bogud, as a reward for his services in the African war. A new arrangement was made about 25, when Augustus gave Mauretania to Juba II, in exchange for his paternal kingdom of Numidia (Tac. Ann. iv 23, Dio Cass. lxx 25, Suet. Cal. 26, Strab. pp. 828, 831, 840). Upon the murder of Juba's son, Ptol. macrus, by Caligula (A.D. 40), Mauretania became finally a Roman province, and was formally constituted as such by Claudius, who added to it nearly half of what was still left of Numidia—namely, as far as the Ampaga—and divided it into two parts, of which the W was called Tingitana, from its capital Tings (Tangier), and the E Caesariensis from its capital Julia Caesarea (Zereshell), the boundary between them being the river Malva, the old limit of the kingdom of Boecius I (Dio Cass. lx 9, Plin. v 2, Tac. Hist. i 11). The latter corresponded to the W and central part of the modern regency (and now French colony) of *Algiers*. These 'Mauretanæ duæ' were governed by an equestrian procurator. In the later division of the empire under Diocletian and Constantine, the E part of Caesariensis, from Saldæ to the Ampaga, was erected into a new province, and called M. Sitifensis from the inland town of Sitifi (*Setif*), at the same time the W province, M. Tingitana, seems to have been placed under the same government as Spain, so that we still find mention of the 'Mauretanæ duæ,' meaning now, however, Caesariensis and Sitifensis. From A.D. 429 to 534 Mauretania was in the hands of the Vandals, and in 650 and the following years it was conquered by the Arabs. Its chief physical features are described under AFRICA and ATLAS MAURI [MAURITANIA].

Mauricius, Junius, a Roman jurist, lived under Antoninus Pius (A.D. 138–161). His works are cited in the Digest.

Mauricius, Junius, an intimate friend of Pliny, was banished by Domitian, but recalled from exile by Nerva (Plin. Ep. iv 22, Tac. Hist. ii 10, Agr. 15).

Mauritania [MAURITANIA].

Maurus, Terentianus [TERENTIANUS].

Maurusi [MAURITANIA].

Mausolus or **Maussolus** (Μαύσωλος or Μαύσσωλος), king of Caria, was the eldest son of Hecatomnus, whom he succeeded in the sovereignty, B.C. 377. In 362 he took part in the general revolt of the satraps against Artaxerxes Mnemon, and availed himself of that opportunity to extend his dominions. In 358 he

joined with the Rhodians and others in the war waged by them against the Athenians, known by the name of the Social war. He died in 353, leaving no children, and was succeeded by his wife and sister Artemisia. The extravagant grief of the latter for his death, and the honours she paid to his memory—especially by the erection of the costly monument which was called from him the Mausoleum—are related elsewhere [ARTEMISIA]. (For an account of the Mausoleum, see *Diet. of Ant. s.v.*)

Māvors [MARS].

Maxentius, Roman emperor A.D. 306–312, whose full name was M. Aurelius Valerius Maxentius. He was the son of Maximianus and Eutropia, and received in marriage the daughter of Galerius, but he was passed over in the division of the empire which followed the abdication of his father and Diocletian in A.D. 305. Maxentius, however, did not tamely acquiesce in this arrangement, and, being supported by the praetorian troops, who had been recently deprived of their exclusive privileges, he was proclaimed emperor at Rome in 306. He summoned his father, Maximianus, from his retirement in Lucania, who again assumed the purple. The military abilities of Maximianus were of great service to his son, who was of indolent and dissolute habits. Maximianus compelled the Caesar Severus, who had marched upon Rome, to retreat in haste to Ravenna, and soon afterwards treacherously put him to death (307). The emperor Galerius now marched in person against Rome, but Maximianus compelled him likewise to retreat. Soon afterwards Maxentius, having shaken off his father's control, crossed over to Africa, which he ravaged with fire and sword, because it had submitted to the independent authority of a certain Alexander. Upon his return to Rome Maxentius openly aspired to dominion over all the Western provinces, and declared war against Constantine, alleging, as a pretext, that the latter had put to death his father Maximianus. He began to make preparations to pass into Gaul, but Constantine anticipated his movements, and invaded Italy. The struggle was brought to a close by the defeat of Maxentius at Sava Rubra near Rome, October 27th, 312. Maxentius tried to escape over the Milvian bridge into Rome, but perished in the river. Maxentius is represented as a monster of rapacity, cruelty, and lust (Zos. ii 9–18, Zonar. vii 33, xiii 1).

Maxilūn, a town in Hispania Baetica, where bricks were made so light as to swim upon water. See CALPENTIV.

Maxima Caesariensis [BRITANNIA].

Maximianopolis (Μαξιμιανούπολις). O. T. Hadad Rimmon. 1. A city of Palestine, in the valley of Megiddo, a little to the SW of Megiddo.—2. Also called Porsulæ, a town in Thrace on the Via Egnatia, NE of Abdera (Procop. de Aed. iv 11).

Maximianus I, Roman emperor, A.D. 286–305, whose full name was M. Aurelius Valerius Maximianus. He was born of humble parents in Pannonia, and had acquired such fame by his services in the army, that Diocletian selected this rough soldier for his colleague, and created him first Caesar (285), and then Augustus (286), conferring at the same time the honorary appellation of *Heraklus*, while he himself assumed that of *Jovius*. The subsequent history of Maximian has been fully detailed in former articles [DIOCLETIANUS, CONSTANTINUS I, MAXENTIVS]. It is sufficient

to relate here that, after having been compelled to abdicate, at Milan (305), he was again invested with the imperial title by his son Maxentius, in the following year (306), to whom he rendered important services in the war with Severus and Galorius. Having been expelled from Rome shortly afterwards by his son, he took refuge in Gaul with Constantine, to whom he had given his daughter Fausta in marriage. Here he again attempted to resume the imperial throne, but was easily deposed by Constantine (308). Two years afterwards he endeavoured to induce his daughter Fausta to destroy her husband, and was in consequence compelled by Constantine to put an end to his own life (Zosim ii 7-11, Zonar xii 31-33). — II, Roman emperor, A.D. 305-311, usually called Galerius Maximianus. His full name was Galerius Valerius Maximianus. He was born near Sardica in Dacia, and was the son of a shepherd. He rose from the ranks to the highest commands in the army, and was appointed Caesar by Diocletian, along with Constantius Chlorus, in 292. At the same time he was adopted by Diocletian, whose daughter Valeria he received in marriage, and was entrusted with the command of Illyria and Thrace. In 297 he undertook an expedition against the Persian monarch Narses, in which he was unsuccessful, but in the following year (298) he defeated Narses with great slaughter, and compelled him to conclude a peace. Upon the abdication of Diocletian and Maximian (305), Galerius became Augustus or emperor. In 307 he made an unsuccessful attempt to recover Italy, which had owned the authority of the usurper Maxentius [MAXENTIUS]. He died in 311. He was a cruel persecutor of the Christians, and it was at his instigation that Diocletian issued the ordinance (303) which for so many years deluged the world with innocent blood (Zosim ii 8-11, Zonar xii 31-34, Euseb *H E* x 1-3).

Maximinus I, Roman emperor A.D. 235-238, whose full name was C. Julius Verus Maximinus, was born in a village on the confines of Thrace, of barbarian parentage. Brought up as a shepherd, he attracted the attention of Septimius Severus, by his gigantic stature and marvellous feats of strength, and was permitted to enter the army. He rose to the highest rank in the service, and on the murder of Alexander Severus by the troops in Gaul (235), he was proclaimed emperor. He immediately bestowed the title of Caesar on his son Maximus. During his reign he carried on war against the Germans with success, but his government was characterised by a degree of oppression and cruelty hitherto unexampled. The Roman world at length tired of this monster. The senate and the provinces gladly acknowledged the two Gordians, who had been proclaimed emperors in Africa, and after their death the senate itself proclaimed Maximus and Balbinus emperors (238). As soon as Maximinus heard of the elevation of the Gordians, he hastened from his winter quarters at Sirmium. Having crossed the Alps, he laid siege to Aquileia, and was there slain by his own soldiers along with his son Maximus, in April. The most extraordinary tales are related of the physical powers of Maximinus, which are almost incredible. His height exceeded eight feet. The circumference of his thumb was equal to that of a woman's wrist, so that the bracelet of his wife served him for a ring. It is said that he was able single handed to drag a loaded wagon, could with his fist knock out the teeth and with a

kick break the leg, of a horse (Script. Aug. *Maximinus Duo*, Herodian, vii viii). — II, Roman emperor 305-314, originally called **Daza**, and subsequently **Galerius Valerius Maximinus**. He was the nephew of Galerius by a sister, and in early life was a shepherd in his native Illyria. Having entered the army, he rose to the highest rank in the service, and upon the abdication of Diocletian in 305, he was adopted by Galerius and received the title of Caesar. In 308 Galerius gave him the title of Augustus, and on the death of the latter in 311, Maximinus and Licinius divided the East between them. In 313 Maximinus attacked the dominions of Licinius, who had gone to Milan, to marry the sister of Constantine. He was, however, defeated by Licinius near Heraclea, and fled to Tarsus, where he soon after died. Maximinus surpassed all his contemporaries in the profligacy of his private life, in the general cruelty of his administration, and in the hatred with which he persecuted the Christians (Zosim ii 8, Euseb *H E* ix 2).

Maximus 1 Of Ephesus or Smyrna, one of the teachers of the emperor Julian, to whom he was introduced by Aedesius. Maximus was a philosopher of the Neo Platonic school, and, like many others of that school, both believed in and practised magic. On the accession of Julian, Maximus was held in high honour at the court, and accompanied the emperor on his fatal expedition against the Persians, which he had prophesied would be successful. In 364 he was accused of having caused by sorcery the illness of the emperors Valens and Valentinian, and was thrown into prison, where he was exposed to cruel tortures. He owed his liberation to the philosopher Themistius. In 371 Maximus was accused of taking part in a conspiracy against Valens, and was put to death (Amm. Marc. xxix 1). — 2 Of Epirus, or perhaps of Byzantium, was also an instructor of the emperor Julian in philosophy and heathen theology. He wrote in Greek, *De insolubilibus Oppositionibus*, published by H. Stephanus, Paris, 1554, appended to the edition of Dionysius Halicarnassus, as well as other works.

Maximus, Fabius 1 Q. Fabius Maximus Rullianus, was the son of M. Fabius Ambustus, consul B.C. 360. Fabius was master of the horse to the dictator L. Papirius Cursor in 325, whose anger he incurred by giving battle to the Samnites during the dictator's absence, and contrary to his orders. Victory availed Fabius nothing in exculpation. A hasty flight to Rome, where the senate, the people, and his aged father interceded for him with Papirius, barely rescued his life, but could not avert his degradation from office (Liv. viii 29-35, Val. Max. ii 7). In 322 Fabius obtained his first consulship. It was the second year of the second Samnite war, and Fabius was the most eminent of the Roman generals in that long and arduous struggle for the empire of Italy. In 315 he was dictator, and was completely defeated by the Samnites at Lautulae. In 310 he was consul for the second time, and carried on the war against the Etruscans. In 308 he was consul a third time, and is said to have defeated the Samnites and Umbrians (Liv. ix 22-42, Diod. xx 27-44). He was censor in 304, when he seems to have confined the liberties to the four city tribes, and to have increased the political importance of the equites (Liv. ix 46). In 297 he was consul for the fifth time, and in 296 for the sixth time. In the latter year he commanded at the great battle

of Sentinum, when the combined armies of the Samnites, Gauls, Etruscans, and Umbrians were defeated by the Romans (Liv x 21-30)—2 Q Fabius Maximus Gurgus, or the Glutton, from the dissoluteness of his youth, son of the last. His mature manhood atoned for his early irregularities (Juv vi 267, Macrob ii 9). He was consul 292, and was completely defeated by the Pentrian Samnites. He escaped degradation from the consulate, only through his father's offer to serve as his lieutenant for the remainder of the war. In a second battle the consul retrieved his reputation, and was rewarded with a triumph, of which the most remarkable feature was old Fabius riding beside his son's chariot (Plut *Fab* 24, Dionys xvi 15). He was consul the second time 276. Shortly afterwards he went as legatus from the senate to Ptolemy Philadelphus, king of Egypt. He was consul a third time, 265—3 Q Fabius Maximus, with the agnomen Verrucosus, from a wart on his upper lip, Ovicola, or the Lamb, from the mildness or apathy of his temper, and Cunctator, from his caution in war, was grandson of Fabius Gurgus (Plut *Fab* 1, Varr *R R* ii 1). He was consul for the first time 238, when Liguria was his province, censor 230, consul a second time 228, opposed the agrarian law of C Flaminius 227, was dictator for holding the comitia in 221, and in 218 was legatus from the senate to Carthage, to demand reparation for the attack on Saguntum. In 217, immediately after the defeat at Trasimenus, Fabius was appointed dictator. From this period, so long as the war with Hannibal was merely defensive, Fabius became the leading man at Rome. On taking the field he laid down a simple and immutable plan of action. He avoided all direct encounter with the enemy, moved his camp from highland to highland, where the Numidian horse and Spanish infantry could not follow him, watched Hannibal's movements with unrelaxing vigilance, and cut off his stragglers and foragers. The narratives of his enclosure of Hannibal in one of the upland valleys between Cales and the Vulturinus, and the Carthaginian's adroit escape by driving oxen with blazing faggots fixed to their horns up the hill sides, are well-known. But at Rome and in his own camp the caution of Fabius was misinterpreted. It is probable, also, that a more forward strategy was now advisable to prevent Hannibal from carrying out his projects, though the tactics of Fabius were of the highest value in order to give the Romans time to regain some confidence after Trasimene. The expedient, however, which was adopted was absurd: the people divided the command between him and M Minucius Rufus, his master of the horse. Minucius was speedily entrapped, and would have been destroyed by Hannibal had not Fabius generously hastened to his rescue. Fabius was consul for the third time in 215, and for the fourth time in 214. In 213 he served as legatus to his own son, Q Fabius, consul in that year, and an anecdote is preserved which exemplifies the strictness of the Roman discipline. On entering the camp at Suessula, Fabius advanced on horseback to greet his son. He was passing the lectors when the consul sternly bade him dismount. 'My son,' exclaimed the elder Fabius, 'I wished to see whether you would remember that you were consul' (Liv xxii 44). Fabius was consul for the fifth time in 209, in which year he retook Tarentum. In the closing years of the

second Punic war Fabius appears to less advantage. The war had become aggressive (and rightly so) under a new race of generals. Fabius disapproved of the new tactics, he dreaded the political supremacy of Scipio, and was his uncompromising opponent in his scheme of invading Africa. He died in 203 (Life by Plutarch, Pol iii 87-106, Liv xx-xxv, Appian, *Annib* 11-16, Cic *de Sen* 4, 17)—4 Q Fabius Maximus, elder son of the preceding, was praetor 214 and consul 213. He was legatus to the consul M Livius Salinator 207. He died soon after this period, and his funeral oration was pronounced by his father (Cic *N D* iii 32)—5 Q Fabius Maximus Aemilianus, was by birth the eldest son of L Aemilius Paulus, the conqueror of Perseus, and was adopted by No 3. Fabius served under his father (Aemilius) in the Macedonian war, 168, and was despatched by him to Rome with the news of his victory at Pydna (Pol xxix 6). He was praetor in Sicily 149-148, and consul in 145. Spain was his province, where he encountered, and at length defeated, Viriathus. Fabius was the pupil and patron of the historian Polybius (Pol xviii, xxviii 8-10, Liv xlii 35)—6 Q Fabius Maximus Allobrogicus, son of the last. He was consul 121, and he derived his surname from the victory which he gained in this year over the Allobroges and their ally, Bituntus, king of the Arverni in Gaul. He was censor in 108. He was an orator and a man of letters (Cic *pro Mun* 36, 75, Plin vii 166)—7 Q Fabius Maximus Servilianus, was adopted from the gens Servilia by No 5. He was uterine brother of Cn Servilius Caepio, consul in 141. He himself was consul in 142, when he carried on war with Viriathus (Appian, *Hisp* 70).

Maximus, Magnus Clemens, Roman emperor, A.D. 383-388, in Gaul, Britain, and Spain, was a native of Spain. He was proclaimed emperor by the legions in Britain in 383, and forthwith crossed over to Gaul to oppose Gratian, who was defeated by Maximus, and was shortly afterwards put to death. Theodosius found it expedient to recognise Maximus as emperor of Gaul, Britain, and Spain, in order to secure Valentian in the possession of Italy. Maximus, however, aspired to the undivided empire of the West, and accordingly in 387 he invaded Italy at the head of a formidable army. Valentian was unable to resist him, and fled to Theodosius in the East. Theodosius forthwith prepared to avenge his colleague. In 388 he forced his way through the Noric Alps, took Aquileia by storm and there put Maximus to death. Victor, the son of Maximus, was defeated and slain in Gaul by Arbogates, the general of Theodosius (Zosim iv 35 ff, Oros vii 84 ff).

Maximus, Petronius, Roman emperor, A.D. 455, belonged to a noble Roman family, and enjoyed some of the highest offices of state under Honorius and Valentian III. In consequence of the violence offered to his wife by Valentian, Maximus formed a conspiracy against this emperor, who was assassinated, and Maximus himself proclaimed emperor in his stead. His reign, however, lasted only two or three months. Having forced Eudoxia, the widow of Valentian, to marry him, she resolved to avenge the death of her former husband, and accordingly Genseric was invited to invade Italy. When Genseric landed at the mouth of the Tiber, Maximus was slain by a band of Burgundian mercenaries, commanded

by some old officers of Valentianian (Procop *B Vand* i 4, 5, Sidon *Ep* i 9, ii 13)

Maximus Planudes [PLANUDĒS]

Maximus Tyrius, a native of Tyre, a Greek rhetorician and Platonic philosopher, lived during the reigns of the Antonines and of Commodus. Some writers suppose that he was one of the tutors of M. Aurelius, but it is more probable that he was a different person from Claudius Maximus, the Stoic, who was the tutor of this emperor. **Maximus Tyrius** appears to have spent the greater part of his life in Greece, but he visited Rome once or twice. There are extant forty one Dissertations (*Διαλέξεις* or *Λόγοι*) of **Maximus Tyrius** on theological, ethical and other philosophical subjects, written in an easy and pleasing style, but not characterised by much depth of thought. The best edition is by Reiske, Lips 1774-5, 2 vols.

Maximus, Valerius [VALERIUS]

Maxūla [ADES]

Maxyēs (*Μάγες*), a people of N Africa, on the coast of the Lesser Syrtis, on the W bank of the river Triton, who claimed descent from the Trojans. They shaved the right side of the

other writers, by Hecate, the daughter of Perses (*Hes Th* 961, *Apollod* i 9, 28, *Diod* iv 45). She was celebrated for her skill in magic. The most important parts of her story are given under **ABSYRTUS**, **ARGONAUTAE**, and **JASON**. It is enough to state here that when Jason came to fetch the golden fleece, she fell in love with the hero, assisted him in accomplishing the object for which he had visited Colchis, and afterwards fled with him as his wife to Greece, that they were driven from Iolcus because she had deceived the daughters of Pelias into killing their father [see p 458, b], and went to Corinth, where Medea, having been deserted by Jason for the youthful daughter of Creon, king of Corinth, took fearful vengeance upon her faithless spouse by murdering the two children whom she had by him, and by destroying his young wife by a poisoned garment; and that she then fled to Athens in a chariot drawn by winged dragons. So far her story has been related in the articles mentioned above. Her flight from Corinth is represented in the annexed cut. The old man on the left is Creon, before him is his daughter Creusa falling to



Medea (From a sarcophagus at Mantua. Carli *Dissertationi* due Mantova 1765.)

head, and painted then bodies with vermillion (*Hdt* iv 191).

Mazæa [CAESAREA, No 1]

Mazara (*Μαζάρα* *Μαζαράιος* *Mazzara*), a town on the W coast of Sicily, situated on a river of the same name, between Lilybæum and Selinus, and founded by the latter city, was taken by the Romans in the first Punic war (*Diod* xiii 54, xviii 9).

Mazices (*Μάζικες*), a people of N Africa, in Mauretania Caesariensis, on the S slope of M. Zalacus (*Ptol* iv 2, 19, *Lucan* iv 681). They, as well as the **MAXYÆ**, are thought to be the ancestors of the *Amazighs*.

Mecyberna (*Μηκύβερνα* *Μηκυβερναίος* *Molivo*), a town of Macedonia in Chalcidice, at the head of the Toronaic gulf, E of Olynthus, of which it was the seaport. From this town part of the Toronaic gulf was subsequently called Sinus Mecybernacus (*Hdt* vii 122, *Thuc* v 39, *Strab* p 880).

Mēdāba (*Μήδαβα*), a city of Peraea in Palestine.

Mēdaura, Ad *Medēra*, or *Amedēra* (*Ἡδῶρα*), a city of N Africa, on the borders of Numidia and Byzacena, a Roman colony, and the birth place of Appuleius (*Appul Apol* p 448, *Ptol* iv 8, 30, *Procop de Aed* vi 6).

Mēdēa (*Μήδεια*), daughter of Aetes, king of Colchis, by the Oceanid Idyia, or, according to

the ground, then the children of Medea in front of a terminal head of Neptune, then Medea with sword in hand, and finally Medea making off in the serpent-car. At Athens she is said to have married King Aegeus, or to have been beloved by Sisyphus. Zeus himself is said to have sued for her, but in vain, because Medea dreaded the anger of Hera, and the latter rewarded her by promising immortality to her children. Her children are, according to some accounts, Mermerus, Phieros or Thessalus, Alcimenes, and Tisander, according to others, she had seven sons and seven daughters, while others mention only two children, Medus (some call him Polyxenus) and Erionis, or one son, Argus (*Apollod* i 9, 28, *Diod* iv 54). Respecting her flight from Corinth, there are different traditions. In the Attic story, she fled to Athens and married Aegeus, but when it was discovered that she plotted to poison Theseus she escaped and went to Asia, the inhabitants of which were called after her Medes (*Paus* ii 3, 7, *Plut Thes* 12, *On Met* vii 391). Others relate that she first fled from Corinth to Heracles at Thebes, who had promised her his assistance while yet in Colchis, in case of Jason being unfaithful to her. She cured Heracles, who was seized with madness, and as he could not afford her the assistance he had promised she went to Athens.

Civitas Ebroicorum, whence its modern name (Ptol u 8, 11)—5 A town of the Segusiani in the S of Gallia Lugdunensis—6 A town in Gallia Belgica, on the road from Colonia Trajana to Colonia Agrippina—7 (*Malpas*?), a town in Britain between Deva (*Chester*) and Ureconum (*Wrexeter*)

Mediomatrici, a people in the SE of Gallia Belgica on the Mosella, S of the Treviri, originally extended to the Rhine, but in the time of Augustus they had been driven from this river by the Vangiones, Nemetes, and other German tribes. Their chief town was *Divodūrum* (*Metz*) (Caes *B G* iv 10, Strab p 193)

Mediterrāneum Mare [*INTERNUM MARE*] **Meditrina**, a Roman divinity of the art of healing, in whose honour the festival of the *Meditrinalia* was celebrated in the month of October (*Dict of Ant art Meditrinalia*)

Medma, or **Mesma** (*Μέδμα, Μέσμα*), a Greek city of Southern Italy on the W coast of Bruttia, founded by the Locrians (Strab p 256, Scyl p 4). Its name is probably preserved in the river *Mesima*

Medoacus or **Mediæacus**, a river in Venetia in the N of Italy, formed by the union of two rivers, the *Medoacus Major* (*Brenta*) and *Medoacus Minor* (*Bacchiglione*), which falls into the Adriatic sea near Edron, the harbour of Patavium (Liv x 2, Plin iii 121)

Medebriga (*Marvao*), on the frontiers of Portugal, a town in Lusitania, on the road from Emeritum to Scylabis (*Bell Alex* 48, Plin iv 118)

Mēdōcus [*ANADOCUS*]

Mēdōn (*Μέδων*) 1 Son of Oileus, and brother of the lesser Ajax, fought against Troy, and was slain by Aeneas (*I* ii 727, xiii 693, xv 332)—2 Son of Codrus [*CODRUS*]

Mēdūli, a people in Aquitania, S of the mouth of the Garumna, in the modern *Medoc*. There were excellent oysters found on their shores (Auson *Epist* ii v vii)

Medulli, a people on the E frontier of Gallia Narbonensis and in the Maritime Alps, in whose country the *Druentia* (*Durance*) and *Daria* (*Dora Riparia*) took their rise (Strab p 203)

Medullia (*Medullinus* *Sant' Angelo*), a colony of Alba, in the land of the Sabines, situated between the Tiber and the *Anio Tarquinius Priscus* incorporated their territory with the Roman state (Liv i 33, 38, Dionys ii 36, vi 34)

Medullinus, **Furius**, an ancient patrician family at Rome, the members of which held the highest offices of state in the early times of the republic (Liv ii 39, 43, 54)

Medullus, a mountain in Hispania Tarraconensis, near the *Mimus* (Flor iv 12)

Mēdus, a son of *Medea* [*MEDEA*]

Mēdus (*Μῆδος*), a small river of Persia, flowing from the confines of Media, and falling into the Araxes near Persepolis (Strab p 729)

Medūsa [*GORGONES*]

Megabazus or **Megabyzus** (*Μεγαβάζος, Μεγαβύζος*) 1 One of the seven Persian nobles who conspired against the Magian Smerdis, B C 521. Darius left him with an army in Europe, when he recrossed the Hellespont, on his return from Scythia, 506. He subdued Perinthus and the other cities on the Hellespont and the coast of Thrace (Hdt iii 70, iv 113, v 1-16)—2 Son of Zopyrus, and grandson of the above, was one of the commanders in the army of Xerxes, 480. He afterwards commanded the army sent against the Athenians in Egypt, 458 (Hdt vii 82, Thuc i 109)

Megabocchus, C, was tried together with

T Albenus for extortion in Sardinia (Cic *Fragm pro Seaur* ii 40), apparently one of the Catilinarian conspirators (Cic *ad Att* ii 7)

Megacles (*Μεγακλῆς*) 1 A name borne by several of the Alcmaeonidae. The most important of these was the Megacles who put to death Cylon and his adherents, after they had taken refuge at the altar of Athene, B C 612 [*CYLOX*].—2 A Syracusan, brother of Dion, and brother in law of the elder Dionysius. He accompanied Dion in his flight from Syracuse, 358, and afterwards returned with him to Sicily

Mēgara [*EUMENIDES*]

Mēgalla or **Mēgāris**, a small island in the Tyrrhene sea, opposite Neapolis (Plin iii 82)

Megalōpolis (*ἡ Μεγάλη πόλις, Μεγαλόπολις Μεγαλοπολῖτης*) 1 (*Sinano*), the most recent, but the most important of the cities of Arcadia, was founded on the advice of Epaminondas, after the battle of Leuctra, B C 371, and was formed out of the inhabitants of thirty-eight villages. It was situated in the district Maenalia, near the frontiers of Messenia, on the river Helisson, which flowed through the city, dividing it into two nearly equal parts. It stood on the site of the ancient town Orestion or Orestia, was fifty stadia (six miles) in circumference, and continued, when it was besieged by Polyperchon, about 15,000 men capable of bearing arms, which would give us a population of about 70,000 inhabitants. Megalopolis was for a time subject to the Macedonians, but soon after the death of Alexander the Great, it was governed by a series of native tyrants, the last of whom, Lydiades, voluntarily resigned the government, and united the city to the Achaean League, B C 234. It became in consequence opposed to Sparta, and was taken and plundered by Cleomenes, who killed or drove into banishment all its inhabitants, and destroyed a great part of the city, 222. After the battle of Sellasia in the following year, it was restored by Philopoemen, who again collected the inhabitants, but it never recovered its former prosperity. Philopoemen and the historian Polybius were natives of Megalopolis. The ruins of its theatre, once the largest in Greece, are important in archaeology, particularly as regards the disputed question of a raised stage. The excavations of 1890-91 by the British School of Athens have explored the theatre, and discovered the ground plan of the adjoining Thesion or great assembly hall of the Arcadians, and of the Agora and temple of Zeus across the river.—2 A town in Caria [*APHRODISIAS*].—3 A town in Pontus [*SEBASTIA*].—4 A town in the N of Africa, in Byzacena, it was taken and destroyed by Agathocles

Meganira [*METANIRA*]

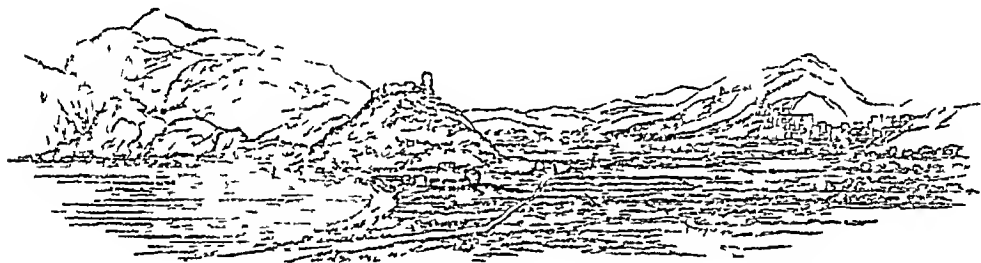
Megapenthes (*Μεγαπένθης*) 1 Son of Proetus, father of Anaxagoras and Iphianassa, and king of Argos. He exchanged his dominion for that of Perseus, so that the latter received Tiryns instead of Argos (Paus ii 18, 4, Apollod ii 4).—2 Son of Menelaus by an Aetolian slave, Pieris or Teridac. Menelaus brought about a marriage between Megapenthes and a daughter of Alector. According to a Rhodian tradition, Megapenthes expelled Helen from Argos, who thereupon fled to Polyxo at Rhodes (*Od* iv 11, Paus ii 19, 2)

Mēgāra, wife of Heracles [See p 396, a]

Mēgāra (*τὰ Μεγάρα*, in Lat *Megara*, -ae, and pl *Megara*, orum *Μεγαρεῖς*, *Megarensis*) 1 (*Megara*), the capital of MEGARIS, was situated 8 stadia (1 mile) from the sea opposite the island Salamis, about 26 miles from Athens and 31

miles from Corinth. It consisted of three parts (1) the ancient Pelasgian citadel, called *Caria*, said to have been built by Car, the son of Phoroneus, which was situated on a hill NW of the later city. This citadel contained the ancient and celebrated *Megaron* (μέγαρον) or temple of Demeter, from which the town is supposed to have derived its name (Paus 1 89, 5) (2) The modern citadel, situated on a lower hill to the SW of the preceding, and called *Alcathoe*, from its reputed founder Alcathous, son of Pelops (Paus 1 42, On *Met* vii 443, viii 7) (3) The town properly so called, situated at the foot of the two citadels, said to have been founded by the Pelopidae under Alcathous, and subsequently enlarged by a Doric colony under Alethes and Athenes at the time of Codrus. Its seaport was *Nisaea* (Νίσαια), which was connected with Megara by two walls, eight stadia in length, built by the Athenians when they had possession of Megara, B.C. 461-445 (Thuc 1 103), but as Pegae also belonged to the Megarians they, like the Corinthians, had ports on both seas, and a through traffic. *Nisaea* is said to have been built by Nisus, the son of Pandion, and the inhabitants of Megara are sometimes called Nisaeans Megarians (οἱ Νισαῖοι Μεγαρεῖς) to distinguish them from the Hyblaean Megarians (οἱ Ὑβλαῖοι Μεγαρεῖς) in Sicily. In front of *Nisaea* lay the small island

democratical form of government established (Plut *Q Gr* 18). After the Persian wars, Megara was for some time at war with Corinth, and was thus led to form an alliance with Athens, and to receive an Athenian garrison into the city, 461, but the oligarchical party having got the upper hand the Athenians were expelled, 441. In the Peloponnesian war it suffered greatly, and in 424 was only saved from capture by the approach of Brasidas (Thuc iii 51, iv 56, 109). Megara after this gradually declined in power, partly from these party quarrels, but also because she was a small state in comparison with her neighbours. The city was taken and its walls destroyed by Demetrius Poliorcetes, it was taken again by the Romans under Q. Metellus, and in the time of Augustus it had ceased to be a place of importance—Megara is celebrated as the city of ΠΙΘΕΟΓΛΗΣ, and, in the history of philosophy, as the seat of a philosophical school, usually called the Megarian, which was founded by Euclid, a native of the city, and a disciple of Socrates [EUCLIDES, No 2]—2. A town in Sicily on the E coast, N of Syracuse, founded by Dorians from Megara in Greece, B.C. 728, on the site of a small town Hybla, and hence called *Megara Hyblaea*, and its inhabitants Megarenses Hyblaei (Μεγαρεῖς Ὑβλαῖοι). From the time of Gelon it belonged to Syracuse



Minoia

Nisaea

Megara

Minoia (Μίνωα), which added greatly to the security of the harbour.—In the most ancient times Megara and the surrounding country are said to have been inhabited by Leleges. It subsequently became annexed to Attica, and Megaris formed one of the four ancient divisions of Attica (Strab p 392). It was next conquered by the Dorians, and was for a time subject to Corinth (Hdt 1 76), but it finally asserted its independence, and rapidly became a wealthy and powerful city (Paus 1 19, 13). To none of these events can any date be assigned with certainty. An inscription mentions the victory of Orsippus of Megara at Olympia in 720 B.C., the first athlete who ran entirely naked; it states also that he won back much territory (probably from Corinth) for his own city (*C I G* 1050, cf Paus 1 44, 1). Its power at an early period is attested by the flourishing colonies which it founded, of which *SELYVRIA*, *CHALCEDON*, and *BYZANTIUM*, and the Hyblaean Megara in Sicily, were the most important. Its navy was a match for that of Athens, with which it contested the island of Salamis, and it was not till after a long struggle that the Athenians succeeded in obtaining possession of this island. The government was originally an aristocracy as in most of the Doric cities, but Theagenes, who put himself at the head of the popular party, obtained the supreme power about B.C. 620 (Arist *Pol* 1 5, 9=p 1305). Theagenes was afterwards expelled, and a

(Hdt vii 156, Thuc vi 4, Strab p 269). It was taken and plundered by the Romans in the second Punic war, and from that time sank into insignificance, but it is still mentioned by Cicero under the name of Megaris [HYBLA].

Megareus (Μεγαρεῖς), son of Onchestus, also called a son of Poseidon and Oenope, of Hippomenes, of Apollo, or of Aegeus. He was a brother of Abrote, the wife of Nisus, king of Megara, and the father of Evippus, Timalcus, Hippomenes, and Evaechme. *Megara* is said to have derived its name from him (Paus 1 89, On *Met* 1 605).

Megāris (ἡ Μεγαρίς or ἡ Μεγαρικὴ, cf γῆ), a small district in Greece between the Corinthian and Saronic gulfs, originally reckoned part of Hellas proper, but subsequently included in the Peloponnesus. It was bounded on the N by Boeotia, on the E and NE by Attica, and on the S by the territory of Corinth. It contained about 143 square miles. The country was very mountainous, and its only plain was the one in which the city of Megara was situated, which was called τὸ Λευκὸν πεδῖον (Schol ad *Od* v 333). It was separated from Boeotia by Mt Cithaeron, and from Attica by the mountains called the Horns (τὰ κέρατα) on account of their two projecting summits (Strab p 395, Diod xiii 65). The Geranean mountains extended through the greater part of the country, and formed its S boundary towards Corinth (Thuc 1 105, Paus 1 40, 7). There were two

roads through these mountains from Corinth, one called the Seironian pass, which ran along the Saronic gulf, passed by Crommyon and Megara, and was the direct road from Corinth to Athens (Strab p 591, Hdt vii 71, Paus i 44 7, Eur *Hipp* 1203), the other ran along the Corinthian gulf, passed by Geriuea and Pegae and was the road from Corinth into Boeotia. The only town of importance in Megaris was its capital, Megara [*MEGARA*].

Megasthenes (*Μεγασθένης*), a Greek writer who was sent by Seleucus Nicator as ambassador to Sandracottus, king of the Prasii where he resided some time. He wrote a work on India, in four books entitled *Indica* (*Ἰνδικὰ*), to which later Greek writers were chiefly indebted for their accounts of the country (Strab pp 70 702, Arrian, *An* v 6, Athen p 153).

Megēs (*Μεγής*), son of Phyleus, and grandson of Angeus was one of the suitors of Helen and led his bands from Dalichium and the Echinades against Troy (*Il* ii 625 v 69, v 520, Paus v 25 2).

Megiddo (*Μαγδδῶ, Μαγδῶ Λεγμὸν*), a considerable city of Palestine on the river Kishon, in a valley of the same name, which formed a part of the great plain of Jezreel or Esdraelon, on the confines of Galilee and Samaria. It was probably the same place which was called Legio under the Romans. [See *Dict of the Bible*].

Megistāni, a people of Armenia, in the district of Sophene, near the Euphrates.

Megiste (*Μεγίστη*) an island off Lycia opposite Antiphellus (Strab p 666, Liv xxxvii 22).

Mela, river [*MELLA*].

Mela, Fabius, a Roman jurist, often cited in the Digest, probably of the Augustan age.

Mela, Mella M Annaeus, the youngest son of M Annaeus Seneca, the rhetorician, and brother of L Seneca the philosopher, and of Gallio. By his wife Acilia he had at least one son the celebrated Lucan. After Lucan's death A.D. 65 Mela laid claim to his property, and as he was rich, he was accused of being privy to Piso's conspiracy, and anticipated a certain sentence by suicide (*Tac Ann* xv 48, Dio Cass. lxxi 25).

Mela, Pomponius, the first Roman author who composed a formal treatise upon Geography, was a native of Spain, and probably flourished under the emperor Claudius (iii 49). His work is entitled *De Situ Orbis Lib III*. It contains a brief description of the whole world as known to the Romans. The text is often corrupt, but the style is simple, and the Latin is pure, and although everything is compressed within the narrowest limits we find the monotony of the catalogue occasionally diversified by animated and pleasing pictures. Editions by Parthev, Berlin 1867, Frick, Lips. 1880.

Melaena Acra (*ἡ Μελαιὰ ἀκρὰ*) 1 (*Καρά Βυρῖ*), which means the same as the Greek name, i.e. *the Black Cape*), the NW promontory of the great peninsula of Ionia formed by Mt. Mimas, celebrated for the millstones hewn from it (Strab p 645)—2 (*C Sar Nicolo*) the NW promontory of the island of Chios—3 (*Τῆς Ἰ*) a promontory of Bithynia, a little E of the Bosphorus between the rivers Rhebas and Artanes also called *Καλιεργον* and *Βιφύρας ἔκρον* (*Ap Rh* ii 651).

Melaenae (*Μελαιαί Μελαιεῖς*) 1 Or Melaenae (*Μελαιαί*), a town in the W of Arcadia on the Alphens, NW of Buphagium SE of Heraclea (Paus. viii 26, 8)—2 A

demus in Attica, on the frontiers of Boeotia, be-
longing to the tribe Antiochus.

Melambium (*Μελάμβιον*), a town of Thessaly, in Pelasgiotis, belonging to the territory of Seotussa (Pol xviii 3).

Melampus (*Μελάμπος*) 1 Son of Amythaon by Idomene, or by Aglaura or by Rhodope, and a brother of Bias (Apollod. i 9, 1, Diod. iv 63). He was looked upon by the ancients as the first mortal who was endowed with prophetic powers, as the person who first practised the medical art, and who established the worship of Dionysus in Greece (Hdt. ii 49). He is said to have been married to Iphianassa by whom he became the father of Mantius and Antiphates (*Od* v 225, Diod. iv 1c). Abas, Bias, Manto, and Pronoe are also named by some writers as his children. Before his house there stood an oak tree containing a serpent's nest. The old serpents were killed by his servants, but Melampus took care of the young ones and fed them carefully. One day, when he was asleep, they cleaned his ears with their tongues. On his waking he perceived to his astonishment, that he now understood the language of birds, and that with their assistance he could foretell the future. In addition to this he acquired the power of prophesying from the victims that were offered to the gods, and after having an interview with Apollo on the banks of the Alphens, he became a most renowned soothsayer. During his residence at Pylos his brother Bias was one of the suitors for the hand of Pero, the daughter of Neleus. The latter promised his daughter to the man who should bring him the oxen of Iphelus, which were guarded by a dog whom neither man nor animal could approach. Melampus undertook the task of procuring the oxen for his brother, although he knew that the thief would be caught and kept in imprisonment for a year, after which he was to come into possession of the oxen. Things turned out as he had said, Melampus was thrown into prison and in his captivity he learned from the wood worms that the building in which he was imprisoned would soon break down. He accordingly demanded to be let out, and as Phylacus and Iphelus thus became acquainted with his prophetic powers they asked him in what manner Iphelus, who had no children was to become a father. Melampus, on the suggestion of a vulture, advised Iphelus to take the rust from a knife and drink it in water during ten days (Paus. iv 31, 2, Apollod. i 9, 12). This was done, and Iphelus became the father of Podarces. Melampus now received the oxen as a reward for his good services, drove them to Pylos and thus gained Pero for his brother. Afterwards Melampus obtained possession of a third of the kingdom of Argos in the following manner.—In the reign of Anaxagoras king of Argos, the women of the kingdom were seized with madness, and roamed about the country in a frantic state. Melampus cured them of their frenzy on condition that he and his brother Bias should receive an equal share with Anaxagoras in the kingdom of Argos. Melampus and Bias married the two daughters of Proetus, and ruled over two-thirds of Argos. (Hdt. ix 34, Apollod. ii 2 2, Strab p 346, Or *Me* v 322, PROETUS)—2 The author of two little Greek works of no value, entitled *Div ratio ex Palpitatione* and *De Nactis Oleaceis et Corpore*. He lived probably in the third century B.C. at Alexandria. Edited by Franz in *Scriptores Pysioniae Veteres*, Alenbourg, 1780.

Melanchlaeni (Μελάγχλανοι), a people in the N of Sarmatia Asiatica, about the upper course of the river Tanais (*Don*), resembling the Scythians in manners, though of a different race. Their name was derived from their dark clothing (Hdt i 20, 100, Ptol i 9, 13).

Melaniippē (Μελανίππη), daughter of Chiron, also called Lirippe. Being with child by Aeolus, she fled to mount Pelion, and in order that her condition might not become known, she prayed to be metamorphosed into a mare. Artemis granted her prayer, and in the form of a horse she was pleased among the stars (Aristoph. *Thesm* 512, Hyg. *Fab* 86). Another account describes her metamorphosis as a punishment for having despised Artemis, or for having divulged the counsels of the gods (Hyg. *Astr* ii 18). Her story was the subject of two tragedies by Euripides, *Μελανίππη η σοφή*, and *Μελανίππη η δασμώτις* (see *Tragm* of Euripides, ed. Dindorf). The former was imitated by Eunius, the latter by Accius (Cie. *Tusc* iii 9, 20, *Off* i 31, 114, *Juv* viii 229, *ALBIUS*). Melaniippe became sometimes to be confused with Arne, the mother of Aeolus and Boeotus by Poseidon.

Melaniippides (Μελανίππιδης) 1 A dithyrambic poet of Melos, contemporary of Pindar (Suid s v).—2 A later dithyrambic poet of the same place, who lived about n c 470–420. He is highly praised by Xenophon (*Mem* i 4, 3). He died at the court of Perdiccas (Plut. *Mus* p 1111, Arist. *Rhet* iii 9, Athen. p 616). *Tragm* in Bergl., *Poet. Lyr. Grace*.

Melaniippus (Μελάνιππος), son of Laertes of Thebes, who, in the attack of the Seven on his native city, slew Tydeus and Meaneus. His tomb was shown in the neighbourhood of Thebes on the road to Chalcis (Hdt i 67, Aesch. *Sept* 409, Paus. ix 18, 1).

Melanopus (Μελάνωπος), son of Lachis, went on an embassy to Mausolus, king of Caria, captured a vessel of Naucratis, and illegally retained the prize money. He had also been accused of embezzlement during an embassy to Egypt (Dion. c. *Timocr* pp 703, 740, §§ 12, 127).

Melanogaetuli (Γαίτυλοι).

Melanthios (Μελάνθιος) 1 Also called Melanthius, son of Dolus, was a goat-herd of Odysseus, who sided with the suitors of Penelope, and was killed by Odysseus (*Od* xiv 212, xvi 174).—2 An Athenian tragic poet, of whom little is known beyond the attacks made on him by Aristophanes and the other comic poets. The most important passage respecting him is in the *Peace* of Aristophanes (796, &c.). He was celebrated for his wit, of which several specimens are preserved by Plutarch (*Symp* pp 651, 652).—3 Or Melanthus, a Greek painter of the Sicilian school, was contemporary with Apelles (n c 332), with whom he studied under Pamphilus. He was one of the best colourists of all the Greek painters (Plin. xxxi 50, 76).

Melanthius (Μελάνθιος, prob. *Melet Irma*), a river of Pontus, in Asia Minor, E of the Prom. Jasonum, the boundary between Pontus Polemoniacus and Pontus Cappadocius.

Melanthus or **Melanthius** (Μελάνθος), one of the Nephelae, and king of Messenia, whence he was driven out by the Heraclidae, on the conquest of the Peloponnesus, and, following the instructions of the Delphic oracle, took refuge in Attica. In a war between the Athenians and Boeotians, Xanthus, the Boeotian king, challenged Thymoetes, king of Athens, and the last of the Thesidae, to single combat. Thymoetes declined the challenge on the

ground of age and infirmity. Melanthus undertook it on condition of being rewarded with the throne in the event of success. So ran the story, which strove afterwards to disguise the violent change of dynasty. He slew Xanthus, and became king, to the exclusion of the Thesidae. According to Pausanias, the conqueror of Xanthus was Andropompus, the father of Melanthus, according to Aristotle, it was Codrus, his son (Hdt i 147, v 65, Arist. *Pol* i 10, Paus. ii 18, v 5, vii 1).

Melanti Scopuli, rocky islets near Myconus in the Aegean sea (Strab. p 636, Ap. Rh. i 1707).

Mēlas (Μέλας), the name of several rivers whose waters were of a dark colour. 1 (*Mauro Nero* or *Mauro Potamo*), a small river in Boeotia, which rises seven stadia N of Orchomenus, becomes navigable almost from its source, flows between Orchomenus and Aspledon, and loses the greater part of its waters in the marshes connected with lake Copais. A small portion of its waters fell in ancient times into the river Cephissus (Strab. p 467).—2 A river of Thessaly in the district Malis, flows near Heraclea and Trachis, and falls into the Malis gulf (Hdt vii 198, Strab. p 428).—3 A river of Thessaly in Phthiotis, falls into the Apidanus (Lucan, vi 374).—4 A river of Thrace, flows first SW, then NW, and falls N of Cardia into the Melas Sinus (Hdt vi 11).—5 (*Manavgat-Su*), a navigable river, fifty stadia (five geog. miles) E of Side, was the boundary between Pamphylia and Cilicia.—6 (*Jara Su*, i.e. *the Black River*), in Cappadocia, rises in M. Argaeus, flows past Mazaea, and, after forming morasses, falls into the Halys, and not (as Strabo says) into the Euphrates (Ptol v 6, 8, Strab. p 538).

Mēlas Sinus (Μέλας κόλπος *Gulf of Saros*), a gulf between the coast of Thrace on the NW and the Thracian Chersonesus on the SE, into which the river Melas flows.

Meldi or **Moldae**, a people in Gallia Lugdunensis upon the river Sequana (*Seine*), near Paris (Ptol ii 8, 15, Strab. p 194, Plin. ii 107). If the reading Meldi in Caesar, *B. G.* i 6, is correct, it must be assumed that there was a people of the same name on the coast near Ilius Portus.

Melēager (Μελέαγρος) 1 Son of Oeneus and Althaea, the daughter of Thestius, husband of Cleopatra, and father of Polydora. He was one of the most famous Aetolian heroes of Calydon, and distinguished himself by his skill in throwing the javelin. He took part in the Argonautic expedition. At the time of his return home, the fields of Calydon were laid waste by a monstrous boar, which Artemis had sent against the country, because Oeneus, the king of the place, once neglected to offer up a sacrifice to the goddess. No one dared encounter the terrible animal, till at length Melēager, with a band of other heroes, slew the animal, but the Calydonians and Curetes quarrelled about the head and hide, and at length waged open war against each other, and in this fight the brother of Althaea, a prince of the Curetes, was slain by Melēager. The warfare continued, and the Calydonians were always victorious so long as Melēager went out with them. But when his mother Althaea pronounced a curse upon him, Melēager stayed at home with his wife, Cleopatra. The Curetes now began to press Calydon very hard. It was in vain that the old men of the town made him the most brilliant promises if he would again join in the fight, and that his father, his sisters,

and Aegialeus or Pegeus, and by Silenus the mother of the centaur Pholus, and by Poseidon of Amycus. She was carried off by Apollo, and became by him the mother of Ismenius, and of the seer Tenerus. She was worshipped in the Ismenium, the sanctuary of Apollo, near Thebes (Paus. ix 10, 26, Strab. p. 118, Apollod. ii 5, 4). In the plural form, the *Melinae* or *Meliades* (*Μελίαι*, *Μελιδδες*) are the nymphs who, along with the Gigantes and Erinyes, sprang from the drops of blood that fell from Uranus and were received by Gaia (Hes. *Th.* 187).

Meliboëa (*Μελίβοια*, *Μελιβοεύς*) 1 A town on the coast of Thessaly in Magnesia, between Mt. Ossa and Mt. Pelion, is said to have been built by Magnes, and to have been named Meliboëa in honour of his wife (Hdt. vii 188, Strab. p. 443). It is mentioned by Homer (*Il.* ii 717) as belonging to the dominions of Philoctetes, who is hence called by Virgil (*Aen.* iii 401) *dux Meliboeus*. It was celebrated for its purple dye (Lucret. ii 499, Virg. *Aen.* i 251). —2 A small island at the mouth of the river Orontes in Syria.

Melicerter [*Μελικέρτης*]

Melinno (*Μελίνω*), a lyric poetess of Loeri in S. Italy, who wrote the ode to Rome beginning *Ναίρε μοι Πόρτα*, which has been wrongly ascribed to Erinna. She lived in the third century B.C.

Melissus (*Μελίσσος*) 1 Of Samos, a Greek philosopher, the son of Ithagenes, was, according to the common account, the commander of the fleet opposed to Pericles, B.C. 440 (Plut. *Per.* 26). He belonged to the Eleatic school, and was a pupil of Parmenides (Arist. *de Xenoph. Gorg. et Meliss.* 1). —2 A Latin grammarian and a comic poet, was a freedman of Maecenas, and was entrusted by Augustus with the arrangement of the library in the portico of Octavia (Suet. *Gramm.* 21).

Mélita or **Mélite** (*Μελίτη*, *Μελιταῖος*, *Melitensis*) 1 (*Malta*), an island in the Mediterranean sea, situated 58 miles from the nearest point of Sicily, and 179 miles from the nearest point of Africa. Its greatest length is 17½ miles, and its greatest breadth 9½ miles. The island was first colonised by the Phoenicians, who used it as a place of refuge for their ships, on account of its excellent harbours. It afterwards passed into the hands of the Carthaginians, but was taken possession of by the Romans in the second Punic war, and annexed to the province of Sicily (Liv. xvi 51). The Romans, however, appear to have neglected the island, and it is mentioned by Cicero as a frequent resort of pirates (Cic. *Turr.* ii 46). It contained a town of the same name founded by the Carthaginians, and two celebrated temples, one of Juno on a promontory near the town, and another of Hercules in the S.E. of the island. The inhabitants manufactured fine cloth, which was in much request at Rome. They also exported a considerable quantity of honey, and from this island, according to some authorities, came the *catuli Melitaci*, the favourite lapdogs of the Roman ladies (Strab. p. 277, Athol. p. 518). Pliny, iii 151, believes that they came from the Adriatic island. —2 (*Meleda*), a small island in the Adriatic sea off the coast of Illyria (Dalmatia), N.W. of Epidaurus (Ptol. ii 16, 14, Plin. iii 141). —3 A demus in Attica, which also formed part of the city of Athens, was situated S. of the inner Ceramicus, and probably included the hill of the Museum. One of the gates of Athens was called the Melitian gate, because it led to this demus [See p. 142]. —4

A lake in Aetolia near the mouth of the Achelous, belonging to the territory of the town Oeniadae.

Melitaëa, **Melitëa** or **Melitîa** (*Μελιταία*, *Μελιταία*, *Μελιττία*, *Μελιταιεύς*), a town of Thessaly, in Phthiotis, on the N. slope of Mt. Othrys, and near the river Enipeus. It is said to have been called Pyrrha in more ancient times, and the tomb of Hellen, son of Deucalion, was in its market-place (Thue. iv 78, Strab. p. 432).

Mélitê (*Μελιτή*), a nymph, one of the Nereids (*Il.* xviii 42, Hes. *Th.* 246).

Mélitênê (*Μελιτηνή*), a district of Eastern Cappadocia, celebrated for its fertility. The town Melitene (*Malatia*) stood near the Euphrates at the junction of roads leading from Pontus to Mesopotamia and from Cappadocia to Amida in Armenia (Strab. p. 537, The *Ann.* xi 26, Procop. *de Aed.* iii 4). It was the station of the Twelfth Legion (*Fulminata*) after 70 A.D., and in the later division of provinces was the capital of Armenia Secunda. In A.D. 577 the Romans defeated Chosroes near it.

Mélito (*Μελίτων*), bishop of Sardes in the reign of M. Aurelius (*Diet. of Christ. Biogr.*).

Mella or **Mela** (*Μέλλα*), a river in Gallia Transpadana, flowing by Brivis and falling into the Olmus (Cantall. 77, 33, Verg. *Georg.* iv 278).

Mellaria 1 A town of the Bastuli in Hispania Baetica between Balaia and Calpe, on the road from Gades to Malaea (Plut. *Sertor.* 12, Strab. p. 140, Ptol. ii 4, 6, Plin. iii 7). —2 A town in the same province, considerably N. of the former, on the road from Corduba to Emerita (Plin. iii 14).

Melodunum (*Melun*), a town of the Senones in Gallia Lugdunensis, on an island of the Sequana (*Seine*), and on the road from Agendicum to Lutetia Parisiorum (Caes. *B. G.* vii 58).

Mêlos (*Μήλος*, *Μήλιος*, *Milo*), an island in the Aegae in sea, and the most westerly of the group of the Cyclades, whence it was called *Zephyria* by Aristotle (Plin. ii 70). It is about seventy miles N. of the coast of Crete, and sixty-five E. of the coast of Peloponnesus. Its length is about fourteen miles from E. to W., and its breadth about eight miles. It contains on the N. a deep bay, which forms an excellent harbour, and on which was situated a town, bearing the same name as the island. The island is of volcanic origin, it contains hot springs and mines of sulphur and alum (Athen. p. 13, Plin. xxxi 174). Its soil is very fertile, and it produced in antiquity, as it does at present, abundance of corn, oil, wine, &c. It was first colonised by the Phoenicians, who are said to have called it *Byblus* or *Byblis*, after the Phoenician town Byblus. It was afterwards colonised by Lacedaemonians, or at least by Dorians, and consequently in the Peloponnesian war it embraced the side of Sparta (Hdt. viii 48, Thue. v 84-116, Diod. xii 80, Strab. p. 481). In B.C. 126 the Athenians made an unsuccessful attack upon the island, but in 416 they obtained possession of the town after a siege of several months, killed all the adult males, sold the women and children as slaves, and peopled the island by an Athenian colony. —Melos was the birthplace of Diogenes, the atheist, whence Aristophanes calls Socrates also the Melian (*Nub.* 830). The 'Venus of Milo,' now in the Louvre, was found here in 1820.

Melpomênê [*MUSAE*]

Memini, a people in Gallia Narbonensis, on the W. bank of the Durentia, whose chief town was Carpentoracte (*Carpentras*).

Memmia gens, a plebeian gens at Rome, N.N.

whose members do not occur in history before B C 173. They pretended to be descended from the Trojan Mnestheus (Virg. *Aen.* v 117).

Memmius 1 C, tribune of the plebs B C 111, was an ardent opponent of the oligarchical party at Rome during the Jugurthine war. Among the nobles impeached by Memmius were L. Calpurnius Bestia and M. Aemilius Scaurus. Memmius was slain by the mob of Saturninus and Glaucia, while a candidate for the consulship in 100 (Cic. *Cat.* iv 2, Appian, *B. C.* i 82, Sall. *Jug.* 27-34).—2 C Memmius Gemellus, tribune of the plebs 66, curule aedile 60, and praetor 58. He belonged at that time to the Senatorian party, since he impeached P. Vatinius, opposed P. Clodius, and was vehement in his invectives against Julius Caesar. But before he competed for the consulship, 54, he had been reconciled to Caesar, who supported him with all his interest. Memmius, however, again offended Caesar by revealing a certain coalition with his opponents at the comitia. He was impeached for ambitus, and, receiving no aid from Caesar, withdrew from Rome to Mytilene, where he was living in the year of Cicero's proconsulate. Memmius married Fausta, a daughter of the dictator Sulla, whom he divorced after having by her at least one son, C. Memmius [No. 3]. He was eminent both in literature and in eloquence. Lucretius dedicated his poem, *De Rerum Natura*, to him. He was a man of profligate character, and wrote indecent poems (Plut. *Lucull.* 37, Cic. *ad Att.* i 18, iv 15-18, *ad Fam.* xiii 1-3, Plin. *Ep.* v 3, Ov. *Trist.* ii 488, Gell. xix 9).—3 C Memmius, son of the preceding, was tribune of the plebs 54, when he prosecuted A. Gabinius for malversation in his province of Syria, and Domitius Calvinus for ambitus at his consular comitia. Memmius was stepson of T. Annius Milo who married his mother, Fausta, after her divorce. He was consul suffectus 34 (Val. Max. vii 1, 8, Dio Cass. xlix 42, Cic. *ad Q. Fr.* iii 2).—4 P Memmius Regulus, consul suffectus A. D. 31, afterwards praefect of Macedonia and Achaia. He was the husband of Lollia Paulina, and was compelled by Caligula to divorce her (Tac. *Ann.* vi 23, Suet. *Cal.* 25, Dio Cass. lxx 12).

Memnon (Μέμνων) 1 The beautiful son of Tithonus and Eos (Aurora), and brother of Emathion. He does not belong to the *Iliad*, but is mentioned in the *Odyssey* as the handsomest of mortals and as the slayer of Antiochus (*Od.* iv 187, v 522). As son of the Dawn he comes in all variations of the myth from the land of the sun, but this is placed sometimes in the extreme south, sometimes in the east. Memnon is brought into the Trojan story by Arctinus in his *Aethiopis*: he was a prince of the Ethiopians, who came to the assistance of his uncle Priam, for Tithonus and Priam were half brothers, both being sons of Laomedon by different mothers. He came to the war in armour made for him by Hephaestus, and slew Antiochus, the son of Nestor, but was himself slain by Achilles, after a long and fierce combat. While the two heroes were fighting, Zeus weighed their fates, and the scale containing Memnon's sank. (Quint. Smyrn. i, Dict. Cret. iv 2, 3, cf. Pind. *Pyth.* vi 81, *Ol.* ii 83, *Nem.* iii 68, vi 50). Details have been added by a succession of poets. The mother of Memnon was inconsolable at his death. She wept for him every morning, and the dew drops of the morning are the tears of Eos. To soothe the grief of his mother, Zeus caused a number of birds to issue out of the funeral pile on which

the body of Memnon was burning, which, after flying thrice around the burning pile, divided into two separate companies, which fought so fiercely, that half of them fell down upon the ashes of the hero, and thus formed a funeral sacrifice for him. These birds were called *Memnonides*, and, according to a story current on the Hellespont, they visited every year the tomb of the hero. At the entreaties of Eos, Zeus conferred immortality upon Memnon (Ov. *Met.* xiii 576-622, Serv. *ad Aen.* i 493, 755, Paus. v 81, 2).—The weighing of the fates, which recalls the Homeric weighing of the fates of Hector and Achilles (*Il.* xxi 209), gave the name to the *Ψυχαστασία* of Aeschylus, in which the mothers of the two heroes stand on either side each entreating for her son (Plut. *de Aud. Poet.* 17, Pollux, iv 180). There are besides various traditions belonging to different countries as to the country whence Memnon came, and the place and manner of his burial. Ctesias says that Memnon was sent by the king of Assyria to aid his feudatory Priam, while the Egyptians said that he had come directly from Egypt (Diod. ii 22). The stories are harmonised in a later tradition which makes Memnon come from Ethiopia and Egypt to Susa (where he built the citadel called *Memnonium*) and thence to Troy (Paus. v 81, cf. *Hdt.* v 53, vii 151). The body of Memnon was saved from dishonour and borne away for burial, like that of Sarpedon in *Il.* xvi 667. In the play of Aeschylus Eos herself, by a mechanical contrivance, was shown bearing it away (Poll. iv 180), in another account it is wafted to its grave near the Aesepus by the winds (Quint. Smyrn. ii 549), in another, the Ethiopians themselves carry it home to Tithonus (Diod. ii 22). Tombs of Memnon were shown in Egypt, on the banks of the Phrygian Aesepus, and at Paltus on the Syrian coast (Strab. pp. 587, 728). It must remain a matter of doubt how far the connexion of the myth with different places may have been due to accidental similarity of local names. At Susa, for instance, it is certain that the acropolis was called τὸ Μενόβιον, and it is possible that the story may have been subsequently attached to it. The most famous of all the traditions is that which represented a colossal statue near Thebes as the figure of Memnon the son of Eos. The statue is really that of Amenhotep III (or Amenophis), who reigned in the eighteenth dynasty, about 1430 B C. It was placed there beside another statue of Thi, the wife of Amenhotep, and a Mesopotamian princess, and was the work of a royal architect and minister, who bore the same name as his master, at some time or other it began to give forth a musical note when it was touched by the rising sun—explained by modern writers as due to 'the sudden change of temperature creating currents of air, which pressed through crevices of the stone and caused a melancholy singing note'. It may have been an attempt to account for it, and some likeness in the name, which attached the story of Memnon bewailed by his mother the Dawn to this statue, not, however, as it appears, at a very early date. The name τὸ Μενόβιον had been applied when Strabo visited the place and heard the musical note (not recorded before his time), though he does not definitely state the vocal statue to be Memnon's. A little later it is frequently alluded to as Memnon's statue (Plin. xxxvi 58, Tac. *Ann.* ii 61, *Juv.* xv 5, Lucian, *Tox.* 27). Pausanias (i 42) in describing it notices correctly that the Egyptians themselves called it the statue, not of Memnon, but

of Phamenoph (i.e. Amenophis) On the statue were inscribed also verses by visitors, mostly of the first and second cent. A.D. (C I G 4738). Herodotus (ii 106) mentions with disapproval a conjecture that a monument between Smyrna and Ephesus (really Hittite see p 218, b) was a figure of Memnon. It may be noted as a curious coincidence that the recently discovered correspondence of Amenhotep III and IV shows that they were intimately connected by alliance and by marriage with kings of Babylon, Assyria, and Mesopotamia, and also with the prince of a country apparently near Paltus in Syria. In art the weighing of the fates of Memnon and Achilles is a favourite subject for vase paintings, as is also the bearing of the body of the dead Memnon in some he is carried by Eos, in one, like Sarpedon, by Death and Sleep.—2 A native of Rhodes, joined Artabazus, satrap of Lower Phrygia, who had married his sister, in his revolt against Darius Oebus. When fortune deserted the insurgents they fled to the court of Philip Mentor, the brother of Memnon, being high in favour with Darius, interceded on behalf of Artabazus and Memnon, who were pardoned and again received into favour. On the death of Mentor, Memnon, who possessed great military skill and experience, succeeded him in his authority, which extended over all the W coast of Asia Minor (about B.C. 336). When Alexander invaded Asia, Memnon defended Halicarnassus against Alexander, until it was no longer possible to hold out. He then collected an army and a fleet, with the design of carrying the war into Greece, but died at Mytilene in 333, before he could carry his plan into execution. His death was an irreparable loss to the Persian cause, for several Greek states were prepared to join him, had he carried the war into Greece (Arrian, *An.* i 12-23, ii 1, Diod. xvi 34, 52, xvii 18-21).—3 A native of Heraclea Pontica, wrote a large work on the history of that city. Of how many books it consisted we do not know. Photius had read from the ninth to the sixteenth inclusive, of which portion he has made a tolerably copious abstract. The first eight books he had not read, and he speaks of other books after the sixteenth. The ninth book began with an account of the tyrant Clearchus, the disciple of Plato and Isocrates, and the sixteenth book came down to the time of Julius Caesar, after the latter had obtained the supreme power. The work was probably written in the time of Augustus, and certainly not later than the time of Hadrian or the Antonines. The *Excerpta* of Photius are published separately, by Orelli, Lips 1816.

Memnonium. [ΜΕΜΝΟΝΙΟΝ]

Memphis (Μέμφις, Memphis O.T. Moph Memphis, Memphites, in Egyptian Men nuser, 'the good abode', *Menf* and *Metrahenny*, Ru), a great city of Egypt which stood on the left (W) bank of the Nile, about ten miles above the pyramids of Jizeh, near the N limit of the Heptanomis, or Middle Egypt, a nome of which (Μεμφίτης) was named after the city. It was connected by canals with the lakes of Moeris and Marcotis. It was the chief seat of the worship of Ptah (whom the Greeks identified with Hephaestus). It was of unknown antiquity, its foundation being ascribed to Menes, and was the capital of the third, fifth, seventh and eighth dynasties. It ranked during the great period of Thebes as second only to that city, and after the downfall of Thebes remained the wealthiest and most important city of Egypt (though it was partially destroyed by

Cambyses in B.C. 524) until Alexandria superseded it. In the time of its splendour it is said to have been 150 stadia in circumference, and half a day's journey in every direction. Of the splendid buildings with which it was adorned, the chief were the palace of the Pharaohs, the temple palace of the god bull Apis, the temple of Serapis, with its avenue of sphinxes, now covered by the sand of the desert, and the temple of Ptah (Hdt. ii 99, 114, 136, 153, 154, Diod. i 50, Strab. pp 803-817).

Menaenum or Menae (Menenius Cie, Menaenus Plin, but on coins Menaenus, *Mineo*), a town on the E coast of Sicily, S of Hybla, the birthplace and residence of the Sicel chief Ducetius, who was long a formidable enemy of the Greek cities in Sicily [DUCETIUS]. On his fall the town lost all its importance (Diod. xi 78, 88, 90, Cie *Verr.* iii 22, 42).

Mēnāluppis [MELANIPPUS]

Mēnander (Μένανδρος), of Athens, the most distinguished poet of the New Comedy, was the son of Diopithes and Hegesistrate, and flourished in the time of the successors of Alexander. He was born B.C. 342. His father, Diopithes, commanded the Athenian forces on the Hellespont in the year of his son's birth. Alexis, the comic poet, was the uncle of Menander, on the father's side, and we may naturally suppose that the young Menander derived from his uncle his taste for the comic drama, and was instructed by him in its rules of composition. His character must have been greatly influenced by his intimacy with Theophrastus and Epicurus, of whom the former was his teacher and the latter his intimate friend. His taste and sympathies were altogether with the philosophy of Epicurus, and in an epigram he declared that 'as Themistocles rescued Greece from slavery, so Epicurus from unreason.' From Theophrastus, on the other hand, he must have derived much of that skill in the discrimination of character which we so much admire

in the *Characteres* of the philosopher, and which formed the great charm of the comedies of Menander. Of the actual events of his life we know but little. He enjoyed the friendship of Demetrius Phalereus, whose attention was first drawn to him by admiration of his works. Ptolemy, the son of Lagus,



Bust of Menander (Visconti, Icon Gr. vi 8)

was also one of his admirers, and he invited the poet to his court at Alexandria, but Menander seems to have declined the proffered honour. He died at Athens B.C. 291, at the age of fifty-two, and is said to have been drowned while swimming in the harbour of Piraeus. Notwithstanding Menander's fame as a poet, his public dramatic career was not eminently successful, for, though he composed upwards of 100 comedies, he only gained the prize eight times. His preference for vivid delineation of character instead of coarse jesting may have been the reason why he was not so great a favourite with the common people as his principal rival, Philemon, who is said, moreover, to have used unfair means of gain-

ing popularity Menander appears to have borne the popular neglect very lightly, in the consciousness of his superiority, and once, when he happened to meet Philemon, he is said to have asked him, 'Play, Philemon, do you not blush when you gain a victory over me?' The neglect of Menander's contemporaries has been amply compensated by his posthumous fame. His comedies retained their place on the stage down to the time of Plutarch, and the unanimous consent of antiquity placed him at the head of the New Comedy, and on an equality with the great masters of the various kinds of poetry. It is clear that in the New Comedy Menander had much more scope for an ingenious plot than was attainable in the older comedy in the first place, because it was no longer a political pasquinade attacking known persons, under real or feigned names, but a picture of social life, in which the characters were typical, and whatever satire was used was directed at manners, not at persons, and secondly, the Chorus, which was an impediment to the plot, was abandoned. Menander seems to have been skilful in the invention and development of his story—usually an intrigue or love story—clever in his character drawing, polished and witty in his dialogue. His comedies were imitated by the Roman dramatists, by Plautus in the *Bacchides*, *Stichus*, and *Poenulus*, and still more by Terence, who was little more than a translator of Menander. But we cannot form from any one play of Terence a fair notion of the corresponding play of Menander, as the Roman poet frequently compressed two of Menander's plays into one by what was called *Contaminatio*. Of Menander's comedies only fragments are extant, edited by Meineke, in *Fragm. Comic. Græc.*

Menapii, a powerful people in the N of Gallia Belgica, originally dwelt on both banks of the Rhine, but were afterwards driven out of their possessions on the right bank by the Uspetesi and Tencteri, and inhabited only the left bank near its mouth, and W of the Mosæ (Caes. *B. G.* ii 4, iii 4, 22, 38, Tac. *Hist.* ii 28, Strab. pp. 194, 199). Their country was covered with forests and swamps. They had a fortress near the Mosæ called Castellum Menapiorum (*Cassel*, a little N of *Hazebroeck*).

Ménas (Μηνάς), also called **Mēnōdērus** (Μηνόδωρος) by Appian, a freedman of Pompey the Great, was one of the principal commanders of the fleet of Sextus Pompey in his war against Octavian and Antony, B.C. 40. In 39 he tried in vain to dissuade his master from concluding a peace with Octavian and Antony, and, at an entertainment given to them by Sextus on board his ship at Misenum, Menas suggested to him to cut the cables of the vessel, and, running it out to sea, despatch both his rivals. The treacherous proposal, however, was rejected by Pompey (Dio Cass. *xviii* 30, 36–45, Appian, *B. C.* i 56, 66, 70–73, Plut. *Ant.* 32, Vell. Pat. ii 73, 77). On the breaking out of the war again in 38, Menas deserted Pompey and went over to Octavian. In 36 he returned to his old master's service, but in the course of the same year he again played the deserter, and joined Octavian. In 35 he accompanied Octavian in the Pannonian campaign, and was slain at the siege of Siscia (Dio Cass. *xviii* 54, *xlix* 1, 37, App. *B. C.* i 77–101, Suet. *Aug.* 74). According to the old scholars, this Menas is the person so vehemently attacked by Horace in his fourth Epode. It is difficult to reconcile with this Horace's description of the

person attacked in the Epode as 'tribunus militum'. There is less difficulty in accepting the tradition that the fickleness of Menas is alluded to in *Od.* iii 8, 16.

Mēndē or **Mēndæ** (Μένδη Μενδαῖος), a town on the W coast of the Macedonian peninsula Pallene and on the Thermaic gulf, was a colony of the Eretrians, and was celebrated for its wine. It was for some time a place of considerable importance, but was ruined by the foundation of Cassandria (Hdt. *vii* 123, Thuc. *iv* 128, 130, Paus. i 5, 27, Liv. *xxvi* 45).

Mēndēs (Μένδης Μενδήσιος Ru near *Matarieli*), a considerable city of the Delta of Egypt, on the S side of the lake of Tanis (*Menzaleh*), and on the bank of one of the lesser arms of the Nile, named after it *Μενδήσιον στόμα* the seat of the worship of the sacred ram Mēndēs, whose worship the Greeks connected with that of Pan. Mēndēs became the capital of the 29th and 30th dynasties (Hdt. ii 12, 16, Diod. i 81, Strab. p. 802).

Mēnēciēs (Μενεκλῆς) 1 Of Alabanda, a celebrated rhetorician. He and his brother Hierocles taught rhetoric at Rhodes, where the orator M. Antonius heard them, about B.C. 94 (Cic. *Brut.* 95, 325, *de Or.* ii 23, Strab. p. 661).—2 A historian of Bactria mentioned by Athenaeus, p. 184.

Mēnēcrātes (Μενεκράτης) 1 A Syracusan physician at the court of Philip, king of Macedonia, B.C. 359–336. He made himself ridiculous by calling himself 'Jupiter,' and assuming divine honours. There is a tale that he was invited one day by Philip to a magnificent entertainment, where the other guests were sumptuously fed, while he himself had nothing but incense and libations, as not being subject to the human infirmity of hunger. He was at first pleased with his reception, but afterwards perceiving the joke, and finding that no more substantial food was offered him, he left the party in disgust (Athen. p. 289, Ael. *V. H.* vii 51).—2 Tiberius Claudius Mēnēcrates, a physician mentioned by Galen, composed more than 150 medical works, of which only a few fragments remain.

Mēnēdēmūs (Μενέδημος), a Greek philosopher was a native of Eretria, and though of noble birth was poor, and worked for a livelihood either as a builder or as a tent-maker. According to one story he seized the opportunity afforded by his being sent on some military service to Megara, to hear Plato, and abandoned the army to addict himself to philosophy, but it may be questioned whether he was old enough to have heard Plato. According to another story, he and his friend Aselepiades got their livelihood as millers, working during the night, that they might have leisure for philosophy in the day (Athen. p. 168). The two friends afterwards became disciples of Stilpo at Megara. From Megara they went to Elis, and placed themselves under the instruction of some disciples of Phaedo. On his return to Eretria Mēnēdēmūs established a school of philosophy, which was called the Eretrian. He did not, however, confine himself to philosophical pursuits, but took an active part in the political affairs of his native city, and came to be the leading man in the state. He went on various embassies to Lysimachus, Demetrius, and others, but being suspected of the treacherous intention of betraying Eretria into the power of Antigonos, he quitted his native city secretly, and took refuge with Antigonos in Asia. Here he starved himself to death in

the 74th year of his age, probably about B.C. 277 (Diog Laert ii 125-144, Strab p 393). Of the philosophy of Menedemus little is known, except that it closely resembled that of the Megarian school [EUCLIDES, No 2].

Mēnēlāi, or -us, **Portus** (Μενελάϊος λιμὴν, *Menēlaos Marsa Toubrouh*, or *Ras el-Milhr?*), an ancient city on the coast of Marmarica, in N Africa, founded, according to tradition, by Menelaus. It is remarkable as the place where Agesilans died (Hdt ii 119, Strab pp 40, 838, Nop Ages 8).

Mēnēlāium [THERAPÆ]

Mēnēlāus (Μενέλαος, *Menēlaos*, or *Menēlas*) 1 Son of Plisthenes or Atreus, and younger brother of Agamemnon. His early life is related under ΑΓΑΜΕΜΝΩΝ. He was king of Laedaemon, and married to the beautiful Helen, by whom he became the father of Hermione. When Helen had been carried off by



Menelaus and Helen (Millingen Anc Uned Mon pl 32)

Paris, Menelaus and Odysseus sailed to Troy in order to demand her restitution. Menelaus was hospitably treated by Antenor, but the journey was of no avail, and the Trojan Antimachus even advised his fellow citizens to kill Menelaus and Odysseus (II v 189). Thereupon Menelaus and his brother Agamemnon resolved to march against Troy with all the forces that Greece could muster. In the Trojan war Menelaus was under the special protection of Hera and Athene, and distinguished himself by his bravery in battle (II ii 581, iv 8, 129, v 50, 576, viii 614). He killed many illustrious Trojans, and would have slain Paris also in single combat, had not the latter been carried off by Aphrodite in a cloud (II iii and iv). Menelaus was one of the heroes concealed in the wooden horse, and as soon as Troy was taken he and Odysseus hastened to the house of Deiphobus, who had married Helen after the death of Paris, and put him to death in a barbarous manner (Od ii 280, viii 518, Verg Aen vi 523). Menelaus is said to have been secretly introduced into the chamber of Deiphobus by Helen, who thus became reconciled to her former husband. He was among the first that sailed away from Troy, accompanied by his wife Helen and Nestor, but he was eight years wandering about the shores of the Mediterranean and in Egypt, before he reached home (Od iii 276-312, iv 125, 228, cf Hdt ii 118, 116, Pans x 25 2. Strab p 801). He ar-

rived at Sparta on the very day on which Orestes was engaged in burying Clytaemnestra and Aegisthus (Od ii 365). Henceforward he lived with Helen at Sparta in peace and wealth, and his palace shone in its splendour like the sun or the moon. When Telemachus visited Sparta to inquire after his father, Menelaus was solemnizing the marriage of his daughter Hermione with Neoptolemus, and of his son Megapenthes with a daughter of Alceoi (Od ii 1-80, Pans ii 14, 6). In the Homeric poems Menelaus is described as a man of an athletic figure, he spoke little, but what he said was always impressive, he was brave and courageous, but milder than Agamemnon, intelligent and hospitable. According to the prophecy of Proetus in the Odyssey (iv 561), Menelaus and Helen were not to die, but the gods were to conduct them to Elysium. For Helen was the daughter and Menelaus the son-in-law of Zeus. Menelaus was worshipped as a hero at Therapne, where his tomb and that of Helen were shown. Respecting the tale that Helen never went to Troy, but was detained in Egypt, see HELENA. [For the conjectural history of the rule of the Pelopidae in the Peloponnesus see MYCENAE and TRINIS, and for the Trojan war see TROJA]. — 2 Son of Lagos, and brother of Ptolemy Soter, held possession of Cyprus for his brother, but was defeated and driven out of the island by Demetrius Poliorcetes, B.C. 306 (Died. x 21-53, Plut Demetr 15-17). — 3 A Greek mathematician, a native of Alexandria, the author of an extant treatise in three books, on the Sphere. He made astronomical observations at Rome in the first year of the emperor Trajan, A.D. 98.

Mēnēlāus (Μενέλαος), a city of Lower Egypt, on the Canopic branch of the Nile, named after the brother of Ptolemy the son of Lagos. It was made the capital of the district between the lakes of Moeris and Mareotis (νομός Μενελάτης) (Strab pp 801, 803).

Mēnēnius Lanātus 1 Agrippa, consul, B.C. 503, conquered the Sabines. It was owing to his mediation that the first great rupture between the patricians and plebeians, when the latter seceded to the Sacred Mount, was brought to a happy and peaceful termination in 493, and it was upon this occasion he is said to have related to the plebeians his well-known fable of the belly and the members (Liv ii 16, 32, Dionys v 44, 49). — 2 T, consul 477, was defeated by the Etruscans. He had previously allowed the Faba to be destroyed by the Etruscans, although he might have assisted them with his army. For this act of treachery he was brought to trial by the tribunes and condemned to pay a fine. He took his punishment so much to heart, that he shut himself up in the house and died of grief (Liv ii 51, Dionys ix 18-27, Gell xviii 21).

Mēnes or **Mēna** (Μήνης), first king of Egypt, according to tradition. Herodotus records of him that he built Memphis on a piece of ground which he had rescued from the river by turning it from its former course, and erected therein a magnificent temple to Hephæstus (Ptah). Diodorus tells us that he introduced into Egypt the worship of the gods and the practice of sacrifices, as well as a luxurious style of living. His date is placed at 4000-4500 B.C. (Hdt ii 4, 99, Diod i 43, 45, 89, Plut Is et Os 8).

Menesthēi Portus (*Puerto de S Maria*), a harbour in Hispania Baetica, not far from Gades, with an oracle of Menestheus, who is said to have settled in Spain (Strab p 140).

Mēnestheus (Μενεσθεύς) 1 Son of Peteos, an Athenian king, who led the Athenians against Troy. With the assistance of the Tyndarids, he is said to have driven Theseus from his kingdom, but to have been afterwards expelled by the Theseids and to have died in Spain (*Il* ii 552, iv 327, Paus i 17, 6, ii 25, 6, Plut *Thes* 32, Strab p 140)—2 Son of Iphicrates, the famous Athenian general, by the daughter of Cotys, king of Thrace. He married the daughter of Timotheus, and in 356 was chosen commander in the Social war, his father and his father-in-law being appointed to aid him with their counsel and experience. They were all three impeached by their colleague, CHARES, for alleged misconduct and treachery in the campaign, but Iphicrates and Menestheus were acquitted (*Nep Iph* 3 *Tim* 3, Diod xvi 21).

Mēnix or **Lotophagitis**, aft **Girba** (Μήνιγξ, Λωτοφαγίτις, Λωτοφαγών νήσος *Jerbah*), a considerable island, close to the coast of Africa Propria, at the SE extremity of the Lesser Syrtis, with two cities, Mēnix (*Mēnaz*) on the NE, and Girba, or Gerra, on the SW. It was the birthplace of the emperors Vibius Gallus and Volusianus (Strab pp 25, 123, 157, 834, Aurel Viet *Ep* 81).

Mēnippē (Μεινίπη), daughter of Orion and sister of Metioche. These two sisters put themselves to death in order to propitiate the two Erinyes who had visited Aonia with a plague. They were metamorphosed by Persephone and Hades into comets, and the Aonians erected to them a sanctuary near Orchomenos (*Or Met* xiii 635, Ant Lib 25).

Mēnippus (Μένιππος)—1 Usurper of the rule of Oresus in Euboea, with the aid of Philip of Macedon (*Dem de Cor* pp 248, 252, Diod xvi 74)—2 An officer of Philip V of Macedon (*Liv xxvii* 32, xxviii 5 *Pol* x 42)—3 An envoy from Antiochus to Rome, afterwards meted and aided the Aetolians in their war with Rome (*Liv xxxiv* 57, xxxv 32, 50)—4 A Cyme philosopher, and originally a slave, was a native of Gadara in Coele Syria. He seems to have been a hearer of Diogenes, and flourished about B.C. 60. He amassed great wealth as a usurer, but was cheated out of it all, and committed suicide. We are told that he wrote nothing serious, but that his books were full of jests, whence it would appear that he was one of those Cyme philosophers who threw all their teaching into a satirical form. In this character he is several times introduced by Lucian. His works are lost, but we have considerable fragments of Varro's *Saturae Menippeae*, written in imitation of Menippus (*Diog Laert* ii 99, vi 101).

Mennis, a city of Adiabene, in Assyria, only mentioned by Curtius (v 1).

Mēnōdōtus (Μηνίδωτος), a physician of Nicomedia in Bithynia, who was a pupil of Antiochus of Lyodicea, and tutor to Herodotus of Tarsus, he belonged to the medical sect of the Empirici, and lived probably about the beginning of the second century after Christ.

Mēnoceus (Μενολαεύς) 1 A Theban, grandson of Pentheus, and father of Hipponome, Jocasta, and Creon (*Eur Phoen* 10, Apollod ii 4, 5)—2 Grandson of the former, and son of Creon. He put an end to his life because Tiresias had declared that his death would bring victory to his country, when the seven Argive heroes marched against Thebes. His tomb was at Thebes near the Neitau gate (*Eur Phoen* 768-930, Paus i 25, Apollod iii 6, 7).

Menoetius (Μενολάιος) 1 Son of Iapetus

and Clymene or Asia, and brother of Atlas, Prometheus, and Epimetheus. He was killed by Zeus with a flash of lightning, in the battle with the Titans, and was hurled into Tartarus (*Hes Th* 507, Apollod i 2, 3)—2 Son of Aetor and Aegina, husband of Polymele or Sthenele, and father of Patroclus, who is hence called *Menoetides*. Menoetius fled with the young Patroclus, who had slain the son of Amphidamas, to Pelens in Phthia, and had him educated there (*Il* xi 770, xxiii 85, Strab p 425).

Mēnon (Μένων)—1 A noble of Pharsalus in Thessaly who aided the Athenians at Eion (*Thuc* ii 22, iv 102, *Dem c Arist* pp 686, 687)—2 A Thessalian adventurer, was one of the generals of the Greek mercenaries in the army of Cyrus the Younger when the latter marched into Upper Asia against his brother Artaxerxes, B.C. 401. After the death of Cyrus he was apprehended along with the other Greek generals by Tissaphernes, and was put to death by lingering tortures, which lasted for a whole year. His character is drawn in the blackest colours by Xenophon. He is the same as the Menon introduced in the dialogue of Plato which bears his name (*Xen An* i 1, 10, ii 6, 21, Diod xiv 19, 27).

Mens, a personification of mind, worshipped by the Romans, had a sanctuary on the Capitol.

Mentēsa (Mentesinus), surnamed **Bastia**, a town of the Oretani in Hispania Tarraconensis, on the road from Castulo to Carthago Nova (*Liv xxvi* 17, Ptol ii 6, 59).

Mentor (Μέντωρ) 1 Son of Alcimus and faithful friend of Odysseus, frequently mentioned in the *Odyssey* (ii 226, iii 13, xxiv 445)—2 A Greek of Rhodes, who, with his brother Memnon, rendered active assistance to Artabazus. When the latter found himself compelled to take refuge at the court of Philip, Mentor entered the service of Neetanabis, king of Egypt. He was sent to the assistance of Tennes, king of Sidon, in his revolt against Darius Ochus, and when Tennes went over to the Persians, Mentor was taken into the service of Darius. He rose rapidly in the favour of Darius, and eventually received a satrapy, including all the western coast of Asia Minor. His influence with Darius enabled him to procure the pardon of his brother Memnon. He died in possession of his satrapy, and was succeeded by his brother Memnon (*Μένων*) (*Diod xvi* 42-52, *Arrian An* vii 419)—3 The most celebrated silver chaser among the Greeks, who must have lived before B.C. 356, since some of his work perished with the temple of Ephesus in that year. His works were vases and cups, which were most highly prized by the Romans (*Plin vii* 127, xxxiii 154, *Propert* i 14, 2, *Mart xi* 15, 5, *Cic Ferr* iv 18, 38, *Juv viii* 104).

Menyllus (Μένυλλος) commanded at Mnynelua for Antipater after the Lamian war (*Diod xviii* 18, Plut *Phoc* 28-31).

Mercūriū Promontorium [HERMAEUM]

Mercūrius, a Roman divinity of commerce and gain, especially the tutelary god of the merentores and their guild (*collegium*). The character of the god is clear from his name, which is connected with *merx* and *mercari*. It is, however, doubtful whether he was a god of the original settlers at Rome of the Latin and Sabine stock. There is more reason to believe that his worship was introduced by the Etruscans, possibly first in consequence of the development of the corn trade with Etruria and with Sicily (*Liv* ii 34), and grew in importance

under the Tarquins, as the commerce was extended not only to Magna Græcia but also to Carthage. The equivalent god of commerce among the Etruscans was called *Turms* (probably an Etruscan word, not a corruption of *Hermes*), and it is likely that the Romans adopted the worship of that deity, but substituted a name formed from their own language. The earliest temple to Mercury was built near the *Circus Maximus*, B.C. 493 (Liv. ii 21, 27), where his festival was celebrated, together with that of *Maia*, on the Ides of May (Macrob. i 12, 19). Besides this, numerous shrines of the god were set up in streets frequented by traders, and various names were applied to the statues in them, e.g. *Mercurius Malevolus*, *M. Sobrius*, *M. Epulo* (Fest. pp. 161, 296, *O. I. L.* vi 522), some of which may refer to the character which the sculptor gave in each case to the statue. Hence one street was called *Sobrius Vicus*, which some have curiously explained as being named from the absence of wine shops in the street, or because milk, and not wine, was offered (Fest. p. 297). The title *Epulo* designated Mercury as one of the deities honoured with banquets by the *Epulones*. Merchants also visited the well near the *Porta Capena*, to which magic powers were ascribed, and with water from that well they used to sprinkle themselves and their merchandise, that they might be absolved from guilt of lying, and make a large profit (*Or. Fast.* v 673). The name of Mercury's Well clung even in the middle ages to this spot, which is still traceable. The Romans of later times identified Mercury, the patron of merchants and tradespeople, with the Greek *Hermes* (as god of gain), and transferred all the attributes and myths of the latter to the former. The Fætales, however, never recognised the identity, and instead of the *caduceus* used a sacred branch as the emblem of peace [*Dict. of Ant. art. Sagmina*]. For the Greek myths transferred to Mercury, and for representations of him in works of art, see *HERMES*.

Mercūrius Trismegistus [*HERMES TRISMEGISTUS*]

Mēriōnes (*Μηριόνης*), a Cretan hero, son of *Molus*, who, conjointly with *Idomeneus*, led the Cretans in 80 ships against Troy. He was one of the bravest heroes in the Trojan war, and usually acted together with *Idomeneus*. Later traditions relate that on his way homeward he was thrown on the coast of Sicily, where he was received by the Cretans who had settled there, whereas according to others he returned safely to Crete, and was buried and worshipped as a hero, together with *Idomeneus*, at *Cnossus* (*Il.* ii 651, viii 264, xvii 669; *Diod.* iv 79).

Mermērus (*Μέρμερος*) 1 Son of *Jason* and *Medea*, also called *Macareus* or *Mormorus*, was murdered, together with his brother *Pheres*, by his mother at Corinth (*Apollod.* i 9, 28, *Diod.* iv 54).—2 Son of *Pheres*, and grandson of *Jason* and *Medea* (*Od.* i 260).

Mermessus or **Myrmessus** (*Μερμησσός*, *Μυρμησσός*), also written *Marmessus* and *Marpessus*, a town of Mysia, in the territory of *Lampsacus*, not far from *Pelichna*, the native place of a sibyl (*Paus.* v 12, 2, *Suid.* s.v.).

Merobaudes, **Flavius**, a general and a poet, whose merits are recorded in an inscription on the base of a statue dug up in the *Ulpian forum* at Rome in the year 1812 or 1813. We learn from the inscription that the statue was erected in A.D. 435. He wrote a *Laus Christi*, and some historical poems, especially on *Actus*, of which fragments were discovered by Niebuhr upon a

palm-pest belonging to the monastery of St. Gall, and were published by him at Bonn, 1823, also in *Weber's Corp. Poet. Lat.*

Mērōē (*Μερὴν* pts of *Nubia* and *Sennar*), the island, so called, and almost an island in reality, formed by the rivers *Astapus* (*Blue Nile*) and *Astaboras* (*Atbarah*), and the portion of the Nile between their mouths, was a district of Ethiopia. Its capital, also called *Meroe*, stood near the N. point of the island, on the E. bank of the Nile, below the modern *Shendy*, where the plain, near the village of *Assour*, is covered with ruins of temples, pyramids, and other works, in a style closely resembling the Egyptian. Standing in a fertile district, rich in timber and minerals, at the foot of the high lands of *Abyssinia*, and at the junction of two great rivers, *Meroe* became at a very early period a chief emporium for the trade between Egypt, N. Africa, Ethiopia, Arabia, and India, and the capital of a powerful state. From *Meroe*, in the eighth century B.C., was founded the Ethiopian dynasty (the twenty fifth), which reigned at Thebes [see p. 80, b]. The power at *Meroe* was generally in the hands of a ruling caste of priests, who chose a king from among themselves, and bound him to govern according to their laws, until king *Ergamenes* (about B.C. 300) threw off the yoke of the priests (whom he massacred) and converted his kingdom into an absolute monarchy.—For further details see *ÆTHIOPIA*, and *ÆGYPTUS*.

Merom Lacus [*SEMECHONITIS*]

Mērōpē (*Μερόπη*) 1 One of the *Helades* or sisters of *Phaethon* (*Or. Met.* ii 840, *Hyg. Fab.* 154).—2 Daughter of *Atlas*, one of the *Pleiades*, and wife of *Sisyphus* of Corinth, by whom she became the mother of *Glaucus*. In the constellation of the *Pleiades* she is the seventh and the least visible star, because she is ashamed of having had intercourse with a mortal man (*Apollod.* i 9, 3, iii 10, 1, *Or. Fast.* iv 175).—3 Daughter of *Cypselus*, wife of *Cresphontes*, and mother of *Aegyptus*. For details, see *ÆGYPTUS*.

Mērōps (*Μερόψ*) 1 King of the island of *Cos*, husband of the nymph *Ethemæa*, and father of *Eumelus*. His wife was killed by *Artemis*, because she had neglected to worship that goddess. *Merops*, in order to rejoin his wife, wished to make away with himself, but *Hera* changed him into an eagle, whom she placed among the stars (*Eur. Hel.* 384, *Hyg. Astr.* ii 16, *Ant. Lib.* 15).—2 King of the Ethiopians, by whose wife, *Clymene*, *Helios* became the father of *Phaethon* (*Strab.* p. 83, *Or. Met.* i 763).—3 King of *Rhyndacus*, on the Hellespont, also called *Macar* or *Macareus*, was a celebrated soothsayer, and father of *Chte*, *Arisbe*, *Amphius*, and *Adrastus* (*Il.* ii 831, xi 329, *Strab.* p. 586).

Merula, **L. Cornélius**, was a famous dialis, and, on the deposition of *L. Cinna* in B.C. 87, was elected consul in his place. On the capture of Rome by *Marius* and *Cinna* at the close of the same year, *Merula* put an end to his own life (*App. B. C.* i 65–75, *Tac. Ann.* iii 58, *Plut. Mar.* 41, 45).

Meſambria (*Μεσαμβρία* *Bushelir*), a peninsula on the coast of Persia, near the river *Padargus*, the present *Abu-shir*.

Meschela (*Μεσχέλα* prob. near *Bonah*), a large city on the coast of N. Africa, said to have been founded by Greeks returning from the Trojan war. It was taken by *Eumachus*, the lieutenant of *Agathocles* (*Diod.* xx 57).

Mesembria (*Μεσημβρία*, *Herod. Μεσαμβρία* *Μεσημβριανός*) 1 (*Missuri* or *Messuri*), a

celebrated town of Thrace on the Pontus Euxinus, and at the foot of Mt Haemus, founded by the inhabitants of Chalcedon and Byzantium in the time of Darius Hystaspis, and hence called a colony of Megara, since those towns were founded by the Megarians (Hdt vi 33, Strab p 319, Ptol in 10, 8)—2 A town in Thrace, but of much less importance, on the coast of the Aegean sea, and in the territory of the Cicones, near the mouth of the Lissus, and the most westerly of the Samothracian settlements on the mainland (Hdt vii 108)

Mēsēnē (Μεσσηνή, i.e. *Midland*), a name given to that part of Babylonia which consisted of the great island formed by the Euphrates, the Tigris, and the Royal Canal, containing the greater part of Babylonia (Strab p 84)

Mēsōa or Mēsōā [SPARTA]

Mesōgis [LYDIA, p 507, b]

Mesōmēdes (Μεσσημίδης), a lyric and epigrammatic poet under Hadrian and the Antonines, was a native of Crete, and a freedman of Hadrian, whose favourite Antoninus he celebrated in a poem A salary which he had received from Hadrian, was diminished by Antoninus Pius Three poems of his are preserved in the Greek Anthology

Mēsōpōtāmia (Μεσσοποταμία, η Μεση τῶν ποταμῶν O T Aram Naharaim, i.e. *Syria between the Rivers* LXX Μεσσοποταμία Συπλάς Al-Jesira, i.e. *The Island*), a district of W Asia, named from its position between the Euphrates and the Tigris, of which rivers the former divided it from Syria and Arabia on the W, the latter from Assyria on the E on the N it was separated from Armenia by a branch of the Taurus, called Masius, and on the S from Babylonia by the Median Wall The name was probably first used by the Greeks in the time of the Seleucidae (Arrian, vii 7, Tac Ann vi 48) In earlier times the country was reckoned a part, sometimes of Syria, and some times of Assyria Nor in the division of the Persian empire was it recognised as a distinct country, but it belonged to the satrapy of Babylonia Excepting the mountainous region on the N and NE formed by the chain of Masius, and its prolongation parallel to the Tigris, the country formed a vast plain, broken by few hills, well watered by rivers and canals, and very fertile, except in the S part, which was more like the Arabian Desert, on the opposite side of the Euphrates Besides corn, and fruit, and spices (e.g. the *amomum*), it produced fine timber, and supported large herds of cattle, in the S, or desert part, there were numerous wild animals, such as wild asses, gazelles, ostriches, and lions Its chief mineral products were naphtha and jet (Curt v 1, 12, Strab xvi 747) The N part of Mesopotamia was divided into the districts of MEGDONIA and OSROENE It belonged successively to the Assyrian, Babylonian, Persian, Macedonian, Syro-Grecian, Parthian and later Persian empires, but at times formed part of the Roman empire Trajan conquered it in 115, when he formed the three provinces called Armenia, Assyria, and Mesopotamia, but Hadrian relinquished it Aurelius reconquered it, and founded a colony at Singara, Sept Severus founded others at Nisibis and Rhescana (Dio Cass lxxviii 22, lxxv 1, 3, Eutrop viii 6) It was really of small value to Rome, and little else but a battlefield Jovian finally gave it up to the Persians (Amm Marc xxv 9)—In a wider sense the name is sometimes applied to the whole country between the Euphrates and the Tigris

Mespila (η Μέπιλα Ru at Kouyounjik, opp to Mosul, Layard), a city of Assyria, on the E side of the Tigris, which Xenophon (*Anab* iii 4) mentions as having been formerly a great city, inhabited by Medes, but in his time fallen into decay It had a wall six parasangs in circuit, composed of two parts namely, a base fifty feet thick and fifty high, of polished stone full of shells (the limestone of the country), upon which was built a brick wall fifty feet thick and 100 high It had served, according to tradition, as the refuge for the Median queen when the Persians overthrew the empire of the Medes, and it resisted all the efforts of the Persian king to take it, until a thunderstorm frightened the inhabitants into a surrender

Messa (Μεσσα, Μεσση *Mezapo*), a town and harbour in Laconia near C Taenarum (II ii 502, Paus in 25, 9)

Messābātēnē or -īcē (Μεσσαβατηνή, Μεσσαβατική Μεσσαβάται), a small district on the SE margin of the Tigris and Euphrates valley, on the borders of Media, Persis, and Susiana, reckoned sometimes to Persis and sometimes to Susiana The name is derived from the mountain passes in the district (Strab pp 524, 744)

Messallina [MESSALLINA]

Messalla, less correctly Messāla, the name of a distinguished family of the Valeria gens at Rome They appear for the first time on the consular Fasti in B C 263, and for the last in A D 506—1 M' Valerius Maximus Corvinus Messalla, was consul B C 263, and, in conjunction with his colleague M Otacilius, carried on the war with success against the Carthaginians in Sicily The two consuls concluded a peace with Hiero In consequence of his relieving Messana he obtained the cognomen of Messalla His triumph was distinguished by two remarkable monuments of his victory—by a pictorial representation of a battle with the Sicilian and Punic armies, which he placed in the Curia Hostilia, and by a sun dial (Horo logium), from the booty of Catana, which was set up on a column behind the rostra, in the forum Messalla was censor in 252 (Pol i 16, 17, Liv Ep 16, Plin vii 214, xxxv 22)—2 M Valerius Messalla, consul 226 (Zonar xviii 19)—3 M Valerius Messalla, praetor peregrinus 194, and consul 183, when he had the province of Liguria (Liv xxxiv 54, xxxviii 42, xli 28)—4 M Valerius Messalla, consul 161, and censor 154 (Val Max ii 9, 9)—5 M Valerius Messalla Niger, praetor 63, consul 51, and censor 55 He belonged to the aristocratic party He married a sister of the orator Q Hortensius (Dio Cass xxxvii 46, Caes B G i 2, Cic ad Fam viii 2)—6 M Valerius Messalla, son of the preceding, consul 53, belonged, like his father, to the aristocratic party, but in consequence probably of his enmity to Pompey, he joined Caesar in the Civil war, and served under him in Africa He was in high repute for his skill in augury, on which science he wrote (Cic ad Fam vi 18, ad Att iv 16, Dio Cass xl 17, 45, Bell Afr 28, Gell xiii 14)—7 M Valerius Messalla Corvinus, son of the preceding, was educated partly at Athens, where probably began his intimacy with Horace and L Bibulus (Hor Sat i 10, 81, App B C iv 38) After Caesar's death (44) he joined the republican party, and attached himself especially to Cassius, whom, long after, when he had become the friend of Octavianus, he was accustomed to call 'my general' (Tac Ann iv 34, Dio Cass xliii 21, Vell Pat ii 71) Messalla was proscribed,

but since his kinsmen proved his absence from Rome at the time of Caesar's assassination, the triumphs erased his name from the list, and offered him security for his person and property. Messalla, however, rejected their offers, followed Cassius into Asia, and at Philippi, in the first day's battle, turned Octavianus's flank, stormed his camp, and narrowly missed taking him prisoner (Plut *Brut* 41). After the death of Brutus and Cassius, Messalla, with a numerous body of fugitives, took refuge in the island of Thasos. His followers, though defeated, were not disorganised, and offered him the command. But he induced them to accept honourable terms from Antony, to whom he attached himself until Cleopatra's influence made his ruin certain and easy to be foreseen. Messalla then again changed his party, and served Augustus effectively in Sicily, 36, against the Salassians, a mountain tribelying between the Graian and the Pennine Alps, 34, and at Actium, 31 (App *B C* v 102-113, Dio Cass xlix 38, Strab p 189). A decree of the senate had abrogated Antony's consulship for 31, and Messalla was appointed to the vacant place. He was proconsul of Aquitania in 28-27, and obtained a triumph for his reduction of that province. Shortly before or immediately after his administration of Aquitania, Messalla held a prefecture in Asia Minor. He was deputed by the senate, probably in 30, to greet Augustus with the title of 'Pater Patriæ', and the opening of his address on that occasion is preserved by Suetonius (*Aug* 58, cf *Or Fast* ii 127, *Trist* ii 39, Dio Cass lvi 8, 41). During the disturbances at the comitia in 27, Augustus nominated Messalla to the revived office of warden of the city, but he resigned it in a few days. Messalla soon afterwards withdrew from all public employments except his augurship, to which Augustus had specially appointed him, although, at the time of his admission, there was no vacancy in the augural college. About two years before his death, which happened about the middle of Augustus's reign, B.C. 3-A.D. 8, Messalla's memory failed him, and he often could not recall his own name (Tac *Dial* 17). His tomb was of remarkable splendour. Messalla was distinguished as much in the literary as in the political world of Rome. He was a patron of learning and the arts, and was himself a historian, a poet, a grammarian, and an orator. He wrote commentaries on the civil wars after Caesar's death, and a genealogical work, *De Romanis Familiis* (Plut *Brut* 40, 41, 45, 53, Tac *Ann* iv 34, Suet *Aug* 74, Plin xxxiii 50). The treatise, however, *De Progenie Augusti*, which sometimes accompanies Eutropius and the minor Roman historians, is the forgery of a much later age. Messalla's poems were of a satirical or even licentious character (Plin *Ep* v 3). His writings as a grammarian were numerous and minute, comprising treatises on construction and lexicography, and on the powers and uses of single letters (Quint i 7, 37). His eloquence reflected the character of his age. More smooth and correct than vigorous or original, he persuaded rather than convinced, and conciliated rather than persuaded (Quint iv 1, 8). He recommended and practised translation from the Greek orators, and his version of the *Phryne* of Hyperides was thought to exhibit remarkable skill in either language (Quint x 5, 2). His political eminence, the wealth he inherited or acquired in the civil wars, and the favour of Antony and Augustus,

rendered Messalla one of the principal persons of his age, and an effective patron of its literature. His friendship for Horace and his intimacy with Tibullus are well known. In the elegies of the latter poet, the name of Messalla is continually introduced (Hor *Od* iii 21, *Sat* i 6, 42, *A P* 371, Tib i 7, iv 1). The dedication of the *Ciris*, a doubtful work, is not sufficient proof of his friendship with Virgil, but the companion of 'Plotius and Varius, of Maecenas and Octavius' (Hor *Sat* i 10, 81), cannot well have been unknown to the author of the *Eclogues* and *Georgics*. He directed Ovid's early studies (*ex Pont* iv 16), and Tiberius sought his acquaintance in early manhood, and took him for his model in eloquence.—8 M. Valerius Messalla Barbatus Appianus, was consul B.C. 12, and died in his year of office. He was the father (or grandfather) of the empress Messallina. (Dio Cass liv 28, Suet *Claud* 26).—9 L. Valerius Messalla Volesus, consul A.D. 5, and afterwards proconsul of Asia, where his cruelties drew on him the anger of Augustus and a condemnatory decree from the senate (Tac *Ann* iii 68).—10 L. Vipstanus Messalla, legionary tribune in Vespasian's army, A.D. 70, was brother of Aquilius Regulus, the notorious delator in Domitian's reign (Plin *Ep* i 5). He is one of Tacitus' authorities for the history of the civil wars after Galba's death, and a principal interlocutor in the dialogue *De Oratoribus* (Tac *Hist* iii 9, 18, iv 42, *Dial* 15-25).

Messallina, or Messālina. 1 Statilia, granddaughter of T. Statilius Taurus, cos. A.D. 11, was the third wife of the emperor Nero, who married her in A.D. 66. She had previously espoused Atticus Vestinus, whom Nero put to death without accusation or trial, merely that he might marry Messallina (Tac *Ann* xv 68, Suet *Ner* 35, *Oth* 10).—2 Valeria, daughter of M. Valerius Messalla Barbatus and of Domitia Lepida, was the third wife of the emperor Claudius. She



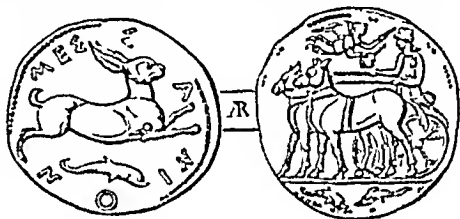
Bust of Messallina, wife of Claudius (From the Capitol Rome)

married Claudius, to whom she was previously related, before his accession to the empire. Her profligacy and licentiousness were noto-

rious; and the absence of virtue was not concealed by any sense of shame or regard for decorum. She was as cruel as she was profligate, and many members of the most illustrious families of Rome were sacrificed to her fears or her hatred. She long exercised an unbounded empire over her weak husband, who alone was ignorant of her infidelities. For some time she was supported in her career of crime by the freedmen of Claudius, but when Narcissus, the most powerful of the emperor's freedmen, perceived that he should probably fall a victim to Messallina's intrigues, he determined to get rid of her. The insane folly of Messallina furnished the means of her own destruction. Having conceived a violent passion for a handsome Roman youth, C. Silus, she publicly married him with all the rites of a legal concubium during the absence of Claudius at Ostia, A.D. 48. Narcissus persuaded the emperor that Silus and Messallina would not have dared such an outrage had they not determined also to deprive him of empire and life. Claudius wavered long, and at length Narcissus himself issued Messallina's death warrant. She was put to death by a tribune of the guards in the gardens of Lucullus (Tac. Ann. xi. 26-38, Dio Cass. lx. 14-31, Suet. Claud. 17-30, Juv. vi. 115-135, x. 333, xiv. 331).

Messāna (Μεσσηνία, Μεσάνα Dor Μεσάριος Messina), a celebrated town on the NE coast of Sicily, on the straits separating Italy from this island, which are here about four miles broad. It was originally a town of the Sicels, and was called Zancle (Ζάκκλη), or a sickle, on account of the shape of its harbour, which is formed by a singular curve of sandy shore. The first Greek colonists were, according to Thucydides, pirates from the Chalcidian town of Cumae in Italy, who were joined by Chalcidians from Euboea, and, according to Strabo, by Naxians, but these two accounts are not contradictory, for since Naxos in Sicily was also a colony from Chalcis, we may easily suppose that the Naxians joined the other Chalcidians in the foundation of the town (Thuc. vi. 4, Strab. p. 268, Paus. iv. 23, 7, Diod. ix. 85). Since the people of Zancle helped the Chalcidians to found Rhegium, in conjunction with Messenians expelled during the first Messenian war, Zancle itself must have been founded between 735 (the date of Naxos) and the end of the first Messenian war [RHEGIUM]. Zancle soon became so powerful that it founded the town of Himera, about B.C. 648. After the capture of Miletus by the Persians, the inhabitants of Zancle invited the Ionians, who had been expelled from their native country, to settle on their 'beautiful coast' (καλὴ ἀκτὴ, Hdt. vi. 22), and a number of Samians and other Ionic Greeks accepted their offer. On landing in the S. of Italy, they were persuaded by Anaxilaus, tyrant of Rhegium, to take possession of Zancle during the absence of Seythes, the tyrant of the city, who was engaged in the siege of some other Sicilian town. But their treachery was soon punished, for Anaxilaus himself shortly afterwards drove the Samians out of Zancle, and made himself master of the town, the name of which he changed into *Messana* or *Messene*, both because he was himself a Messenian, and because he transferred to the place a body of Messenians from Rhegium (Hdt. vi. 22, vii. 164, Thuc. i. c., Strab. i. c., Diod. xi. 48). Anaxilaus died 476, and about ten years afterwards (466) his sons were driven out of Messana and Rhegium, and republican

governments established in these cities. Messana now enjoyed great prosperity for several years, and in consequence of its excellent harbour and advantageous position, it became a place of great commercial importance. The Athenians failed in their attempt to seize it in 415 (Thuc. ii. 48, 74). But in 396 it was taken by the Carthaginians, who destroyed the town because they saw that they should be unable to maintain so distant a possession against the power of Dionysius of Syracuse (Diod. xiv. 56-58). Dionysius began to rebuild it in the same year, and besides collecting the remains of the former population, he added a number of Locrians, Messenians, and others, so that its inhabitants were of a very mixed kind. After the banishment of the younger Dionysius, Messana was for a short time free, but it fell into the power of Agathocles about 312 (Diod. xix. 65, 102). Among the mercenaries of this tyrant were a number of Mamertini, an Oscan people from Campania, who had been sent from home under the protection of the god Mamers or Mars to seek their fortune in other lands. These Mamertini were quartered in Messana, and after the death of Agathocles (289) they made themselves masters of the town, killed the male inhabitants, and took possession of their wives, their children, and their property. The town was now called Mamertina, and the inhabitants



Coin of Messana (5th cent. B.C.)

Our MEZZANION here dolphin below *rer*, sign drawn by mules charioteer crowned by Victory. (Anaxilaus won a victory with mules at Olympia and introduced horses into Sicily.)

Mamertini, but its ancient name of Messana continued to be in more general use (Pol. i. 7, Diod. xxi. 18, Cic. Verr. ii. 5, 16, iii. 6). The new inhabitants could not lay aside their old predatory habits, and in consequence became involved in a war with Hiero of Syracuse, who defeated them in several battles, and would probably have conquered the town, had not the Carthaginians come in to the aid of the Mamertini, and, under the pretext of assisting them, taken possession of their citadel. The Mamertini had at the same time applied to the Romans for help, who gladly availed themselves of the opportunity to obtain a footing in Sicily. Thus Messana was the immediate cause of the first Punic war, 264 (Pol. i. 10, Diod. xxiii. 1, Liv. Ep. 16). The Mamertini expelled the Carthaginian garrison, and received the Romans in Messana, then passed under the Roman dominion, but nominally as a *civitas foederata*, retaining its own land and subject to tribute only in time of war (Cic. Verr. v. 22, 56, Plin. Pomp. 10). It was the headquarters of the fleet of Sextus Pompeius, and, probably on that account, lost its privileges, and simply received the Roman franchise as an *oppidum civium Romanorum* (Plin. iii. 88), but still continued a flourishing place, and as late as the Gothic wars was an important fortress (Ptol. iii. 8, 9, Procop. B.G. i. 8, iii. 39).

Messāpia (Μεσσηπία), the Greek name of CALABRIA

Messāpium (τὸ Μεσσηπίον ὄρος), a mountain in Bocotia on the E coast, near the town Anthedon, from which Messapus is said to have sailed to the S of Italy (Strab p 405)

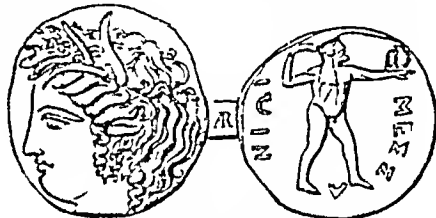
Messāpus (Μέσσα-ος), a Bocotian, from whom Messapia in the S of Italy was believed to have derived its name (Strab l c)

Messēnō (Μεσσηνή), daughter of Triopas, and wife of Polycron, whom she induced to take possession of the country which was called after her, Mes-enia. She introduced there the worship of Zeus and the mysteries of the great goddess of Eleusis (Paus ii 1, b, 27)

Messēnō (Μεσσηνή Μεσσηνίως) 1 (*Μαυροματί*), the later capital of Messenia, was founded by Epaminondas B.C. 369, and completed and fortified within the space of eighty-five days. It was situated at the foot of the steep hill of Ithome, which was celebrated as a fortress in the history of the Messenian wars, and now formed the acropolis of the new city (Paus ii 27, Diod xi 66). Messene was one of the most strongly fortified cities of Greece. It was surrounded by massive walls built entirely of stone and flanked with numerous towers (Paus ii 31). There are still considerable remains of some of these towers, as well as the foundations of the walls, and of several public buildings. The northern gate of the city is extant, and opens into a circular court, 62 feet in diameter. The city was supplied with water from a fountain called *Clepsydra*, still a fine spring.—2 See **MESSINA**

Messēnia (Μεσσηνία Μεσσηνίως, in older writers Μεσσηνία *Οα* xi 15, cf Pind *Pyth* iv 126), a country in Peloponnesus, bounded on the E by Laconia, on the N by Elis and Arcadia, and on the S and W by the sea. It was separated from Laconia by Mt Taygetus, but part of the W slope of Taygetus belonged to Laconia, and it is difficult to determine the exact boundaries between the two countries, as they were different at different periods. In the most ancient times the river Nedon formed the boundary between Messenia and Laconia towards the sea, but later the true frontier line was further SE, at a woody hollow called Choerius, twenty stadia S of Abia (Paus ii 1), in the mountain district which Tacitus speaks of as *Ager Denthelates* (*Inn* iv 43). The river Nedon formed the N frontier between Messenia and Elis. The area of Messenia is about 1162 square miles. It was for the most part a mountainous country, and contained only two plains of any extent, in the N the plain of *Stenyclerus*, and in the S a still larger plain, through which the Pamisus flowed, and which was called *Macaria* or the Blessed, on account of its great fertility (Strab p 361). There were, however, many smaller valleys among the mountains, and the country was much less rugged and far more productive than the neighbouring Laconia. Heuce Messenia is described by Pausanias as the most fertile country in Peloponnesus, and it is praised by Euripides on account of its climate, which was neither too cold in winter nor too hot in summer (Eur *ap* Strab p 366). The most ancient inhabitants of Messenia were Leleges, intermingled with Argives. According to tradition Polycron, the younger son of Lelex, married the Argive Messene, a daughter of Triopas, and named the country Messene in honour of his wife. This is the name by which it is called in Homer, who does not use the form Messenia. Five generations afterwards Aeolians settled in the country, under the guidance of Perieres, a son

of Aeolus. His son Aphareus gave a home to Neleus, who had been driven out of Thessaly, and who founded the town of Pylos, which became the capital of an independent sovereignty. For a long time there was properly no Messenian kingdom. The western part of the land belonged to the dominions of the Neleid princes of Pylos, of whom Nestor was the most celebrated, and the eastern to the Lacedaemonian monarchy. Thus it appears to have remained till the conquest of Peloponnesus by the Dorians, when Messenia fell to the share of Cresphontes, who destroyed the kingdom of Pylos, and united the whole country under his sway. The ruling class were now Dorians, and they continued to speak the purest Doric down to the latest times. The Spartans soon coveted the more fertile territory of their brother Dorians, and after many disputes between the two nations, and various incursions into each other's territories, open war at length broke out. This war, called the first Messenian war, lasted twenty years, B.C. 743-723, and notwithstanding the gallant resistance of the Messenian king, Aristodemus, the Messenians were obliged to submit to the Spartans after the capture of their fortress Ithome, and to become their subjects. [ARISTODEMUS] After bearing the yoke thirty-eight years, the Messenians again took up arms under their heroic leader Aristomenes [ARISTOMENES]. The second Messenian war



Coin of Messenia (4th cent B.C.)

Obv. head of Demeter rev. ΜΕΣΣΑΝΙΩΝ figure of Zeus bearing the eagle (supposed to be copied from the statue by Ageladas)

lasted seventeen years, B.C. 685-668, and terminated with the conquest of Ithome and the complete subjugation of the country. Most of the Messonians emigrated to foreign countries, and those who remained behind were reduced to the condition of Helots or serfs. In this state they remained till 464, when the Messenians and other Helots took advantage of the devastation occasioned by the great earthquake at Sparta to rise against their oppressors. This third Messenian war lasted ten years, 464-455, and ended by the Messenians surrendering Ithome to the Spartans on condition of their being allowed a free departure from Peloponnesus. They settled at Naupactus on the Corinthian gulf opposite Peloponnesus, which town the Athenians had lately taken from the Locri Ozolae, and gladly granted to such deadly enemies of Sparta. At the conclusion of the Peloponnesian war (404) the unfortunate Messenians were obliged to leave Naupactus and take refuge in Italy, Sicily, and other countries, but when the supremacy of Sparta was overthrown by the battle of Leuctra, Epaminondas resolved to restore the independence of Messenia. He accordingly gathered together the Messenian exiles from the various lands in which they were scattered, and in the summer of 369 he founded the town of Messene at the foot of Mt Ithome [MESSENE]. Messenia was never again subdued by the Spartans, and it maintained its independence till the conquest

of Greece by the Romans, 146, when it formed part of the province of ACHAEA.

Mestlēta or **Mesthetha** (*Μετλήθη*) a city of Iberia, in Asia, on the river Cyrus

Mestra (*Μήστρα*), daughter of Erysichthon, and granddaughter of Triopas, whence she is called *Triopeis* by Ovid. She was sold by her hungry father, that he might obtain the means of satisfying his hunger. In order to escape from slavery, she prayed to Poseidon, who loved her, and who conferred upon her the power of metamorphosing herself whenever she was sold. According to one tradition she became afterwards the wife of Autolycus (Ov. *Met.* viii 738-778, Tzet. ad Lyc 1893, Ant. Lib. 17, where the name is Hypermestra, cf. ERY-SICHTHON).

Messogis [*LYDIA*, p. 507, b]

Metagonitis (*Μεταγονίτις Μεγάλη*, *Metagonitae*), a name applied to the N coast of Mauretania Tingitana (Morocco), between the Fretum Gaditanum and the river Mulucha, derived probably from the Carthaginian colonies (*μεγαλίστα*) settled along it (Ptol. iv 2, 10, Pol. iii 33). There was on this coast a promontory called Metagonium, the modern *Ras el-Harsbah* (Strab. p. 827, Mel. i 7, 1).

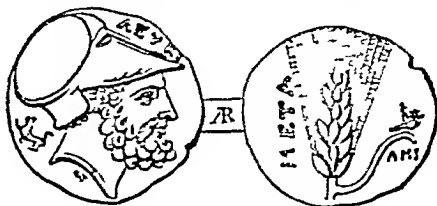
Metallinum or **Metellinum** (*Metallinensis Medellin*), a Roman colony in Lusitania on the Anas, near Augusta Emerita (Plin. i 17).

Mētānira (*Μετάνειρα*), wife of Celeus, and mother of Triptolemus, received Demeter on her arrival in Attica. Pausanias called her Meganaera. (*Hymn. in Cer.* 161, Apollod. i 5, 1, Paus. i 39, 1). For details see CELEUS.

Mētaφραστεs, Symēon (*Συμεὼν ὁ Μεταφραστής*), a Byzantine writer, lived in the ninth and tenth centuries, and held high offices at the Byzantine court. His surname *Metaphrastes* was given to him on account of his having composed a paraphrase of the Lives of the Saints. He wrote a Byzantine history, entitled *Annales*, beginning with the emperor Leo Armenus, A.D. 813, and finishing with Romanus, the son of Constantine Porphyrogenitus, 963. Edited by Bekker, Bonn, 1838.

Metapontum, the Roman name for the Greek *Meta-pontium* (*Μεταπόντιον*, *Μεταπόντιος*, *Metapontinus*, *Torre di Mare*), a celebrated Greek city in the S of Italy, on the Tarentine gulf, and on the E coast of Lucania, is said to have been originally called *Metabum* (*Μεταβον*). It was an Achæan colony, under the command of a leader named Leucippus, but probably occupied the site of an older city (which would account for traditions of its early settlement by Pylians of the time of Nestor or by Phocians) which had been destroyed before the Achæans of Sybaris and Crotona founded a new city there about 700 B.C. (Strab. pp. 222, 264,

Diod. iv 67). Pythagoras transferred his school to Metapontum and died there. In 415 they allied themselves to the Athenians (Thuc. vi 44, vii 33). Its fertility was so great that the people of Metapontum dedicated a golden harvest at Delphi (Strab. p. 264). It fell into the



Coin of Metapontum (4th cent. B.C.)

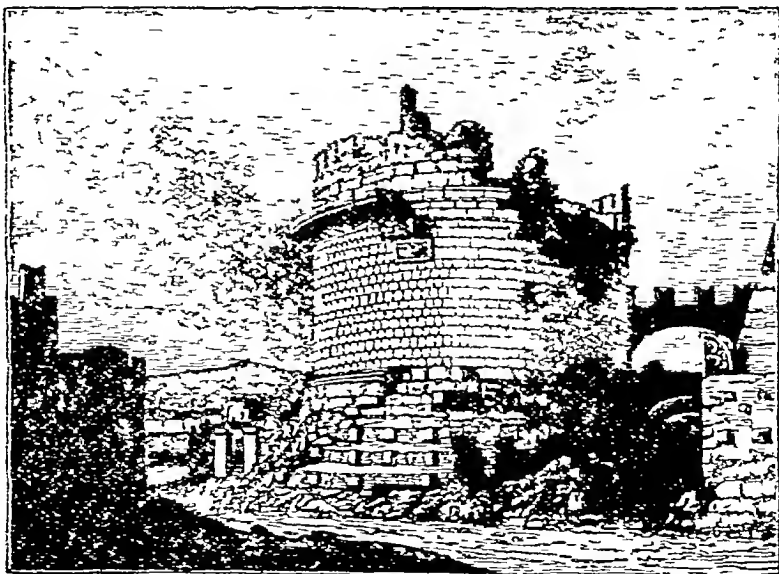
O. R. head of Leucippus the founder; ear of corn as sign of fertility.

hands of the Romans with the other Greek cities in the S of Italy in the war against Perillus, but it revolted to Hannibal after the battle of Cannae (Liv. xxii 61). From the time of the second Punic war it disappears from history, and was in ruins in the time of Pausanias (vi 19, 11).

Metanurum [*METAVRUS*, No. 2.]

Mētaurus 1 (*Metaro*), a small river in Umbria, flowing into the Adriatic sea, but rendered memorable by the defeat and death of Hasdrubal, the brother of Hannibal, on its banks, B.C. 207. It rises in the group of Apennines called *Monte Nerone*, and flows forty-five miles into the sea, two miles S of Fano (Strab. p. 227, Sil. It. vii 449, Hor. Od. iv 4, 387).—2 (*Marro*), a river on the E coast of Bruttium, at whose mouth was the town of Metanurum.

Metella, **Caecilia** 1 Daughter of Met. Macedonius [No. 3], married Scipio Nasica (consul 111 B.C.). Her grandson was Metellus Scipio [No. 15] (*Cic. Brut.* 58, 212).—2 Daughter of Met. Balcarneus [No. 5], married App. Claud. Pulcher, and was mother of P. Clodius, Cicero's enemy [*CLAUDIUS*, No. 21].—3 Daughter of Met. Calvus [No. 4] and mother of Lucullus (Plut.



Tomb of Caecilia Metella on the Appian Way (See METELLA No. 6.)

Lucull 1).—4. Daughter of Met. Dalmatius [No. 9], married first to Scaurus, secondly to Sulla, who avenged upon Athens an affront offered to her by the Athenians (Plut. *Sull.* 6,

13, 22, 35, *Cic Scaur* 45)—5 Daughter (probably) of Met Nepos [No 11], wife of P Lentulus Spithler, the younger, from whom she was divorced in 45 (*Hor Sat* ii 3, 389, *Cic ad Att* xi 13, 28 xii 52, xiii 7)—6 Daughter of Met Creticus [No 16], and wife of Crassus, the son of the triumvir, to whose memory the magnificent tomb on the Appian Way was raised.

Metellus, a distinguished plebeian family of the Caelia gens at Rome. 1 **L Caelilius Metellus**, consul in c. 251, carried on the war in Sicily against the Carthaginians. In the following year he gained a great victory at Panormus over Hasdrubal, the Carthaginian general. The elephants which he took in this battle were exhibited in his triumph at Rome (*Pol* i 59, 40, *Plin* vii 179). Metellus was consul a second time in 249, and was elected pontifex maximus in 248, and held this dignity for twenty-two years. He must therefore have died shortly before the beginning of the second Punic war. In 241 he rescued the Palladium when the temple of Vesta was on fire, but lost his sight in consequence (*Or. Tasi* xi 196, *Dionys* ii 66, *Val Max* i 4, 4). He was dictator in 224, for the purpose of holding the comitia.—2 **Q Caelilius Metellus**, son of the preceding, was plebeian aedile 209, curule aedile 203, served in the army of the consul Claudius Nero 207, and was one of the legates sent to Rome to convey the joyful news of the defeat and death of Hasdrubal, and was consul with L Veturius Philo, 206. In his consulship he and his colleague carried on the war against Hannibal in Bruttium, where he remained as proconsul during the following year. In 205 he was dictator for the purpose of holding the comitia. Metellus survived the second Punic war many years, and was employed in several public commissions (*Liv xxviii* 9, *xxix* 24, *Cic Brut* 14, 57, *Val Max* vii 2, 3).—3 **Q Caelilius Metellus Macedonicus**, son of the last, was praetor 148, and carried on war in Macedonia against the usurper Andriscus, whom he defeated and took prisoner. He next turned his arms against the Achaean, whom he defeated at the beginning of 146. On his return to Rome in 146 he triumphed, and received the surname of Macedonicus. Metellus was consul in 143, and received the province of Nearer Spain, where he carried on the war with success for two years against the Celtiberi. He was succeeded by Q Pompeius in 141. Metellus was censor 131. He died 117, full of years and honours. He is frequently quoted by the ancient writers as an extraordinary instance of human felicity. He had filled all the highest offices of the state with reputation and glory, and was carried to the funeral pile by four sons, three of whom had obtained the consulship in his lifetime, while the fourth was a candidate for the office at the time of his father's death (*Liv Ep* 49, 50, 52, 53, 59, *Vell Pat* i 11, *Cic Fin* v 27, 82, *Paus* vii 13, 15).—4. **L Caelilius Metellus Calvus**, brother of the last, consul 112 (*Cic ad Att* xii 5, *Val Max* viii 5).—5 **Q Caelilius Metellus Balearicus**, eldest son of No 3, was consul 123, when he subdued the inhabitants of the Balearic islands and received in consequence the surname of Balearicus. He was censor 120 (*Liv Ep* 60, *Diod* x 17, *Strab* p 167).—6 **L Caelilius Metellus Diadematus**, second son of No 3, has been frequently confounded with Metellus Dalmaticus, consul 119 [No 9]. Metellus Diadematus received the latter surname from his wearing for a long time a bandage round his forehead, in consequence of

an ulcer (*Cic post Red ad Quart* 3, 6, *Plut Cor* 11). He was consul 117—7 **M Caelilius Metellus**, third son of No 3, was consul 115, the year in which his father died. In 114 he was sent into Sardinia as proconsul, and suppressed an insurrection in the island, in consequence of which he obtained a triumph in 113, on the same day as his brother Caprarius (*Entrop* ii 25).—8 **C Caelilius Metellus Caprarius**, fourth son of No 3. The origin of his surname is quite uncertain. He was consul 113, and carried on war in Macedonia against the Thracians, whom he subdued. He obtained a triumph in consequence in the same year, and on the same day with his brother Marcus. He was censor 102 with his cousin Metellus Numidicus (*Vell Pat* ii 8, *Tac Germ* 37).—9 **L Caelilius Metellus Dalmaticus**, elder son of No 4, and frequently confounded, as has been already remarked, with Diadematus [No 5], was consul 119, when he subdued the Dalmatians, and obtained in consequence the surname Dalmaticus. With the booty obtained in this war he repaired the temple of Castor and Pollux. He was censor with Cn Domitius Ahenobarbus in 115, and he was also pontifex maximus (*Cic Clu* 42, 119). He was alive in 100, when he is mentioned as one of the senators of high rank who took up arms against Saturninus (*Liv Ep* 62, *Appian, Mitr* 11, *Plut Pomp* 2).—10 **Q Caelilius Metellus Numidicus**, younger son of No 4, was one of the most distinguished members of his family. The character of Metellus stood very high among his contemporaries, in an age of growing corruption his personal integrity remained unsullied, and he was distinguished for his abilities in war and peace. He was one of the chief leaders of the aristocratical party at Rome. He was consul 109, and carried on the war against Jugurtha in Numidia with great success [*JUGURTHA*]. He remained in Numidia during the following year as proconsul, but, as he was unable to bring the war to a conclusion, his legate, C Marius, industriously circulated reports in the camp and the city that Metellus designedly protracted the war for the purpose of continuing in the command. These rumours had the desired effect. Marius was raised to the consulship, Numidia was assigned to him as his province, and Metellus saw the honour of finishing the war snatched from his grasp [*MARIUS*]. On his return to Rome in 107 he was received with the greatest honour. He celebrated a splendid triumph, and received the surname of Numidicus. In 102 he was censor with his cousin Metellus Caprarius. In 100 the tribune Saturninus and Marius resolved to ruin Metellus. Saturninus proposed an agrarian law, to which he added the clause that the senate should swear obedience to it within five days after its enactment, and that whosoever should refuse to do so should be expelled the senate and pay a heavy fine. Metellus refused to take the oath and was therefore expelled the senate, but Saturninus, not content with this, brought forward a bill to punish him with exile. The friends of Metellus were ready to take up arms in his defence, but Metellus quitted the city and retired to Rhodes, where he bore his misfortune with great calmness. He was, however, recalled to Rome in the following year (99), on the proposition of the tribune Q Calpurnius. The orations of Metellus are spoken of with praise by Cicero, and they continued to be read with admiration in the time of Fronto (*Sall*

Jug 43-88, *Plut Marius*, *Flor* iii 16, *Liv Ep* 65, 69, *App B C* i 28-83, *Cic pro Balb* 5, 11)—11 **Q. Caecilius Metellus Nepos**, son of Balcaricus [No 5], and grandson of Macedonicus [No 3], appears to have received the surname of Nepos because he was the eldest grandson of the latter. Metellus Nepos exerted himself in obtaining the recall of his kinsman Metellus Numidicus from banishment in 99, and was consul in 98 with T. Didius. In this year the two consuls carried the *Lex Caecilia Didia* (*Cic post Red in Sen* 15, *ad Att* ii 9).—12 **Q. Caecilius Metellus Pius**, son of Numidicus [No 10], received the surname of Pius on account of the love which he displayed for his father when he besought the people to recall him from banishment in 99. He was praetor 89, and was one of the commanders in the Marsic or Social war. He was still in arms in 87, prosecuting the war against the Samnites, when Marius landed in Italy and joined the consul Cinna. The senate, in alarm, summoned Metellus to Rome, but as he was unable to defend the city against Marius and Cinna he crossed over to Africa. After remaining in Africa three years he returned to Italy and joined Sulla, who also returned to Italy in 83. In the war which followed against the Marian party, Metellus was one of the most successful of Sulla's generals, and gained several important victories both in Umbria and in Cisalpine Gaul. In 80 Metellus was consul with Sulla himself, and in the following year (79) he went as proconsul into Spain, in order to prosecute the war against Sertorius, who adhered to the Marian party. Here he remained for the next eight years, and found it so difficult to obtain any advantages over Sertorius that the senate sent Pompey to his assistance with proconsular power and another army. Sertorius, however, was a match for them both, and would probably have continued to defy all the efforts of Metellus and Pompey if he had not been murdered by Perpenna and his friends in 72. [SERTORIUS] Metellus was *pontifex maximus*, and, as he was succeeded in this dignity by Julius Caesar in 63, he must have died either in this year or at the end of the preceding (*Sall Jug* 64, *Plut Mari* 42, *Sertor* 12-27, *Vell Pat* ii 15, 28-30).—13 **Q. Caecilius Metellus Celer**, elder son of Nepos [No 11]. In 66 he served as legate in the army of Pompey in Asia, and was praetor in 63, the year in which Cicero was consul (*Cic Sull* 23, 65). During his year of office he afforded warm and efficient support to the aristocratical party. He prevented the condemnation of C. Rabirius by removing the military flag from the Janiculum. He co-operated with Cicero in opposing the schemes of Catiline, and, when the latter left the city to make war upon the republic, Metellus had the charge of the Picentine and Senonian districts. By blocking up the passes he prevented Catiline from crossing the Apennines and penetrating into Gaul, and thus compelled him to turn round and face Antonius, who was marching against him from Etruria. In the following year, 62, Metellus went with the title of proconsul into the province of Cisalpine Gaul, which Cicero had relinquished because he was unwilling to leave the city. In 60, Metellus was consul with L. Afranius, and opposed all the efforts of his colleague to obtain the ratification of Pompey's acts in Asia, and an assignment of lands for his soldiers. He died in 50, and it was suspected that he had been poi-

soned by his wife Clodia, with whom he lived on the most unhappy terms, and who was a woman of the utmost profligacy (*Sall Cat* 57, *Dio Cass* xxxvii, xxxviii, cf *Index* to Cicero).—14 **Q. Caecilius Metellus Nepos**, younger son of the elder Nepos [No 11]. He served as legate of Pompey in the war against the pirates and in Asia from 67 to 64. He returned to Rome in 63 in order to become a candidate for the tribunate, that he might thereby favour the views of Pompey. His election was opposed by the aristocracy, but without success. His year of office was a stormy one. One of his first acts in entering upon his office on the 10th of December, 63, was a violent attack upon Cicero. He maintained that the man who had condemned Roman citizens without a hearing ought not to be heard himself, and accordingly prevented Cicero from addressing the people on the last day of his consulship, and only allowed him to take the usual oath, whereupon Cicero swore that he had saved the state. In the following year (62) Metellus brought forward a bill to summon Pompey, with his army, to Rome, in order to restore peace, but on the day on which the bill was to be read the two parties came to open blows, and Metellus was obliged to take to flight. He repaired to Pompey, with whom he returned to Rome in 61. He was praetor in 60, and consul in 57 with P. Lentulus Spinther. Notwithstanding his previous enmity with Cicero, he did not oppose his recall from exile. In 56 Metellus administered the province of Nearer Spain, where he carried on war against the Vaccaei. He died in 55. Metellus did not adhere strictly to the political principles of his family. He did not support the aristocracy, like his brother, nor, on the other hand, can he be said to have been a leader of the democracy. He was, in fact, little more than a servant of Pompey, and, according to his bidding, at one time opposed and at another supported Cicero. [See *Index* to Cicero, *Dio Cass* xxxvii 38-51, xxxix 1-7, 54].—15 **Q. Caecilius Metellus Pius Scipio**, the adopted son of Metellus Pius [No 12]. He was the son of P. Scipio Nasica, praetor 94, and grandson of Caecilia Metella, daughter of Macedonicus [No 8]. Hence his name is given in various forms. Sometimes he is called P. Scipio Nasica, sometimes Q. Metellus Scipio, and sometimes simply Scipio or Metellus (*Cic Brut* 58, 212, *Dio Cass* xl 51). He was tribune of the plebs in 59, and was a candidate for the consulship along with Plautius Hypsaëus and Milo in 53. He was supported by the Clodian mob, since he was opposed to Milo, but in consequence of the disturbances in the city the comitia could not be held for the election of consuls. After the murder of Clodius at the beginning of 52 Pompey was elected sole consul. In the course of the same year Pompey married Cornelia, the daughter of Scipio, and on the 1st of August he made his father-in-law his colleague in the consulship. Scipio showed his gratitude by using every effort to destroy the power of Caesar and strengthen that of Pompey. He took an active part in all the proceedings which led to the breaking out of the Civil war in 49, and in the division of the provinces made among the Pompeian party he obtained Syria, to which he hastened without delay. After plundering the province in the most unmerciful manner, he crossed over into Greece in 48 to join Pompey. He commanded the centre of the Pompeian army at the battle

of Pharsalia. After the loss of the battle he fled, first to Corcyra and thence to Africa, where he received the chief command of the Pompeian troops. He was defeated by Caesar at the decisive battle of Thapsus in 46. He attempted to escape by sea, but his squadron having been overpowered by P. Sittius, he put an end to his own life. Metellus Scipio never exhibited any proofs of striking abilities either in war or in peace. In public he showed himself cruel, vindictive, and oppressive, in private he was mean, malicious, and licentious, even beyond most of his contemporaries (Plut. *Pomp.* 55, *Caes.* 80, *Cic.* 15, App. *B. C.* ii 60-100, *Caes. B. C.* i 1-4, in 31, *Bell. Afric.* 79)—16 Q. Caecilius Metellus Creticus, was consul 69, and carried on war against Crete, which he subdued in the course of three years. He returned to Rome in 66, but was unable to obtain a triumph, in consequence of the opposition of Pompey, to whom he had refused to surrender his command in Crete, which Pompey had claimed in virtue of the Gallican law, which had given him the supreme command in the whole of the Mediterranean. Metellus, however, would not relinquish his claim to a triumph, and accordingly resolved to wait in the neighbourhood of the city till more favourable circumstances. He was still before the city in 63, when the conspiracy of Catiline broke out. He was sent into Apulia to prevent an apprehended rising of the slaves, and in the following year, 62, after the death of Catiline, he was at length permitted to make his triumphal entrance into Rome, and received the surname of Creticus. Metellus, as was to be expected, joined the aristocracy in their opposition to Pompey, and succeeded in preventing the latter from obtaining the ratification of his acts in Asia (Liv. *Ep.* 98-100, Flor. iii 7, iv 12, Vell. Pat. ii 34, Dio Cass. xxxvi 1, Sall. *Cat.* 30)—17 L. Caecilius Metellus, brother of the last, was praetor 71, and as proprætor succeeded Verres in the government of Sicily in 70. He defeated the pirates, and compelled them to leave the island. His administration is praised by Cicero, but he nevertheless attempted, in conjunction with his brothers, to shield Verres from justice. He was consul 68 with Q. Marcus Rex, but died at the beginning of the year (Cic. *Verr.* iii 53, 122, i 21, 55, Dio Cass. xxxi 4)—18 M. Caecilius Metellus, brother of the two last, was praetor 69, in the same year that his eldest brother was consul. The lot gave him the presidency in the court *de pecunias repetundis*, and Verres was very anxious that his trial should come on before Metellus (Cic. *Verr.* i 8, 9)—19 L. Caecilius Metellus Creticus, was tribune of the plebs, 49, and a warm supporter of the aristocracy. He did not fly from Rome with Pompey and the rest of his party, and he attempted to prevent Caesar from taking possession of the sacred treasury, and only gave way upon being threatened with death (Plut. *Caes.* 35, *Pomp.* 62, *Caes. B. C.* i 83, Dio Cass. xl 17, App. *B. C.* ii 41, Lucan. iii 114).

Methana (METHON, No. 4)

Metharme (Μεθάρμη daughter of king Pygmalion, and wife of Cinyras. See CINYRAS

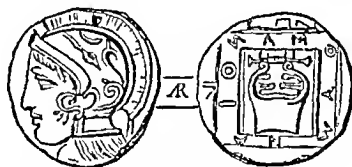
Methonē (Μεθώνη Μεθωναίος) 1 Or Mothōne (Μοθώνη Modon), a town at the SW corner of Messenia, with an excellent harbour, protected from the sea by a reef of rocks, of which the largest was called Mothon. The ancients regarded Methone as the Pedasus of Homer (*Iliad* ix 294). After the conquest of Mes-

senia, it became one of the Lacedaemonian harbours, and is mentioned as such in the Peloponnesian war. The emperor Trajan made it a free city (Strab. p. 359, Paus. iv 35)—2 (Βλευθηρολίων), a Greek town in Macedonia on the Thermaic gulf, forty stadia NE of Pydna, was founded by the Eleetrians, and is celebrated from Philip having lost an eye at the siege of the place. After its capture by Philip it was destroyed, but was subsequently rebuilt, and is mentioned by Strabo as one of the towns of Macedonia (Thuc. iv 129, vi 7, Strab. p. 380, Diod. xvi 81)—3 A town in Thessaly mentioned by Homer, which does not occur in historical times (*Iliad* ii 716). The ancients placed it in Magnesia—4 Or Methana (Μέθανα Methana or Mitone), an ancient town in Argolis, situated on a peninsula of the same name, opposite the island of Aegina. The peninsula runs a considerable way into the sea, and is connected with the mainland by a narrow isthmus, lying between Troezen and Epidaurus. The town lay at the foot of a mountain of volcanic origin. (The name appears as Μεθώνη in Thuc. iv 45, but, according to Strabo, not in all MSS. In Strab. p. 374, and Paus. ii 84, it is Μέθανα.)

Methora (Μέθορα, Μόδορα ή τῶν Οεῶν Matra, the sacred city of Krishna), a city of India, on the river Gomani (Gomani), was a great seat of the worship of the Indian god whom the Greeks identified with Heracles (Aelian, *Ind.* 8, Plin. vi 69).

Methydrium (Μεθύδιον Μεθυδριεύς), a town in central Arcadia, 170 stadia N of Megalopolis (Paus. vii 35, 36, Thuc. v 58).

Methymna (η Μήθυμνα, Μεθυμνα, the former generally in the best writers, also on coins the Aeolic form Μάθυμνα Μηθυμναίος, Μεθυμναίος Μολίνο), the second city of Lesbos, stood at the north extremity of the island, and had a good harbour. It was the birthplace of the musician and dithyrambic poet Alcaeus, and of the historian



Coin of Methymna (4th cent. B.C.)

Obv., head of Athena, rev., ΜΕΘΥΜΝΑΙΟΝ, lyre inclosed in a square

Hellanicus. The celebrated Lesbian wine came from its neighbourhood. In the Peloponnesian war it remained faithful to Athens, even during the great Lesbian revolt [MYTILENE] afterwards it was sacked by the Spartans (B.C. 406) and never quite recovered its prosperity, though in the time of Diocletian it was reckoned among the chief towns of the *Insularum Provincia* (Hdt. i 151, Thuc. iii 2, 18, Liv. xlv 31, Hierocl. p. 686).

Metion (Μητίων), son of Erechtheus and Praxithea, and husband of Alcippe. His sons, the Metionidae, expelled their cousin Pandion from his kingdom of Athens, but were themselves afterwards expelled by the sons of Pandion (Apollod. iii 15, Paus. i 5, 3).

Metis (Μῆτις), the personification of prudence, is described as a daughter of Oceanus and Tethys, and the first wife of Zeus. Afraid lest she should give birth to a child wiser and more powerful than himself, Zeus devoured her in the first month of her pregnancy. After-

wards he gave birth to Athenæ, who sprang from his head [See p 138, a]

Mētius [METTIUS]

Mēton (Μῆτων), an astronomer of Athens, who, in conjunction with Euctemen, introduced the cycle of nineteen years, by which he adjusted the course of the sun and moon, since he had observed that 235 lunar months correspond very nearly to nineteen solar years. The beginning of this cycle has been placed *n c* 132 [See further in *Dict of Ant art Calendarium*] We have no details of Meton's life, with the exception that his father's name was Pausanias, and that he feigned insanity to avoid sailing for Sicily in the ill-fated expedition of which he is stated to have had an evil pre-sentiment (Ael *V H* *τ* 7, Diog *xii* 36)

Metrodōrus (Μητροδόρος) 1 Of Cos, son of Epicharmus, and grandson of Thyrsus. Like several of that family, he addicted himself partly to the study of the Pythagorean philosophy, partly to the science of medicine. He wrote a treatise upon the works of Epicharmus. He lived about *n c* 460 (Jaubl *Vit Pyth* 31)—2 Of Lampsacus, a contemporary and friend of Anaxagoras. He wrote on Homer, the leading feature of his system of interpretation being that the deities and stories in Homer were to be understood as allegorical modes of representing physical powers and phenomena. He died 464 (Diog Laert *ii* 11)—3 Of Chios, a disciple of Democritus, or, according to other accounts, of Nessus of Chios, lived about 330. He was a philosopher of considerable reputation, and professed the doctrines of the Sceptics in their fullest sense. He also studied, if he did not practise, medicine, on which he wrote much. He was the instructor of Hippocrates and Anaxarchus (Diog Laert *ix* 58, Cic *Acad* *ii* 23, 73)—4 A native of Lampsacus or Athens, was the most distinguished of the disciples of Epicurus, with whom he lived on terms of the closest friendship. He died 277, in the fifty-third year of his age, seven years before Epicurus, who would have appointed him his successor had he survived him. The philosophy of Metrodorus appears to have been of a more grossly sensual kind than that of Epicurus. Perfect happiness, according to Cicero's account, he made to consist in having a well-constituted body. He found fault with his brother Timocrates for not admitting that the appetite was the test and measure of everything that pertained to a happy life. He was the author of several works, quoted by the ancient writers (Cic *Tusc* *i* 87, 109, *N D* *i* 40, 113, *Fin* *ii* 28, 92, Diog Laert *x* 22)—5 Of Scepsis, a philosopher, who was raised to a position of great influence and trust by Mithridates Eupator, being appointed supreme judge without appeal even to the king. Subsequently he was led to desert his allegiance, when sent by Mithridates on an embassy to Tigranes, king of Armenia. Tigranes sent him back to Mithridates, but he died on the road. According to some accounts he was despatched by order of the king, according to others he died of disease. He is frequently mentioned by Cicero, he seems to have been particularly celebrated for his powers of memory. In consequence of his hostility to the Romans he was surnamed the *Roman hater* (Cic *de Or* *ii* 88, 360, Strab p 609)—6 Of Stratonicæ in Caria, was at first a disciple of the school of Epicurus, but afterwards attached himself to Carneades. He lived about 110 (Diog Laert *x* 9, Cic *Acad* *ii* 6, 16)

Mōtrōpōlis (Μητρόπολις) 1 The ancient capital of Phrygia, but in historical times an inconsiderable place (Strab pp 576, 603, Athen p 574, Liv *xxvii* 15). It stood between Celænae and Synnada and in the great road from Ephesus to the Cappadocian Caesarea. Its site is, according to Ramsay, half-way between the modern towns *Tatavli* and *Haidarli*—2 In Lydia (*Timbali*, Ru), a city in the plain of the Cayster, between Ephesus and Smyrna, 120 stadia from the former and 200 from the latter (Strab p 632)—3 (*Kastri*), a town of Thessaly in Histiaeotis, near the Pelæus, and between Gomphi and Pharsalus, formed by the union of several small towns, to which Ithome also belonged (Strab p 133, Caes *B C* *iii* 81)—4 Another town of Thessaly, near Gyton (Liv *xxxi* 10)—5 A town of Acarnania in the district Amphiloehia, between the Ambracian gulf and the river Achelous (Pol *i* 61)

Mettius or **Mettus** 1 **Curtius** [CURTIUS]—2 **Fuffetius**, dictator of Alba in the reign of Tullus Hostilius, third king of Rome. After the combat between the Horatii and Curiatii had determined the supremacy of the Romans, Mettius was summoned to aid them in a war with Fidenæ and the Veientes. On the field of battle Mettius drew off his Albans to the hills, and awaited the issue of the battle. On the following day the Albans were all deprived of their arms, and Mettius himself, as the punishment of his treachery, was torn asunder by chariots driven in opposite directions (Liv *i* 23-28, Dionys *ii* 5-30)

Metilum, the chief town of the Iapydes in Illyrium, was near the frontiers of Labrum, and was situated on two peaks of a steep mountain. Augustus nearly lost his life in reducing this place, the inhabitants of which fought against him with the most desperate courage (Strab p 207, Dio Cass *xlii* 35)

Mevania (Meṽanas, *ātis Beragna*), an ancient city in the interior of Umbria on the river Tinea, was situated on the road from Rome to Ancona in a very fertile country, and was celebrated for its breed of beautiful white oxen. It was a strongly fortified place, though its walls were built only of brick (Liv *ix* 41, Tac *Hist* *ii* 55, Verg *Georg* *ii* 146, Lucan, *i* 173, Strab p 227, Plin *xxxi* 173)

Mezentius (Μεσσηνιος), king of the Tyrrhenians or Etruscans, at Caere or Argilla, was expelled by his subjects on account of his cruelty, and took refuge with Turnus, king of the Rutulians, whom he assisted in the war against Aeneas and the Trojans. Mezentius and his son Lausus were slain in battle by Aeneas. This is the account of Virgil (Verg *Aen* *vi* 480, *x* 689, 785, 800). Livy and Dionysius, however, say nothing about the expulsion of Mezentius from Caere, but represent him as an ally of Turnus, and relate that Aeneas disappeared during the battle against the Rutulians and Etruscans at Lanuvium. Dionysius adds that Ascanius was besieged by Mezentius and Lausus, that he besieged in a sally by night slew Lausus, and then concluded a peace with Mezentius, who from henceforth continued to be their ally (Liv *i* 2, Dionys *i* 64). Another tradition states that Mezentius demanded from the Latins the produce of their vineyards, but they vowed the firstfruits to Jupiter and so won the victory (Plut *Q R* 45, Ov *Fast* *iv* 881, Macrobi *iii* 5, see p 461, b)

Micipsa (Μικίψας), king of Numidia, the eldest of the sons of Masinissa. After the death of

the latter (B c 148) the sovereign power was divided by Scipio between Micipsa and his two brothers, Gulussa and Mastanabal, in such a manner that the possession of Cirta, the capital of Numidia, together with the financial administration of the kingdom, fell to the share of Micipsa. It was not long, however, before the death of both his brothers left him in possession of the undivided sovereignty of Numidia, which he held from that time without interruption till his death. His rule was mild and equitable, and he encouraged literature and art (Diod xxv Sall *Jug* 5-11, Flor iii 2, Strab p 832). He died in 118, leaving the kingdom to his two sons, Adherbal and Hiempsal, and their adopted brother Jugurtha.

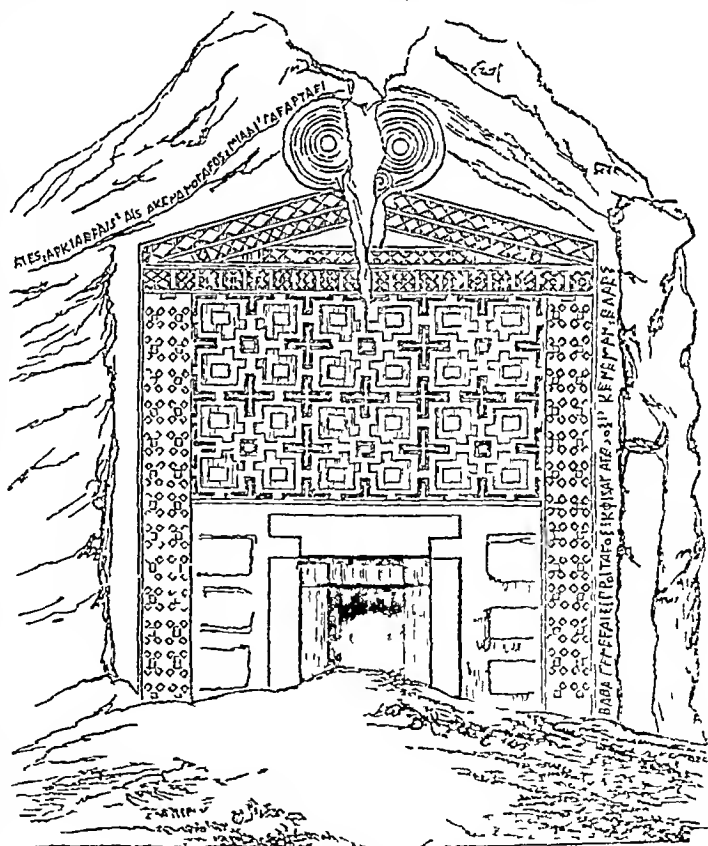
Micon (*Mikwv*), of Athens, son of Phanochus, was a very distinguished painter and also a sculptor, contemporary with Polygnotus, about B c 460. Several of his pictures are mentioned by Pausanias as in the *Stoa Poecile* and the Temple of Theseus (i 17, 18), and by Pliny (xxxv 59). Among his statues Pausanias mentions Callias the pancratiast at Olympia (vi 6, 1).

Midaëum (*Middaiwv*), a city of Phrygia Epictetus, between Dorylaeum and Pessinus, the place where Sextus Pompeius was captured by the troops of Antony, B c 35 (Strab p 576, Dio Cass xlix 18).

Midas (*Midas*), son of Gordius and Cybele, is said to have been a wealthy but effeminate king of Phrygia, a pupil of Orpheus, and a promoter of the worship of Dionysus (Hdt i 14, Paus i 4, 5, Strab p 304). His wealth is alluded to in a story connected with his childhood, for it is said that while a child, ants carried grains of wheat into his mouth, to indicate that one day he should be the richest of all mortals (Cic *Div* i 36, 78, Ael *VH* xii 45). He is said to have built the town of Ancyra, and as king of Phrygia he is called *Berecynthius heros* (Ov *Met* vi 106). There are several stories connected with Midas, of which the following are the most celebrated. (1) Silenus, the companion and teacher of Dionysus, had gone astray in a state of intoxication, and was caught by country people in the rose gardens of Midas. He was bound with wreaths of flowers and led before the king. These gardens were in Macedonia, near Mount Bermion or Biomon, where Midas was king of the Briges, with whom he afterwards emigrated to Asia, where their name was changed into Phryges. Midas received Silenus kindly, and, after treating him with hospitality, he led him back to Dionysus, who allowed Midas to ask a favour of him.

Midas in his folly desired that all things which he touched should be changed into gold. The request was granted, but as even the food which he touched became gold, he implored the god to take his favour back. Dionysus ac-

cordingly ordered him to bathe in the source of Pactolus near Mount Tinolus. This bath saved Midas, but the river from that time had an abundance of gold in its sand (Hyg *Tab* 191, Ov *Met* xi 90, Verg *Ecl* vi 13).—(2) Midas, who was himself related to the race of Satyrs, once had a visit from a Satyr, who indulged in all kinds of jokes at the king's expense. Thereupon Midas mixed wine in a well, and when the Satyr had drunk of it, he fell asleep and was caught (Paus i 4, 5, Athen p 45). This well of Midas was at different times assigned to different localities. Xenophon (*Anab* i 2, § 13) places it in the neighbourhood of Thyrbium and Tyraeum, and Pausanias at Ancyra.—(3) Once when Pan and Apollo were engaged in a musical contest on the flute and lyre, Midas was chosen to decide between them. The king decided in favour of Pan, whereupon Apollo changed his ears into those of an ass. Midas contrived to conceal them under his Phrygian cap, but the servant who used to cut his hair discovered them. The secret so much harassed this man that, as he could not betray it to a human being, he dug a hole in the earth, and whispered into it, 'King Midas has ass's ears.' He then filled the hole up again, and his heart was relieved. But on the same spot a reed grew up, which in its whispers betrayed the secret (Hyg *Tab* 191, Ov *Met* vi 146, Pers i 121, cf Aristoph *Plut* 287). Midas is said to have killed himself by drinking the blood of an ox (Strab p 61).—The rock tomb of Midas, so



Tomb of Midas at Dogan Iu in Phrygia

called, is SW of Pessinus between Oricus and Comi, and is interesting as one of the earliest specimens of sculptured architecture, adorned with ornaments chiefly composed of squares.—It is probable that the stories of Midas grew

out of his patronage of the worship of Dionysus as Sabazius. The musical contest, like that of Marsyas, represents a rivalry between the flutes of the Phrygian orgies and the lyre of Apollo's worshippers, the story of the ass's ears may have arisen from Midas being shown in Satyric drama with pointed ears like a Satyr, by exaggeration compared to ass's ears, perhaps in allusion to the ass which appeared in processions, bearing Silenus.

Midēa or **Midēā** (Μίδεια, Μίδεια Μιδεάτης), a town in Aigolis, of uncertain site, destroyed by the Argives, is said to have been called Persopolis, because it had been fortified by Persians.

Midianitae [ΜΑΔΙΑΝΙΤΑΙ]

Midias (Μειδίας), an Athenian of wealth and influence, was a violent enemy of Demosthenes, the orator. In B.C. 354 Midias assaulted Demosthenes when he was discharging the duties of Choregus, during the celebration of the great Dionysia. Demosthenes brought an accusation against Midias, but the speech which he wrote for the occasion, and which is extant, was never delivered, since Demosthenes dropped the accusation, in consequence of his receiving the sum of thirty minae.

Mieza (Μίεζα Μιεύς), a town of Macedonia in Emathia, SW of Pella, and not far from the frontiers of Thessaly (Ptol. iii 13, 39).

Milānion (Μελανίων), husband of Atalanta. For details, see **ATALANTA**.

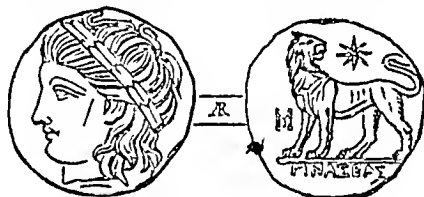
Milētopōlis (Μιλητοπολις *Mihaleh*, or *Hamamli*? Ru), a city of M. Asia, in Asia Minor, at the confluence of the river Rhynacus and Macestus, and somewhat E of the lake which was named after it, **Lacus Miletopolitis** (Μιλητοπολιτὶς λίμνη *Lake of Milyas*). This lake, also called Aphnitis, lies some miles W of the larger lake of Artymia (*Abullhonte*) (Strab. pp 575, 681, Plin. v 123, 142).

Milētopōlis [**BORISTHENES**]

Milētus (Μίλητος), son of Apollo and Aris of Crete. Being beloved by Minos and Sarpedon, he attached himself to the latter, and fled from Minos to Asia, where he built the city of Miletus (Apollod. iii 1, 2, Paus. vii 2, 3). Ovid (*Met.* ix 442) calls him a son of Apollo and Deione, and hence Deionides.

Milēsius (Μίλησιος, Dor Μίλατος Μιλήσιος, and on inscriptions, Μελήσιος *Milēsius*). 1 One of the greatest cities of Asia Minor, belonged territorially to Caria and politically to Ionia, being the S. most of the twelve cities of the Ionian confederacy. It is mentioned by Homer as a Carian city, and one of its early names, *Lelegis*, is a sign that the Leleges also formed a part of its population (*Il.* ii 867, *Hdt.* i 146, Strab. p 664, Plin. v 112). Its first Greek colonists were said to have been Cretans who were expelled by Minos, the next were led to it by Neleus at the time of the so-called Ionic migration. Its name was probably transferred from the Cretan Miletus (No. 2), though traditionally taken from the leader of the colonists [see above]. It was in earlier times called **Pityusa** (Πιτυούσα), and **Anactoria** (Ἀνακτορία). The city stood upon the S. headland of the Sinus Latmicus, opposite to the mouth of the Maeander, and possessed four distinct harbours, protected by a group of islets, called *Lade*, *Dromiscus*, and *Perne*. The city wall enclosed two distinct towns, called the outer and inner, the latter, which was also called Old Miletus, stood upon an eminence overlooking the sea, and was of great strength. Its territory extended on both sides of the Maeander, as far apparently as the promontories of Mycale on the N. and

Posidium on the S. It was rich in flocks, and the city was celebrated for its woollen fabrics, the *Milesia vellera* (Athen. pp 28, 428, 691, Verg. *Georg.* iii 806, iv 335). At a very early period it became a great maritime state, extending its commerce throughout the Mediterranean, and even beyond the Pillars of Hercules, but more especially in the direction of the Euxine, along the shore of which the Milesians planted several important colonies, such as Cyzicus, Sinope, Abydos, Istropolis, Tomi, Olbia or Borysthenes, Apollonia, Odessus, and Panticapaeum. Nancratis in Egypt was also a colony of Miletus. It also occupies a high place in the early history of Greek literature as the birthplace of the philosophers Thales, Anaximander, and Anaximenes, and of the historians Cadmus and Hecataeus. After the rise of the Lydian monarchy, Miletus, by its naval strength, resisted the attacks of Alyattes and Sadyattes for eleven years, but fell before Croesus, whose success may perhaps be ascribed to the intestine factions which for a long period weakened the city (*Hdt.* i 17-20). With the rest of Ionia, it was conquered by Harpagus, the general of Cyrus, in B.C. 557 (*Hdt.* i 111), and under the dominion of the Persians it still retained its prosperity till the great Ionian revolt, of which Miletus was the centre [ARISTAGORAS, HISTIAEUS], and after the suppression of which it was destroyed by the Persians (B.C. 494) (*Hdt.* vi 6, Strab. p 685). After the battle of Mycale it recovered its liberty, and



Coin of Miletus

Obv. head of Apollo laureate rev. Lion standing and looking back at star in front monogram MI below, magistrate's name ΜΙΝΑΣΕΑΣ (didrachma B.C. 300-250)

eventually gained sufficient importance to offer (though in vain) resistance to Alexander the Great, which brought upon it a second ruin (Arrian, *An.* i 18). Under the Roman empire it still appears as a place of some consequence, until its final destruction by the Turks (*The Ann.* iv 63).—Its ruins are difficult to discover, on account of the great change made in the coast and harbour by the river Maeander [MAEANDER]. They are on the site of the village of *Palatia*, on the S. bank of the *Menderes*.—2 Miletus in Crete, on the NE coast, mentioned by Homer (*Il.* ii 647), but not standing in Strabo's time (Strab. p 479).

Milichus (Μελίχως), a small river in Achaia, which flows by the town of Patrae, and is said to have been originally called *Amilichus* (Ἀμείλιχως) on account of the human victims sacrificed on its banks to Artemis (Pans. vi 19, 9).

Milo or **Milon** (Μίλων). 1 Of Crotona, son of Diotimus, an athlete, famous for his extraordinary bodily strength. He was six times victor in wrestling at the Olympic games, and as often at the Pythian, but having entered the lists at Olympia a seventh time, he was worsted by the superior agility of his adversary. By these successes he obtained great distinction among his countrymen, so that he was even appointed to command the army which defeated the Sybarites, B.C. 511. Many stories are related by ancient writers of Milo's extra

ordinary feats of strength such as his carrying a heifer of four years old on his shoulders through the stadium at Olympia, and afterwards eating the whole of it in a single day. The mode of his death is thus related as he was passing through a forest when enfeebled by age, he saw the trunk of a tree which had been partially split open by woodcutters, and attempted to rend it further, but the wood closed upon his hands, and thus held him fast, in which state he was attacked and devoured by wolves (Hdt iii 137, Diod xii 9, Paus vi 14, Athen p 412, Gell xv 16, Cic *de Sen* 10)—2 A general in the service of Pyrrhus king of Epirus, who sent him forward with a body of troops to garrison the citadel of Tarentum, previous to his own arrival in Italy. When Pyrrhus finally quitted that country and withdrew into Epirus, he still left Milo in charge of the citadel of Tarentum, together with his son Helenus (Zonar viii 2, Just xiv 3)—3 T. ANNIVS MILO PAPINIANUS, was the son of C. Papius Celsus and Anna, and was adopted by his maternal grandfather, T. Annivs Luscius. He was born at Lanuvium, of which place he was in B.C. 53 dictator or chief magistrate. Milo was a man of a daring and unscrupulous character, and as he was deeply in debt, he resolved to obtain a wealthy province. For this purpose he connected himself with the aristocracy. As tribune of the plebs, B.C. 57, he took an active part in obtaining Cicero's recall from exile, and from this time he carried on a fierce and memorable contest with P. Clodius. In 53 Milo was candidate for the consulship, and Clodius for the praetorship of the ensuing year. Milo supported the senate in opposition to the popular party, which favoured Pompey and Caesar, at present the joint rulers of the state, and since Pompey wished to become temporary dictator, for reasons at this time approved by Caesar, he hoped to make the affray on the Appian road a handle for getting rid of Milo. [POMPEYUS] Each of the candidates kept a gang of gladiators, and there were frequent combats between the rival ruffians in the streets of Rome. At length, on the 20th of January, 52, Milo and Clodius met apparently by accident at Bovillae on the Appian road. An affray ensued between their followers, in which Clodius was slain. At Rome such tumults followed upon the burial of Clodius that Pompey was appointed, not indeed dictator, but sole consul to restore order to the state. Pompey immediately brought forward various laws in connexion with the late disturbances. As soon as these were passed Milo was formally accused. All Pompey's influence was directed against him, but Milo was not without hope, since the higher aristocracy, from jealousy of Pompey, supported him, and Cicero undertook his defence. His trial opened on the 4th of April, 52. He was impeached on three counts—*de Vi*, *de Ambitu*, or bribery, and *de Sodalitibus* or illegal interference with the freedom of elections. L. Domitius Ahenobarbus, a consular, was appointed quaestor by a special law of Pompey's, and all Rome and thousands of spectators from Italy thronged the forum and its avenues. But Milo's chances of acquittal were wholly marred by the virulence of his adversaries, who insulted and obstructed the witnesses, the process, and the conductors of the defence. Pompey availed himself of these disorders to line the forum and its encompassing hills with soldiers. Cicero was intimidated, and Milo was condemned. Had he even been

acquitted on the first count, *de Vi*, the two other charges of bribery and conspiracy awaited him. He therefore went into exile. Cicero, who could not deliver, re-wrote and expanded the defence of Milo—the extant oration—and sent it to him at Marseilles. Milo remarked, 'I am glad this was not spoken, since I must have been acquitted, and then had never known the delicate flavour of these Marseilles mullets.' Caesar refused to recall Milo from exile in 49, when he permitted many of the other exiles to return. In the following year (48) M. Caelius, the praetor, had, during Caesar's absence, promulgated a bill for the adjustment of debts, and needing desperate allies, invited Milo to Italy. At the head of a band of criminals and runaway slaves, Milo appeared in the S. of Italy, but was opposed by the praetor, Q. Pedius, and slain under the walls of an obscure fort in the district of Thurii—Milo, in 57, married Fausta, a daughter of the dictator Sulla. She proved a faithless wife, and Sallust, the historian, was soundly scourged by Milo for an intrigue with her. (See Index to Cicero, Plutarch's Lives of Pompey, Cicero, and Caesar, Dio Cass xxxix 6-21, App. B.C. ii 16-24, 48.)

Miltiades (Μιλτιάδης) 1 Son of Cypselus, was a man of considerable distinction in Athens in the time of Pisistratus. The Dolonians, a Thracian tribe dwelling in the Chersonesus, being hard pressed in war by the Absinthians, applied to the Delphic oracle for advice, and were directed to admit a colony led by the man who should be the first to entertain them after they left the temple. This was Miltiades, who, eager to escape from the rule of Pisistratus, gladly took the lead of a colony under the sanction of the oracle, and became tyrant of the Chersonesus, which he fortified by a wall built across its isthmus. In a war with the people of Lampsacus he was taken prisoner, but was set at liberty on the demand of Croesus. He died without leaving any children, and his sovereignty passed into the hands of Stesagoras, the son of his half brother Cimon. Sacrifices and games were instituted in his honour, in which no Lampsacene was suffered to take part (Hdt vi 34, 38, 103)—2 Son of Cimon and brother of Stesagoras, became tyrant of the Chersonesus on the death of the latter, being sent out by Pisistratus from Athens to take possession of the vacant inheritance. By a stratagem he got the chief men of the Chersonesus into his power and threw them into prison, and took a force of mercenaries into his pay. In order to strengthen his position still more, he married Hegesipyla, the daughter of a Thracian prince named Olorus (Hdt vi 39). He joined Darius Hystaspis on his expedition against the Scythians, and was left with the other Greeks in charge of the bridge over the Danube (Hdt iv 137). When the appointed time had expired, and Darius had not returned, Miltiades recommended the Greeks to destroy the bridge and leave Darius to his fate. Some time after the expedition of Darius an invader of the Scythians drove Miltiades from his possessions, but after the enemy had retired, the Dolonians brought him back. It appears to have been between this period and his withdrawal to Athens that Miltiades conquered and expelled the Pelasgian inhabitants of Lemnos and Imbros, and subjected the islands to the dominion of Attica. Lemnos and Imbros belonged to the Persian dominions, and it is probable that this encroachment on the Persian possessions was the cause which drew upon

Miltiades the hostility of Darius, and led him to fly from the Chersonesus, when the Phœnician fleet approached, after the subjugation of Ionia. Miltiades reached Athens in safety, but his eldest son, Metiochus, fell into the hands of the Persians. At Athens Miltiades was arraigned, as being amenable to the penalties enacted against tyranny, but was acquitted. When Attica was threatened with invasion by the Persians under Datis and Artaphernes, Miltiades was chosen one of the ten generals. Miltiades by his arguments induced the polemarch Callimachus to give the casting vote in favour of risking a battle with the enemy, the opinions of the ten generals being equally divided. Miltiades waited till his turn came, and then drew his army up in battle array on the ever memorable field of Marathon [ΜΑΡΑΘΩΝ]. After the defeat of the Persians Miltiades endeavoured to urge the Athenians to measures of retaliation, and induced them to entrust to him an armament of seventy ships, without knowing the purpose for which they were designed. He proceeded to attack the island of Paros, for the purpose of gratifying a private enmity. His attacks, however, were unsuccessful, and after receiving a dangerous hurt in the leg, while penetrating into a sacred enclosure on some superstitious errand, he was compelled to raise the siege and return to Athens, where he was impeached by Xanthippus for having deceived the people. His wound had turned into a gangrene, and being unable to plead his cause in person, he was brought into court on a couch, his brother, Tisagoras, conducting his defence for him. He was condemned, but on the ground of his services to the state the penalty was commuted to a fine of 50 talents, the cost of the equipment of the armament. Being unable to pay this, he was thrown into prison, where he died of his wound. The fine was paid by his son Cimon (Hdt vi 132-136, Nep *Miltiades*).

Milvius Pons [ROMA]

Milyas (ἡ Μιλαῖα Μιλαία, Milyae), was originally the name of all Lyeia (Hdt i 173), but it was afterwards applied to the high table land in the N. of Lyeia, between the Cadmus and the Taurus, and extending considerably into Pisidia. Its people seem to have been the descendants of the original inhabitants of Lyeia (Hdt vi 77, Strab pp 570, 573, 667). After the defeat of Antiochus the Great, the Romans gave it to Eumenes, king of Pergamus (Liv xxviii 39), eventually it became part of the province called Lyeia Pamphylia or Pamphylia.

Mimallōnes (Μιμάλλῳνες), the Macedonian name of the Bacchantes, or, according to others, of Bœotic Amazons. Ovid (*Ars Am* i 541) uses the form Mimallones.

Mimas (Μίμας), 1. A giant, said to have been killed by Ares, or by Zeus, with a flash of lightning. The island of Prochyta, near Sicily, was supposed to rest upon his body (Eui *Ion*, 215, Hor *Od* iii 4, 58, Sil *It* vi 147, GIGANTES).—2. Son of Amycus and Theano, companion of Aeneas (Verg *Aen* x 702).—3. A mountain in the peninsula of Erythraea on the coast of Ionia, which terminates in the promontory Melaena. Its spurs run also S. and W. to the promontories of Corceum and Argennum, but its name belongs to the N. part of the range (*Od* iii 172, Thue vi 81, Strab pp 613, 645, Or *Met* ii 222).

Mimnermus (Μίμνερμος), a celebrated elegiac poet, generally called a Colophonian, but probably a native of Smyrna, was descended from

those Colophonians who reconquered Smyrna from the Aeolians. He flourished from about B.C. 631 to 600 (Strab p 643, Athen pp 470, 597). He was a contemporary of Solon, who, in an extant fragment of one of his poems, addresses him as still living. Only a few fragments of Mimnermus have come down to us. They belong chiefly to a poem entitled *Nanno*, and are addressed to the flute player of that name. The compositions of Mimnermus form an epoch in the history of elegiac poetry. Before his time the elegy had been devoted chiefly either to warlike or national, or to convivial and joyous subjects. Archilochus had, indeed, occasionally employed the elegy for lamentation, but Mimnermus was the first who systematically made it the vehicle for plaintive, mournful, and erotic themes. A double motive for his strain of melancholy may be found in the condition of his country, at that time under Lydian dominion, and in his own disappointment in love. The instability of human happiness, the helplessness of man, the cares and miseries to which life is exposed, the brief season that man has to enjoy himself in, the wretchedness of old age, are plaintively dwelt upon by him, while love is held up as the only consolation that men possess. As an erotic poet he was held in high estimation in antiquity (Hor *Epist* ii 2, 100). The fragments are published separately by Bach, Lips 1826.

Minaei (Μινᾱίοι), one of the chief peoples of Arabia, dwelt on the W. coast of Arabia Felix, and in the interior of the peninsula, and carried on a large trade in spices, incense, &c. (Strab pp 763, 776, Plin vii 54).

Minas Sabbātha (Μελῖας Σαβάρθα), a fort in Babylonia, built in the time of the later Roman empire, on the site of Seleucia, which the Romans had destroyed (Zos iii 23).

Mincius (Μίνκιος), a river in Gallia Transpadana, flows through the lake Benacus (*Lago di Garda*), and falls into the Po, a little below Mantua (Verg *Ecl* vii 18, Georg iii 15, Aen x 286, Strab p 209, Liv xxii 30).

Mindarus (Μίνδαρος), a Laedaemonian, succeeded Astyochus in the command of the Laedaemonian fleet, B.C. 411. He was defeated and slain by the Athenians near Cyzicus in the following year (Thuc viii 85, 104, Xen *Hell* i 1, 16, cf Hippocrates, No 5).

Minerva, a Roman goddess, afterwards identified with Athene. The Greek goddess is spoken of in a separate article [ATHENE]. Minerva was one of the great Roman divinities. Her name seems to be of the same root as *memini*, *mentio*, *monco*, *communiscor*, *μένος*, &c., and she is accordingly the thinking, calculating, and inventive power personified. Her name takes practically the same form in Etruscan, *Menerva* or *Menfra*, but it would be difficult to reconcile a theory that the Romans borrowed both the name and the personality of the goddess from the Etruscans with the fact (as it appears) that Minerva was an ancient Italian deity worshipped from early times in Sabine and Latin communities, e.g. at Reate (Dionys i 14, Varr *L.L.* i 74). Accordingly, it is usually held that the worship of Minerva was established at Rome by the Latins and Sabines, and that Jupiter was the first, Juno the second, and Minerva the third in the number of the Capitoline divinities. Tatius, the son of Demaratus, was believed to have united the three divinities in one common temple, and hence, when repasts were prepared for the gods, these three always went together. The Etrus-

cans regarded her as a goddess of lightning, and this was the origin of her being said to wield the thunderbolts of her father, Jupiter. In the genuine Italian view she was worshipped as the patroness of all the arts and trades, and at her Roman festival she was particularly invoked by all who desired to distinguish themselves in any art or craft, such as painting, poetry, the art of teaching, medicine, dyeing, spinning, weaving, and the like (Ov *Fast* in 809-834, August *C D* vii 16). This character of the goddess may be perceived also from the proverbs 'to do a thing *pingui Minerva*,' i.e. to do a thing in an awkward or clumsy manner, and *sus Minervam* (*docet*), of a stupid person who presumed to set right an intelligent one (Cic *Ac* i 5, 18). The same characteristic was supposed to lie at the root of the old custom of driving a nail (*clavus annalis*) on the Ides of September into that side of the temple of Jupiter on which stood the cella of Minerva the purpose was to preserve a record of years, and Minerva was thus designated as goddess of memory (Liv vii 3). As the Greek influence was felt and a resemblance was traced between Minerva the maiden goddess of arts and the Greek Athene, the Romans began to regard her as also, like Athene, a goddess of war. Hence she was represented with a helmet, shield, and a coat of mail, and the booty made in war was frequently dedicated to her (Liv xlv 33, Plin vii 97). Minerva was further believed to be the inventor of musical instruments, especially wind instruments, as used in war, which were accordingly subjected to a sort of purification every year on the last day of the festival of Minerva (Ov *Fast* vi 654, Varr *L L* vi 17). There is reason, however, to think that the goddess honoured in this *tubilustrum* was Neio, associated with Mars. This festival lasted five days, from the 19th to the 23rd of March, and was called *Quinquatrus*, because it began on the fifth day after the Ides of the month [*Dict of Ant art Quinquatrus*]. Moreover, the schools, in honour of the goddess of learning, had a five days' holiday at the greater Quinquatrus in March, and at the end of the holidays the new boys brought their entrance fee, which was called *Minerval* [*Dict of Ant art Ludus Litterarius*]. The most ancient temple of Minerva at Rome was probably that on the Capitol, another existed on the Aventine, and she had a chapel at the foot of the Caehan hill, where she bore the name of Capta, a name which was borrowed from Faleri (cf Ov *Fast* iii 848), and can only signify 'The prisoner,' whatever its origin may be. As goddess of wisdom, and from a comparison with 'Αθηνά Βουλαια, Minerva was in later times regarded as watching over the Senate, and at Constantinople her statue stood before the Curia (Zos i 24). For the Greek myths and for representations in art, see **ATHENE**.

Minervae Castrum or **Minervium** (*Castro*), a hill on the coast of Calabria, where Aeneas is said to have landed (Strab p 281).

Minervae Promontorium (*Punta della Campanella* or *della Minerva*), a rocky promontory in Campania, running out a long way into the sea, six miles SE of Surrentum, on whose summit was a temple of Minerva, which was said to have been built by Odysseus, and which was still standing in the time of Seneca. Here the Suiens are reported to have dwelt. The Greeks regarded it as the NW boundary of Oenotria (Strab p 247, Plin iii 62).

Minio (*Mignone*), a small river in Etruria,

which rises near Satrium, and falls into the Tyrrhene sea between Graviscæ and Centum Cellæ (Veig *Aen* x 185, Mel n 4, 9).

Minius (*Minko*), a river in the NW of Spain, rising in the Cantabrian mountains, also called Baenis, derived its name from the *minium* or vermilion carried down by its waters (Strab p 153, Plin iv 112).

Minōa (*Μινώα*) 1 A small island in the Saronic gulf, off the coast of Megaris, and opposite a promontory of the same name, was united to the mainland by a bridge, and formed, with the promontory, the harbour of Nisaea [MEGARA].—2 A town on the E coast of Laconia, and on a promontory of the same name, NE of Epidaurus Limeri.—3 A town on the W part of the N coast of Cete, between the promontories Drepanum and Psacum (Ptol iii 17, 7).—4 A town on the E part of the N coast of Crete, belonging to the territory of Lyctus, and situated on the narrowest part of the island (Strab p 475, Ptol iii 17, 5).—5 A town in Sicily. See **HERACLEA MINOA**.

Minos (*Μίνως*) 1 Son of Zens and Europa, brother of Rhadamanthus, was the king and legislator of Crete, ruling especially at Cnossus, in friendly intercourse with Zeus. After his death he became one of the judges of the shades in Hades. He was the father of Deucalion and Ariadne, and, according to Apollodorus, the brother of Sarpedon (Il xiii 450, xiv 322, Od xi 321, 567, xvii 523 xix 178, Hes *Th* 948, cf Strab p 476). Many other stories were added by later poets, or attached to his name from old local legends. He is described as the husband of Pasiphae, a daughter of Helios, by whom he was the father of Catreus, Deucalion, Glaucus, Androgeus, Acalles, Xenodice, Ariadne, and Phaedra. After the death of Asterius, king of Crete, who married Europa and adopted her children, Minos aimed at the supremacy of Crete, and declared that it was destined to him by the gods, in proof of which, he asserted that the gods always answered his prayers. Accordingly, as he was offering up a sacrifice to Poseidon, he prayed that a bull might come forth from the sea, and promised to sacrifice the animal. The bull appeared, and Minos became king of Crete (Others say that Minos disputed the government with his brother, Sarpedon, and conquered). But Minos, who admired the beauty of the bull, did not sacrifice him, and substituted another in his place. Poseidon therefore rendered the bull furious, and made Pasiphae conceive a passion for the animal. Daedalus enabled Pasiphae to gratify her passion, and she became by the bull the mother of Minotaurus, a monster with a human body and a bull's head, or, according to others, with a bull's body and a human head. The monster was kept in the labyrinth at Cnossus, constructed by Daedalus. Daedalus fled from Crete to escape the wrath of Minos and took refuge in Sicily. Minos followed him to Sicily, and was there slain by Cocalus and his daughters (Hdt vii 170, Diod iv 78, cf Ar *Pol* ii 10, 4, Cocalus).—In another story, Minos, in order to avenge the wrong done to his son Androgeus [ANDROGEUS] at Athens, made war against the Athenians and Megarians. He subdued Megara, and compelled the Athenians either every year or every nine years to send him as a tribute seven youths and seven maidens, who were devoured in the labyrinth by the Minotaurus. The monster was slain by

Theseus (Plut *Thes* 15-19, Diod iv 60, Paus i 17, 8, Ov *Ariadne*, 101)—Minos is further said to have divided Crete into three parts, and to have ruled nine years. The Cretans traced their legal and political institutions



Theseus and Minotaur (from a painted vase)

to Minos. He is said to have been instructed in the art of lawgiving by Zeus himself, and the Spartan Lycurgus was believed to have taken the legislation of Minos as his model. In his time Crete was a powerful maritime state, and Minos not only checked the piratical pursuits of his contemporaries, but made himself master of the Greek islands of the Aegean. In this connexion comes the story of his getting possession of Megara through the treachery of Seylla, daughter of king Nisus, who for love of Minos cut off the lock of her father's hair on which his power depended [Nisus].—The more philosophical historians accept the traditions of an ancient king Minos of Crete, and regard him as a ruler of Crete considerably before the Dorian migration, and as the organiser of a powerful navy by means of which he put down piracy in the Aegean, and extended his empire northwards along the coast of Greece and through the islands, from which he had driven out the Carians, and who even attempted to conquer Sicily (Thuc i 4, 8, Ar *Pol* ii 10 = p 1271, ii 10 = p 1329). It is not improbable that this account is mainly true, and that the legends of Cocalus conceal an old maritime invasion of Sicily by the Cretan king, and those of Nisus and of Androgeus a conquest which made Megara and Attica at one time tributary to Crete. Later writers, at tempting to reconcile contradictions in the legends, altered the genealogy, and made a Minos I son of Zeus and lawgiver, who married Itone, daughter of Lycetus, by whom he had a son Lycastus. Lycastus by Ida was father of Minos II, who married Pasiphaë, gathered a navy, and was connected with various legends mentioned above (Diod iv 60, Apollod ii 1, 8). Herodotus (vii 169) recounts a tradition that Minos after his translation from the world visited the Cretans with famine and pestilence, because they had aided the Greeks against Troy.

Minotaurus [MINOS]

Mintha (*Μίνθη*), a daughter of Coeytus, beloved by Hades, was metamorphosed by Demeter or Persephone into a plant called after her *mintha*, or mint. In the neighbourhood of Pylos there was a hill called *Minthe*, and at its

foot there was a temple of Pluto, and a grove of Demeter (Ov *Met* x 729, Strab p 314).

Minturnæ (Minturnensis *Trajetta*), an important town in Latium, on the frontiers of Campania, was situated on the Appia Via, and on both banks of the Liris, and near the mouth of this river. It was an ancient town of the Ausones or Aurunci, but surrendered to the Romans of its own accord, and received a Roman colony B.C. 296. It was subsequently recolonised by Julius Caesar (Liv viii 10, ix 25, x 21, Cic *ad Att* i 1, vii 10). In its neighbourhood was a grove sacred to the nymph Marica, and also extensive marshes (*Paludes Minturnenses*), formed by the overflowing of the river Liris, in which Marius was taken prisoner [See p 528, a]. The neighbourhood of Minturnæ produced good wine. There are the ruins of an amphitheatre and of an aqueduct at the modern *Trajetta*.

Minucianus (*Μινουκιάδης*) 1 A Greek rhetorician, was a contemporary of the celebrated rhetorician Hermogenes of Tarsus (fl. c. 170), with whom he was at variance.—2 An Athenian, the son of Nicagoras, was also a Greek rhetorician, and lived in the reign of Galienus (c. 260-263). He was the author of several rhetorical works, and a portion of his *Τέχνη ῥητορικὴ* is extant, and is published in the ninth volume of Walz's *Rhetores Graeci*.

Minucius Angurinus [ANGURINUS]

Minucius Basilus [BASILUS]

Minucius Felix [FELIX]

Minucius Rufus 1 M., consul B.C. 221, when he carried on war against the Istrians. In 217 he was magister equitum to the dictator Q. Fabius Maximus. The cautious policy of Fabius displeased Minucius, and accordingly, when Fabius was called away to Rome, Minucius disobeyed the positive commands of the dictator, and risked a battle with a portion of Hannibal's troops. He was fortunate enough to gain a victory, in consequence of which he became so popular at Rome, that a bill was passed, giving him equal military power with the dictator. The Roman army was now divided, and each portion encamped separately under its own general. Anxious for distinction, Minucius eagerly accepted a battle which was offered him by Hannibal, but was defeated, and his troops were only saved from total destruction by the timely arrival of Fabius, with all his forces. Thereupon Minucius generously acknowledged his error, gave up his separate command, and placed himself again under the authority of the dictator. He fell at the battle of Cannæ in the following year (Liv viii 8, 22-30, Pol in 101, Plut *Fab* 4-11).—2 Q., plebeian aedile 201, praetor 200, and consul 127, when he carried on war against the Boni with success. In 189 he was one of the ten commissioners sent into Asia after the conquest of Antiochus the Great, and in 183 he was one of the three ambassadors sent into Gaul (Liv xxvii 27, xxxvii 55).—3 M., praetor 197 (Liv xxvii 27, xxxvii 53).—4 M., tribune of the plebs 121, brought forward a bill to repeal the laws of C. Gracchus (Flor in 15). This Marcus Minucius and his brother Quintus are mentioned as arbiters between the inhabitants of Genua and the Viturni, in a very interesting inscription, which was discovered in the year 1506, about ten miles from the modern city of Genoa (*C I L* i 199).—5 Q., consul 110, obtained Macedonia as his province, carried on war with success against the barbarians in Thrace, and triumphed on his return to Rome.

He perpetuated the memory of his triumph by building the Porticus Minucia, near the Circus Flaminius (Cic *Phil* ii 34, 84)—The Minucia Via, leading from Rome to Brundisium (Cic *Att* ix 6, Hor *Ep* i 18, 20), was made by Minucius Augurinus, consul b c 305

Minucius Thermus [THERVUS]

Minyae (Μινῆαι), an ancient Greek race, who originally dwelt in Thessaly. Iolcos, in Thessaly, was one of their original seats. Their ancestral hero, Minyas, is said to have migrated from Thessaly into the N of Boeotia, and there to have established the empire of the Minyae, with the capital Orchomenos [ORCHOMENOS]. When the Arnaeans were pressed southwards by the Thesprotians, they drove out the Minyae from the south of Thessaly and from Boeotia. Some of the Minyae colonised Lemnos and Imbros, some settled in Attica, and some in the valley of the Eurotas, where they seem to have been joined by some of their kinsmen who were in turn driven from Lemnos and Attica. They withstood the Dorians in Sparta for some time, but eventually migrated again, some to Triphylia in the west of Peloponnesus, and some to Melos and Thera (Hdt i 146, ii 145-148, Thuc i 12, Paus ii 29, iv 27, vi 9, ix 36, Strab p 387). The stories of the Argonauts (most of whom were traditionally sprung from this race), sailing to various lands, probably to some extent grew out of these migrations of the Minyae [See pp 106, 107]

Minyas (Μινῆας), son of Chryses, and the ancestral hero of the races of the Minyae. The accounts of his genealogy vary very much in the different traditions, for some call him a son of Orchomenus or Eteocles, others of Poseidon, Aelus, Ares, Sisyphus, or Halmus. He is further called the husband of Tritogenia, Clytadora, or Phanosyra. Orchomenus, Presbon, Athamas, Diocithondas, Eteoclymene, Periclymene, Leucippe, Arsinoc, and Alcithoc or Alcithoc, are mentioned as his children. His tomb was shown at Orchomenos in Boeotia (Paus ix 36, 38, Schol ad Pind *Ol* xiv 4, *Pyth* iv 69). A daughter of Minyas was *Minycias* (*idis*) or *Minēis* (*idis*) (Or *Met* iv 32).

Mirobriga 1 A town of the Celtici in Lusitania, on the ocean (Ptol ii 5, 6).—2 A Roman municipium in the territory of the Turduli, in Hispania Baetica, on the road from Emerita to Caesar Augusta (Ptol ii 4, 19).

Misenum (*Punta di Miseno*), a promontory in Campania, S of Cumae, said to have derived its name from Misenus, the companion and trumpeter of Aeneas, who was drowned and buried here (Verg *Aen* vi 163, 212, Propert v 18, 3). The bay formed by this promontory was converted by Augustus into an excellent harbour, and was made the principal station of the Roman fleet on the Tyrrhene sea. A town sprang up around the harbour, and here the admiral of the fleet usually resided (Tac *Ann* ii 5, xiv 3, v 51, *Hist* ii 100, Suet *Aug* 49, *Phn Ep* vi 16, 20). The inhabitants were called Misenates and Misencenses, but the name Misenates most frequently signifies the men of the fleet. The Roman nobles had previously built villas on the coast. Here was the villa of C Marius, purchased by Lucullus, which afterwards passed into the hands of the emperor Tiberius, who died at this place (Plut *Mar* 84, Tac *Ann* vi 50, Suet *Tib* 72).

Misitheus, the father in law of the emperor Gordian III, who married his daughter Sabina Tranquillina in A D 241. He accom-

panied Gordian in his expedition against the Persians, whom he defeated, but in the course of this war he was cut off either by disease or by the treachery of his successor Philipppus, 243 (Zos i 16).

Mithras (Μίθρας), the god of light and of the sun among the Persians (Strab p 732), whose worship was widely spread over Asia Minor, and took root in many Greek towns of Asia and the islands after the wars of Alexander. It was first introduced to the Romans through the wars of Pompey with the Cilician pirates (Plut *Pomp* 24). Its influence in Italy was continually increased by Roman legionaries returning from Eastern service during the first and second centuries of our era. The first shrine of Mithras in Italy of which record is preserved is that at Ostia dating from the reign of Antoninus Pius. In the time of Septim Severus the worship of Mithras was added to the observances of the Domus Augusta (C *I L* vi 2271). Mithras was spoken of as Sol Invictus, a style which Aurelian, the son of a priestess of Mithras, sometimes adopted. Though Mithras was thus adopted as sun god by the Romans towards the decline of paganism, his peculiar Oriental rites were retained. His sanctuary was a cave, real or artificial, explained as signifying that Mithras was born from a rock (Lyd *Mens* iii 26). It is more likely that it symbolises the world of darkness against which the sun god fights. A bull was sacrificed in these caves and the blood purified the worshippers (Dict of Ant art *Taurobolium*), who passed through various grades of initiation as *κόρακες*, *κρύφιοι*, *λέοντες* and *λέοναι* (the lion seems to mean the sun), *Ἡλιδόρομοι*, and finally *Patries* or *Ἀετοί*. The initiated were regarded as purified from the earth by these rites and by the fastings and penances which they endured. The god is commonly represented as a handsome youth, wearing the Phrygian cap and attire, and kneeling on a bull which is thrown on the ground, and whose throat he is cutting. Frequently (as in the complete relief from which

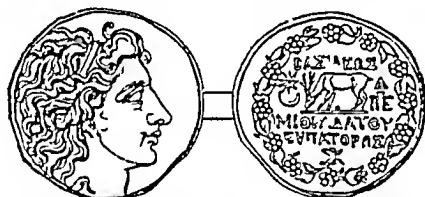


The Sacrifice of Mithras (From a relief now in the Louvre)

the engraving is taken) the grotto in which the sacrifice is offered is shown.

Mithridates or **Mithradates** (Μιθριδάτης or Μιθραδάτης), a common name among the Medes

and Persians, probably connected with that of Mithras the god of light 1 I, king, or, more properly, satrap of Pontus, was son of Ariobarzanes I, and was succeeded by Ariobarzanes II, about B.C. 363. The kings of Pontus claimed to be lineally descended from one of the seven Persians who had conspired against the Magi, and who was subsequently established by Darius Hystaspis in the government of the countries bordering on the Euxine sea (Xen. *Cyr.* viii 8, 4, Diod. xv 90, xix. 40, Pol. v 43)—2 II, king of Pontus (337–302), succeeded his father Ariobarzanes II, and was the founder of the independent kingdom of Pontus. After the death of Alexander the Great, he was for a time subject to Antigonus, but during the war between the successors of Alexander, he succeeded in establishing his independence. He died at the age of 84 (Diod. xvi 90, xx 111, Appian, *Mithr.* 9, 112, Strab. p. 562)—3 III, king of Pontus (302–266), son and successor of the preceding. He enlarged his paternal dominions by the acquisition of great part of Cappadocia and Paphlagonia. He was succeeded by his son Ariobarzanes III (Diod. xx 111)—4 IV, king of Pontus (about 240–190), son and successor of Ariobarzanes III. He gave his daughter Laodice in marriage to Antiochus III. He was succeeded by his son Pharnaces I (Pol. iv 56, v 43, 90)—5 V, king of Pontus (about 156–120), surnamed Euergetes, son and successor of Pharnaces I. He was the first of the kings of Pontus who made an alliance with the Romans, whom he



Stater of Mithridates VI King of Pontus B.C. 120-63
Obv. head of Mithridates VI $\pi\pi\pi$ $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$ $\mu\iota\theta\rho\alpha\tau\eta\varsigma$ $\epsilon\upsilon\gamma\alpha\tau\alpha\tau\eta\varsigma$
ΕΥΓΑΤΑΤΗΣ, stag feeding sun and crescent moon. The ivy wreath is supposed to refer to the title New Dionysus which the Asiatic cities gave to Mithridates.

assisted in the third Punic war and in the war against Aristonicus (131–129). He was assassinated at Sinope by a conspiracy among his own immediate attendants (App. *Mithr.* 12, 56, Just. xxxviii 5, Strab. p. 477)—6 VI, king of Pontus (120–63), surnamed Eupator, also Dionysus, but more commonly the Great, was the son and successor of the preceding, and was only eleven years old at the period of his accession. We are told by Justin that on ascending the throne he found himself assailed by the designs of his guardians, but that he succeeded in eluding their machinations, partly by a courage and address beyond his years, partly by the use of antidotes against poison, to which he began thus early to accustom himself. For the same reasons he devoted much of his time to hunting, and took refuge in the remotest and most unfrequented regions, under pretence of pursuing the pleasures of the chase. Whatever truth there may be in these accounts, it is certain that when he attained to manhood, he not only had great skill in martial exercises and a frame inured to hardships, but his naturally vigorous intellect had been improved by careful culture. As a boy he had been brought up at Sinope, where he had probably received the elements of a Greek education, and so powerful was his memory that he is

said to have learnt the incredible number of twenty-two languages, and to have been able in the days of his greatest power to transact business with the deputies of every tribe subject to his rule in their own peculiar dialect (Just. xxxvii 2, Strab. p. 545, Plin. xxv 5, Gell. xvii 17). The first steps of his career were marked by blood. He is said to have murdered his mother, to whom a share in the royal authority had been left by Mithridates Euergetes, and this was followed by the assassination of his brother (App. *Mithr.* 112, Memn. 80). In the early part of his reign he subdued the barbarian tribes between the Euxine and the confines of Armenia, including the whole of Colchis and the province called Lesser Armenia, and even extended his conquests beyond the Caucasus. He assisted Parisades, king of the Bosphorus, against the Sarmatians and Roxolani, and rendered the whole of the Tauric Chersonese tributary to his kingdom. After the death of Parisades, the kingdom of Bosphorus itself was incorporated with his dominions. He was now in possession of such great power that he began to deem himself equal to a contest with Rome itself. Many causes of dissension had already arisen between them, but Mithridates had hitherto submitted to the mandates of Rome. Even after expelling Ariobarzanes from Cappadocia, and Nicomedes from Bithynia in 90, he offered no resistance to the Romans when they restored these monarchs to their kingdom. But when Nicomedes, urged by the Roman legates, invaded the territories of Mithridates, the latter made preparations for immediate hostilities. His success was rapid and striking. In 88, he drove Ariobarzanes out of Cappadocia, and Nicomedes out of Bithynia, defeated the Roman generals who had supported the latter, made himself master of Phrygia and Galatia, and at last of the Roman province of Asia. During the winter he issued the sanguinary order to all the cities of Asia to put to death, on the same day, all the Roman and Italian citizens who were to be found within their walls. So hateful had the Romans rendered themselves, that these commands were obeyed with alacrity by almost all the cities of Asia, and 80,000 Romans and Italians are said to have perished in this fearful massacre (App. *Mithr.* 22, Plut. *Sull.* 24, Cic. *pro Flacc.* 24, Liv. *Ep.* 78, Tac. *Ann.* iv 14). Meantime Sulla had received the command of the war against Mithridates, and crossed over into Greece in 87. Mithridates, however, had resolved not to await the Romans in Asia, but had already sent his general, Archelaus, into Greece, at the head of a powerful army. Athens, Achaia, Boeotia and Laconia declared themselves his supporters. The war proved unfavourable to the king. Archelaus was twice defeated by Sulla with immense loss, near Chaeronea and Orchomenos in Boeotia (86). About the same time Mithridates was himself defeated in Asia by Fimbria [FIMBRIA]. These disasters led him to sue for peace, which Sulla was willing to grant, because he was anxious to return to Italy, which was entirely in the hands of his enemies. Mithridates consented to abandon all his conquests in Asia, to pay a sum of 3000 talents, and to surrender to the Romans a fleet of seventy ships. Thus ended the first Mithridatic war (84) (App. *Mithr.* 29–63, Plut. *Sull.* 11–25, *Lucull.* 4). Shortly afterwards Murena, who had been left in command of Asia by Sulla, invaded the dominions of Mithridates (83), under the flimsy pretext

that the king had not yet evacuated the whole of Cappadocia. In the following year (82) Murena renewed his hostile incursions, but was defeated by Mithridates on the banks of the river Halys. But Murena received peremptory orders from Sulla to desist from hostilities, and peace was again restored. This is usually called the second Mithridatic war (App. *Mithr.* 61-67).—Mithridates, however, was well aware that the peace between him and Rome was in fact a mere suspension of hostilities, and that the republic would never suffer the massacre of her citizens in Asia to remain ultimately unpunished. No formal treaty was ever concluded between Mithridates and the Roman senate, and the king had in vain endeavoured to obtain the ratification of the terms agreed on between him and Sulla. The death of Nicomedes III, king of Bithynia, at the beginning of 74, brought matters to a crisis. That monarch left his dominions by will to the Roman people, and Bithynia was accordingly declared a Roman province, but Mithridates asserted that the late king had left a legitimate son by his wife Nysa, whose pretensions he immediately prepared to support by his arms. He had employed the last few years in forming a powerful army, armed and disciplined in the Roman manner, and he now took the field with 120,000 foot soldiers, 16,000 horse, and a vast number of barbarian auxiliaries. This was the beginning of the third Mithridatic war. The two Roman consuls, Lucullus and Cotta, were unable to oppose his first irruption. He traversed Bithynia without encountering any resistance, and when at length Cotta ventured to give him battle under the walls of Chaleedon, the consul was totally defeated both by sea and land. Mithridates then proceeded to lay siege to Cyzicus both by sea and land. Lucullus marched to the relief of the city, cut off the king's supplies, and eventually compelled him to raise the siege, early in 73. On his retreat Mithridates suffered great loss, and eventually took refuge in Pontus. Hither Lucullus followed him in the next year. The new army, which the king had collected, was entirely defeated by the Roman general, and Mithridates, despairing of opposing the further progress of Lucullus, took refuge in the dominions of his son-in-law Tigranes, the king of Armenia. Tigranes at first showed no disposition to attempt the restoration of his father-in-law, but being offended at the haughty conduct of Appianus Claudius, whom Lucullus had sent to demand the surrender of Mithridates, the Armenian king not only refused this request, but determined to prepare for war with the Romans. Accordingly, in 69, Lucullus marched into Armenia, defeated Tigranes and Mithridates near Tigranocerta, and in the next year (68) again defeated the allied monarchs near Artaxata. The Roman general then turned aside into Mesopotamia, and laid siege to Nisibis. Here the Roman soldiers broke out into open mutiny, and demanded to be led home, and Lucullus was obliged to raise the siege, and return to Asia Minor. Meanwhile Mithridates had taken advantage of the absence of Lucullus to invade Pontus at the head of a large army. He defeated Fabius and Triarius, to whom the defence of Pontus had been committed, and when Lucullus returned to Pontus, he was unable to resume the offensive in consequence of the mutinous spirit of his own soldiers. Mithridates was thus able before the close of 67 to regain possession of the greater

part of his hereditary dominions (App. *Mithr.* 69-90, Plut. *Lucull.* 7-35, Cic. *pro Leg. Manil.* 3). In the following year (66) the conduct of the war was entrusted to Pompey. Hostilities were resumed with greater vigour than ever. Mithridates was obliged to retire before the Romans, but was surprised and defeated by Pompey, and as Tigranes now refused to admit him into his dominions, he resolved to plunge with his small army into the heart of Colchis, and thence make his way to the Palus Maeotis and the Cimmerian Bosphorus. Arduous as this enterprise appeared, it was successfully accomplished, and he at length established himself without opposition at Panticapaeum, the capital of Bosphorus. He had now nothing to fear from the pursuit of Pompey, who turned his arms first against Tigranes, and afterwards against Syria. Unable to obtain peace from Pompey, unless he would come in person to make his submission, Mithridates conceived the daring project of marching round the N. and W. coasts of the Euxine, through the wild tribes of the Sarmatians and Getae, and having gathered round his standard all these barbarian nations, to penetrate into Italy itself. But meanwhile disaffection had made rapid progress among his followers. His son Pharnaces at length openly rebelled against him. He was joined both by the whole army and the citizens of Panticapaeum, who unanimously proclaimed him king, and Mithridates, who had taken refuge in a strong tower, saw that no choice remained to him but death or captivity. Here upon he took poison, which he constantly carried with him, but his constitution had been so long injured to antidotes, that it did not produce the desired effect, and he was compelled to call in the assistance of one of his Gaulish mercenaries to despatch him with his sword. He died in 63. His body was sent by Pharnaces to Pompey at Amisus, as a token of his submission, but the conqueror caused it to be interred with regal honours in the sepulchre of his forefathers at Sinope. He was 68 or 69 years old at the time of his death, and had reigned fifty-seven years, of which twenty-five had been occupied, with only a few brief intervals, in one continued struggle against the Roman power. The estimation in which he was held by his adversaries is the strongest testimony to his great abilities. Cicero calls him the greatest of all kings after Alexander, and in another passage says that he was a more formidable opponent than any other monarch whom the Roman arms had yet encountered (App. *Mithr.* 97-111, Dio Cass. xxvii. 3-13, Plut. *Pomp.* 32-41, Cic. *pro Muren.* 15, Vell. Pat. ii. 18).—7. Kings of Parthia [ARSAKES, 6, 9, 13].—8. Of Pergamum, son of Menodotus, but his mother having had an amour with Mithridates the Great, he was generally looked upon as in reality the son of that monarch. The king himself bestowed great care on his education, and he appears as early as 64 to have exercised the chief control over the affairs of his native city. At a subsequent period he served under Julius Caesar in the Alexandrian war (48), and after the defeat of Pharnaces in the following year (47), Caesar bestowed upon Mithridates the kingdom of the Bosphorus, and also the tetrarchy of the Galatians. But the kingdom of the Bosphorus still remained to be won, for Asander, who had revolted against Pharnaces, was in fact master of the whole country, and Mithridates having attempted to expel Asander, was defeated and

slain (*Bell Alex* 26-32, 78, *Strab* p 625, *Dio Cass* li 41-43)

Mithridātis Rēgio (Μιθριδάτου χώρα), in Sarmatia Asiatica, on the W side of the river Rha (*Volga*), so called because it was the place of refuge of the last Mithridates, in the reign of Claudius (*Tac Ann* vii 15, *Ptol* v 9, 19)

Mitylēnē [ΜΥΤΙΛΗΝΕ]

Mnasēas (Μνασέας), of Patara in Lycia—not of Patrae in Achaia—was a pupil of Eratosthenes, and a grammarian of considerable celebrity. He wrote two works, one of a chorographical description, entitled *Periplus* (Περὶ πλούς), and the other a collection of oracles at Delphi (*Suid s v*, *Athen* pp 158, 296, 530)

Mnasilōchus (Μνασίλοχος), an Aeanian leader, sided with Antiochus in 191, and surrendered to the Romans after the battle of Magnesia (*Liv xxxvi* 11, *xxxviii* 38, *Pol xxii* 26)

Mnasippus (Μνάσιππος), a Lacedaemonian in command of the fleet at Coreyra in 373, was slain in a battle (*Xen Hell* vi 2)

Mnēmē [ΜΥΣΑΕ]

Mnemōsṽnē [ΜΥΣΑΕ]

Mnesarchus (Μνήσαρχος) 1 [ΠΥΘΑΓΟΡΑΣ]—2 A Stoic philosopher, a disciple of Panaetius, flourished about b c 110, and taught at Athens. Among his pupils was Antiochus or Ascalon (*Cic Fin* i 2, 6, *Acad* ii 22, 69)

Mnesicles (Μνησικλῆς), one of the great Athenian artists of the age of Pericles, was the architect of the *Propylaea* of the Acropolis, [See pp 11, 12, *Dict of Ant art Propylaea*]

Mnesimachus (Μνησίμαχος), a poet of the Middle Comedy (*Athen* pp 301, 322, 329)

Mnesithēus (Μνησίθεος), a physician, was a native of Athens, and lived probably in the fourth century b c, as he is quoted by the comic poet Alexis. He is frequently mentioned by Galen and others.

Mnester (Μήστηρ), a celebrated pantomime actor in the reigns of Caligula and Claudius, was one of the lovers of Messalina, and was put to death on the ruin of the latter (*Tac Ann* ix 4, 86, *Suet Cal* 36 55, 57)

Mnestheus, a Trojan, who accompanied Aeneas to Italy, and was the ancestral hero of the Memmi (*Verg Aen* v 117)

Moābītis (Μοαβίτις, *Mōba* Μοαβίται, Moabītae O T Moab, for both country and people), a district of Arabia Petraea, E of the Dead Sea, from the river Arnon (*Wady el-Mojib*), the boundary between Palestine and Arabia) on the N, to Zoar, near the S end of the Dead Sea, on the S, between the Amorites on the N, the Midianites on the E, and the Edomites on the S—that is, before the Israelitish conquest of Canaan [See *Dict of the Bible*]

Mōdestinus, **Herennius**, a Roman jurist, and a pupil of Ulpian, flourished in the reigns of Alexander Severus, Maximinus and the Gordians, A.D. 222-244. Though Modestinus is the latest of the great Roman jurists, he ranks among the most distinguished. There are 345 excerpts in the Digest from his writings.

Mōdestus, **Jūlius**, a grammarian who wrote early in the first century A.D. (*Suet Gr* 20, *Gell* iii 9, 1, *Mart* v 21, 1)

Mōdestus, a military writer, the author of a *Libellus de Vocabulis Rei Militaris*, addressed to the emperor Tacitus, A.D. 275, brief, and presents no features of interest. Printed in all the collections of *Scriptores de Re Militari*.

Modiciā (*Monza*), a town in Gallia Transpadana, on the river Lambrus, N of Mediolanum (*Milan*), where Theodoric built a palace, and

Theodohnda, queen of the Langobards, a splendid church, which still contains many of the gifts of this queen (*Paul Langob* iv 22, 49)

Mōdin (Μοδίν, -είη, or -είμ), a village on a mountain N of Lydda or Diospolis, on the extreme NW of Judaea, celebrated as the native place of the Maccabaei (*Jos Ant* xii 8, 1)

Mōdra (τὰ Μόδρα *Mudurlu*), a town of Bithynia near the source of the river Gallus (*Strab* p 543)

Moenus, **Moenis**, **Maenus**, or **Menus** (*Main*), a river in Germany, which rises in the Sudeti Montes, flows through the territory of the Herimunduri and the Agri Decumates of the Romans, and falls into the Rhine opposite Mogontiacum (*Mainz*) (*Tac Germ* 28, *Mel* iii 3, 3)

Moeris or **Myris** (Μοίρις, Μύρις), a king of Egypt, who, Herodotus tells us, reigned some 900 years before his own visit to that country, which seems to have been about b c 450. The Greek writers state of Moeris that he formed the lake known by his name, and joined it by a canal to the Nile, in order to receive the waters of the river when they were superabundant, and to supply the defect when they did not rise sufficiently. In the lake he built two pyramids on each of which was a stone statue, seated on a throne, and intended to represent himself and his wife (*Hdt* ii 13, 101, 149, *Diod* i 52, *Strab* pp 739, 809). The real author of these works was Amenemhat III, who lived about 2300 b c (1000 years earlier than the date given by Herodotus). He had the enormous basin formed in the Fayūm for the storage of water protected by dykes and communicating with the river by a canal with locks to regulate the flow. He also built the Labyrinth [*Dict of Ant sv*]. The Egyptian word *meri* means 'a basin,' and from this a confused account of a king of that name was adopted by the Greeks.

Moeris (Μοίρις), commonly called **Moeris Atticista**, a distinguished grammarian of the time of Hadrian, the author of a work still extant, entitled *Λέξεις Ἀττικαί*, though the title varies somewhat in different manuscripts. His treatise is a sort of comparison of the Attic with other Greek dialects, consisting of a list of Attic words and expressions, illustrated by those of other dialects, especially the common Greek. Edited by Pierson, 1759; Bekker, 1833.

Moeris Lacus [ΜΟΙΡΙΣ]

Moero (Μοιρώ), or **Myro** (Μυρώ), a poetess of Byzantium, wife of Andromachus surnamed Philologus, and mother of the grammarian and tragic poet Homerus, lived about b c 300. She wrote epic, elegiac, and lyric poems (*Suid s v*, *Athen* p 490)

Moerocles (Μοιροκλῆς), an Athenian orator, a native of Salamis, was a contemporary of Demosthenes, and like him an opponent of Philip and Alexander (*Dem F.L* p 435, *Arrian*, *An* i 10, 7)

Moesia, called by the Greeks **Mysia** (Μυσία, also *Μ η εν Ευρώπη*), to distinguish it from Mysia in Asia), a country of Europe, was bounded on the S by Haemus, which separated it from Thrace, and by M Orbelus and Scordus, which separated it from Macedonia, on the W by M Scordus and the rivers Drinus and Savus, which separated it from Illyricum and Panonia, on the N by the Danube, which separated it from Dacia, and on the E by Pontus Euxinus, thus corresponding to the present *Servia* and *Bulgaria* (*Dio Cass* li 27, *Ptol* iii 9, 60). This country was subdued in the reign of Augustus, about 29 b c (*Liv Ep* 134, 135, *Dio Cass* li 25, *Flor* ii 26), but does

not appear to have been formally constituted a Roman province till near the end of the reign, about A.D. 6 (Dio Cass iv 29, Or *Trist* ii 197) Tacitus (*Ann* i 80) mentions a *legatus Moesiæ* A.D. 14. It was originally only one province, but in the reign of Domitian was formed into two provinces, called *Moesia Superior* and *Moesia Inferior*, the former being the western and the latter the eastern half of the country, and separated from each other by the river Cebus or Ciabrus, a tributary of the Danube. When Aurelian surrendered Dacia to the barbarians, and removed the inhabitants of that province to the S of the Danube, the middle part of Moesia was called *Dacia Aureliana*, and this new province was divided into *Dacia Ripensis*, the district along the Danube, and *Dacia Interior*, the district S of the latter as far as the frontiers of Macedonia. In the reign of Valens, some of the Goths crossed the Danube and settled in Moesia. These Goths are sometimes called Moeso Goths, and it was for their use that Ulphilas translated the Scriptures into Gothic about the middle of the fourth century. The original inhabitants of the country, called Moesi by the Romans, and Μῆσι (Μυσοί) by the Greeks, were a Thracian race, and were divided into several tribes, such as the TRIBALLI, PEUCINI, &c (Strab p 295).

Mogontiācum, Moguntiācum or Magontiācum (*Mann* or *Mayence*), a town on the left bank of the Rhine, opposite the mouth of the river Moenus (*Main*), was situated in the territory of the Vangiones, and was subsequently the capital of the province of Germania Prima. It was a Roman municipium, and was founded, or at least enlarged and fortified, by Drusus. It was occupied by a strong Roman garrison, and continued to the downfall of the empire to be one of the chief fortresses on the Rhine (Tac *Hist* iv 15, 24, Amm Marc xv 11).

Moiræ (Μοῖραι), called Parcae by the Romans, the Fates. *Moirā* properly signifies 'a share,' and as a personification 'the deity who assigns to every man his fate or his share.' Homer speaks of the Μοῖραι as personal deities once (*Il* xxiv 49), and again of a single Μοῖρα who spins the thread of life (*Il* xvi 209). In the *Odyssey* (vii 197) there is once mention of the spinning deities (Κλωθες) who are present at the time of birth. *Alōa* is mentioned there also, and it is possible that in this passage *Alōa* Διὸς may be regarded, like the *Zeus Moiragērys* at Delphi [see below], as the third in company with two Κλωθες. In Homer *Moirā* is late personified, which, at the birth of man, spins out the thread of his future life, follows his steps, and directs the consequences of his actions according to the counsel of the gods. But the personification of his *Moirā* is not complete, for he mentions no particular appearance of the goddess, no attributes, and no parentage. His *Moirā* is therefore quite synonymous with *Asa* (Ἄσα) — In Hesiod the personification of the *Moiræ* is more complete, but in speaking of the darker Titan dynasty he

makes them daughters of Night and sisters of Κῆρες and Death, whereas under the more orderly reign of Zeus they are daughters of Zeus himself and Themis (Hes *Th* 217, 301, cf. *Apollod* i 3, 1), and three in number, viz Clotho, or the spinning fate, Lachēsis, or the one who assigns to man his fate, and Atrōpos, or the fate that cannot be avoided. Later writers give other genealogies: thus they are called children of Erebus and Night, of Cronos and Night, of Ge and Oceanus, or lastly of Ananke or Necessity (Cic *N D* iii 17, Tzetz *ad Lyc* 406, Plat *Rep* p 617). In Homer the conception of the supreme rule of the Fates is as uncertain as is their personality: in some passages all the gods, even Zeus, observe the decree of Fate (*Il* xix 87), in others the Fate is rather an attribute of Zeus signifying his predestined will (*Il* xvii 321), and it is even hinted that fate may be altered by Zeus (*Il* xvi 435), and that things may possibly happen ὑπὲρ μοῖραν (*Il* xx 30, 336). But the conception which prevailed was of an unalterable decree. The fate assigned to every being by eternal laws takes its course without obstruction, and Zeus, as well as the other gods and men, must submit to them (Aesch *Pr* 516, *Eum* 335, 962, cf. Verg *Aen* v 798, vii 147, Or *Met* xv 781). They assign to the Erinyes, who inflict the punishment for evil deeds, their proper functions, and with them they direct fate according to the laws of necessity, whence they are sometimes called the sisters of the Erinyes — The Moiræ, as the divinities of the duration of human life, which is determined by the two points of birth and of death, are conceived either as goddesses of birth or as goddesses of death, and hence their number was two, as at Delphi with Zeus as Μοιραγέrys (Paus x 24, 4), but even here the number of three deities is preserved, and the conception became universal of three sister Fates (as of three Hours, three Graces, &c). The distribution of the func-



The Moiræ or Parcae (Fates) and Prometheus (Visconti *Mus Pio Clem* vol. iv tav 31)

tions among them was not strictly observed, for we sometimes find all described as spinning, although this should be the function of Clotho alone, who is moreover often mentioned alone as the representative of all. As goddesses of birth, who spin the thread of the beginning of life, and prophesy the fate of the newly born, they are mentioned along with Ilithia, with whom, and also with the Hours, they appear as helpers at the birth of a child (Pind *Ol* vi 42, *Nem* vii 1, Eur *I T* 207, *Bacch* 99, Paus vii 21, 2 see also HORACE and LUTETIA). As goddesses of death, they appear also with the Keres and the Erinyes (Hes *Scut* 235 Paus.

11, 4) In some ancient works of art they appear, not with their several attributes, but as three crowned deities with sceptres in token of their sovereignty (as on the altar of the Twelve Gods, now in the Louvre), but usually in works of art they are represented with different attributes. Clotho with a spindle or a roll (the book of fate), Lachesis pointing with a staff to the globe, and Atropos with a pair of scales, or a sun dial, or shears. The *Parcae* in Latin literature received all the mythology and attributes of the Greek *Moirae*. Originally *Parca* was especially the goddess of birth, her name being probably derived a *pariundo* (though some take it to be from *plecto*, as weaving the thread), but with her were associated the deities *Nona* and *Decima* presiding over different months of the birth, and subsequently the name *Parcae* was applied to the three Fates collectively, of whom *Nona* and *Decima* were charged with the birth, and the third, *Morta*, with death (Varro, ap Gell ii 16). The abstract noun *fatum* meant the spoken word or decree of Heaven, equivalent to the *ἀῖσα Διός* (Sorn ad Aen v 628, xii 808), but though the neuter form prevailed in literature, the popular and ceremonial language retained *Fati* and *Fata*. *Fata Scribunda* was the goddess who watched over the birth (included among the *Carmentes* as being prophetic) and wrote down the destiny of the child.

Moliōne [MOLIONES]

Moliōnes or *Moliōnidae* (Μολίῶνες, Μολίῶναι, Μολιωνίδαι), that is, *Eurytus* and *Cteatus*, so called after their mother *Molione*. They are also called *Aetoridae* or *Aetorione* (Ἀκτοριῶναι) after their reputed father *Actor*, the husband of *Molione*, though they were generally regarded as the sons of *Poseidon*. The *Moliones*, when yet boys, took part in an expedition of the *Epeans* against *Neleus* and the *Pylans* (Il xi 709, 750, xiii 638, Ov Met viii 508). They are represented as nephews of *Augeas*, king of the *Epeans*. When *Heracles* marched against *Augeas*, the latter entrusted the conduct of the war to the *Moliones*, but as *Heracles* was taken ill, he concluded peace with *Augeas*, whereupon his army was attacked and defeated by the *Molionidae*. In order to take vengeance, he afterwards slew them near *Cleonea*, on the frontiers of *Argolis*, when they had been sent from *Elis* to sacrifice at the Isthmian games, on behalf of the town (Pind Ol xi 34, Pans viii 14, 6, Apollod ii 7, 2).—The *Moliones* are mentioned as conquerors of *Nestor* in the chariot race, and as having taken part in the *Calydonian hunt*. *Cteatus* was the father of *Amphimachus* by *Theronice*, and *Eurytus*, of *Thalpius* by *Therapnone*. Their sons *Amphimachus* and *Thalpius* led the *Epeans* to *Troy* (Pans v 3, 4). Later traditions describe them as born out of an egg, and as having only one body, but two heads (Athen ii 58, Plut de Fratr Am 1).

Molo, surname of *Apollonius*, the rhetorician of *Rhodes* [APOLLONIUS, No 2].

Molon (Μόλων), satrap of *Media* under *Antiochus* the Great, against whom he revolted. He was defeated near *Babylon* B C 220, and put an end to his own life (Pol v 40–54).

Molochath [MULUCHA]

Molossi (Μολοσσοί), a people in *Epirus*, who inhabited a narrow slip of country, called after them *Molossia* (Μολοσσία) or *Molossis*, which extended from the *Aous*, along the W bank of the *Arachthius*, as far as the *Ambracian gulf*. The *Molossi* were a Greek people, who claimed descent from *Molossus*, the son of *Pyrrhus*

(*Neoptolemus*) and *Andromache*, and are said to have emigrated from *Thessaly* into *Epirus*, under the guidance of *Pyrrhus* (Plut Pyrrh 1, Just xiii 3). In their new abodes they intermingled with the original inhabitants of the land and with the neighbouring *Illyrian* tribes, in consequence of which they were regarded by the other Greeks as half barbarians. They were, however, by far the most powerful people in *Epirus*, and their kings gradually extended their dominion over the whole of the country (Hdt vi 127, Thuc ii 80, Liv viii 24). The first of them kings who took the title of king of *Epirus* was *Alexander*, who perished in Italy B C 326 [EPIRUS]. The ancient capital of the *Molossi* was *Passaron*, but *Ambracia* afterwards became their chief town, and the residence of their kings (Plut Pyrrh 5, Liv xli 26). The *Molossian* hounds were celebrated in antiquity, and much prized for hunting (Verg Georg iii 405, Hor Sat ii 6, 114).

Molus (Μόλος), son of *Deucalion* and father of *MERIONES* (Il x 269, xiii 279, Apollod iii 3, 1).

Molycrium (Μολύκρειον, also Μολύκρεια, Μολυκρία Μολύκριος, Μολυκριεύς, Μολυκραῖος), a town in the most southerly part of *Aetolia*, at the entrance of the *Corinthian gulf*, gave the name of *Rhum Molycrium* (Ῥῆον Μολύκρειον) to the neighbouring promontory of *Antirrhium*. It was founded by the *Corinthians*, but was afterwards taken possession of by the *Aetolians* (Thuc ii 84, Strab p 336).

Mōmemphus (Μώμεμφις Panouf Khet, or Manouf el-Sefih, i e Lower Memphus), the capital of the *Nomos Mōmemphites* in Lower Egypt, stood on the E side of the lake *Marcotis* (Strab p 803).

Mōmus (Μῶμος), the god of cruel mockery and censure, is not mentioned by *Homer*, but is called in *Hesiod* the son of *Night*. He is said to have found fault with the man formed by *Hephaestus*, because a little door had not been left in his breast, so as to enable one to look into his secret thoughts (Hes Th 214, Callim Hymn Apoll 113, Lucian, Hermotim 20).

Mona 1 (Anglesey). An island off the coast of the *Ordovices* in *Britain*, one of the chief seats of the *Druids*, was invaded by *Suetonius Paulinus*, A D 61, and conquered by *Agricola*, 78 (Tac Agr 15, 18, Ann iv 29, Ptol iii 412, Dio Cass lxxi 7).—2 See *MONAPIA*.

Mōnaeses 1 A *Parthian* general mentioned by *Horace* (Od iii 6, 9) is probably the same as *Surenas*, the general of *Orodes*, who defeated *Crassus*.—2 A *Parthian* noble, who deserted to *Antony* and urged him to invade *Parthia*, but soon afterwards returned to the *Parthian* king *Phraates*.—3 A general of the *Parthian* king *Vologeses I*, in the reign of *Nero*.

Monapia or *Monarina* (Isle of Man), an island between *Britannia* and *Hibernia* (Plin iv 103). It is probable that *Caesar* means this island when he speaks of *Mona* as halfway between *Britain* and *Ireland* (B G v 13).

Monda or *Munda* (Mordago), a river of *Spain*, flowing into the ocean between the *Tagus* and *Durins* (Plin iv 115, Mel iii 1, 7).

Mōnēta [JUNO]

Monima (Μονίμη), a Greek woman, either of *Stratonicea*, in *Ionia*, or of *Miletus*, was the wife of *Mithridates*, but was put to death by order of this monarch, when he fled into *Armeneia*, B C 72 (App Mithr 21, 27, 48, Plut Lucull 18).

Monoeçi Portus, also *Herculis Monoeci Portus* (Monaco), a port town on the coast of *Liguria*, just within the province of *Gallia Nar-*

bonensis (of which the boundary was the river *Tar*), between Nicaea and Albium Intemelium, founded by the Massilians, was situated on a promontory (hence the *arx Monocci* of Verg *Aen* vi 801), and possessed a temple of Hercules Monocus, from whom the place derived its name (Strab p 202, *Ann* Marc vi 10, 9) The harbour, though small and exposed to the SE wind (Lucan, i 105) was of importance, as it was the only one on this part of the coast of Liguria (The *Hist* iii 12, Val Max i 6, 7) A little above Monocci Portus Augustus marked the highest point of the difficult coast road which he had made there by a trophy (Tropaea Alpium, Plin iii 136, Ptol iii 1, 2) inscribed with the names of conquered Alpine tribes hence the name of the modern *Turbia*

Montanus, Curtius, was exiled by Nero, AD 67, but was soon afterwards recalled at his father's petition On the accession of Vespasian, he vehemently attacked in the senate the notorious delator, Aquilius Regulus (Tac *Ann* xvi 28, 33, *Hist* ii 40-49) If he is the same person as the Curtius Montanus satirised by Juvenal (iv 107, 131, vi 34), Montanus in later life sullied the fair reputation which, according to Tacitus, he enjoyed in youth, for Juvenal describes him as a corpulent epicure, a parasite of Domitian, and a wind bag (*bucca*) Hence some suggest that Juvenal alludes to a Junius Montinus, who appears in an inscription as consul suffectus in AD 51

Montanus Julius, a writer of elegiac and epic poetry, contemporary with Ovid (Ov *Pont* iv 16, 11, Sen *Contr* iii 16, 27, Sen *Ep* 129)

Montanus, Votienus, of Narbo, an orator and declaimer in the reign of Tiberius, was named the 'Ovid' of the rhetorical schools He was convicted on a charge of majestas, and died an exile in the Balearic islands, AD 25 (Tac *Ann* iv 42, Sen *Contr* iii 20, iv 28)

Mopsia or **Mopsopia**, an ancient name of Pamphylia, derived from Mopsus, the mythical leader of certain Greeks supposed to have settled in Pamphylia, as also in Cilicia and Syria, after the Trojan war, whose name appears more than once in the geographical names in Cilicia (See *Mopsucenia*, *Mopsuestia*)

Mopsium (Μόψιον), a town of Thessaly in Pelasgiotis, on a hill of the same name between Tempé and Larissa (Strab p 411, Liv xli 61)

Mopsucrēnō (Μόψου κρήνη or κρήνη, i.e. the Spring of Mopsus), a city of Cilicia Campestris, on the S slope of the Taurus, and twelve Roman miles from Tarsus, the place where Constantine died, AD 364 (Ptol v 7, 7, Sozom i 1)

Mopsuestia (Μόψου ἐστία, Μοψουεστία, i.e. the Hearth of Mopsus, also Μόψου πόλις and Μόψος Μοψεδίτης Mampsista, in the middle ages *Messis*), an important city of Cilicia Campestris, on both banks of the river Pyramus, twelve Roman miles from its mouth, on the road from Tarsus to Issus, in the beautiful plain called τὸ Ἀλλήιον πεδῖον, was a *civitas libera* under the Romans The two parts of the city were connected by a handsome bridge built by Constantius over the Pyramus (Strab p 676, Cic *ad Fam* iii 8, Arrian, *An* ii 5) In ecclesiastical history it is notable as the birth place of Theodoro of Mopsuestia.

Mopsus (Μόψος) 1 Son of Ampyx or Ampycus by the nymph Chloris (Hes *Scut* 181) He was one of the Lapithae of Oechalia or Thracon (Thessaly), and took part in the combat at the wedding of Pirithous He was one of the Calydonian hunters, and also one of the

Argonauts, and was a famous prophet among the Argonauts He was afterwards worshipped as an oracular hero (Pind *Pyth* iv 336, Ap. Rh i 65, Paus i 17, 4, Strab p 443, Hyg *Fab* 14, Ov *Met* viii 316, xii 456)—2 Son of Apollo and Manto, the daughter of Tiresias, and also a celebrated seer He contended in prophecy with Calchas at Colophon, and showed himself superior to the latter in prophetic power [CALCHAS] He founded Mallos in Cilicia, in conjunction with the seer Amphilocheus A dispute arose between the two seers respecting the possession of the town, and both fell in combat by each other's hand Mopsus had an oracle at Mallos, which existed in the time of Strabo (Strab p 675, Plut *Def Or* 45)

Morgantium, **Morgantina**, **Murgantia**, **Morgentia** (Μοργάντιον, Μοργαντινή Μοργαντίος, Murgentinus), a town in Sicily founded by the Morgetes, after they had been driven out of Italy by the Oenotrians According to Livy (xlii 27) this city was situated on the E coast, but according to other writers it was situated in the interior of the island, SE of Agrigum, and near the Symaethus The neighbouring country produced good wine (Strab pp 257, 270, Diod xi 78, Cic *Feir* iii 18, 49)

Morgētes (Μόργητες), an ancient people in the S of Italy According to Strabo they dwelt in the neighbourhood of Rhegium, but being driven out of Italy by the Oenotrians crossed over to Sicily and there founded the town of Morgantium According to Antiochus, Morges was the successor of the Oenotrian king Italus, and hospitably received Scydlus, who had been driven out of Latium by the Aborigines, in consequence of which the earlier Oenotrians were called *Italietes*, *Morgetes* and *Siculi* (Strab p 257, Antioch ap Dionys 1, 12)

Morimēnē (Μοριμενή), the NW district of Cappadocia, on the banks of the Halys, assigned under the Romans to Galatia Its meadows were entirely devoted to the feeding of cattle (Strab pp 534, 540)

Mōriai, a people in Gallia Belgica, W of the Nervii and Menapii, and the most northerly people in all Gaul, whence Virgil calls them *extremi hominum* (*Aen* vii 727) They dwelt on the coast, opposite Britain, and at the narrowest part of the channel between Gaul and Britain, which is hence sometimes called *Fretum Morinorum* or *Morinum* They were a warlike people (Caes *BG* iv 21, Dio Cass li 21) Their chief town was GESORICIUM

Mōrius (Μόριος), a small river in Boeotia, a S tributary of the Cephissus, at the foot of Mt Thurion near CHAERONEA

Mormo (Μορμώ, also Μορμολυκη, Μορμολυκεῖον), a female spectre, with which the Greeks used to frighten children (Aristoph. *Ach* 582, *Pax*, 474, Theocr vi 40)

Morpheus (Μορφεύς), the son of Sleep, and the god of dreams The name signifies the fashioner or moulder, because he shaped or formed the dreams which appeared to the sleeper (Ov *Met* vi 635)

Mors, called **Thanātos** (Θάνατος) by the Greeks, the god of death In the Homeric poems Death does not appear as a distinct divinity, though he is described as the brother of Sleep, together with whom he carries the body of Sarpedon from the field of battle to the country of the Lycians (*Il* iv 281, xvi 672) In Hesiod he is a son of Night and a brother of Kei and Sleep, and Death and Sleep reside in the lower world (Hes *Th* 211, 756, cf Verg *Aen* vi 277) In the *Alcæstis* of Euripides (75,

n 91 But there is no certain authority for his parentage, and there is some difference in the names given to him. Hence some believe that he was a real and not an adopted Varro. It is impossible to accept this view without rejecting the authority of Dio, who calls him Lucius Murena. If he was born a Lucius and adopted by Varro, he might be spoken of either as Lucius or as Terentius, and there is nothing impossible in his sister also taking the name Terentia. Again, there is no authority for supposing that a Vario would take the cognomen Murena. In the civil wars he is said to have lost his property (Schol. ad Hor. *Od.* ii 2), and C. Proculus, a Roman eque, is said to have given him a share of his own property. This Proculus is called the brother of Varro, but, if we take the words of Horace literally, Proculus had more than one brother. The plural, however, may be merely generalising. Again, it is not necessary to suppose that he was a brother, for it was common enough among the Romans to call cousins by the name of brothers (*frater patruelis* and *frater*). That Proculus was brother (or cousin) of Murena, and also of Terentia the wife of Maecenas, is stated by Dio Cassius (liv 3). It is a further question whence Murena obtained wealth enough to fit him for the position of augur (see Hor. *Od.* iii 19), for which the portion likely to have come from Proculus would scarcely suffice, and it has been conjectured with much probability that the great Varro (M. Terentius the scholar and antiquarian) who died about 28 B.C., and was very wealthy, may have left his property, or much of it, to Murena. Horace mentions also a villa of Murena's at Formiae about 38 B.C. This, however, must have belonged to him before any bequest from Varro (Hor. *Sat.* i 5, 38). It is probable, though not absolutely certain, that Murena was the Terentius Varro who subdued the Salassi in the Alps, and founded the town of Augusta (*Aosta*) in their territory (Dio Cass. liv 25, Strab. p. 206), and was consul suffectus in 23 (*C. I. L.* p. 450). In 22 he was involved in the conspiracy of Fannius Caepio, and was condemned to death and executed, notwithstanding the intercession of Proculus and Terentia, the sister of Murena. Horace (*Od.* ii 10) addresses Murena by the name of Lucius, and probably intended to give him some advice as to being more cautious in his speech and conduct (cf. Sen. *Ep.* 19). His execution is mentioned by Dio Cass. liv 3, Suet. *Tib.* 8, Tac. *Ann.* i 10. (For the consequences to his brother in law, see MACCF. 14.)

Murgantia 1 See MORGANTIUM—2 A town in Samnium, E. of Bovianum (Liv. v 17).

Murgis, a town in Hispania Baetica, on the frontiers of Tarraconensis, and on the road from Acci to Malaga (Ptol. ii 4, 11).

Mursa or **Mursia** (*Essek*), capital of Slavonia, an important town in Pannonia Inferior, situated on the Dravus, not far from its junction with the Danube, was a Roman colony founded by the emperor Hadrian (hence Acha Mursa), and was the residence of the governor of Lower Pannonia (Ptol. ii 16, 8). Here Magnentius was defeated by Constantius II., A.D. 351.

Mursella, or **Mursa Minor**, a town in Pannonia Inferior, only ten miles W. of the great Mursa.

Mus, **Dæcius** [**Drcius**]

Musa, **Antônîus**, a celebrated physician at Rome about the beginning of the Christian era. He was brother to Lophorbus, the physician to

king Juba, and was himself the physician to the emperor Augustus. He had been originally a slave. When the emperor was seriously ill, and had been made worse by a hot regimen and treatment, B.C. 23, Antonius Musa succeeded in restoring him to health by means of cold bathing and cooling drinks, for which service he received from Augustus and the senate a large sum of money, and the permission to wear a gold ring, and also had a statue erected in his honour near that of Aesculapius by public subscription. He seems to have been attached to this mode of treatment, to which Horace alludes (*Epist.* i 15, 8), but failed when he applied it to the case of M. Marcellus, who died under his care a few months after the recovery of Augustus, 23 (Dio Cass. liv 30, Suet. *Aug.* 59, 81, Plin. *Nat. Hist.* 28, 77, xxx 117). He wrote several pharmaceutical works, which are frequently quoted by Galen, but of which nothing except a few fragments remain. There are, however, two short Latin medical works ascribed to Antonius Musa, but these are generally considered to be spurious.

Mûsa or **Mûza** (Μούσα, Μούζα prob. *Mou shâ*, N. of *Mohha*), a port of Arabia Felix, on the W. coast, near the *Straits of Bab el-Mandeb* (Ptol. vii 15).

Mûsae (Μούσαι), the Muses, were, according to the earliest writers, the inspiring goddesses of song, and, according to later notions, divinities presiding over the different kinds of poetry, and over the arts and sciences. They were originally nymphs of wells and springs, which were regarded as sacred and inspiring, and were in the earliest times honoured with choruses and dances. (Thus one of the altars of the Muses at Athens was sacred to *The Muses of the Ilissus*.) Hence the nymphs themselves were supposed to be the sources of song and poetry. Such worship was common in Thracia and Boeotia, and it was especially important at the plenteous springs of Mt. Helicon, Agaippe and Hippocrene. They were thus brought into connection with the great deities of that country, with Dionysus, and more especially with Apollo, who represented their characteristics as being the god at once of prophetic and of poetical inspiration. Hence he is the leader of the Muses (Μουσάγέτης cf. *Il.* i 603, Pind.



1 Clio the Muse of History (From a statue now in Sweden)

Nem. v 23, Paus. v 18, i, p. 89, b). They not only taught the poet his art (Hes. *Th.* 22), but, as gifted with oracular power, they came to be regarded as teaching arts and knowledge in general—1 *Genealogy of the Muses*. The most common notion was that they were the daughters of Zeus and Mnemosyne, and born in Pieria, at the foot of Mt. Olympus (*Il.* ii

491, *Od* i 10, *Hes Th* 52 915, *Apollod.* i 3, 1) There were other traditions of their being daughters of Uranus and Ge (in allusion to the origin of springs), or of Pierus, from their worship in Pieria and their names Pierides or

in Hesiod, who states the names of all the nine, and these nine names became the usual ones. They are *Clio*, *Euterpe*, *Thalia*, *Melpomene*, *Terpsichore*, *Erato*, *Polymnia* or *Polyhymnia*, *Urania*, and *Calliope*. In some local tradi-



2. Euterpe the Muse of Lyric Poetry (From a statue in the Vatican.)



3. Thalia the Muse of Comedy (From a statue in the Vatican.)



4. Melpomene the Muse of Tragedy (From a statue in the Vatican.)

Pieriae nymphae (*Cic. N.D.* ii 21, 54) — 2 *Number of the Muses*. That there were nine Muses instead of the usual three (according to the number of Graces, Hours, &c.) was probably due to the form which the choruses took round

tions the number three was asserted. Pausanias and Plutarch speak of three Muses at one time honoured on Helicon (where their names were said to be Melete, Mneme, and Aoide), at Delphi and at Sicron (*Paus.* ix 29, *Plut.*



5. Terpsichore the Muse of the Choral Dance (From the Apotheosis of Homer in the British Museum.)



6. Erato the Muse of Erotic Poetry (From a statue in the Vatican.)



7. Polymnia the Muse of the Sublime Hymn (From a statue in the Louvre.)

the sacred springs, in three rows of three maidens. In the *Iliad* the Muses are spoken of sometimes in the singular sometimes in the plural, but without definite number. Nine Muses are first mentioned in *Od.* xxi 60 and

Symp. ix 14), and *Cicero* (*l.c.*) speaks of four Muses as belonging to one tradition, but there is no sufficient reason for regarding the number nine, which eventually prevailed, as a more recent tradition than the others — 3 *Nature*

and Character of the Muses In Homer's poems they are the goddesses of song and poetry and live in Olympus. There they sing the festive songs at the repasts of the immortals. They bring before the mind of the mortal poet the events which he has to relate, and confer upon him the gift of song (*Il* i 604, ii 484, *Od* i 1, viii 63, *Hes Th* 22). There is no reason to doubt that the earliest poets in their invocation of the Muse or Muses were perfectly sincere, and actually believed in their being inspired by the goddesses, though in later times the invocation of the Muses was conventional. There are traces of a contest between the worship of the Muses and other local myths, thus *Thamyris*, who presumed to excel the Muses, was deprived by them of the gift they had bestowed on him, and punished with blindness (*Il* ii 594, *Apollod* i 3, 3), the *Sirens*, who likewise ventured upon a contest with them, were deprived of the feathers of their wings (*Paus* ix 34, 2). The nine daughters



8 Urania, the Muse of Astronomy (From a statue now in Sweden)

of *Pierus*, who presumed to rival the Muses, were changed into birds. The earliest worship of the Muses is perhaps correctly assigned to Thrace and Pieria about Mt. Olympus, whence it was introduced into Boeotia (*Strab* pp 110, 471), and the names of mountains, grottoes and wells, connected with their worship in the



9 Calliope the Muse of Epic Poetry (From a statue in the Vatican)

North, were likewise transferred to the South. *Pierus*, a Macedonian, is said to have been the first who introduced the worship of the nine Muses, from Thrace to Thespiæ, at the foot of Mt. Helicon (*Paus.* xxi 2). It is possible that in this story is concealed the fact that the Thracian worship of nine Muses superseded a Boeotian worship of three. Near Mt. Helicon, *Ephialtes* and *Otus* are said to have offered the first sacrifices to them. In the same place there was a sanctuary with their statues, the sacred wells *Agamippe* and *Hippocrene*, and on Mt. *Libethron*, which is connected with Helicon, there was a sacred grotto of the Muses. At Thespiæ they had a temple and statues, and the

Thespiæns celebrated a solemn festival of the Muses on Mt. Helicon, called *Musæa* (*Paus.* ix 29, i, xxi 3, *Plut Amat* p 718, *CIG* 1585). Mt. *Parnassus* was likewise sacred to them, with the Castalian spring, near which they had a temple. At Athens there was an altar of the Muses in the Academy, besides that to the 'Muses of the *Iliassus*' near the river. At Sparta they had a temple at which sacrifices were offered before a war, because they inspired the martial music of the Spartans (*Paus* i 17). At Troezen (where they were called *Ardalides*, from a mythical *Ardalus* who introduced their worship), they shared an altar with *Hypnos*, the god of sleep (*Paus.* ii 31, 4). The sacrifices offered to the Muses consisted of libations of water or milk, and of honey (*Schol ad Oed Col* 100, *Serv ad Ecl* vii 21). The various surnames by which they are designated by the poets are for the most part derived from the places which were sacred to them or in which they were worshipped, while some are descriptive of the sweetness of their songs—

4 Representations of the Muses in works of art In the most ancient works of art we find only three Muses, and their attributes are musical instruments, such as the flute, the lyre, or the barbiton. Later artists gave to each of the nine sisters different attributes as well as different attitudes. (1) *Clio*, the Muse of history, appears in a sitting attitude, with an open roll of paper, or an open chest of books, (2) *Euterpe*, the Muse of lyric poetry, with a flute, (3) *Thalia*, the Muse of comedy and of merry or idyllic poetry, appears with a comic mask, a shepherd's staff, a wreath of ivy, and a lam-bourne, (4) *Melpomene*, the Muse of tragedy, with a tragic mask, the club of *Heracles*, or a sword, her head is surrounded with vine leaves, and she wears the cothurns, (5) *Terpsichore*, the Muse of choral dance and song, appears with the lyre and the plectrum, (6) *Erato*, the Muse of erotic poetry and mimic imitation, sometimes also has the lyre, (7) *Polymnia*, or *Polyhymnia*, the Muse of the sublime hymn, usually appears without any attribute, in a pensive attitude, (8) *Urania*, the Muse of astronomy, with a staff pointing to a globe, (9) *Calliope*, the Muse of epic poetry, appears with a tablet and stylus, and sometimes with a roll of paper.—The Italian *Camenæ* or *Casmænæ* were nymphs of springs and of prophecy, and were therefore identified with the Greek Muses. When the worship of the Muses superseded that of the native *Camenæ*, all the Greek attributes and legends were adopted by Roman poets, who used the names *Musæ* and *Camenæ* as synonyms [*Carmen*].

Musæus (*Movsaïos*) A semi-mythological personage, to be classed with *Olen*, *Orpheus*, and *Pamphus*. He was regarded as the author of various poetical compositions, especially connected with the mystic rites of *Demeter* at Eleusis, over which the legend represented him as presiding in the time of *Heracles* (*Diod* ix 25). He was reputed to belong to the family of the *Eumolpidae*, being the son of *Eumolpus* and *Selene* (*Philochorus*, ap *Schol ad Ar Ran* 1065). In other variations of the myth he was less definitely called a Thracian. According to other legends he was the son of *Orpheus*, of whom he was generally considered as the imitator and disciple. Some accounts gave him a wife, *Deioce*, and a son, *Eumolpus* (*Smith s v*, *Serv ad Aen* xi 667, *Diod* i c). There was a tradition that the Museum in Piræus bore that name from having been the place where *Musæus*

was buried (Paus. i 25, 8). Among the numerous compositions attributed to him by the ancients the most celebrated were his *Oracles* *Quomacritus*, in the time of the Pisistratidae, made it his business to collect and arrange the oracles that passed under the name of Musæus, and was banished by Hipparchus for interpolating in the collection oracles of his own making (Hdt. vii 6, viii 96, *fr. Hæc* 1011, Paus. i 22, x 9).—2 A grammarian, the author of the celebrated poem on the loves of Hero and Lauder. Nothing is known of the writer, but it is certain that the poem is a late production, perhaps not earlier than the fifth century of our era. Edited by Passow, Lips 1810, and by Schæfer, Lips 1825.

Mūsagētes [APOLLO]

C. Mūsōnius Rufus, a Stoic philosopher, was the son of a Roman eques, and was banished by Nero to the island of Gyarus, in A.D. 66, under the pretext of his having been privy to the conspiracy of Piso. He returned from exile on the accession of Galba, and seems to have been held in high estimation by Vespasian, as he was allowed to remain at Rome when the other philosophers were banished from the city (Tac. *Ann.* xi 71, Dio Cass. lxxi 57, lxxv 13).

Musta (Μούστη), a town in the Carthaginian territory (Zeugitana), near the river Bagradas, on the road from Carthage to Sicca Veneria (Ptol. ii 3, 23).

Muthal (Μέθελ), a river of Numidia, the boundary between the kingdoms of Jugurtha and Adherbal. It joins the Bagradas (Sall. *Jug.* 18).

Mutius, C. Papirius, one of the principal Samnite generals in the Maric war, i.e. 40-39 (App. *B.C.* i 40-51).

Mutina (Mutinensis, *Modena*), an important town in Gallia Cispadana, on the high road from Mediolanum to the S. of Italy, was originally a Celtic town, and was the first place which the Romans took away from the Boii. It is mentioned at the beginning of the second Punic war (i.e. 218) as a fortified place inhabited by the Romans (Liv. xxi 25, xxvii 21, Pol. iii 40), but it was not till 185 that it was made a Roman colony (Liv. xxxix 55). Mutina is celebrated in the history of the Civil war after Cæsar's death. Decimus Brutus was besieged here by M. Antonius from December, 44, to April, 43, and under its walls the battles were fought in which the consuls Hirtius and Pansa perished. Hence this war was called the *Bellum Mutinense* (App. *B.C.* iii 40-72, Suet. *Jug.* 9). The best wool in all Italy came from the neighbourhood of Mutina (Strab. p. 218).

Mutanus Tutunus, an old Italian deity of fruitful marriage, worshipped by the symbol of the phallus, and compared by Roman writers with Priapus (Arnob. ii 7, of *INDIGETES*, p. 443, a).

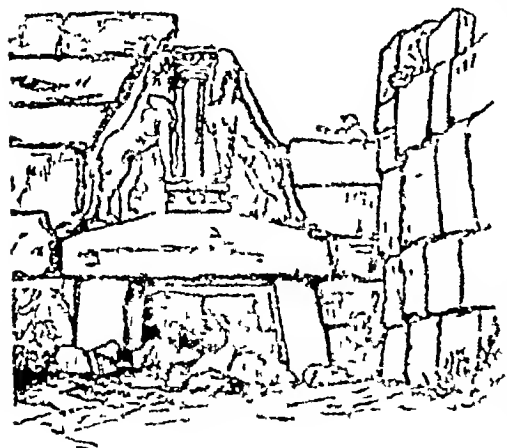
Mycæle (Μυκάλη *Samsun*), a mountain in the S. of Ionia in Asia Minor, N. of the mouth of the Maeander. It forms the W. extremity of M. Messogis, and runs far out into the sea, opposite to Samos, forming a sharp promontory, which was called Mycale or Troglum (*Τρωγύλιον*, *Τρωγύλιον* C. S. Maria). This cape and the S.E. promontory of Samos (Posidonium) overlap one another, and the two tongues of land are separated by a strait only seven stadia (little more than three fourths of a mile) in width, which is renowned in Greek history as the scene of the victory gained over the Persian fleet by Leotychides and Xanthippus, i.e. 479. There seems to have been a city of the same name on or near the promontory. On the N.

side of the promontory, near Priene, was the great temple of Poseidon, which was the place of meeting for the Panionic festival and Amphetyony (H. ii 869, Hdt. i 148, Thuc. i 14, Strab. p. 621, Paus. i 7, 3).

Mycalessus (Μυκαλησσός, *Μυκαλησσιος*), an ancient and important city in Boeotia, mentioned by Homer, was situated on the road from Aulis to Thebes. In p.c. 418 some Thracian mercenaries in the pay of Athens surprised and sacked the town, and butchered the inhabitants. From this blow it never recovered, and was in ruins in the time of Pausanias. It possessed a celebrated temple of Demeter, who was hence surnamed Mycalessa (H. ii 498, *Hymn. Apoll.* 224, Thuc. vii 29, Strab. p. 404, Paus. ix 19). The ruins of the walls and towers and the position of the gateways are still traceable.

Mycenæ, sometimes *Mycēnē* (Μυκῆναι, Μυκῆνη Μυκηναῖος *Kariata*), an ancient town in Argolis, about six miles N.E. of Argos, and nine and a quarter miles inland from Tiryns, was situated on a spur rising from the valley of the Cephissus at the N.E. corner of the plain (hence described in *Odyssey* iii 263 as *μυχῶ Ἀργεος*). Traditionally it was founded by Perseus, its massive walls were regarded as the work of the Cyclopes (Strab. p. 377, Paus. ii 15, 16, Eur. *I.A.* 1500), but there is little doubt that Mycenæ was an offshoot from the older Tiryns, which it eventually surpassed in importance. It was built in a secure position on the hillside commanding the passes through which several very ancient roads have been discovered leading to Corinth and the Corinthian gulf. It is therefore a reasonable conclusion that the princes of Tiryns [see *PELOPS*, *TIRYNS*] built Mycenæ as an outpost to give them the trade routes to the Corinthian gulf, and that this practical command of the commerce from both seas caused it to outstrip Tiryns in prosperity and to become the chief city of the Pelopidae, hence in the Homeric age and story it is regarded as the capital of Agamemnon and the first city in all Greece (H. ii 569, iv 52, vii 180, xi 46). After the conquest of Peloponnesus by the Dorians, it ceased to be a place of importance, but is mentioned as sending a small contingent of troops to Thermopylae and to Plataeae (Hdt. vii 202, ix 28). At length, in 468, Argos, having recovered from her former defeats by Sparta, began to strengthen her dominion and attacked Mycenæ, angry, as some relate, because the Mycenæans had helped the Greek armies against Persia (Paus. ii 16, 5). The massive walls resisted all attacks, but the inhabitants were at length compelled by famine to abandon their town. They effected their escape without a surrender, and took refuge, some at Cleonæ, some in Achaia, and others in Macedonia (Diod. xi 65, Strab. p. 377, Paus. vii 25, 3). The chief known remains of the ancient city were until recent years part of the fortifications especially the 'Lion Gate,' and some 'beehive' tombs, often called treasuries. The excavations carried out by Schliemann in 1876, and continued in later years, were of the utmost importance, not only for the history of Mycenæ and of the Peloponnesus in pre-Dorian times, but also for the study of Greek archaeology, and for the light which is thrown on the Homeric poems. The walls of the citadel of Mycenæ enclose a triangular space; the walls of the lower city start from the S.W. side of the citadel. The oldest part of the walls is of Cyclopean masonry resembling that at Tiryns,

and thus occurs in the lower city also, though less thick. In the gates and towers part of the work is of more carefully hewn blocks, and in one part of the wall the masonry is polygonal [see *Dict. of Ant. art. Murus*]. The 'Lion' gate, which formed the chief entrance, was on



Lion Gate of Mycenae

the east side and was so contrived that as at Tiryns, the invader had to pass through a narrow exposed passage before he reached the actual gate. The (now heidles) lions carved on the triangular slab above the lintel form, with the column between them, are a style of decoration exactly resembling sculptures which have been found in Phrygia. On the summit of the citadel further excavations by the Greek Archaeological Society, in 1886, revealed the palace of the kings of which the ground plan was like that of the palaces at Tiryns and Trov, and near it, and partly overlapping, a Doric temple of about the sixth or seventh century B.C. Of the 'beehive' tombs (like those at Myceni, Orhomenus, Pharis and Volo) seven altogether have been found in the lower city, the largest being the falsely named 'Treasury of Atreus'. They consist of a long passage leading to a vaulted chamber or *tholos* with a smaller square chamber adjoining [*Dict. of Ant. art. Sepulchrum*]. They seem in their form to copy primitive Phrygian huts, as described by Vitruvius, and this is another sign of connection with Phrygia. Since these graves had been rifled, there was great importance in Schliemann's discovery of five graves within the citadel, not far from the Lion Gate where a sixth has since been found. These are probably the six graves traditionally said to be the graves of Agamemnon and his companions and Atreus, though Pausanias seems to have thought that the tradition referred to the beehive tombs (Paus. ii. 10). There is good reason to think that, whether Agamemnon is buried there or not, there is a considerable interval of time between the earlier and later graves. The real importance, however, lies in the discovery of the rich store of gold and silver works of art and pottery which these graves contained, the product of a civilization which extended probably from about 1600 to 1000 B.C. This 'Mycenaean' art has been traced along the east coast of Greece from Amyclae to Thessaly, in the islands and part of the opposite Asiatic coast. It seems to point to an origin mainly Iadum and Phrygian, perhaps with some Carian admixture, it is apparently the art described in the *Iliad*, con-

taining, among other things, examples of the inlaid metal work which appeared in the shield of Achilles. [For further account of the history of the pre-Dorian rulers at Mycenae see *PERIODICAL* and *THYRS*.]

Myceñê (*Μυκενῆ*), daughter of Inachus and wife of Arestor, from whom the town of Mycenae was believed to have derived its name (*Od.* ii. 120, Paus. ii. 16, 3).

Mycerinus (*Μυκερινος*, the 1st pharaoh Meni Ra), son of Cheops (Chufu) King of Egypt, succeeded his uncle Chephren (Akhaf Ra) on the throne, in the fourth dynasty (Memphites), about 2600 B.C. According to Herodotus his conduct formed a strong contrast to that of his father and uncle, being as mild and just as theirs had been tyrannical. On the death of his daughter, he placed her corpse within the hollow body of a wooden box, which was covered with gold. Herodotus tells us that it was still to be seen at Sais in his time. We further hear that being warned by an oracle that he should die at the end of six years because he had been a gentle ruler and had not wreaked the vengeance of the god on Egypt, Mycerinus, indignant at this injustice, gave himself up to revelry, and strove to double his allotted time by turning night into day (*Hdt.* ii. 129-131, Diod. i. 64, Athen. p. 418). The pyramid of Mycerinus or Meni Ra is in the SW. part of the plain of Giza. The coffin containing the body of the king is in the British Museum.

Myceñus (*Μυκενός* *Μυκενός* *Myconos*) a small island in the Aegean sea, one of the Cyclades, SE. of Delos and E. of Delos, never attained any importance in history but is celebrated in mythology as one of the places where the giants were defeated by Hercules. The island was poor and unproductive, and its inhabitants were rapacious whence the proverb *Μυκενός γέρας* (Athen. p. 7, Suid. s.v.). It contained two towns, a promontory called *Phorbia*, and a mountain named *Damastus*. The large number of bold persons in this island was considered worthy of record by several ancient writers (Strab. p. 187, Plin. xi. 160).

Mygdon (*Μυγδών*), son of Aemon, a Phrygian king, who fought with Otus and Pegasus against the Amazons and from whom some of the Phrygians are said to have been called Mygdonians. He had a son Corcebius, hence called *Mygdoniacus* (*H.* ii. 186, Paus. x. 27).

Mygdonia (*Μυγδοσία* *Μυγδοίς*) 1 A district in the E. of Macedonia bordering on the Thermaic gulf and the Chalcidic peninsula. Its people were of Thracian origin (*Hdt.* vi. 123, Thuc. i. 54).—2 A district in the N. of Asia Minor, between Mt. Olympus and the coast in the E. of Phrygia and Mysia and the W. of Bithynia, named after the Thracian people, Mygdonians, who formed a settlement here, but were afterwards subdued by the Bithyni (Strab. pp. 295, 550, 775). Hence *Mygdonius* is used in the Latin poets for Phrygian (*Hor.* *Od.* ii. 12, 23).—3 The NE. district of Mesopotamia, between Mt. Masius and the Chaboras, which divided it from Osroene. From its great fertility, it was also called Anthemusia (*Ἀνθεμουσία*) (Strab. p. 747, Pol. i. 31).

Mylia (*Μυλία*) daughter of Pythagoras and Thennio, and wife of Milon of Crotona (Suid. s.v.). A letter addressed to a certain Phyllis is extant under her name.

Mylae (*Μυλαί* *Μυλαίος*, *Μυλαίτης*) 1 (*Me-lazzo*), a town on the E. part of the N. coast of Sicily, situated on a promontory running out

far into the sea, with a harbour and citadel. It was founded by Zancle (Messana), and continued subject to the latter city (Strab p 272). It was off Mylae that C. Duilius won his victory in 260, and Agrippa defeated the fleet of Sex. Pompeius, *bc* 36 (Pol i 2), App *BC* i 195). —2 A town of Thessaly in Magnesia, of uncertain site.

Mylāsa or **Mylassa** (τα Μυλάσα, Μυλάσσα, Μυλάσεως, *Melasso*, Ru), a very ancient inland city of Caria (Hdt i 171), lay eighty stadia from the coast at the Gulf of Issus, in a fertile plain, on and at the foot of an isolated rock of white marble, which furnished the material for the temples and other public buildings of the city. Among them were two temples of Zeus, Zeus Oligos and Zeus Labrandeus (Strab p 638, Paus vii 10). Under the Romans it was made a free city (Pol vii 21, Liv xxxiii 39). In the civil wars, it was taken and partly destroyed by Labienus. Its remains are very extensive, and include the ruins of one of the temples of Zeus on the rock which formed the Acropolis.

Myndus (Μύνδος, Μινδιος, prob *Port Gu mishlu*, Ru), a Dorian colony on the coast of Caria, in Asia Minor, founded by settlers from Troezen, probably on the site of an old town of the Leleges, which continued to exist under the name of Palaemyndus. Myndus stood at the W end of the peninsula on which Halicarnassus stood (Paus ii 50, Strab p 654).

Myōn or **Myōniā** (Μύαι, Μυωνία, Μυωνεύς), a town of the Locri Orolae, situated on a considerable height thirty stadia from Amphissa, and in one of the passes, which lead from Actolia into Phocis (Thuc iii 101, Paus x 48, 8).

Myonnēsus (Μυόννησος, *C. Hypsili*) a promontory of Ionia, with a town and a little island of the same name S. of Teos and W. of Lebedus and forming the N headland of the Gulf of Ephesus. Here the Romans, under the praetor L. Aemilius, gained a great naval victory over Antiochus the Great *bc* 190 (Thuc. ii 42, Strab p 643, Liv xxxiii 27).

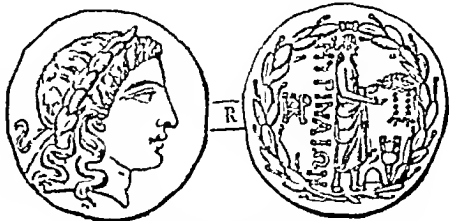
Myos Hormos (ὁ Μυδὸς ὄρμος, i.e. probably *Muscle port*, rather than *Mouse port*, for *μῦς* is also the Greek for *muscle*, and this shell fish is very common on the W coast of the Red Sea), aff. **Veneris Portus** (Ἀφροδίτης ὄρμος), an important seaport town of Upper Egypt, built by Ptolemy II Philadelphus on a promontory of the same name, six or seven days' journey from Coptos (Diod ii 39, Strab pp 760, 815, Ptol iv 5, 11). Its position is occupied by the modern *Ibou Shaar*.

Myra or **Myron** (τὰ and ἡ Μύρα, ἡ Μύρων, Μυρῆς, *Myra*, Grk, *Dambre*, Turc, Ru), one of the chief cities of Lycia, and, under the later Roman empire, the capital of the province, was built on a rock twenty stadia from the sea, and had a port called Andriaca (Ἀνδριακή) (Strab p 666). St Paul touched here on his voyage to Rome (*Acts*, xxvii 6, 6). There are still magnificent ruins of the city, in great part hewn out of the rock.

Myriandus (Μυριανδός), a Phoenician colony in Syria, on the E side of the Gulf of Issus, a day's journey from the Cilician Gates (Xen An i 4, 6, Arrian, An ii 6, 1). It probably stood a little S. of Alexandria, at a spot where there are ruins. Herodotus calls the Gulf of Issus ὁ Μυριανδίδης κόλπος (iv 38).

Myrina (ἡ Μυρίνα, or Μυρίνα, Μυρίνα, Μυρίνη, Μυρινάϊος) 1 (*Sandarlik*?), a very ancient and strongly fortified city on the W coast of Mysia, founded, according to mythical tradi-

tion, by Myrmus or by the Amazon Myrina, and colonised by the Aeolians, of whose confederacy it formed a member (Hdt i 149, Strab p 505). Within its territory, at Gryneum, was an ancient oracle of Apollo. It was also called Smyrna, and, under the Roman empire, Sebastopolis. It was made by the Romans a *civitas libera*. It was destroyed by earthquakes under Tiberius and Trajan, but each time rebuilt (Liv xxxiii



Coin of Myrina (2nd cent. *bc*)

On the head of Apollo for MYRINIAN, Apollo with patera before him, omphalos and vase, laurel wreath surrounding.

10, Tac. *Ann* ii 47, Oros vii 12). It was the birthplace of the epigrammatic poet Agathias —2 [See *Λύριος*].

Myrleā (Μυρλεία, Μυρλεῖανός, *Anapoli*, Ru, a little distance inland from *Mudamich*), a city of Bithynia, not far from Prusa, founded by the Colophonians, and almost rebuilt by Prusias I, who called it Apamea after his wife. The Romans colonised it under Julius Caesar and Augustus (Strab pp 563, 564, Plin i 149).

Myrmecides (Μυρμηκίδης), a sculptor and engraver, of Miletus or Athens, is generally mentioned in connexion with Callicrates, like whom he was celebrated for the minuteness of his works [CΑΛΙΚΡΑΤΗΣ]. His works in ivory were so small that they could scarcely be seen without placing them on black hair (Varro, *L. L.* ix 62, Cic. *Acad* ii 13, Suid s.v.).

Myrmecium (Μυρμηκίον), a Milesian colony of the Chersonesus Taurica, situated on a promontory of the same name, a little N. of Pantapaneum (Strab p 310, Ptol ii 6, 4).

Myrmidon (Μυρμιδών), son of Zeus and Eury-medusa, daughter of Cleus, whom Zeus deceived in the disguise of an ant. Her son was for this reason called Myrmidon (from *μύρμηξ*, an ant), and was regarded as the ancestor of the Myrmidons in Thessaly. He was married to Pisi-dice, by whom he became the father of Antiphus and Aetor (Apollod i 7 3, Ap. Rh. i 56).

Myrmidones (Μυρμιδόνες), an Achaean race in Phthiotis in Thessaly, whom Achilles ruled over and who accompanied this hero to Troy. They are said to have inhabited originally the island of Aegina, and to have emigrated with Peleus into Thessaly, but modern critics on the contrary suppose that a colony of them emigrated from Thessaly into Aegina. In Homer's time they are Thessalians (*Il* ii 681, vii 65, xix 278, Strab pp 373, 433). The Myrmidones disappear from history at a later period. The ancients derived their name either from a mythical ancestor ΜΥΡΜΙΔΩΝ, or from the ants (*μύρμηκες*) in Aegina, which were supposed to have been metamorphosed into men in the time of Aeneas [AΙΤΕΥΣ].

Myrcinus (Μυρκινός), a town on the N side of the Strymon, near Mt Pangaeus, founded by Histrius (Hdt v 23, 97, 124, Thuc iv 102).

Myron (Μύρων) 1 Tyrant of Sicyon, the father of Aristonymus, and grandfather of Cleisthenes. He gained the victory at Olympia in the chariot-race in *bc* 648 (Hdt vi 126,

Paus vi 19)—2 One of the most celebrated of the Greek sculptors, was born at Eleutherne, in Boeotia, about 480. He is also called an Athenian, because Eleutherne had been admitted to the Athenian franchise. He was the disciple of Ageladas, the fellow disciple of Polykletus, and a younger contemporary of Phidias. He flourished about 431, the time of the beginning of the Peloponnesian war. The chief characteristic of Myron seems to have been his power of expressing a great variety of forms. Not content with the human figure in its most difficult and momentary attitudes, he directed his art towards various other animals, and he seems to have been the first great artist who did so. In some matters of detail he is said to have retained some of the roughness, or rather conventionalism, of earlier art, from which Phidias freed himself (Plin xxiv 58). His great works were nearly all in bronze. The most celebrated of his statues were his *Discobolus* and his *Cow*. Of his *Discobolus* (see Lucian, *Philopseud* 18, Quintil ii 13, 8) there are marble copies in existence. Of these copies

one is in the British Museum, which was found in the grounds of Hadrian's Tiburtine villa, in 1791, another in the Massimo palace at Rome. The *Cow* of Myron was celebrated in many popular verses, and the Greek Anthology still contains no less than thirty six epigrams upon it (cf Auson *Epigr* 58). The *Cow* was represented as lowing, and the statue was placed on a marble base, in the centre of the largest open place in Athens,



Copy of the *Discobolus* of Myron

where it still stood in the time of Cicero (*Cic Verr* iv 60). In the time of Pausanias it was no longer there, it must have been removed to Rome, where it was still to be seen in the temple of Peace in the time of Procopius (*B G* iv 21). Myron was the author of a group representing the scene between Marsyas and Athene when she cast away the flute (Plin xxxiv 57, perhaps alluded to, but differently described, by Paus i 24, 1). It is now believed by many critics that the statue of Marsyas in the Lateran Museum at Rome is a marble copy from this group, of which a relief on a marble vase in the museum at Athens is doubtless also a representation.—3 Of Priene, the author of an account of the first Messenian war, probably lived not earlier than the third century B.C. (Pans iv 6, Athen pp 657).

Myronides (*Μυρωνίδης*) a skilful and successful Athenian general. In B.C. 457 the Corinthians had invaded Megara in order to draw away the Athenian forces from the war with Aegina. The rest of the Athenian forces were in Egypt, but Myronides raised an army of boys and old men, defeated the Corinthians, and repulsed them from Megara. In 456 he

defeated the Boeotians at Oenophyta, and gave Athens the supremacy over Phocis and most of the Boeotian towns (Thuc i 105, 106, 108, iv 95. Aristoph *Ecc* 303).

Myrrha (*Μύρρα*) or **Smyrna**, daughter of Cinyras and mother of Adonis. For details see **ADONIS**.

Myrrhinūs (*Μυρρινός* *Μυρρινούσιος*), a demon on the E. coast of Attica, belonging to the tribe Pandionis, a little S. of the promontory Cynosia. It is said to have been built by a hero Colaenus, and it contained a temple of Artemis Colaenis (Pans i 31, 4).

Myrsilus (*Μύρσιλος*) 1 [**CANDAULES**].—2 A Greek historical writer of uncertain date, a native of Lesbos, from whom Dionysius of Halicarnassus borrowed a part of his account of the Pelasgians (Dionys i 23, Strab pp 60, 610).

Myrsinus [**MYRTUNTIUM**]

Myrtis, a town of the Turdetani on the Anas in Lusitania, possessing the *Jus Latini*.

Myrtilus (*Μύρτιλος*), son of Hermes by Cleobule, Clytia, Phaetusa, or Myrto. He was the charioteer of Oenomaus king of Elis, whom he betrayed when Pelops contended with his master in the chariot race. He was afterwards thrown into the sea by Pelops near Geraestus in Euboea, and that part of the Aegean is said to have thenceforth been called after him the Myrtoan sea [**OLENOMAEUS**, **PELOPS**]. At the moment he expired, he pronounced a curse upon the house of Pelops, which was henceforward tormented by the Erinyes. His father placed him among the stars as *Auriga* (Soph *El* 509, Eur *Or* 993, Paus ii 18, v 1, viii 14; Tzetx ad Lyc 156, Hyg *Fab* 84, *Astr* ii 18).

Myrtis (*Μύρτις*), a lyric poetess, a native of Anthedon, in Boeotia, said to have instructed Pindar, and to have contended with him for the palm of superiority. This is alluded to in an extant fragment of Corinna. There were statues in her honour in various parts of Greece (*Anth Pal* ix 26, Suid s.v. *Μύρτις*).

Myrtūm Mare (*τὸ Μυρτῶν πέλαγος*), the part of the Aegean sea, S. of Euboea, Attica and Argolis, which derived its name from the small island Myrtus, though others suppose it to come from Myrtilus, whom Pelops threw into this sea [**MYRTILUS**].

Myrtuntium (*Μυρτουντίον* *Μυρτούσιος*), called **Myrsinus** (*Μύρσινος*) in Homer, a town of the Epeans in Elis, on the road from Elis to Dyme (*Il* ii 616, Strab p 341).

Myrtus [**MYRTUM MARE**]

Mys (*Μῦς*), an artist who engraved the battle of the Lapithae and the Centaurs and other figures on the shield of Phidias's colossal bronze statue of Athena Promachos, in the Acropolis of Athens (Paus i 28, 2). He is mentioned as one of the most distinguished engravers (Plin xxxiii 154, Mart xiv 95).

Myscelus (*Μύσκελος*, or *Μύσκελλος*), a native of Achaia, and, according to Ovid (*Metam* xv 1), a Heracleid, and the son of an Argive named Alemon. He founded Croton in Italy, B.C. 710, in accordance with the Delphic oracle. The oracle had commanded him to build a city where he should find rain with fine weather. For a long time he thought it impossible to fulfil the command of the oracle, till at length he found in Italy a beautiful woman in tears, whereupon he perceived that the oracle was accomplished, and founded Croton on the spot. According to Antiochus he had so much better an opinion of the site of Sybaris that he begged the oracle to let him be founder of that city, but

was hidden to be content with the directions given to him (Antioch ap Strab p 262, Dionys ii 59 Suid s v)

Μῦσι (*Musoi*), a people akin to the tribes of Thrace, regarding whom the early traditions varied, some accounts representing them as having migrated in early times, before the Trojan war, from Thrace into Asia Minor, while others speak of a reflex migration, of Mysians and Teucrians occupying Thrace and the dispossessed Thracians crossing to Asia. The original Mysians are said to have come from Lydia, and to have spoken a language half Lydian, half Phrygian (Xanth ap Strab p 572, Hdt vi 20-75). It is probable that the Mysians really were a Lydian race and closely connected with the Teucri, and that, besides occupying the territory called *Mysia*, they sent a considerable horde across the Bosphorus to Thrace, which may have resulted in some tribes from Thrace crossing into parts of Asia [cf BITHYNIA]. The name of the Moesi on the Danube, called also *Μύσοι* (II vii 5), pointed to the connexion of Thracians with Mysians (Strab p 295). They are mentioned in the Iliad as allies of the Trojans (ii 858, x 430). The Mysians are described by ancient writers as a hardy warlike race, and are contrasted with the effeminate Lydians and Phrygians (αβροδίατοι, Ἀνδρό, ἀνοργιστάι *Musoi*, Aesch Pers 40, 52, cf Xen An iii 2, 23, Mem iii 5, 26). Hence it is likely that the well known proverb *Μυσῶν λεία* = a helpless victim, or prey to the spoiler (Dem de Cor p 248, § 72, Plut Theact p 209, Ar Rhet i 12), was not, as is often said, derived from the character of the people, but rather from an old tradition that during the absence of Telephus and the Mysian warriors in the Trojan war their country was plundered by pirates (Harpoerat s v *Μυσῶν*). But, if this was the origin of the proverb, it affixed a stigma on the Mysians, and Cicero (*pro Flacc* 27, 65) cites it as a proof that the Mysians were regarded as contemptible.

Mysia (ἡ *Μυσία*, poet *Μυσις αἰα* *Μυός*, Mysus and Mysius Chan Karasi, the NW district of *Anadolı*) a district of Asia Minor, called also the Asiatic Mysia (*Μυσία η' Ἀσιακή*), in contradistinction to Moesia on the banks of the Danube. Originally it meant of course the territory of the Mysi, but in the usual division of Asia Minor, as settled under Augustus, it occupied the whole of the NW corner of the peninsula, between the Hellespont on the NW, the Propontis on the N, the river Rhyndacus and M Olympus on the E, which divided it from Bithynia and Phrygia, M Temnus, and an imaginary line drawn from Temnus to the S side of the Euxine Gulf, on the S, where it bordered upon Lydia, and the Aegean sea on the W. It was subdivided into five parts: (1) **Mysia Minor** (Μ ἡ μικρά), along the N coast. (2) **Mysia Major** (Μ ἡ μεγάλη), the SE inland region, with a small portion of the coast between the Troad and the Aeolic settlements about the Euxine Gulf. (3) **Troas** (ἡ *Τρωάς*), the NW angle, between the Aegean and Hellespont and the S coast along the foot of Ida. (4) **Aeolis** or **Aeolia** (ἡ *Αἰολίς* or *Αἰολία*), the S part of the W coast, around the Euxine Gulf, where the chief cities of the Aeolian confederacy were planted, but applied in a wider sense to the W coast in general, and (5) **Teuthrania** (ἡ *Τευθρανία*), the SW angle, between Temnus and the borders of Lydia, where, in very early times, Teuthiras was said to have established a Mysian kingdom, which was early subdued by the kings of Lydia, this part was also called

Pergamene, from the celebrated city of ΠΕΡΓΑΜΟΝ, which stood in it (Strab pp 564, 615). This account applies to the time of the early Roman empire, the extent of Mysia, and its subdivisions, varied greatly at other times. In the heroic ages we find the great Teucrian monarchy of Troy in the NW of the country, and the Phrygians along the Hellespont. For the probable origin of the Mysians see *Mysi*. The Mysia of the legends respecting Telephus is the Teuthranian kingdom in the S, only with a wider extent than the later Teuthrania (Strab p 615). Under the Persian empire, the NW portion, which was still occupied in part by Phrygians, but chiefly by Aeolian settlements, was called Phrygia Minor, and by the Greeks **HELLESPONTUS**. Mysia was the region S of the chain of Ida, and both formed, with Lydia, the second satrapy (Hdt iii 90). In the division of the empire of Alexander the Great, Mysia fell, with Thrace, to the share of Lysimachus, B c 311, after whose defeat and death, in 281, it became a part of the Greco-Syrian kingdom, with the exception of the SW portion, where Philtaerus founded the kingdom of PERGAMUM (280), to which kingdom the whole of Mysia was assigned, together with Lydia, Phrygia, Caria, Lycia, Pisidia, and Pamphylia, after the defeat of Antiochus the Great by the Romans in 190. With the rest of the kingdom of Pergamum, Mysia fell to the Romans in 133, by the bequest of Attalus III, and formed part of the province of Asia (Cic pro Flac 27, 65). Under the later empire, Mysia formed a separate provincial province, under the name of Hellespontus. The country was for the most part mountainous, its chief chains being those of IDA, OLYMPUS, and TRYNUS, which are terminal branches of the NW part of the Taurus chain, and the union of which forms the elevated land of SE Mysia. Their prolongations into the sea form several important bays and capes, namely, among the former, the great gulf of Adramyttium (*Adramytti*), which cuts off Lesbos from the continent, and the Sinus Euxinus (*G of Chandelı*), and, among the latter, Sigeum (*C Yeniceri*) and Lectum (*G Baba*), at the NW and SW extremities of the Troad, and Cane (*C Coloni*) and Hydria (*Fokıa*), the N and S headlands of the Euxine Gulf. Its rivers are numerous—some of them considerable, in proportion to the size of the country, and some of first-rate importance in history and poetry: the chief of them, beginning on the E, were RHYNDACUS and MACESTUS, TARSİUS, AESEPIUS, GRANICUS, RHODİUS, SİRİS and SCAMANDER, SATİSİS, EYENUS, and CAİCUS. The peoples of the country, besides the general appellations mentioned above, were known by the following distinctive names: the Olympiæni or Olympæni (Ὀλυμπιηνοί, Ὀλυμπιηνοί), in the district of Olympene at the foot of M Olympus, next to them, on the S and W, and occupying the greater part of Mysia Proper, the Abrettæni, who had a native divinity called by the Greeks Ζεὺς Ἀβρεττηνός (Strab p 574), the Trimeni thurritæ, the Pentademitæ, and the Mysio macedonæ, all in the region of M Temnus.

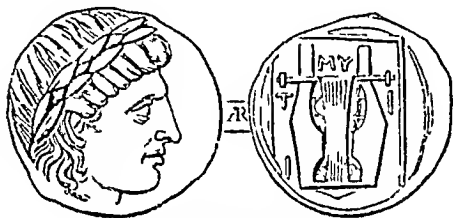
Mysius (*Bergama*), a tributary of the river Caicus in Mysia, or rather the upper part of the Caicus itself (Strab p 616).

Myson (Μύσων), of Cheneae, is enumerated by Plato as one of the seven sages, in place of Periander (*Protog* p 348).

Mystia, a town in the SE of Bruttium, a little above the Prom Cocintum.

Mytilenê or **Mitylênê** (Μυτιλήνη, Μιτυλήνη)

the former is the ancient form, and the one usually found on coins and inscriptions, the latter is sometimes found on inscriptions, and is the commoner form in MSS. *Μυτιληναῖος*, *Mitylenaeus* *Mytilene* or *Metelin*), the chief city of *LESBOS*, stood on the E side of the island opposite the coast of Asia, upon a promontory which was once an island, and both sides of which formed excellent harbours. It was colonised by the first detachment of immigrants in the Aeolian migration from Greece, traditionally under *Penthilus*, son of *Orestes*, but they are said to have dispossessed people who are called *Pelasgians* (Strab pp 440, 582, 617). Important hints respecting its political history are furnished by the fragments of the poetry of *Alcaeus*, whence (and from other sources) it seems that, after the rule and overthrow of a series of tyrants, the city was nearly ruined by the bitter hatred and conflicts of the factions of the nobles and the people, till *Pittacus* was appointed to a sort of dictatorship, and the nobles were expelled [ALCAEUS, *PITTACUS*]. Meanwhile, the city had grown to great importance as a naval power, and had founded colonies on the coasts of *Mysia* and *Thrace*.



Coin of Mytilene

Obr female head hair in sphondone, rev lyre with MYTI

At the beginning of the seventh century B.C., the possession of one of these colonies, *Sigeum* at the mouth of the *Hellespont*, was disputed in war between the *Mitylenaeans* and *Athenians*, and assigned to the latter by the award of *Perandei*, tyrant of *Corinth*. Among the other colonies of *Mytilene*, were *Achilleum*, *Assos*, *Antandrus*, &c. *Mytilene* submitted to the *Persians* after the conquest of *Ionia* and *Aeolis*, and furnished contingents to the expeditions of *Cambyses* against *Egypt* and of *Darius* against *Seythia* (Hdt i 97). It was active in the *Ionian* revolt, after the failure of which it again became subject to *Persia*, and took part in the expedition of *Xerxes* against *Greece*. After the *Persian* war it formed an alliance with *Athens*, and remained one of the most important members of the *Athenian* confederacy, retaining its independence till the fourth year of the *Peloponnesian* war, B.C. 428, when it headed a revolt of the greater part of *Lesbos*, the progress and suppression of which forms one of the most interesting episodes in the history of the *Peloponnesian* war (Thuc iii 1-80, Diod vi 55). This event destroyed the power of *Mytilene*. Its subsequent fortunes cannot be related in detail here. It fell under the power of the *Romans* after the *Mithridatic* war. Respecting its important position in *Greek* literary history see *LESBOS*.

Mytistratum [MYSTRATUS]

Myūs (Μυούς *Μυούσιος* *Palatia*, Ru), the least city of the *Ionian* confederacy, stood in *Caria*, on the S side of the *Maeander*, thirty stadia from its mouth, and very near *Miletus*. Its original site was probably at the mouth of the river, but its site gradually became an

unhealthy marsh, and by the time of *Augustus* it was so deserted by its inhabitants that the few who remained were reckoned as citizens of *Miletus* (Strab pp 632, 636).

N

Naarmalcha or **Nahrnalcha** (Νααρμάλχας, *Ναρμάλχας*, i.e. the *King's Canal* δ βασιλείος ποταμός, η βασιλική διάρυξ, flumen regium *Nahr al-Malk* or *Nc Grucl Meleh*), the greatest of the canals connecting the *Euphrates* and the *Tigris*, was situated near the N limit of *Babylonia*, a little S of the *Median Wall*, in lat 33° 5' about. Its formation was ascribed to a governor named *Gobares*. It was repaired upon the building of *Seleucia* at its junction with the *Tigris* by *Seleucus Nicator*, and again under the *Roman* emperors *Trajan*, *Severus*, and *Julian* (Hdt i 193, Strab p 747, Plin vi 120).

Nabalia or **Navalia** (Υσσαί), a river flowing into *L Flevo* (*Zuyder Zee*). The confluence of *Civitis* and *Cerealis* took place on the bridge over it (Tac Hist v 26, Ptol ii 11, 28).

Nabarzānes (Ναβαρζάνης), a *Persian*, conspired along with *Bessus* against *Darius*, the last king of *Persia*. He was pardoned by *Alexander*.

Nābāthaei, **Nābāthae** (Ναβαταῖοι, Ναβάται O T *Nebathoi*), an *Arabian* people, descended from the oldest son of *Ishmael*, had then original abodes in the NW part of the *Arabian* peninsula, E and SE of the *Moabites* and *Edomites*, who dwell on the E of the *Dead Sea* and in the mountains reaching from it to the *Persian Gulf*. In the changes effected among the peoples of these regions by the *Babylonian* conquest of *Judaea*, the *Nabathaeans* extended W into the *Sinaitic* peninsula and the territory of the *Edomites*, while the latter took possession of the S of *Judaea* [Ιουδαία], and hence the *Nabathaeans* of *Greek* and *Roman* history occupied nearly the whole of *Arabia Petraea*, along the NE coast of the *Red Sea*, on both sides of the *Aeclantie Gulf*, and in the *Idumae*an mountains (M of *Seir*), where they had their celebrated rock-hewn capital, *PETRÀ*. At first they were a roving pastoral people, but, as their position gave them the command of the trade between *Arabia* and the W, they prosecuted that trade with great energy, establishing regular caravans between *Leuce Come*, a port of the *Red Sea*, in the NW part of *Arabia*, and the port of *Rhinocolura* (*El Arish*) on the *Mediterranean*, upon the frontiers of *Palestine* and *Egypt* (Strab pp 760-779). Sustained by this traffic, a powerful monarchy grew up, which resisted all the attacks of the *Greek* kings of *Syria*, and which, sometimes at least, extended its power as far N as *Syria* [ΑΡΕΤΙΣ]. Under *Augustus* the *Nabathaeans* are found, as nominal subjects of the *Roman* empire, assisting *Achus Gallus* in his expedition into *Arabia Felix*, through which, and through the journey of *Athenodorus* to *Petra*, *Strabo* derived important information (Strab p 780). Under *Trajan* the *Nabathaeans* were conquered by *A. Cornelius Palma*, and *Arabia Petraea* became a *Roman* province, A.D. 105-107 (Dio Cass lix 2). In the fourth century it was considered a part of *Palestine*, and formed the diocese of a metropolitan, whose see was at *Petra*. The *Mohamedan* conquest finally overthrew the power of the *Nabathaeans*, and their very name disappeared.

Nabis (Νάβις), succeeded in making himself

tyrant of Laedaemon on the death of Machidas, B C 207. He carried the licence of tyranny to the furthest possible extent. All persons possessed of property were subjected to incessant exactions, and the most cruel tortures if they did not succeed in satisfying his rapacity. One of his engines of torture resembled the *maiden* of more recent times, it was a figure resembling his wife Apega, so constructed as to clasp the victim and pierce him to death with the nails with which the arms and bosom of the figure were studded (Pol. xiii 7). The money which he got by these means and by the plunder of the temples enabled him to raise a large body of mercenaries, whom he selected from among the most abandoned and reckless villains. With these forces he was able to extend his sway over a considerable part of Peloponnesus, but his further progress was checked by Flaminius, who after a short campaign compelled him to sue for peace (195) (Pol. xx 13, Liv. xxxiii 33-43). The tyrant, however, was allowed to retain the sovereignty of Sparta, and soon after the departure of Flaminius from Greece, he resumed hostilities. He was opposed by Philopomen, the general of the Achaean League, and was soon afterwards assassinated by some Aetolians sent to his assistance (192) (Liv. xxxiii 12-37, Paus. viii 50).

Nabonassar (Ναβονάσαρος), king of Babylon, whose accession to the throne was fixed upon by the Babylonian astronomers as the era from which they began their calculations. This is called the *Era of Nabonassar*, and was dated on the 26th of February, B C 747.

Nabrissa or **Nebrissa**, surnamed *Veneria*, a town of the Turdetani in Hispania Baetica, near the mouth of the Bætis.

Nacolia (Νακώλεια, or -ία, or Νακώλεια *Sidi ghazi*), a town of Phrygia Epictetus, on the W bank of the river Thymbrius, between Dorylaeum and Cotyænum, was the place where the emperor Valens defeated his rival Procopius, A D 366 (Strab. p. 576, Anon. Male. xvi 6).

Naevius, CN., an ancient Roman poet, of whose life few particulars have been recorded. He was probably a native of Campania, and was born somewhere between B C 274 and 264. He appears to have come to Rome early, and he produced his first play in 235. He was attached to the plebeian party, and, with the licence of the Old Attic Comedy, he made the stage a vehicle for his attacks upon the aristocracy. He attacked Scipio and the Metelli, but he was indicted by Q. Metellus and thrown into prison, to which circumstance Plautus alludes in his *Viles Gloriosus* (ii 2, 56). Whilst in prison he composed two plays, the *Harvulus* and *Leon*, in which he recanted his previous imputations, and thereby obtained his release through the tribunes of the people (Gell. iii 8, Ascon. in Cic. Verr. i 29). His repentance, however, did not last long, and he was soon compelled to expiate a new offence by exile. He retired to Utica, and it was here, probably, that he wrote his poem on the first Punic war, and here it is certain that he died, either in 204 or 202 (Cic. Brut. 15, 60, Euseb. Chron.)—Naevius was both an epic and a dramatic poet. Of his epic poem on the first Punic war a few fragments are still extant. It was written in the Saturnian metre, and was of the nature of a versified chronicle (Cic. de Sen. 14, 40, Snot. Gramm. 2). The poem appears to have opened with the story of Aeneas's flight from Troy, his visit to Carthage and amour with Dido, together with other legends connected with the early history both of

Carthage and of Rome. It was important as leading the way to Roman epic poetry, and was used both by Ennius and Virgil [see p. 24, b]. His dramatic writings comprised both tragedies and comedies, most of which were freely adapted from the Greek, but his efforts to start a national drama on Italian subjects (*praetextae*) was more important. Among these plays were *Clastidium* (on the victory of Marcellus, B C 222) and *Romulus*. Even in the Augustan age Naevius was still a favourite with the admirers of the genuine old school of Roman poetry, and the lines of Horace (*Ep.* ii 1, 53) show that his works, if not so much read as formerly, were still fresh in the memories of men. His epitaph, preserved by Gellius, expresses his feeling for national, as opposed to Greek, literature—

Mortales immortales fieri si foret fas,
Tulerit Divae Camenae Naevium poetam
Itaque postquam est Oremio traditus the-auro
Obiit sunt Romani loquere Latina lingua.

Fragments in Klusman, Jena, 1848, Vahlen, Lips. 1854, Ribbeck, *Rom. Trag.* 44.

Naevius Sertorius Macro [MACRO].

Naharvāl, a tribe of the Lygi in Germany, probably dwelt on the banks of the Vistula. In their country was a grove sacred to the worship of two divinities called Alces, whom Tacitus compares with Castor and Pollux (*German.* 43).

Nahmalcha [NARMALECHA].

Naiādes [Nymphae].

Naissus, **Naissus**, or **Naesus** (Ναῖσός, *Naissos*, *Naissos* *Nisch*), an important town of Upper Moesia, situated on an E. tributary of the Mar-gus, and celebrated as the birthplace of Constantine the Great. It was enlarged and beautified by Constantine, was destroyed by Attila, but was rebuilt and fortified by Justinian.

Namnētae or **Namnētes**, a people on the W coast of Gallia, on the N bank of the Elger, which separated them from Aquitania. Their chief town was Condruemum, afterwards *Namnetes* (*Nantes*) (Caes. B. G. iii 9, Strab. p. 190).

Namūsa, **Aufidius**, a Roman jurist, one of the numerous pupils of Serv. Sulpicius.

Nantuātae or **Nantuātes**, a people in the SE of Gallia Belgica, who lived on the Rhone valley a little above the beginning of the Lake of Geneva, i.e. between *Valleneuve* and *Martigny*. An inscription places them at *S. Maurice* (Caes. B. G. iii 1, Strab. p. 204). The reading in Caes. B. G. iii 10, which gives them *maure*, is faulty.

Napaeae [Nymphae].

Napāris (*Jalomutza*), a northern tributary of the Danube.

Napāta (Νάπατα prob. *El-Kab*, Ru), at the great bend of the Nile to the SW, between the fourth and fifth cataracts, the capital of an Aethiopian kingdom N of that of Meroe, was the southernmost point reached by Petronius, under Augustus (Strab. p. 820).

Napica or **Napuca** (*Napocensis* or *Napueensis*, *Clausenberg*), a Roman colony in Dacia, on the high road between Patavissa and Optatiana (C. I. L. iii 860, 865).

Nār (*Nera*), a river in central Italy, rises in M. Fucinus, on the frontiers of Umbria and Picenum, flows in a south westerly direction, forming the boundary between Umbria and the land of the Sabini, and after receiving the Velinus (*Vellino*) and Tolenus (*Turano*), and passing by Interamna and Narnia, falls into the Tiber, not far from Oriculum (Strab. p. 227, Tac. Ann. i 79). It was celebrated for its sulphureous waters and white colour (*sulphurea Nar albus aqua*, Vug. *Aen.* vii 517).

Naraggāra (*Narāyapa Kassir Jebir, Ru*), one of the most important inland cities of Numidia, between Thagura and Sicca Venena, was the scene of Scipio's interview with Hannibal before the battle of Zama (*Liv xxx 29*)

Narbo Martius, at a later time **Narbōna** (*Narbonensis Narbonne*), a town in the south of Gaul and the capital of the Roman province of Gallia Narbonensis, was situated on the river Atax (*Aude*), also called Narbo, and at the head of the lake Rubresus or Rubrensis (also called Narbonitis), which was connected with the sea by a canal. By this means the town, which was twelve miles from the coast, became a seaport. It was made a Roman colony in the consulship of Q. Marcus Rex, B.C. 218, and was the first colony founded by the Romans in Gaul. The actual founder was L. Lucius Crassus (*Vell Pat i 15, Cic pro Font 5, 13, Brut 49, 160*). Julius Caesar also settled here the veterans of his tenth legion, whence it received the name of *Colonia Decumanorum* (*Suet Tib 4*). It was a handsome and populous town, the residence of the Roman governor of the province, and a place of great commercial importance. The tin from the N. of Spain and from Britain was brought overland to Narbo as well as to Massilia (*Diod v 88*).

Narbonensis Gallia [GALLIA]

Narcissus (*Νάρκισσος*) 1 A beautiful youth, son of the river god Cephissus and the nymph Liriope of Thespiae. He was wholly inaccessible to the feeling of love, and the nymph Echo, who was enamoured of him, died of grief [*Echo*]. One of his rejected lovers, however, prayed to Nemesis to punish him for his unfeeling heart. Nemesis accordingly caused Narcissus to fall in love with his own image reflected in a fountain. But as he could not



Narcissus (From a Pompeian painting. His death is signified by Eros with inverted torch.)

approach it, he gradually pined away, and was changed into the flower which bears his name (*Ov Met iii 841-510*). This is the most poetical version of the story. Conon (*Narrat 24*) makes Narcissus merely a hard-hearted lover who is driven by the gods to suicide, and from whose blood sprang up the flower. Pausanias (*ix 31*), giving the more usual version, adds the rationalising account that Narcissus fell in love with his twin sister. It is easy to see how myths could arise in many countries of love

inspired by a reflected image and of the reflected image (as in other popular superstitions) being the presage of death. The narcissus flower was probably connected with the myth of the youth who thus wasted away, because it was the symbol of early death as being the flower gathered by Persephone before she was carried off by Hades, and hence sacred to Demeter and Kore (*Hymn ad Cer 15, Soph O C 682, Paus i 31, 6*). Possibly also, as some have thought, a narcotic fragrance perceived in the flower contributed to form the idea—2 A freedman and secretary of the emperor Claudius, over whom he possessed an unbounded influence. He long connived at the irregularities of Messalina, but fearing that the empress meditated his death, he betrayed to Claudius her marriage with C. Silus, and obtained the order for her execution, A.D. 48. After the murder of Claudius, Narcissus was put to death by command of Agrippina, 54. He had amassed an enormous fortune, amounting, it is said, to 400,000,000 sesterces, equivalent to 3,125,000*l* of our money (*Tac Ann xi 80-65, xii 1, Dio Cass l 15-31, Juv xi 329*).—3 A celebrated athlete, who strangled the emperor Commodus, 192. He was afterwards exposed to the lions by the emperor Severus (*Dio Cass lxxii 22, lxxiii 16*).

Narisci or Varisci, a small but brave people in the S. of Germany, of the Suevo race, dwelt W. of the Marcomanni and E. of the Hermunduri, and extended from the Sudeta Montes on the N. to the Danube on the S., thus inhabiting part of the *Upper Palatinate* and the *Fichtelgebirge* (*Tac Germ 42, Dio Cass lxxi 21*).

Narmalcha [NARMALCHA]

Narnia (*Narniensis Narni*), a town in Umbria, situated on a lofty hill, on the S. bank of the river Nar, originally called *Nequinum*, was made a Roman colony B.C. 299, when its name was changed into Narnia, after the river (*Liv x 9, Plin iii 118*). This town was strongly fortified by nature, being accessible only on the E. and W. sides. On the W. side it could only be approached by a very lofty bridge which Augustus built over the river (*Mart vii 98, Procop B G i 17*).

Naro, sometimes **Nar** (*Narenta*), a river in Dalmatia, which rises in M. Albanus, and falls into the Adriatic sea (*Ptol ii 16, 5*).

Narōna, a Roman colony in Dalmatia, situated on the river Nar, on the road to Dyrrhachium (*Cic ad Fam v 9, 10, Ptol ii 17, 12, vii 7, 8*).

Narses, king of Persia [SASSANIDAE]

Narses (*Ναρσής*), a celebrated general and statesman in the reign of Justinian, was a eunuch. He put an end to the Gothic dominion in Italy by two brilliant campaigns, A.D. 552, 558, and annexed Italy again to the Byzantine empire. He was rewarded by Justinian with the government of the country, which he held for many years. He was deprived of this office by Justin, the successor of Justinian, whereupon he invited the Lombards to invade Italy. His invitation was eagerly accepted by their king Alboin, but it is said that Narses soon after repented of his conduct, and died of grief at Rome shortly after the Lombards had crossed the Alps (568). Narses was 95 years of age at the time of his death (*Procop B G i 18, ii, iv*).

Narthacium (*Ναρθάκιον*), a town in Thessaly, on M. Narthacius, SW. of Pharsalus (*Xen Hell iv 3, Ptol iii 18, 46*).

Naryx, also **Narycus** or **Narycium** (*Νάρυξ, Νάρυκος, Νάρυκιον Νάρυκιος, Νάρυκαίος Talanda or Talanti*), a town of the Locri Opunti

on the Euboean sea, the reputed birthplace of Ajax, son of Oileus, who is hence called *Naryxus heros* (Strab p 425, O *Met* xiv 468). Since Locri Epizephyrni in the S of Italy claimed to be a colony from Naryx in Greece, the town of Locri is called *Narycia* by the poets, and the pitch of Bruttium *Narycia* (Verg *Aen* iii 399, *Georg* ii 438, *Plin* xiv 127, 128).

Nāsāmōnes (*Νασαμώνες*), a powerful but savage Libyan people, who dwelt originally on the shores of the Great Syrtis, but were driven inland by the Greek settlers of Cyrenaica, and afterwards by the Romans. An interesting account of their manners and customs, especially of their ancestor worship, is given by Herodotus (iv 172), who also tells (ii 32) a curious story respecting an expedition beyond the Libyan Desert, undertaken by five Nasamoman youths who reached a large river, possibly the Niger, and a country of dwarfs [*NIGER*].

Nāsica, Scipio [*SCIPIO*]

Nāsidiēnus, a wealthy (*beatus*) Roman, who gave a supper to Maecenas which Horace ridicules in the eighth Satire of his second book. It appears from v 58, that Rufus was the cognomen of Nasidienus.

Nāsidiūs, Q or L, was sent by Pompey, in n c 49, with a fleet of sixteen ships to relieve Massilia, when it was besieged by D Brutus (Caes *B C* i 3-7). He was defeated by Brutus, and fled to Africa, where he had the command of the Pompeian fleet. He served in Sicily under Sex Pompey, whom he deserted in 35. He joined Antony, and commanded part of his fleet in the war with Octavian, 31 (App *B C* v 139, Dio Cass 1 13).

Nāso, Ovidius [*OVIDIUS*]

Nasus or Nesus [*NESTADEAE*]

Natīso (*Natissone*), a river in Venetia in the N of Italy, flowing by Aquileia, and falling into the Sinus Tergestinus (Strab p 214, *Plin* iii 126).

Natta or **Nacca**, 'a fuller,' the name of a family of the Pinari gens (Cic *Div* i 12, ii 20).

Naucrātes (*Ναυκράτης*), of Erythraea, a Greek rhetorician, and a pupil of Isocrates, is one of the orators who competed (B C 352) for the prize offered by Artemisia for the best funeral oration delivered over Mausolus (Gell x 68).

Naucrātis (*Ναύκρατις* *Ναυκρατίτης* *Ne burch*, Rn), a city in the Delta of Egypt, in the Nomus of Saïs, near the W bank of the Canopic branch of the Nile, which was hence called also Naucraticum Ostium (Hdt ii 97, 179, Ptol iv 5, 9, *Plin* v 61, Strab pp 801, 803, 808). Strabo probably meant (p 803) that it lay on the E side of the canal by which it was reached. It was a colony of the Milesians, and remained a pure Greek city, where Greeks were permitted to settle and trade. Naucratis was probably founded early in the seventh century B C. From Herodotus it appears to have been in existence before the time of Amasis. It probably lost its prosperity in the time of Apries and regained it under Amasis. Its importance was much lessened by the foundation of Alexandria, though Ptolemy Philadelphus added to its buildings and fortifications. Under the Roman empire it fell into decay, and was revived before the end of the third century. All its remains belong to an earlier date. It was the birthplace of Athenaeus and Julius Pollux. — The site of Naucratis was excavated by Mr Petrie in 1886, 1888, with important results to archaeology and to the history of Greek life in Egypt. The temples of Apollo and of the Dioscuri were identified, but the most remarkable building was the Hellenion (cf Hdt ii 178),

which served alike as a fortified storehouse and factory and as a place of refuge for the Greeks in Egypt in times of danger. The enclosure measured 870 feet by 746, with walls 50 feet thick, and had within it two large buildings, one of them fitted to hold stores and serve as a keep or stronghold in extremity. A great number of Greek works in scarabs, in pottery, and in statuettes has been found in these excavations.

Naucl̄ydes (*Ναυκλ̄δης*), an Argive sculptor, son of Mothion, and brother and teacher of Polyclethus II of Argos, flourished B C 420 (Pans ii 22).

Naulōchus (*Ναύλοχος*), that is, a place where ships can anchor. 1 A naval station on the E part of the N coast of Sicily between Mylae and the promontory Pelorus (Suet *Aug* 16, App *B C* v 116). — 2 A small island off Crete, near the promontory Sammonium. — 3 A naval station belonging to Mesembria in Thrace.

Naumachius (*Ναυμάχιος*), a gnomic poet, of uncertain date, some of whose verses are preserved by Stobaeus.

Naupactus (*Ναύπακτος* *Ναυπάκτιος* *Le panto*), an ancient and strongly fortified town of the Locri Ozolae near the promontory Antirrhini, possessing the largest and best harbour on the whole of the N coast of the Corinthian gulf. It is said to have derived its name from the Heraclidae having here built the fleet with which they crossed over to the Peloponnesus (Strab p 428, Pans x 38, 10). After the Persian wars it fell into the power of the Athenians, who settled here the Messenians who had been compelled to leave their country at the end of the third Messenian war, B C 455, and during the Peloponnesian war it was the headquarters of the Athenians in all their operations against the W of Greece (Thuc i 108, ii 83). At the end of the Peloponnesian war the Messenians were obliged to leave Naupactus, which passed into the hands first of the Locrians and afterwards of the Achaeans. It was given by Philip with the greater part of the Locrian territory to Aetolia, but it was again assigned to Locris by the Romans (Liv xxvii 80, Ptol iii 15, 3).

Naupliā (*Ναυπλία* *Ναυπλιεύς* *Nauplia*), the port of Argos, situated on the Saronic gulf, was never a place of importance in antiquity, and was in ruins in the time of Pausanias. The inhabitants had been expelled by the Argives as early as the second Messenian war on suspicion of favouring the Spartans, who in consequence settled them at Methone in Messenia (Paus. ii 38, iv 35, Strab p 368). At the present day Nauplia is a flourishing seaport.

Nauplius (*Ναύπλιος*). 1 Of Argos, son of Poseidon and Amyclone, a famous navigator, and the founder of the town of Nauplia (Paus. ii 38, 2). — 2 Son of Clytoneus, was one of the Argonauts and a descendant of the preceding (Ap Rh i 134). — 3 King of Euboea, and father of Palamedes, Oeax, and Nausimedon, by Clymene. Catrens had given his daughter Clymene and her sister Aeopoe to Nauplius, to be earned to a foreign land, but Nauplius married Clymene, and gave Aeopoe to Plisthenes, who became by her (according to some accounts) the father of Agamemnon and Menelaus. His son Palamedes had been condemned to death by the Greeks during the siege of Troy, and as Nauplius considered his condemnation to be an act of injustice, he watched for the return of the Greeks, and as they approached the coast of Euboea he lighted torches on the dangerous promontory of Caphareus. The sailors thus misguided suffered shipwreck and perished in the sea or by the sword of Nauplius (Apollod

u 1, 4, m 2, 2, Tzetz ad Lyc 384, Hyg *Fab* 116)

Nauportus (*Obei* or *Upper Larbach*), an ancient and important commercial town of the Taurisc, situated on the river Nauportus (*Larbach*), a tributary of the Savus, in Pannonia Superior. The town fell into decay after the foundation of Aemona (*Larbach*), which was only fifteen miles from it. The name of Nauportus is said to have been derived from the Argonauts having sailed up the Danube and the Savus to this place and here built the town, and it is added that they afterwards carried their ships across the Alps to the Adriatic sea, where they again embarked (Strab pp 207, 314, Tac *Ann* 1 20, Vell Pat ii 110).

Nausicaä (*Ναυσικάα*), daughter of Alcinous, king of the Phaeacians, and Arete, who conducted Ulysses to the court of her father, when he was shipwrecked on the coast (*Od* vi 16).

Nausithous (*Ναυσίθοος*), son of Poseidon and Periboea, the daughter of Eurymedon, was the father of Alcinous and Rheenor, and king of the Phaeacians, whom he led from Hyperia in Thraciæ to the island of Scheria, to escape from the Cyclopes (*Od* vi 7, vii 56, viii 564).

Nautāca (*Ναύρακα* *Nahsheb* or *Kesh*), a city of Sogdiana, near the Oxus, towards the E part of its course (Arrian, *An* iii 28).

Nautes [NAUTIA GENS]

Nautia Gens, an ancient patrician gens, claimed descent from Nautes, a companion of Aeneas, who brought with him the Palladium from Troy, which was placed under the care of the Nautii at Rome. The Nautii, all of whom were surnamed *Rutili*, frequently held the highest offices of state in the early times of the republic, but, like many of the other ancient gentes, they disappear from history about the time of the Samnite wars (Verg *Aen* v 704, Dionys vi 4).

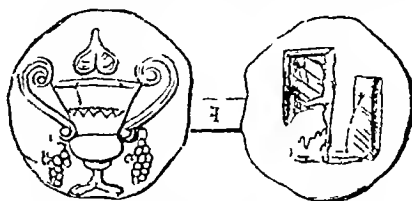
Nāva (*Nahē*), a W tributary of the Rhine in Gaul, which falls into the Rhine at *Bingen*.

Navalia [NAVIA]

Navius, Attus, a renowned augur in the time of Tarquinius Priscus. This king proposed to double the number of the equestrian centuries, and to name the three new ones after himself and two of his friends, but was opposed by Navius, because Romulus had originally arranged the equites under the sanction of the auspices. The tale then goes on to say that Tarquinius thereupon commanded him to divine whether what he was thinking of could be done, and that when Navius, after consulting the heavens, declared that it could, the king held out a whetstone and a razor to cut it with. Navius immediately cut it. His statue was placed in the comitum, on the steps of the senate house, the place where the miracle had been wrought, and beside the statue the whetstone was preserved (Liv 1 36, Dionys iii 70 Cic *Div* 1 17, *N D* ii 8).

Naxos (*Νάξος* *Náxiōs*) 1 (*Naxia*), an island in the Aegean sea, and the largest of the Cyclades, is situated nearly half way between the coasts of Greece and Asia Minor. It is about eighteen miles in length and twelve in breadth. It was very fertile in antiquity, as it is in the present day, producing in abundance of corn, wine, oil, and fruit. It was especially celebrated for its wine, and hence plays a prominent part in the legends about Dionysus. Here the god is said to have found Ariadne after she had been deserted by Theseus [DIONYSUS]. The marble of the island was also much prized, and was considered equal to the Parian—Naxos is frequently called *Dia* (*Δία*) by the poets, which

is said to have been the old name of the island (*Ov Met* iii 690). It was likewise called *Strongyle* (*Στρογγύλη*) on account of its round shape, and *Dionysias* (*Διονυσιάς*) from its connexion with the worship of



Coin of the island of Naxos (6th cent B C)
Obv. cantharus wreathed with grapes *rev* incuse square

Dionysus (*Diod* v 50). It is said to have been originally inhabited by Thracians and then by Carians, and to have derived its name from a Carian chief, Naxos. In the historical age it was inhabited by Ionians who had emigrated from Athens (*Hdt* viii 46). Naxos was conquered by Pisistratus, who established Lygdamis as tyrant of the island about B C 540 (*Hdt* i 61, 64). The Persians in 501 attempted, at the suggestion of Aristagoras, to subdue Naxos, and upon the failure of their attempt, Aristagoras, fearing punishment, induced the Ionian cities to revolt from Persia. In 490 the Persians, under Datis and Artaphernes, conquered Naxos, and reduced the inhabitants to slavery (*Hdt* v 80). The Naxians recovered their independence after the battle of Salamis (480). They were the first of the allied states whom the Athenians reduced to subjection (471), after which they are rarely mentioned in history (*Thuc* i 98, 187, Paus i 27, 6). The chief town of the island was also called Naxos, and we also have mention of the small towns of Tiagaca and Lestadae—2. A Greek city on the E coast of Sicily, S of Mt Taurus, was founded B C 735 by the Chalcidians of Euboea, and was the first Greek colony established in the island (*Thuc* vi 3, Strab p 267, *Diod* xiv 88). It grew so rapidly in power that in only five or six years after its foundation it sent colonies to Catana and Leontini. It was for a time subject



Coin of Naxos in Sicily (4th cent B C)
Obv. head of bearded Dionysus *rev* Silenus with wine cup and thyrus *ivy* at his side

to Hippocrates, tyrant of Gela, and afterwards to Hiero of Syracuse (*Hdt* vii 154, *Diod* xi 49), but it soon recovered its independence, carried on a successful war against Messina, and was subsequently an ally of the Athenians against Syracuse. In 408 the town was taken by Dionysius of Syracuse and destroyed. Nearly fifty years afterwards (358) the remains of the Naxians scattered over Sicily were collected by Andromachus, and a new city was founded on Mt Taurus, called TAUROMENIUM.

Naxuāna (*Ναξουάνα* *Nakshivan*), a city of Armenia Major, on the Araxes (*Ptol* v 13, 12).

Nāzārēth, **Nāzārā** (*Ναζαρεθ*, or *-er*, or *-ā*

Naζapaίos, *Naζapaίos*, *Nazarēnus*, *Nazarēus en-Nasirah*), a city of Palestine, in Galilee, S of Cana, on a hill N of the plain of Esdrāclon. [*See Dict of Bible*]

Nazianzus (*Naζιανζός* *Naζιανζή* *Nenizi*), a city of Cappadocia, on the road from Archelaüs to Mazara, celebrated as the diocese of the Father of the Church, Gregory Nazianzen

Neæra (*Νεαρά*), the name of several nymphs and maidens mentioned by the poets

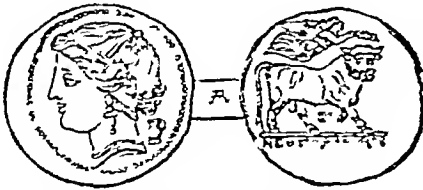
Neæthus (*Νεαῖθος* *Nieto*), a river in Brutium in the S of Italy falling into the Tarentine gulf a little N of Croton. Here the captive Trojan women are said to have burned the ships of the Greeks (Strab p 262)

Nealces (*Νεάκης*) a painter who flourished in the time of Aratus, B C 245 (Plut *Arat* 13, Plin. xxxv 142)

Neandria (*Νεανδρεία* *Neandpēis*, pl.), a town of the Troad, on the Hellespont, probably an Aeolian colony. By the time of Augustus it had disappeared (Strab pp 604, 606)

Neanthes (*Νεάνθης*), of Cyzicum, lived about B C 241, was a disciple of the Milesian Philiscus, who had been a disciple of Isocrates. He was a voluminous writer, principally of history (C Muller, *Fragm Hist Graec*)

Neapōlis (*Νεάπολις* *Nea-polis*, Neapolitanus) I *In Europe* 1 (*Napoli* or *Naples*), a city in Campania in Italy, on the W slope of Mt Vesuvius and on the river Sebethus, was founded by the Chalcidians of Cumae, on the site of an ancient place called *Parthēnōpē* (*Παρθενόπη*), after the Siren of that name. Hence we find the town called *Parthenope* by Virgil and Ovid (*Georg* iv 564, *Met* xv 711). The year of the foundation of Neapolis is not recorded. It was called the 'New City,' according to Strabo, because it afterwards received additional Chalcidian and Athenian colonists (Strab p 246). It is likely that *Palaeopolis* mentioned by Livy (viii 22) was the old quarter, also called *Parthenope*, and the original settlement, and that was afterwards superseded



Coin of Neapolis in Campania (about 300 B C)

Obv. head of Parthenope. RT. ΝΕΟΠΟΛΙΤΩΝ. Rev. man headed bull crowned by victory.

in importance by the more recent settlement. It is conjectured with probability that the site of the first settlement, *Palaeopolis* or *Parthenope*, was on the hill of Pausilypnus (*Posilippo*). The new town was close to the river Sebethus, and occupied the site of the eastern part of Naples. In B C 327 the town was taken by the Samnites, and in 290 it passed into the hands of the Romans, who allowed it, however, to retain its Greek constitution. At a later period it became a *municipium* (Cic *ad Fam* xiii 30), and under the empire, before the time of Claudius, a colony (Petron 44, 76). Under the Romans the two quarters of the city were united, and the name of *Palaeopolis* disappeared. It continued to be a prosperous and flourishing place till the time of the empire, and its beautiful scenery, and the luxurious life of its Greek population, made it a favourite residence with many of the Romans. In the

reign of Titus the city was destroyed by an earthquake, but was rebuilt by this emperor in the Roman style. The ancient city extended further E than the modern city, but the modern city, on the other hand, extends further N and W than the ancient one, since the island of Megaris, on which the *Castel del Ovo* now stands, was situated in ancient times between the hill of Pausilypnus and Neapolis. In the neighbourhood of Neapolis there were warm baths, the celebrated villa of Lucullus, and the Villa Pausilypi or Pausilypnus bequeathed by Vedius Pollio to Augustus, which has given its name to the celebrated grotto of Posilippo between Naples and Pozzuoli, at the entrance of which the tomb of Virgil is still shown. [PAUSILYPUS]—2 A part of Syracuse [SYRACUSÆ]—3 (*Napoli*), a town on the W coast of the island of Sardina, celebrated for its warm baths (Ptol iii. 3, 7)—4. (*Kavallio*), seaport town in Thrace, subsequently Macedonia Adjuncta, on the Strymonic gulf, between the Strymon and Nessus (Strab i. 330)—II. *In Asia and Africa* 1 (*Scaldis* *Nuova*, or near it), a small Ionian city on the coast of Lydia, N of Mycale and SW of Ephesus. The Ephesians, to whom it at first belonged, exchanged it with the Samians for MARATHESIUM.—2, 3 Two towns of Caria, the one near Harpasa, the other on the coast, perhaps the new town of Myndus.—4. (*Tutinek* *Ru.*), in Pisidia, S of Antioch, afterwards reckoned to Galatia.—5 In Palestine, the Sychem or Sychar of Scripture (*Συχέμ*, *Συχαρ*, *Συχία*, Joseph *Nablos*), one of the most ancient cities of Samaria, stood in the narrow valley between Mts Ebal and Gerizim, and was the religious capital of the Samaritans, whose temple was built upon Mt Gerizim. This temple was destroyed by John Hyrcanus, B C 129. Its full name, under the Romans, was Flavia Neapolis. It was the birthplace of Justin Martyr.—6 A small town of Babylonia, on the W bank of the Euphrates, opposite to the opening of the King's Canal.—7 In Egypt [CAENE]—8 In N Africa, on the W coast of the Great Syrtis, by some identified with Leptis Magna, by others with the modern *Tripoli*—9 (*Nabal*), a Phoenician colony, on the E coast of Zeugitana, near the N extremity of the great gulf which was called after it *Sinus Neapolitanus* (*Gulf of Hammamet*). Under the Romans it was a *libera civitas*, and, according to Ptolemy, a colony (Ptol iv 3, 11)

Nearchus (*Νεάρχος*), a distinguished friend and officer of Alexander, was a native of Crete but settled at Amphipolis (Arrian, *Ind* 19, Diod xix 19). He was banished by Philip for participating in the intrigues of Alexander. After the death of Philip he was recalled, and treated with the utmost distinction by Alexander. He accompanied the king to Asia, and in B C 325 he was entrusted by Alexander with the command of the fleet which he had caused to be constructed on the Hydaspes. Upon reaching the mouth of the Indus, Alexander sent round his ships by sea from thence to the Persian gulf, under the command of Nearchus, who set out on the 21st of September, 326, and arrived at Susa in safety in February, 325 (Arrian, *Ind* 19-42, *Anab* vii 4, 5, Strab pp 721, 725, Plut *Alex* 68). He was rewarded with a crown of gold for his distinguished services, and at the same time obtained in marriage a daughter of the Rhodian Mentor and of Barsine, to whom Alexander himself had been previously married. In the division of the provinces

after the death of Alexander, he received the government of Lycia and Pamphylia, which he held as subordinate to Antigonus (Just. xiii 4, Diod 1 c)—Nearchus left a history of the voyage, the substance of which has been preserved to us by Arrian, who has derived from it the whole of the latter part of his *Indica*.

Nebo, a mountain of Palestine, on the E side of the Jordan, opposite to Jericho [*Dict of the Bible*].

Nebrôdes Montes (*Monte di Madonna*), a chain of mountains in Sicily, running through the island, and a continuation of the Apennines (Strab p 274, Sil It xiv 286).

Necessitas, called Anankê (*Ἀνάγκη*) by the Greeks, is not personified by Homer, but appears

subsequently as a powerful goddess, whom not even the gods could resist (Plat *Symp* p 195, *Rep* v p 616). On the Acrocorinthus there was a temple of *Ἀνάγκη* and Bia, which no one could enter (Paus i 4, 6). In Horace *saeva Necessitas* precedes Fortuna, carrying in her brazen hand nails with which she fixes the decrees of fate (*Od* i 35, 17, iii 24, 5).

Neco or Necho (Νέκος, Νεχώς, Νεκαῦς, Νεχαῖος, Νεχαῖς), the Egyptian Neku 1 Son of Tefuekt, was defeated and imprisoned by Sardanapalus, but after

wards released and made king of Sais and Memphis. According to Hdt ii 152, he was put to death by Sabacon. He was grandfather of Psammethichus = Psamthek I. (Herodotus represents him as father of Psammethichus)—2 Son of Psammethichus, whom he succeeded on the throne of Egypt in b c 612. His reign was marked by considerable energy and enterprise. He began to dig the canal intended to connect the Nile with the Arabian gulf, which had been projected before by Seti I and Ramses II, but he desisted from the work, according to Herodotus, on being warned by an oracle that he was constructing it only for the use of the barbarian invader. It started from the Pelusiac branch, a little north of Bubastis, and went towards the gulf of Suez. But the greatest and most interesting enterprise with which his name is connected is the circumnavigation of Africa by the Phoenicians in his service, who set sail from the Arabian gulf and accomplished the voyage in somewhat more than two years, entered the Mediterranean, and returned to Egypt through the Straits of Gibraltar. His military expeditions were distinguished at first by brilliant success, which was followed, however, by the most rapid and signal reverses. On his march against the Babylonians and Medes, whose joint forces had recently destroyed Nineveh, he was met at Magdolu (Megiddo) by Josiah, king of Judah, who was a vassal of Babylon. In the battle

which ensued, Josiah was defeated and mortally wounded, and Necho advanced to the Euphrates, where he conquered the Babylonians and took Carchemish or Circesus, where he appears to have established a garrison. After the battle at Megiddo, he took the town of Cadytis, probably Jerusalem. In 606 Nebuchadnezzar attacked Carchemish, defeated Necho, and would appear also to have invaded Egypt itself. In 596 Necho died, and was succeeded by his son Psammis or Psammuthis = Psamthek II (Hdt ii 158, iv 42, Diod i 33, Strab p 804).

Nectanâbis, Nectanêbus, or Nectanêbes (Νεκτάναβις, Νεκτάνεβος, Νεκτανέβης = Nekht-Hor Heb) 1 King of Egypt, the first of the three sovereigns of the Sebenite dynasty, succeeded Nephertites on the throne about b c 378, and in the following year successfully resisted the invasion of the Persian force under Pharnabazus and Iphicrates, having won a victory near Mendes (Diod xv 41–43, Nep *Iph* 2). He died after a reign of fourteen years, and was succeeded by Tachos—2 = Nekht-Neb Ef. The nephew of Tachos, deprived the latter of the sovereignty in 361, with the assistance of Agésilas. For some time he defeated all the attempts of Artaxerxes III (Ochus) to recover Egypt, but he was at length defeated himself, and despairing of making any further resistance, he fled into Aethiopia, 350. Nectanabis was the third king of the Sebenite dynasty, and the last native sovereign who ever ruled in Egypt (Plut. *Ages* 37–40, Diod xv 92, Paus ii 10, Athen pp 150, 616).

Nēda (Nēda Buzi), a river in Peloponnesus, rises in Arcadia in Mt Ceraunus, a branch of Mt Lycaeus, and falls into the Ionian sea after forming the boundary between Arcadia and Messenia, and between Messenia and Elis (Strab p 344, Paus iv 20, 1).

Negra or Negrana (τὰ Νεγρὰν Ἠ-Νόκρᾱ, N of *Mareb*), a city of Arabia Felix, destroyed by Aelius Gallus (Strab p 781).

Nēleus (Νηλεὺς) 1 Son of Tyro, the daughter of Salmoneus. Poseidon once visited Tyro in the form of the river god Enipeus, and she became by him the mother of Pelas and Neleus (*Od* vi 234–255). To conceal her shame she exposed the two boys, but they were found and reared by some countrymen. They subsequently learnt their parentage, and after the death of Cretheus, king of Iolcos, who had married their mother, they seized the throne of Iolcos, excluding Aeson, the son of Cretheus and Tyro. But Pelas soon afterwards expelled his brother, and thus became sole king (Apollod i 9, 8, Diod iv 68). Thereupon Neleus went with Melampus and Bias to Pylos, which his uncle Aphareus gave to him, and of which he thus became king. Several towns of this name claimed the honour of being the city of Neleus or of his son Nestor, such as Pylos in Messenia, Pylos in Elis, and Pylos in Triphylia, the first of which is probably the one mentioned by Homer in connexion with Neleus and Nestor [Pylos, No 1]. Neleus was married to Chloris, a daughter of Amphion of Orchomeus, according to Homer, and a Theban woman according to others. By her he became the father of Nestor, Chromius, Periclymenus, and Pero. He had in all twelve sons (*Il* vi 692, *Od* 1 c). When Heracles had killed Iphitus, he went to Neleus to be purified, but Neleus, who was a friend of Eurytus, the father of Iphitus, refused to grant the request. In order to take vengeance, Heracles afterwards marched against Pylos, and slew all the sons of Neleus,



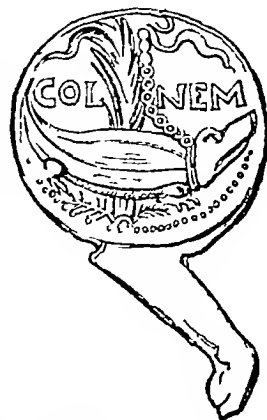
1ecessitas. (Causel Museum Romanum vol i. tav 28)

with the exception of Nestor some later writers add that Neleus himself was also killed (*Il* vi 690, *Hyg Fab* 10, *Apollod* ii 6, 2) Neleus was now attacked, and his dominions plundered by Augeas, king of the Epeans but the attacks of the latter were repelled by Nestor. The descendants of Neleus, the Nelidae, were eventually expelled from their kingdom by the Heraclidae, and migrated for the most part to Athens—2 The younger son of Codrus, disputed the right of his elder brother Medon to the crown on account of his lameness, and when the Delphic oracle declared in favour of Medon, he placed himself at the head of the colonists who migrated to Ionia, and himself founded Miletus. His son Aepytus headed the colonists who settled in Priene. Another son headed a body of settlers who reinforced the inhabitants of Iasus, after they had lost a great number of their citizens in a war with the Carians (*Hdt* ix 97, *Paus* iii 2, 1)—3 Of Scyphus, the son of Coriscus, was a disciple of Aristotle and Theophrastus, the latter of whom bequeathed to him his library, and appointed him one of his executors. The history of the writings of Aristotle as connected with Neleus and his heirs is related on p 119, a

Nēlides, **Nēlēiādes**, and **Nēlēius** (Νηλίδης, Νηληϊάδης, Νηληϊός), patronymics of Neleus, by which either Nestor, the son of Neleus, or Antilochus, his grandson, is designated.

Nemausus (Nemausensis *Nismes*), one of the most important towns of Gallia Narbonensis, was the capital of the Arecomici and a Roman colony. It was situated inland E of the Rhone on the high road from Italy to Spain, and on the S slope of M Cevenna (*Strab* p 186, *Ptol* ii 10, 10, *Plin* iii 37). It was celebrated as the place from which the family of the Antonines came. Though rarely mentioned by ancient writers, the Roman remains at *Nismes*, which are some of the most perfect N of the Alps, prove that the ancient Nemausus

cent aqueduct, now called *Pont du Gard*, some miles from the town, consisting of three rows of arches, raised one above the other, and 180 feet in height.



Bronze medal of Nemausus

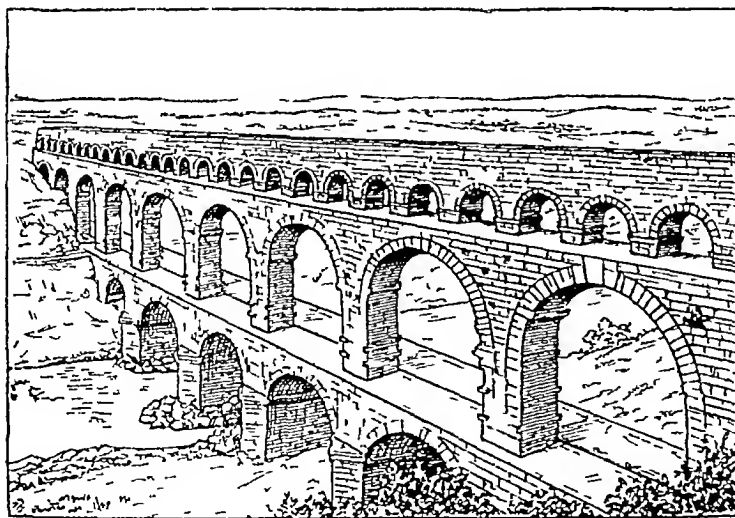
Obv. heads probably of Augustus and Agrippa with IMP P P DIVI F rev. crocodile chained to a palm tree, probably commemorating the conquest of Egypt with COL NEM

Nēmēa (Νημέα, Ion Νευή) a valley in Argolis between Cleonae and Phlius, celebrated in mythical story as the place where Heracles slew the Nemean lion [*See* p 396]. In this valley there was a temple of Zeus Nemēus surrounded by a sacred grove, in which the Nemean games were celebrated every other year (*See Dict of Antiq*, art *Nemea*).

Nemesianus, **M. Aurelius Olympius**, a Roman poet, probably a native of Africa, flourished at the court of the emperor Carus (A.D. 288), carried off the prize in all the poetical contests of the day, and was judged second to the youthful prince Numerianus alone, who contended with him (*Vopisc Car* 11, 2). Nemesianus was the author of poems upon fishing, hunting, and aquatics, all of which have perished, with the exception of a fragment of the *Cynegetica* (extending to 325 hexameter

lines), which, in so far as neatness and purity of expression are concerned, in some degree justifies the admiration of his contemporaries. Edited, with the poem of Grattius, by Stern, 1832, and in *Bahrens, Poet Lat Min* 1879.

Nēmēsis (Νέμεσις), a Greek goddess, is most commonly described as a daughter of Night, though some call her a daughter of Erebus or of Oceanus (*Hes Th* 223). She is a personification of the moral reverence for law, of the natural fear of committing a culpable action, and hence of conscience (*Il* viii 121). In later



Aqueduct (Pont du Gard)

was a large and flourishing city. Of these remains the most important are the amphitheatre, the *Maison Carrée*, a name given to a beautiful Corinthian temple, and the magnifi-

c writers, as Herodotus and Pindar, Nemesis measures out happiness and unhappiness to mortals, and he who is blessed with too many or too frequent gifts of fortune, is visited by

her with losses and sufferings, in order that he may become humble. This notion arose from a belief that the gods were envious of excessive human happiness (Hdt i 84, in 40, Pind Ol viii 86, v 44).



Nemesis and Eris (from the Chigi Vase)

Nemesis was thus a check upon extravagant favours conferred upon man by Tyche or Fortune, and from this idea lastly arose that of her being an avenging and punishing fate, who, like Justice (Dike) and the Erinyes, sooner or later overtakes the reckless sinner. She is frequently mentioned under the surnames Adrastia

[ADRASTIA, No 2] and Rhamnusia or Rhamnusis, the latter of which she derived from the town of Rhamnus in Attica, where she had a celebrated sanctuary. For the tradition that Zeus be got by Nemesis at Rhamnus an egg from which Helena and the Dioscuri sprang see p 383, a.

Nēmēsios (Νεμεσιος), the author of a Greek treatise *On the Nature of Man*, bishop of Emesa, in Syria, probably lived at the end of the fourth or beginning of the fifth century after Christ. Edited by Matthiæ, Halae, 1802.

Nemetacum [ΝΕΜΕΤΟΚΛΑΝΝΙ]

Nemētes or Nemētas, a people on the Rhine, whose chief town was Noviomagus, subsequently Nemetas [Speyer or Spire] (Caes B G i 51, vi 25, Tac Germ 28).

Nemetocenna or Nemetacum (Arras), the chief town of the Atrebatas in Gallia Belgica, subsequently Atrebatas, whence its modern name (Caes B G viii 46).

Nemorensis Lacus [ARICIA]

Nemossus [ΑΝΙΛΛΗ]

Nenia (less correctly Naenia), i.e. a dirge or lamentation, chanted at funerals, was personified at Rome and worshipped as a goddess. She had a chapel outside the walls of the city, near the Porta Viminalis [INDIGETES, p 443, b].

Nēōbūlē [ΑΡΧΙΛΟΧΟΣ]

Nēōcaesareā (Νεοκαισαρεία Νεοκαισαρέως, Neocaesariensis [Nisus]), the capital, under the Roman empire, of Pontus Polemoniaca, in Asia Minor, stood on the river Lyeus, sixty-three Roman miles E of Amasia (Plin vi 8).

Nēōn (Νέων Νεώνιος, Νεωναῖος Velitza), an ancient town in Phocis at the E foot of Mt Tithorea, a branch of Mt Parnassus, was eighty stadia from Delphi across the mountains. Neon was destroyed by the Persians under Xerxes, but was subsequently rebuilt and named Tithōrēā (Τιθορέα Τιθορέως) after the mountain on which it was situated (Hdt viii 33, Strab p 439). It was destroyed in the Sacred war, and was rebuilt, but remained an unimportant though fortified place (Paus x 2, 4).

Neontichos (Νεον τίχος, i.e. New Wall) 1 (Αναδυσί), one of the twelve cities of Aeolis, on the coast of Mysia, in Asia Minor, stood on the N side of the Hermus, on the slope of M Sardene, 30 stadia from Larissa (Hdt i 149, Strab p 621). —2 A fort on the coast of Thrace, near the Chersonesus (Xen An vii 5, 8).

Neoptōlēmus (Νεοπτόλεμος) 1 Also called

Pyrhus, son of Achilles and Deidamia, the daughter of Lycomedes (Od xi 491, Apollod iii 13, 8), according to some he was a son of Achilles and Iphigenia, and after the sacrifice of his mother was carried by his father to the island of Seyros (Tzet ad Lye 133). The name of Pyrrhus is said to have been given to him by Lycomedes because he had fair (πυρρός) hair, or because Achilles, while disguised as a girl, had borne the name of Pyrrha (Paus x 26, Serv ad Aen ii 469). He was called Neoptolemus—that is, young or late warrior—either because he had fought in early youth or because he had come late to Troy. From his father he is sometimes called *Achillides*, and from his grandfather or great-grandfather, *Pelides* and *Aeacides*. Neoptolemus was brought up in Seyros in the palace of Lycomedes, and was fetched from thence by Ulysses to join the Greeks in the war against Troy, because it had been prophesied by Helenus that Neoptolemus and Philoctetes were necessary for the capture of Troy (Sophi Phil 115). At Troy Neoptolemus showed himself worthy of his great father. He was one of the heroes concealed in the wooden horse (Od xi 508–521). At the capture of the city he killed Priam at the sacred hearth of Zeus, and sacrificed Polyxena to the spirit of his father (Eur Hec 523, Verg Aen ii 527). When the Trojan captives were distributed among the conquerors, Andromache, the widow of Hector, was given to Neoptolemus, and by her he became the father of Molossus, Pelus, Pergamus, and Amphialus (Paus i 11, 1). Respecting his return from Troy and the subsequent events of his life the traditions differ. It is related that Neoptolemus returned home by land, because he had been forewarned by Helenus of the dangers which the Greeks would have to encounter at sea. According to Homer, Neoptolemus lived in Phthia, the kingdom of his father, and here he married Hermione, whom her father Menelaus sent to him from Sparta (Od iv 5). According to others, Neoptolemus himself went to Sparta to receive Hermione, because he had heard a report that she was betrothed to Orestes (Paus iii 25, 26). Most writers relate that he abandoned his native kingdom of Phthia, and settled in Epirus, where he became the ancestor of the Molossian kings (Paus i 11, Verg Aen iii 333, cf Pind Nem ii 51). Shortly after his marriage with Hermione, Neoptolemus went to Delphi, where he was murdered, but the reason of his visiting Delphi as well as the person by whom he was slain are differently related. Some say he went to plunder the temple of Apollo, others, to present part of the Trojan booty as an offering to the god, and others again, to consult the god about the means of obtaining children by Hermione. Some relate that he was slain at the instigation of Orestes, who was angry at being deprived of Hermione, and others, by the priest of the temple, or by Machaerus, the son of Daetas. His body was buried at Delphi, and he was worshipped there as a hero (Paus x 24, b) —2 I, King of Epirus, was son of Alcetas I, and father of Alexander I, and of Olympias, the mother of Alexander the Great. Neoptolemus reigned in conjunction with his brother Arymbas or Arrybus till his death about B.C. 360 (Paus i 11). —3 II, King of Epirus, son of Alexander I, and grandson of the preceding. At his father's death in 326, he was probably a mere infant, and his pretensions to the throne were passed over in favour of Aeacides. It was not

till 302 that the Epirots, taking advantage of the absence of Pyrrhus, the son of Acacides, rose in insurrection against him, and set up Neoptolemus in his stead. The latter reigned for the space of six years, but was obliged to share the throne with Pyrrhus in 296. He was shortly afterwards assassinated by Pyrrhus (Plut. *Pyrrh* 4, 5)—4 A Macedonian officer of Alexander the Great, after whose death he obtained the government of Armenia. In 321 he revolted from Perdiccas, and joined Craterus, but he was defeated by Eumenes, and was slain in battle by the hands of the latter (Arrian, *An* ii 27, Plut. *Ium* 4-7)—5 A general of Mithridates (App. *Mithr* 17).

Nēpēte, Nepes, or Nepet (Νεπεςιμὸς Νεπί), an ancient town of Etruria but not one of the twelve cities, was situated near the Salus Ciminius and was regarded as one of the keys and gates of Etruria (*claustra portaeque Etruriae* Liv. vi 9). It appears as an ally of the Romans at an early period, soon after the capture of Rome by the Gauls, and was subsequently made a Roman colony (Liv. vi 21, Vell. Pat. i 14). There are still remains at Nepes of the walls of the ancient city.

Nēphēlē (Νεφέλη), wife of Athanas and mother of Phrixus and Helle. Hence Helle is called *Nephelēis* by Ovid. For details see *ATHANAS*.

Nēphēlis (Νεφελῖς), a small town and promontory on the coast of Cilicia Aspera, between Anemurium and Antiochia (Ptol. i 8, 1).

Nēphēris (Νεφερίς), a fortified town in the immediate neighbourhood of Carthage, on a rock near the coast (Strab. p. 834).

Nēpos, Cornelius, the contemporary and friend of Cicero, Atticus, and Catullus, was probably a native of Verona, or of some neighbouring village, and died during the reign of Augustus. No other particulars with regard to his personal history have been transmitted to us. He is known to have written the following pieces, all of which are now lost, except a portion of No. 7. (1) *Chironica*, an epitome of Universal History, probably in three books, to which Catullus appears to allude in dedicating his poems to Cornelius Nepos (Catull. i 5, Gell. xvi 21). From the mention in Catullus they seem to have been published not later than 63 B.C., before Varro and Atticus wrote epitomes of the same kind. (2) *Templorum Libri*, probably a collection of remarkable sayings and doings. (3) *De Viris Illustribus*, perhaps the same work as the preceding, quoted under a different title. (4) *Vita Ciceronis*. (5) *Epistolarum ad Ciceronem*. (6) *Vita Catonis*, a larger work alluded to in Nep. (Cat. i 5). (7) His greatest work, *De Viris Illustribus*, in at least sixteen books (Charis. G. L. i 141, cf. Gell. xi 8), in which Lives of Romans and foreigners were placed side by side. Of this work the part entitled *Vitae Excellentium Imperatorum* survives, and also the *Lives* of Atticus and Cato the Censor, which belonged to the section including historians. The *Vitae Excellentium Imperatorum* has erroneously been regarded as spurious because the heading in the MSS seems to name Aemilius Probus as the author. The mistake arose from a dedicatory epigram written by Probus to Theodosius, and inserted for some reason after the Life of Hannibal. Hence the copyists of the MS derived their incorrect heading. As regards the objection that the Latinity is marked by colloquial idioms unsuited to a learned contemporary of Cicero, and that the whole style is inferior, it has been well remarked

that the style of the *Bell Africanum* and *Hispaniense* and even of Varro differs quite as much from that of Cicero and Caesar. Nepos is clear and fair in his narration, but often inaccurate in history. Best edition by Nipperdey (revised by Lupus, Berl. 1879), others by Macmichael (Lond. 1873, Lindsay, New York, 1889).

Nēpos, Jūlius, last emperor but one of the West, A.D. 474-475, was raised to the throne by Leo, the emperor of the East. Nepos deposed Glycerius, who was regarded at Constantinople as a usurper [GLYCERIUS], but he was in his turn deposed in the next year by Orestes, who proclaimed his son Romulus. Nepos fled into Dalmatia, where he was killed in 480.

Nepotianus, Flavius Popilius, son of Eutropia, the half sister of Constantine the Great, was proclaimed emperor at Rome in A.D. 350, but was slain by Marcellinus, the general of MAXENTIUS, after a reign of twenty-eight days.

Neptūnus, called *Poseidon* by the Greeks. The Greek god is spoken of in a separate article [POSEIDON]. Neptunus was the chief deity of the Romans. As the early Romans were not a maritime people, they had little conception of the phenomena of the sea and few myths about it. Hence nearly all the Italian mythology connected with water refers to deities of rivers and springs. Some writers even think that Neptunus was originally a god of rain, but this theory rests on the uncertain etymology from *νεῦρος*. The name in Etruscan is *Nethuns* and the Romans may possibly have borrowed his worship from Etruria. That the Etruscans regarded him as a sea god is clear from the fact that they describe Poseidon by the name of *Nethuns*. To Romans he was at any rate a god of the sea before the introduction of the worship of Poseidon (under the name of Neptunus) in the first *lectisternium*, in c. 399 (Liv. v 13). In Roman mythology, too, his wife's name was Salacia, the goddess of the salt sea (Varro, *J. L.* v 72, Serv. ad *Aen.* i 141, cf. Cic. *Tim.* fr. 11). Neptunus with all the other history and attributes of the Greek Poseidon received also the patronage of horses and equestrian exercises and an altar in the Circus Flaminius. His festival was on the 23rd of July. His temple stood in the Campus Martius, not far from the *septa*. At his festival the people formed tents (*umbrae*) of the branches of trees, in which they enjoyed themselves in feasting and drinking (*Dict. of Ant. art. Neptunalia*). When a Roman commander set sail with a fleet, he first offered up a sacrifice to Neptunus, which was thrown into the sea. In the Roman poets Neptunus is completely identified with the Greek Poseidon, and accordingly all the attributes of the latter are transferred by them to the former.

Noratius Priscus, a Roman jurist, who lived under Trajan and Hadrian. It is said that Trajan sometimes had the design of making Noratius his successor in place of Hadrian. He enjoyed a high reputation under Hadrian, and was one of his consilarii. His works are cited in the Digest.

Nērēis or **Nērēis** (Νηρηΐς, in Hom. *Νηρηΐς*), in Verg. *Georg.* vii 37, Nerine, a sea nymph, and used especially in the plural, *Nereides* (*Νηρηίδες*, *Νηρηΐδες*), to indicate the fifty daughters of Nereus and Doris. The *Nereides* were the sea nymphs of the Mediterranean (= *νύμφαι ἁλίας*, Soph. *Phil.* 1470), in contradistinction to the *Naiades*, or the nymphs of fresh water, and the *Oceanides*, or the nymphs of the great ocean. Their names are not the same in all writers (*Il.* xviii 39-48,

Hes *Th* 240-263, Verg *Aen* 1 825, cf Pind *Isthm* 1 6, Ov *Met* 11 10, Apollod 1 2, 7) One of the most celebrated was Thetis, the mother of Achilles. They are described as lovely divinities (Hes *Th* 240), imagined probably from the play of the waves chasing each

works of art, Nereus, like other sea gods, is represented with pointed sea weeds taking the place of hair in the eye brows, the chin, and the breast. His body less frequently has partly the form of a fish, or it ends in the coils of a serpent, as in the annexed cut

Nērēus [LEUCAS]

Nērīnē [NEREIS]

Nerio, Nerīēne, or Nerīēnis [MARS]

Nērītum, Nerītus [ITHACA]

Nērīum, also called Celticum (*C Fins terre*), a promontory in the NW corner of Spain, and in the territory of the Neri, a tribe of the Celtic Artabri, whence the promontory is also called Artabrum (Strab p 187)

Nerius, Cn, accused P Sestius of bribery, B C 56 (Cic *ad Q Fr* 1 3, 5)

Nēro, Clāudius Nero is said to have signified 'brave' in the Sabine tongue (Suet *Tib* 1, Gell *xiii* 22) 1 Tib, one of the four sons of App Claudius Caecus, censor B C 312, from whom all the Claudii Neroni were descended (Suet *Ner* 3)—2 C, a

celebrated general in the second Punic war. He was praetor 212, and was sent into Spain to oppose Hasdrubal, who eluded his attack, and he was succeeded by Scipio Africanus (Liv *xxvi* 17, Appian, *Hisp* 17). Nero commanded one of the three armies which drew together round Capua in 212, he was legatus under Marcellus in 209 (Liv *xxvii* 14). In 207 he was consul with M Livius Salinator, and marched into the S of Italy against Hannibal, with whom he fought an indecisive battle at Grumentum, and then followed Hannibal into Apulia, and encamped opposite to him at Canusium. Having heard of Hasdrubal's arrival, he secretly broke up his camp, marched into the N of Italy, effected a junction with his colleague M Livius in Picenum, and pro

other, and as dwelling with their father at the bottom of the sea, and were believed to be propitious to all sailors, and especially to the Argonauts (Ap *Rh* 1 859, 930, Apollod 1 9, 25). They were worshipped in several parts of Greece, but more especially in seaport towns (Paus 1 1, 7, 11 26, 5). They are frequently represented in works of art in the older black figured vases as maidens fully clothed, so also on the sculptures of the 'Nereid-monument' from Xanthus, now in the British Museum, in which the drapery seems intended to suggest a rapid, flowing movement, but most examples of fully-developed art show the Nereids as youthful, beautiful, and naked maidens, and they are often grouped with Tritons, or riding on sea-monsters, as in the work of Scopas (Plin *xxvi* 26). But there was a different conception among the Romans, of maidens with fishes' tails, like mermaids, and sometimes with scales over all the body (Plin *ix* 9, cf Hor *A P* 5).

Nērēius, a name given by the poets to a descendant of Nereus

Nērētum or Nerītum (Nerētus *Narbo*), a town of the Salentini in Calabria

Nēreus (Νηρεύς), son of Pontus and Gaia, and husband of Doris, by whom he became the father of the fifty Nereides. He is described as the wise and unerring old man of the sea, at the bottom of which he dwelt (*Il* *xviii* 141, *Od* *xxiv* 58, Hes *Th* 233). He was believed to have, like other deities of the sea, the power of prophesying the future and of appearing to mortals in different shapes. Heracles accordingly obtains his counsel as to what route will bring him to the Hesperides, but he had first to subdue him in wrestling (Apollod 1 5, 11). The same account is given of Proteus in the story of Odysseus, and of Glaucus in that of the Argonauts. So also Horace makes him prophesy to Paris (*Od* 1 15). Virgil (*Aen* 1 418) mentions the trident as his attribute, and the epithets given him by the poets refer to his old age, his kindness, and his trustworthy knowledge of the future. In



Nereus (Panofka *Musée Blacas* pl 20)

ceeded to crush Hasdrubal before his brother Hannibal could come to his assistance. Hasdrubal was defeated and slain on the river Metaurus (Liv *xxvii* 41-51, App *Annib* 52). This great battle, which probably saved Rome, gave a lustre to the name of Nero, and con-

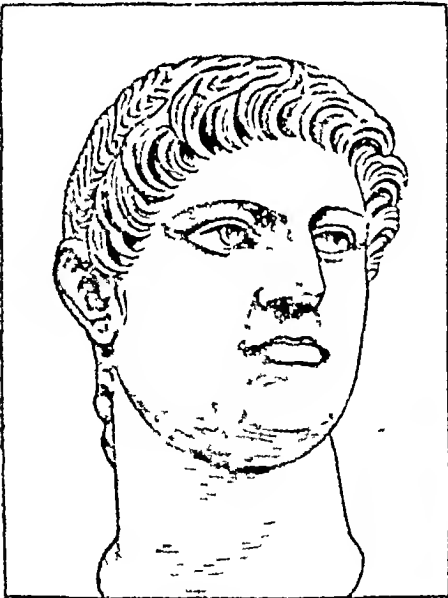
separated it among the recollections of the Romans

Quid debetur, o Roma, Neronibus
Testis Metastaurum flumen et Inædrabal
Derictus Horat. *Od. iv. 4*

Nero was censor, 204, with M. Lavius—3 Tib. praetor, 204, with Sardina for his province, and consul, 202, when he obtained Africa as his province, but his fleet suffered so much at sea that he was unable to join Scipio in Africa (*Tac. xxx. 39*)—4 Tib., served under Pompey in the war against the pirates, *ii. c. 67*. He is probably the Tib. Nero who is commended that the members of the conspiracy of Catiline, who had been seized, should be kept confined till Catiline was put down (*Sall. Cat. 50, App. B. C. ii. 5*)—5 Tib., father of the emperor Tiberius, was probably the son of the last. He served as quaestor under Caesar (48) in the Alexandrine war (*Dio Cass. xlii. 40*). He sided with L. Antonius in the war of Perugia (41), and when this town surrendered, he passed over to Sex. Pompey in Sicily, and subsequently to M. Antony in Achæa (*ib. xlviii. 15*). On a reconciliation being effected between Antony and Octavian at the close of the year (40), he returned with his wife to Rome. Lavinia, who possessed great beauty, excited the passion of Octavian, to whom she was surrendered by her husband, being then six months gone with child of her second son Drusus. Nero died shortly after and left Octavian the guardian of his two sons (*Tac. Ann. i. 10, v. 1, Dio Cass. xlviii. 41*).

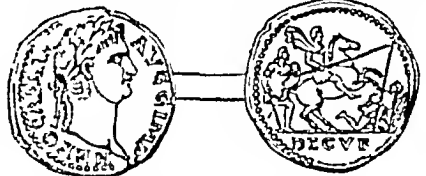
Nero 1 Roman emperor, *AD 54-68*, was the son of Cn. Domitius Ahenobarbus and of Agrippina, daughter of Germanicus Caesar and

of the arts, and made verses, but he was indolent and given to pleasure, and had no inclination for laborious studies. On the death of Claudius (54), Agrippina secured the succession for her son, to the exclusion of Britannicus, the son of Claudius. His mother wished to govern in the name of her son, and her ambition was the cause of Nero's first crime. Jealousy thus arose between Nero and his mother, which soon broke out into a quarrel, and Agrippina threatened to join Britannicus and raise him to his father's place, whereupon Nero caused Britannicus to be poisoned, at an entertainment where Agrippina and Octavia were present (55). During the early part of Nero's reign, the government of Rome was in the hands of Seneca and of Burrhus, the prefect of the praetorians, who opposed the ambitious designs of Agrippina, and exercised a better influence on the young emperor (*Tac. Ann. xiii. 12, Suet. Ner. 10*). But he soon indulged his licentious inclinations without restraint. He neglected his wife for the beautiful but dissolute Poppæa Sabina, the wife of Otho. This abandoned woman aspired to become the emperor's wife, but since she had no hopes of succeeding in her design while Agrippina lived, she used all her arts to urge Nero to put his mother to death. Accordingly in 59 Agrippina was assassinated by Nero's order, with the approbation at least of Seneca and Burrhus, who saw that the time was come for the destruction either of the mother or the son (*Tac. Ann. xiv. 7*). Though Nero had no longer anyone to oppose him, he felt the punishment of his guilty conscience, and said that he was haunted by his mother's specter (*Suet. Ner. 34*). He attempted to drown his reflections in fresh riot, in which he was encouraged by a band of flatterers. He did not, however, immediately marry Poppæa, being probably restrained by fear of Burrhus and



Head of Nero

sister of Caligula. Nero's original name was L. Domitius Ahenobarbus, but after the marriage of his mother with her uncle, the emperor Claudius, he was adopted by Claudius (*AD 50*), and was called Nero Claudius Caesar Drusus Germanicus. Nero was born at Antium, on the 15th of December, *AD 37*. Shortly after his adoption by Claudius, Nero, being then sixteen years of age, married Octavia, the daughter of Claudius and Messalina (53). Among his early instructors was Seneca. Nero had some talent and taste. He was fond



Coin of Nero 1 Roman Emperor, *AD 54-68*
Obv. head of Nero NERO CAESAR AVG IMP rev.
Deccursio (see Dict. of Ant. s.v.) DECVS

Seneca. But the death of Burrhus in 62, and the retirement of Seneca from public affairs, which immediately followed, left Nero more at liberty. Accordingly he divorced his wife Octavia, and in eighteen days married Poppæa. Not satisfied with putting away his wife, he falsely charged her with adultery, and banished her to the island of Pandataria, where she was shortly after put to death (*Tac. Ann. xiv. 64*).—In 61 the great fire at Rome happened. Its origin is uncertain, for it is hardly credible that the city was fired by Nero's order, as some ancient writers assert (*Dio Cass. lxi. 17, 18, Suet. Ner. 38*). Tacitus (*Ann. xv. 38*) does not support the accusation of Nero. Out of the fourteen regiones into which Rome was divided, three were totally destroyed, and in seven others only a few half-burned houses remained. The emperor set about rebuilding the city on an improved plan, with wider streets. He found money for his purposes by acts of oppression and violence, and even temples were robbed of their wealth. With these means he began to erect his sumptuous

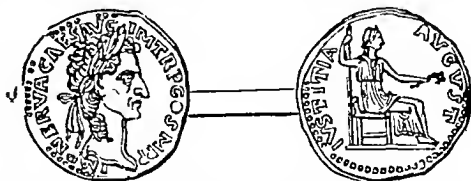
golden palace, on a scale of magnitude and splendour which almost surpasses belief. The vestibule contained a colossal statue of himself 120 feet high. The odium of the conflagration which the emperor could not remove from himself, he tried to throw on the Christians, who were then numerous in Rome, and many of them were put to a cruel death.—The tyranny of Nero at last (65) led to the organisation of a formidable conspiracy against him, usually called Pison's conspiracy, from the name of one of the principal accomplices. The plot was discovered, and many distinguished persons were put to death, among whom were Piso himself, the poet Lucan, and the philosopher Seneca, though the latter appears to have taken no part in the plot (*Tac Ann* xv 72). In the same year, Poppaea died of a kick which her brutal husband gave her in a fit of passion when she was with child. Nero now married Statia Messalina. The history of the remainder of Nero's reign is a catalogue of his crimes. Virtue in any form was the object of his fear, and almost every month was marked by the execution or banishment of some distinguished man. Among his other victims were Thrasea Paetus and Barea Soranus, both men of high rank, but of spotless integrity (*ib* xvi 21). In 67 Nero paid a visit to Greece, and took part in the contests of both the Olympic and Pythian games. He began a canal across the Isthmus of Corinth, but the works were afterwards suspended by his own orders (*Dio Cass* lxiii 6-17). While in Greece he sent orders to put to death his faithful general Domitius Corbulo, which the old soldier anticipated by stabbing himself. The Roman world had long been tired of its oppressor, and the storm at length broke out in Gaul, where Julius Vindex, the governor, raised the standard of revolt. His example was followed by Galba, who was governor of Hispania Tarraconensis. Galba was proclaimed emperor by his troops, but he only assumed the title of legatus of the senate and the Roman people. Soon after these news reached Rome, Nymphidius Salpinx, who was praefectus praetorio along with Tigellinus, persuaded the troops to proclaim Galba. Nero was immediately deserted. He escaped from the palace with a few freedmen, and made his way to a house about four miles from Rome, which belonged to his freedman Phaon. Here he gave himself a mortal wound, when he heard the trampling of the horses on which his pursuers were mounted. The centurion on entering attempted to stop the flow of blood, but Nero only said, 'It is too late. Is this your fidelity?' and almost at the same moment expired (*Suet Ner* 49).—Nero's progress in crime is easily traced, and the lesson is worth reading. Without a good education, and with no talent for his high station, he was placed in a position of danger from the first. He was sensual, and fond of idle display, and then he became greedy of money to satisfy his expenses, he was timid, and by consequence he became cruel when he anticipated danger, and, like other murderers, his first crime, the poisoning of Britannicus, made him capable of another. But, contemptible and cruel as he was, there are many persons who, in the same situation, might run the same guilty career. He was only in his thirty-first year when he died, and he had held the supreme power for eighteen years and eight months. He was the last of the descendants of Julia, the sister of

the dictator Caesar.—The most important external events in the reign of Nero were the conquest of Armenia by Domitius Corbulo [*CORBULO*], and the insurrection of the Britons, which was quelled by Suetonius Paulinus [*PAULINUS*].—2 Eldest son of Germanicus and Agrippina, fell a victim to the ambition of Sejanus, who resolved to get rid of the sons of Germanicus in order to obtain the imperial throne for himself. Drusus, the brother of Nero, was persuaded to second the designs of Sejanus, in hopes that the death of his elder brother would secure him the succession to the throne. There was no difficulty in exciting the jealousy of Tiberius, and accordingly in A.D. 29, Nero was declared an enemy of the state, was removed to the island of Pontia, and was there either starved to death or perished by his own hands (*Tac Ann* iii 29, iv 8, 59-67, v 3, *Dio Cass* lviii 8).

Nertobriga 1 (*Valera la Vieja*), a town in Hispania Baetica, with the surname Concordia Julia (*Plin* iii 14, *Ptol* ii 4, 18), probably the same place which Polybius calls (xv 2) *Ercobrica* (*Ἐρκόβρικα*).—2 (*Almuna*) a town of the Celtiberi in Hispania Tarraconensis (*Ptol* ii 6, 58).

Nerulum, a fortified place in Lucania on the Via Popilia (*Liv* ix 20).

Nerva, Cocceus 1 M., consul B.C. 36, brought about the reconciliation between M. Antonius and Octavianus, 40 (*App BC* v 60, *Dio Cass* xlviii 54), and is the same as the Cocceus mentioned by Horace (*Sat* i 5, 28).—2 M., probably the son of the preceding, and grandfather of the emperor Nerva. He was consul in A.D. 22. In 38 he resolutely starved himself to death, notwithstanding the entreaties of Tiberius, whose constant companion he was (*Tac Ann* iv 58, v 26, *Dio Cass* lviii 21). He was a celebrated jurist and is often mentioned in the Digest. He was notable also as having charge of public works under Tiberius, and especially of aqueducts (*Frontin Aquaed* 2). He was the originator of the tunnel (Grotta di Posilipo) on the road leading from Naples to Baiae [*PAUSILYPUS*].—3 M., the son of the last, and probably father of the emperor, was also a celebrated jurist, and is often cited in the Digest under the name of Nerva Filius.—4 M., Roman emperor, A.D. 96-98, was born at Narnia, in Umbria, A.D. 32. He was consul with Vespasian, 71, and with Domitian, 90. On the assassination of Domitian, in September, 96, Nerva, who had probably been privy to the



Coin of Nerva Roman Emperor A.D. 96-98
Obv. head of Nerva IMP NERVA CAES AVG P M
TR P COS II P P, rev. Justice seated IVSTITIA
AVGST

conspiracy, was declared emperor at Rome by the people and the soldiers, and his administration at once restored tranquility to the state. He stopped proceedings against those who had been accused of treason, and allowed many exiled persons to return to Rome. The informers were suppressed by penalties, and some were put to death. At the commencement of his reign, Nerva swore that he would put no senator to death, and he kept his word, even when a conspiracy had been formed

against his life by Calpurnius Crassus. Though Nerva was virtuous and humane he did not possess much energy and vigour, and his feebleness was shown by a mutiny of the Praetorian

soldiers. The soldiers demanded the punishment of the assassins of Domitian, which the emperor at first refused but he was obliged to put Petronius Secundus and Parthenius to death, or to permit them to be massacred by the soldiers. Nerva felt his weakness, and showed his noble character and his good sense by appointing as his successor a man who possessed both vigour and ability to direct public affairs. He adopted as his son and successor, without any regard to his own kin, M. Ulpius



Bust of Nerva.

then at the head of an army in Germany. Nerva died suddenly on January 27, A.D. 98, at the age of sixty-five years (Dio Cass. lxxviii.).

Nervii, a powerful and warlike people in Gallia Belgica, whose territory extended from the river Sabis (*Sambre*) to the Ocean, and part of which was covered by the wood Arduenna. They were divided into several smaller tribes, the Centrones, Gradii, Levaci, Pleumoxi and Gediuni. In B.C. 58 they were defeated by Caesar with such slaughter that out of 60,000 men capable of bearing arms only 500 were left (Caes. B.G. ii. 15, v. 38, vi. 2).

Nesactium, a town in Istria on the Arsia, taken by the Romans B.C. 177 (Liv. xli. 11).

Nesis (*Nisita*), a small island off the coast of Campania between Puteoli and Neapolis, and opposite Mount Paesus. It was a favourite residence of some of the Roman nobles (Cic. ad Att. xvi. 1-4. Stat. Silv. iii. 1, 148).

Nessōnis (*Nessavīs*), a lake in Thessaly, a little S. of the river Peneus, and NE. of Larissa, is in summer merely a swamp, but in winter is not only full of water, but even overflows its banks. Nessōnis and the neighbouring lake Boebei were regarded by the ancients as remains of the vast lake, which was supposed to have covered the whole of Thessaly, till an outlet was made for its waters through the rocks of Tempe (Strab. p. 430).

Nessus (*Nessos*), a centaur, who carried Deianira across the river Evenus, but, attempting to run away with her, was shot by Heracles with a poisoned arrow, which afterwards became the cause of his own death. See p. 400, A.

Nestor (*Nēstap*), king of Pylos, son of Neleus and Chloris, husband of Eurydice and father of Pisidice, Polycaste, Perseus, Stratus, Aretus, Echephron, Pisistratus, Antilochus, and Thrasymedes (Od. iii. 413, 452, 464, xi. 285, Apollod. i. 9, 9). Some relate that, after the death of Eurydice, Nestor married Anaxibia, the daughter of Atreus, and sister of Agamemnon, but this Anaxibia is elsewhere described as the wife of

Strophius, and the mother of Pylades (Paus. ii. 29, 4). When Heracles invaded the country of Neleus, and slew his sons, Nestor alone was spared, either because he was absent from Pylos, or because he had taken no part in carrying off from Heracles the oxen of Geryones (Il. xi. 692, Apollod. ii. 7, 3, Paus. iii. 26, 6). In his youth and early manhood, Nestor was a distinguished warrior. He defeated both the Arcadians and Eleans. He took part in the fight of the Lapithae against the Centaurs, and he is mentioned among the Calydonian hunters and the Argonauts (Il. i. 260, iv. 319, vii. 133, xi. 706, xxiii. 630, Ovid. Met. viii. 613, Val. Flacc. i. 380). Although far advanced in age, he sailed with the other Greek heroes against Troy. Having ruled over three generations of men, his advice and authority were deemed equal to those of the immortal gods, and he was renowned for his wisdom, his justice, and his knowledge of war (Il. i. 273, ii. 370, xi. 627). After the fall of Troy he returned home, and arrived safely in Pylos, where Zeus granted to him the full enjoyment of old age, surrounded by brave sons (Od. iii. 165, iv. 209). Various towns in Peloponnesus, of the name of Pylos, laid claim to being the city of Nestor. On this point see NELEUS.

Nestōrides (*Νεστορίδης*), i.e. a son of Nestor, as Antilochus and Pisistratus.

Nestorius, patriarch of Constantinople A.D. 428. [See *Diet. of Christian Biog.*]

Nessus, sometimes **Nessus** (*Nēstos* *Mesta* by the Greeks, *Karasu* by the Turks), a river in Thrace, which rises in Mount Rhodope, flows SE., and falls into the Aegean sea W. of Abdera and opposite the island of Thasos. The Nessus formed the E. boundary of Macedonia from the time of Philip and Alexander the Great (Hes. Th. 341, Thuc. ii. 69, Strab. p. 331).

Nesus [*ΟΨΑΔΑΪ*].

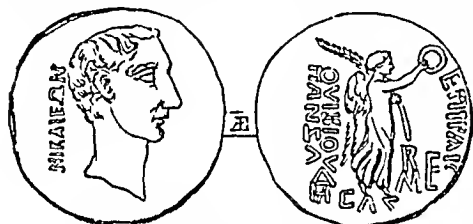
Nētum (*Netinus* *Noto Antiquo* near *Noto*), a town in Sicily, SW. of Syracuse, and a dependency of the latter. In Cicero's time it was a *foederata civitas*, and afterwards held Latin rights (Cic. Verr. iv. 26, v. 22, Ptol. iii. 4, 13).

Neuri (*Νεῦροι*, *Neuroi*), a people of Sarmatia Europaea, whom Herodotus describes as not of Scythian race, though they followed Scythian customs. Having been driven out from their earlier abodes by a plague of serpents, they settled to the NW. of the sources of the Tyras (*Dniester*). They were skilful in enchantments (Hdt. ii. 17, 51, 100, 125, Mel. ii. 1, 7).

Nevirnum [*ΝΟΒΙΟΝΥΝΟΥ*, No. 2].

Nicaea (*Nikaia* *Νικαῖα*, *Nikaëus*, *Nicaeensis*, *Nicensis*) 1 (*Iznik*, Ru.), one of the most celebrated cities of Asia, stood on the E. side of the lake Ascania (*Iznik*) in Bithynia (Strab. p. 565). Its site appears to have been occupied in very ancient times by a town called Attaea, and afterwards by a settlement of the Bottaeans, called Ancore or Helicore, which was destroyed by the Mysians (Steph. B. s. v.). Not long after the death of Alexander the Great, Antigonus built on the same spot a city which he named after himself, *Antigoneia*, but Lysimachus soon after changed the name into Nicaea, in honour of his wife. Under the kings of Bithynia it was often the royal residence, and it long disputed with Nicomedia the rank of capital of Bithynia. The Roman emperors bestowed upon it numerous honours and benefits, which are recorded on its coins. Its position, at the junction of several of the chief roads leading through Asia Minor to Constantinople, made it the centre of a large traffic. It

is famous in ecclesiastical history as the seat of the great Oecumenical Council which Constantine convoked in A.D. 325. In the very year of the great Council, Nicaea was overthrown by an earthquake, but it was restored by the emperor Valens in 368. Under the later emperors of the East, Nicaea long served as the bulwark of Constantinople against the Arabs and Turks. It was taken by the Seljuks in 1078, and became the capital of the Sultan Soliman, it was retaken by the First Crusaders in 1097. After the taking of Constantinople by the Venetians and the Franks, and the foundation of the Latin empire there in 1204, the Greek emperor Theodorus Lascaris made Nicaea the capital of a separate kingdom, in which his followers maintained themselves with various success against the Latins of Constantinople on the one side, and the Seljuks of Iconium on the other, and in 1261 regained Constantinople. At length, in 1830, Nicaea was finally taken by Orchan, the son of the founder of the Ottoman empire, Othman Izzik, the modern Nicaea, is a poor village of about 100 houses, but the double walls of the ancient city still remain almost complete, exhibiting four large and two small gates. There are also the remains of the two moles which formed the harbour on the lake, of an aqueduct, of the



Coin of Nicaea in Bithynia.
Obv., head of Julius Caesar. ΝΙΚΑΙΕΝΣΙΣ ΝΙΚΟ ΕΝΙ
ΠΑΥΟΙ Ο ΒΙΘΙΟΥ ΠΑΝΣΑ (Struck B.C. 43-47)

theatre, and of the gymnasium—2 A city of India, on the river Hydaspes (*Jelum*) built by Alexander to commemorate his victory over Porus (Arrian, v 19, Strab p 698)—3 A fortress of the Epicnemidian Locrians on the sea, near the pass of Thermopylae, which it commanded. From its important position, it is often mentioned in the wars of Greece with Macedonia and with the Romans. In the former, its betrayal to Philip by the Thracian dynast Phalaecus led to the Sacred War, B.C. 346, and after various changes, it is found, at the time of the wars with Rome, in the hands of the Aetolians (Dem. Phil. ii p 153, Diod xvi 59, Strab p 426, Pol. v 42, Liv. xxviii 5)—4 In Illyria [NICIA.] 5 (*Nizza, Nice*), a city on the coast of Liguria, a little E. of the river Var, a colony of Massilia, and subject to that city, hence it was considered as belonging to Gaul, though it was just beyond the frontier (Strab pp 180, 184, Pol. xxiii 4, Ammian. xv 11).

Nicander (*Νικάνδρος*) 1 King of Sparta, son of Charilaus, and father of Theopompus, reigned about B.C. 809-770 (Pans. iii 7, 4)—2 An Aetolian who sought for his countrymen the alliance of Philip of Macedon and Antiochus. He was General of the Aetolian League in 190 B.C., and went afterwards as ambassador to Rome (Liv. xxxv 12, xxxvi 29, xxxviii 4, Pol. xx 10, xxv 18)—3 A Greek poet, grammarian, and physician, was a native of Claros near Colophon in Ionia, whence he is frequently called a Colophonian.

He succeeded his father as one of the hereditary priests of Apollo Clarus (Nicand. *Alexiph.* v 11). He appears to have lived about B.C. 185-135. Of the numerous works of Nicander only two poems are extant, one entitled *Theriaca* (*Θηριακά*), which consists of nearly 1000 hexameter lines, and treats of venomous animals and the wounds inflicted by them, and another entitled *Alexipharmaca* (*Ἀλεξίφάρμακα*), which consists of more than 600 hexameter lines, and treats of poisons and their antidotes. Among the ancients his authority, in all matters relating to toxicology seems to have been considered high. His works are frequently quoted by Pliny, Galen, and other ancient writers. Among his lost works was the *Ἑρεσιόβρυχα*, which was one of Ovid's sources for his *Metamorphoses*. His style is harsh and obscure, and his works are now scarcely ever read as poems, and are only consulted by those who are interested in points of zoological and medical antiquities. Editions by Schneider, who published the *Alexipharmaca* in 1792, Halae, and the *Theriaca* in 1816, Lips., revised by Keil, 1856.

Nicanor (*Νικάνωρ*) 1 Son of Parmenion, a distinguished officer in the service of Alexander, died during the king's advance into Bactria, B.C. 330 (Arr. An. i 4, 14, iii 21-25, Diod. xvii 57)—2 A Macedonian officer, who, in the division of the provinces after the death of Perdiccas (321), obtained the government of Cappadocia. He attached himself to the party of Antigonus, who made him governor of Media and the adjoining provinces, which he continued to hold until 312, when he was deprived of them by Selencus (Diod. xviii 89, xix 92, 100)—3 A Macedonian officer under Cassander, by whom he was secretly despatched, immediately on the death of Antipater, 319, to take the command of the Macedonian garrison at Munchia. Nicanor arrived at Athens before the news of Antipater's death, and thus obtained possession of the fortress. Soon afterwards he surprised the Piræus also, and placed both fortresses in the hands of Cassander in 318. Nicanor was afterwards despatched by Cassander with a fleet to the Hellespont, where he gained a victory over the admiral of Polysperchon. On his return to Athens he incurred the suspicion of Cassander, and was put to death (Diod. xviii 64-75, Plut. Phoc. 33).

Nicarchus (*Νικάρχος*), the author of thirty-eight epigrams in the Greek Anthology, appears to have lived at Rome near the beginning of the second century of the Christian era.

Nicator, Seleucus [SELEUCUS]

Nico (*Νίκη*), Victory [NIKE]

Nicēphōrium (*Νικηφόριον*) 1 (*Rakkah*), a fortified town of Mesopotamia, on the Euphrates, near the mouth of the river Bilecha (*el Belikh*), and due S. of Edessa, built by order of Alexander, and probably completed under Seleucus. It is doubtless the same place as the Callinicus or Callinicum (*Καλλίνικος* or *ον*), the fortifications of which were repaired by Justinian. Its name was again changed to Leontópolis, when it was adorned with fresh buildings by the Emperor Leo (Strab. p. 747, Ptol. vii 1, 12, Procop. Aed. ii 7)—2 A fortress on the Propontis, belonging to the territory of Pergamum.

Nicēphōrius (*Νικηφόριος*), a river of Armenia Major, on which Tigranes built his residence Tigranocerta. It was a tributary of the Upper Tigris, probably the Centrites, or a small tributary of it (Tac. Ann. xv 4).

Nicēphorus (*Νικηφόρος*) 1 Callistus Xanthopulus, the author of the *Ecclesiastical His-*

tory, was born in the latter part of the thirteenth century, and died about 1350. Edited by Ducaeus, Paris, 1630, 2 vols fol—2 Gregoras [GREGORAS]—3 Patriarcha, originally the notary or chief secretary of state to the emperor Constantine V, was raised to the patriarchate of Constantinople in 806. He was deposed in 815, and died in 828. Several of his works have come down to us, of which the most important is entitled *Breviarium Historicum*, a Byzantine history, extending from 602 to 770. Edited by Gedner, 1832.

Nicer (*Neckar*), a river in Germany falling into the Rhine at the modern *Mannheim* (Amm Marc xxviii 2, Anson *Mosell* 423).

Niceratus (*Nικίρατος*) 1 Father of Nicias, the celebrated Athenian general—2 Son of Nicias, put to death by the Thirty Tyrants, to whom his great wealth was no doubt a temptation—3 A Greek writer on plants, one of the followers of Asclepiades of Bithynia.

Nicetas (*Νικητας*) 1 Acominatus, also called Chonates, because he was a native of Chonae, formerly Colossae, in Phrygia, one of the most important Byzantine historians, lived in the latter half of the 12th, and the former half of the 13th centuries. He was present at the capture of the city by the Latins in 1204, of which he has given us a faithful description. He escaped to Nicaea, where he died about 1216. The history of Nicetas consists of ten distinct works, each of which contains one or more books, of which there are twenty one, giving the history of the emperors from 1118 to 1206. Editions by Bekker, Bonn, 1835, by Migne, Paris, 1865—2 Eugenianus, lived probably towards the end of the 12th century, and wrote *The History of the Lives of Drusilla and Charicles*, which is the worst of the Greek romances that have come down to us. Published for the first time by Boissonade, Paris, 1819.

Nicla (*Enza*), a tributary of the Po in Gallia Cisalpina.

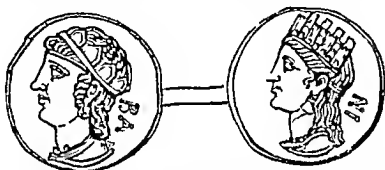
Nicias (*Νικίας*) 1 A celebrated Athenian general during the Peloponnesian war, was the son of Niceratus, from whom he inherited a large fortune. His property was valued at 100 talents (Xen *Mem* ii 5, 2, Lys *Arist Bon* 47, Athen p 272). From this circumstance, combined with his unambitious character, and his aversion to all dangerous innovations, he naturally belonged to the party of the aristocracy. He was several times associated with Pericles as strategus, and his great prudence and high character gained for him considerable influence. On the death of Pericles he came forward more openly as the opponent of Cleon, and the other demagogues of Athens, but from his military reputation, the mildness of his character, his honesty and uprightness of character, and the liberal use which he made of his great wealth, he was looked upon with respect by all classes of the citizens. He was a man of strong religious feeling, and Aristophanes ridicules him in the *Equites* for his timidity and superstition (*Eq* 28, 80, 112, 358). His characteristic caution was the distinguishing feature of his military career, and his military operations were almost always successful (Thuc iii 51, 91, iv 42, 190). He frequently commanded the Athenian armies during the earlier years of the Peloponnesian war. After the death of Cleon (A.C. 422) he exerted all his influence to bring about a peace, which was concluded in the following year (421), (Thuc v 15-21). For the next few years Nicias used all his efforts to induce the Athenians to preserve the peace,

and was constantly opposed by Alcibiades, who had now become the leader of the popular party. In 415, the Athenians resolved on sending their great expedition to Sicily, and appointed Nicias, Alcibiades and Lamachus to the command. Nicias disapproved of the expedition altogether, and did all that he could to divert the Athenians from this course. But his representations produced no effect, and he set sail for Sicily with his colleagues. Alcibiades was soon afterwards recalled [ALCIBIADES], and the sole command was thus virtually left in the hands of Nicias. His early operations were attended with success. He defeated the Syracusans in the autumn, and employed the winter in securing the co-operation of several of the Greek cities, and of the Sicel tribes in the island. In the spring of next year he renewed his attacks, seized Epipolae, and commenced the circumvallation of Syracuse. About this time Lamachus was slain, in a skirmish under the walls. All the attempts of the Syracusans to stop the circumvallation failed. The works were nearly completed, and the doom of Syracuse seemed sealed, when Gylippus, the Spartan, arrived in Sicily [GYLIPIPPUS]. The tide of success now turned, and Nicias found himself obliged to send to Athens for reinforcements, and requested at the same time that another commander might be sent to supply his place, as his feeble health rendered him unequal to the discharge of his duties. The Athenians voted reinforcements, which were placed under the command of Demosthenes and Eurymedon, but they would not allow Nicias to resign his command. Demosthenes, upon his arrival in Sicily (413), made a vigorous effort to recover Epipolae, which the Athenians had lost. He was nearly successful, but was finally driven back with severe loss. Demosthenes now deemed any further attempts against the city hopeless, and therefore proposed to abandon the siege and return to Athens. To this Nicias would not consent. He professed to stand in dread of the Athenians at home, but he appears to have had reasons for believing that a party amongst the Syracusans themselves were likely in no long time to facilitate the reduction of the city. But meantime fresh succours arrived for the Syracusans, sickness was making ravages among the Athenian troops, and at length Nicias himself saw the necessity of retreating. Secret orders were given that everything should be in readiness for departure, when an eclipse of the moon happened. The credulous superstition of Nicias led to the total destruction of the Athenian armament. The soothsayers interpreted the event as an injunction from the gods that they should not retreat before the next full moon, and Nicias resolutely determined to abide by their decision. The Syracusans resolved to bring the enemy to an engagement, and in a decisive naval battle defeated the Athenians. They were now masters of the harbour, and the Athenians were reduced to the necessity of making a desperate effort to escape. The Athenians were again decisively defeated, and having thus lost their fleet, they were obliged to retreat by land. They were pursued by the enemy, and were finally compelled to surrender. Both Nicias and Demosthenes were put to death by the Syracusans (Thuc vi vii, Plut *Nicias*, Diod vii 83 ff)—2 The physician of Pyrrhus, king of Epirus, who offered to the Roman consul to poison the king, for a certain

reward Fabricius not only rejected his base offer with indignation, but immediately sent him back to Pyrrhus with notice of his treachery. He is sometimes, but erroneously, called Cineas (Gell iii 8, Zonar ii 48)—3 A Coan grammarian, who lived at Rome in the time of Cicero, with whom he was intimate (Cic *ad Att* vii 3, Suet *Gramm* 14)—4 A celebrated Athenian painter, flourished about B.C. 320. He was the most distinguished disciple of Euphranor. His works seem to have been all painted in encaustic. One of his greatest paintings was a representation of the infernal regions as described by Homer. He refused to sell this picture to Ptolemy, although the price offered for it was 60 talents (Plin xxxv 130-133, *Diet of Ant art Pictura*).

Nicochares (Νικοχάρης), an Athenian poet of the Old Comedy, the son of Philonides, was contemporary with Aristophanes (Suid s.v.).

Nicocles (Νικοκλῆς) 1 King of Salamis in Cyprus, son of Evagoras, whom he succeeded B.C. 374. Isocrates addressed him a long panegyric upon his father's virtues, for which Nicocles rewarded the orator with the magnificent present of twenty talents. Scarcely any particulars are known of the reign of Nicocles. He is said to have perished by a



Coin of Cyprus struck by Nicocles about B.C. 374

Obv. BA female head wearing the taenia rev. NI, head of Aphrodite turreted

violent death, but neither the period nor circumstances of this event are recorded (Isoc *Evagoras*, Diod xi 47)—2 Prince or ruler of Paphos, in Cyprus, during the period which followed the death of Alexander. He was at first one of those who took part with Ptolemy against Antigonus, but having subsequently entered into secret negotiations with Antigonus, he was compelled by Ptolemy to put an end to his own life, 310 (Diod xix 59, xx 21)—3 Tyrant of Sicily, was deposed by Aratus, after a reign of only four months, 251 (Plut *Arat* 3, Paus ii 8, 3).

Nicocreon (Νικοκρέων), king of Salamis in Cyprus, at the time of Alexander's expedition into Asia. After the death of Alexander he took part with Ptolemy against Antigonus, and was entrusted by Ptolemy with the chief command over the whole island. Nicocreon is said to have ordered the philosopher Anaxarchus to be pounded to death in a stone mortar, in revenge for an insult which the latter had offered the king, when he visited Alexander at Tyre (Diod xix 59-79, Cic *Tusc* ii 22, 52, Diog Laert ix 59).

Nicolaus Chalcocondyles [CHALCOCONDYLES]

Nicolaus Damascenus, a Greek historian, and an intimate friend both of Herod the Great and of Augustus. He was, as his name indicates, a native of Damascus, and a son of Antipater and Stratonice. He received an excellent education, and he carried on his philosophical studies in common with Herod, at whose court he resided. In B.C. 13 he accompanied Herod on a visit to Augustus at Rome, on which occasion Augustus made Nicolaus present of the finest fruit of the palm tree,

which the emperor called *Nicolaus*—a name by which it continued to be known down to the Middle Ages. Nicolaus rose so high in the favour of Augustus, that he was on more than one occasion of great service to Herod, when the emperor was incensed against the latter (Plut *Symp* viii 4, Athen p 652, Suid s.v.). Nicolaus wrote a large number of works, of which the most important were (1) A Life of himself, of which a considerable portion is still extant (2) A universal history, which consisted of 144 books, of which we have only a few fragments (3) A Life of Augustus, from which we have some extracts made by command of Constantine Porphyrogenitus. He also wrote commentaries on Aristotle, and other philosophical works, and was the author of several tragedies and comedies. Stobaeus has preserved a fragment of one of his comedies, extending to forty-four lines. Edition of his fragments by Orelli, Lips 1804, Dindorf, *Hist Gr* 1870.

Nicomachus (Νικόμαχος) 1 A γραμματεὺς at Athens employed to transcribe the laws of Solon, with which he tampered for his own gain by bribes. He was in exile during the rule of the Thirty, after which he returned, and was prosecuted for misconduct in his transcription of the laws (Lys c *Nicom*, Xen *Hell* i 7, 35)—2 Father of Aristotle [See p 116, a]—3 Son of Aristotle by the slave Herpyllis. He was himself a philosopher, and wrote some philosophical works. A portion of Aristotle's writings bears the name of *Nicomachean Ethics* [p 118]—4 Called *Gerasenus*, from his native place, Gerasa in Arabia, was a Pythagorean, and the writer of a Life of Pythagoras, now lost. His date is inferred from his mention of Thrasyllus, who lived under Tiberius. He wrote on arithmetic and music, and two of his works on these subjects are still extant. The work on arithmetic is edited by Nobbe, Lips 1828, Hoche, 1863. The work on music was printed by Meursius in his collection, Lugd Bat 1616, and in the collection of Meibomius, Amst 1652—5 Of Thebes, a celebrated painter, was the elder brother and teacher of the great painter Aristides. He flourished B.C. 360, and onwards. He was an elder contemporary of Apelles and Protogenes. He is frequently mentioned by the ancient writers in terms of the highest praise. Cicero says that in his works, as well as in those of Echion, Protogenes and Apelles, a perfect method had been attained (Cic *Brut* 18, 70, Plin xxxv 108).

Nicomēdes (Νικομήδης) 1 I, king of Bithynia, was the eldest son of Zipoetes, whom he succeeded B.C. 278. With the assistance of the Gauls, whom he invited into Asia, he defeated and put to death his brother Zipoetes, who had for some time held the independent sovereignty of a considerable part of Bithynia. The rest of his reign appears to have been undisturbed, and under his sway Bithynia rose to a high degree of power and prosperity. He founded the city of Nicomedia, which he made the capital of his kingdom. The length of his reign is uncertain, but he probably died about 250 (Liv xxxviii 16, Memn 16-22). He was succeeded by his son ZIELAS—2 II, surnamed EPIPHANES, king of Bithynia, reigned B.C. 149-91. He was the son and successor of Prusias II, and fourth in descent from the preceding. He was brought up at Rome, where he succeeded in gaining the favour of the senate (Liv xlv 44). Prusias, in consequence, became jealous of his son, and sent secret

instructions for his assassination. The plot was revealed to Nicomedes, who thereupon returned to Asia, and declared open war against his father. Prusias was deserted by his subjects, and was put to death by order of his son, 149 (App *Mithr* 4-7, Just xxiv 4, Strab p 624). Of the long and tranquil reign of Nicomedes few events have been transmitted to us. He courted the friendship of the Romans, whom he assisted in the war against Aristoniceus, 181. He subsequently obtained possession of Paphlagonia, and attempted to gain Cappadocia, by marrying Laodice, the widow of Ariarathes VI. He was, however, expelled from Cappadocia by Mithridates, and he was also forced by the Romans to abandon Paphlagonia, when they deprived Mithridates of Cappadocia (Just xxxviii 1). —3 III, surnamed PHILOPATOR, king of Bithynia (91-74), son and successor of Nicomedes II. Immediately after his accession, he was expelled by Mithridates, who set up against him his brother Socrates, but he was restored by the Romans in the following year (90). At the instigation of the Romans, Nicomedes now proceeded to attack the dominions of Mithridates, who expelled him a second time from his kingdom (88). This was the immediate occasion of the first Mithridatic

kings of Bithynia, and it soon became one of the most splendid cities of the then known world. Under the Romans it was a colony, and a favourite residence of several of the later emperors, especially of Diocletian and Constantine the Great. Though repeatedly injured by earthquakes, it was always restored by the munificence of the emperors (Strab p 563, Paus i 12, 5, Vict *Caes* 89, Amm Marc xii 9, 12). Like its neighbour and rival, NICAEA, it occupies an important place in the wars against the Turks, it is also memorable in history as the scene of Hannibal's death. It was the birthplace of Arrian.

Nicon (Νίκων), a Tarentine, who put Tarentum in the hands of Hannibal, in B.C. 212, was killed when the Romans recovered the city, 209 (Liv xxi 8, xxvi 89, xxvii 16, Pol viii 26).

Nicōnia or Nicōnium, a town in Scythia on the Tyras (*Dniester*), (Strab p 808).

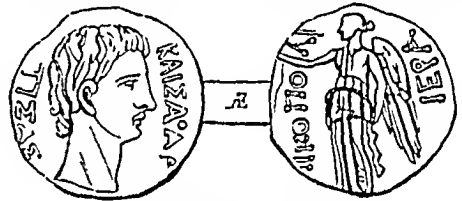
Nicōphon and Nicōphron (Νικοφῶν, Νικόφρων), an Athenian comic poet, a contemporary of Aristophanes (Suid s v, Athen p 126).

Nicōpōlis (Νικόπολις Νικοπολίτης, Nicopolitānus) 1 (*Paleoprevyeza*, Ru), a city at the SW extremity of Epirus, on the point of land which forms the N side of the entrance to the Gulf of Ambracia, opposite to Actium. It was built by Augustus in memory of the battle of Actium, and was peopled from Ambracia, Anactorium, and other neighbouring cities, and



Nicomedes III, King of Bithynia B.C. 91-74

Obv. head of Nicomedes III. rev. ΝΑΣΙΔΕΥΣ ΕΠΙΘΑΝΟΥΣ ΝΙΚΟΜΗΔΕΩΣ / Zeus with scepter holding out wreath, eagle on thunderbolt. Date 214 of Bithynian and Pontic era, which began B.C. 227. Therefore date of coin B.C. 83.



Coin of Nicopolis in Epirus

Obv. head of Augustus. rev. ΝΙΚΗ ΝΙΚΟΠΟΛΕΩΣ / Nike, IEPH ΝΙΚΟΠΟΛΕΩΣ.

war, at the conclusion of which (84) Nicomedes was again reinstated in his kingdom. He reigned nearly ten years after this second restoration. Caesar, as a young man, was sent to his court by M. Minucius Thermus, B.C. 81 (Plut *Caes* i, Suet *Jul* 2, 49, p 181, b). He died at the beginning of 74, and, having no children, by his will bequeathed his kingdom to the Roman people (App *Mithr* 7-19, Plut *Sull* 22, 24, *Entrop* vi 6).

Nicōmēdia (Νικομηδεία Νικομηδεύς, fem Νικομηδείσσα *Iznid* or *Iznik*, Ru), a cele-

brated city of Bithynia, in Asia Minor, built by king Nicomedes I (B.C. 264), at the NE corner of the Sinus Astacenus (*Gulf of Iznid* comp *Astacus*). It was the chief residence of the kings of Bithynia, and it soon became one of the most splendid cities of the then known world. Under the Romans it was a colony, and a favourite residence of several of the later emperors, especially of Diocletian and Constantine the Great. Though repeatedly injured by earthquakes, it was always restored by the munificence of the emperors (Strab p 563, Paus i 12, 5, Vict *Caes* 89, Amm Marc xii 9, 12). Like its neighbour and rival, NICAEA, it occupies an important place in the wars against the Turks, it is also memorable in history as the scene of Hannibal's death. It was the birthplace of Arrian.

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also from Aetolia. Augustus also built a temple of Apollo on a neighbouring hill, and founded games in honour of the god, which were held every fifth year [See map, p 14]. The city was received into the Amphictyonic League in place of the Dolopes. It is spoken of both as a libera civitas and as a colony (Dio Cass l 12, Suet *Aug* 12, 18, Strab p 324, Paus v 23, vi 18, x 88, Tac *Ann* v 10). It had a considerable commerce and extensive fisheries. It was made the capital of Epirus by Constantine, and its buildings were restored both by Julian and by Justinian. —2 (*Nicopoli*), a city of Moesia Inferior, on the Danube, built by Trajan in memory of a victory over the Dacians, and celebrated as the scene of the great defeat of the Hungarians and Franks by the sultan Bajazet, on Sept 28, 1396 (Amm Marc xxxi 5). —3 (*Enderez*), a city of Armenia Minor, on or near the Lycus, and not far from the sources of the Halys, founded by Pompey on the spot where he gained his first victory over Mithridates, a flourishing place in the time of Augustus restored by Justinian (Strab p 555, App *Mithr* 101, 105, *Bell Alex* 86). —4 A city in the NE corner of Cilicia, near the junction of the Taurus and Amanus. —5 (*Kars*, *Kassera*, or *Caesar's Castle*, Ru), a city of Lower Egypt, about two or three miles E of Aloxandria, on the canal between Alexandria and Canopus, was built by Augustus in memory of the last victory over Antonius. Here also, as at Nicopolis opposite to Actium,



Coin of Nicomedia

Obv. head of Sept Severus. rev. ΝΙΚΟΜΗΔΕΩΝ ΑΥΓ. CEN CΕΥΗΘΕΩΣ Π. C., rev. Sarapis seated. ΝΙΚΟΜΗΔΕΩΝ ΑΥΓ. ΝΕΚΡΟΠΟΛΙΣ.

brated city of Bithynia, in Asia Minor, built by king Nicomedes I (B.C. 264), at the NE corner of the Sinus Astacenus (*Gulf of Iznid* comp *Astacus*). It was the chief residence of the

Augustus founded a temple of Apollo, with games every fifth year. It seems to have become a mere suburb of Alexandria (Strab p 795, Dio Cass l 11)—6 (*Neurchup*), a town in Thrace, at the mouth of the Nestus.

Nicostratus (*Νικόστρατος*), the youngest of the three sons of Aristophanes, was himself a comic poet. His plays belonged both to the Middle and the New Comedy (Athen pp 108, 118, 280, 597).

Nigeir, Nigir, or Nigris (*Νίγειρ, Νίγρις*, a compounded form of the word *Geir* or *Gir*, which seems to be a native African term for a river in general), changed, by a confusion which was the more easily made on account of the colour of the people of the region, into the Latin word **Niger**, a great river, vaguely conceived by Greek and Roman geographers in the interior of Western Aethiopia from reports of river basins in that direction. They refer chiefly to the rivers called *Joh ba*, *Quorra*, and *Niger*, though nothing can have been known of its actual course as far as the Atlantic. As early as the time of Herodotus, we find a statement concerning a river of the interior of Libya which seems identical with the Nigeir or *Quorra* [*Νασαρονης*]. Herodotus, like his informants, inferred from the course of the river, and from the crocodiles in it, that it was the Nile, but it can hardly be any river but the *Quorra*. The opinion that the Niger was a W branch of the Nile prevailed very generally in ancient times, but by no means universally. Pliny gives the same account in a very confused manner, and makes the Nigris (as he calls it) the boundary between N Africa and Aethiopia. This confusion probably arose from the name being used of more than one of the larger rivers flowing S from the Atlas [cf Gen]. Pliny, however, makes it join the Nile (l 30, viii 77). Ptolemy makes the Nigeir rise not far from its real source (allowing for the imperfect observations on which his numerical latitudes and longitudes are founded) and adds, what modern discoveries render a very remarkable statement, that a branch of the Nigeir communicates with the lake Libya (*Λιβυή*), which he places in the position of lake *Tchad*. The Tchadda, therefore, represents the branch of the Nigeir spoken of by Ptolemy, whose informants, however, inverted the direction of its stream. It is further remarkable that Ptolemy places on the Nigeir a city named *Thamondocana* in the exact position of *Timbuctoo*, and that the length of the river computed from his position agrees very nearly with its real length (Ptol iv 6, 14, cf Strab p 826, Mel in 19, 9). The error of connecting the Niger and the Nile revived after the time of Ptolemy.

Niger, C Pescennius, was governor of Syria in the reign of Commodus, on whose death he was saluted emperor by the legions in the East, AD 193. But in the following year he was defeated and put to death by Septimius Severus (Dio Cass lxxviii 8, lxxviii 13, lxxiv 6, Spart *Pescennius Niger*).

Nigira (*Νίγειρα*, Ptol), a city on the N of the river Nigeir, and the capital of the **NIGRITAE**.

Nigir [*NIGEIR*].

Nigritae or *-etes* (*Νιγριται, Νιγριται Αἰθιοπες, Νιγριητες*), according to the meaning of the native word, was 'the river people'. They dwelt in the basin of the upper Niger (Strab pp 181, 826, Ptol iv 6, 16).

Nigritis Lacus (*Νιγριτὺς λίμνη*), a lake in the interior of Africa, out of which Ptolemy represents the river Nigir as flowing. The

lake *Debu*, S of *Timbuctoo*, though not actually the source of the Niger, is probably the lake referred to (Ptol iv 6, 27).

Nikē (*Νίκη*), called **Victoria** by the Romans, the goddess of victory, is described as a daughter of the giant Pallas and Styx, and as a sister of *Zelus* (zeal), *Cratos* (strength), and *Bia* (force) (Hes *Th* 382). It is probable that in earlier mythology she was rather an attribute of one or other of the greater deities than a separate personality especially an attribute of *Athene* at Athens. In the development of the myth comes the story that when Zeus began the fight against the Titans, and called upon the gods for assistance, Nike and her two sisters were the first who came forward, and Zeus, as a reward for their zeal,



Nike Victory (From an ancient gem)

caused them ever after to live with him in Olympus (Hes *lc*, Apollod i 2, 2). She is often represented in ancient works of art, especially with other divinities, such as Zeus and *Athene*, and with conquering heroes, whose horses she guides. She is shown as a winged figure and often carries a palm or a wreath. Sometimes she is raising or decorating a trophy. A favourite attitude in the Roman period showed Nike holding a shield on which she is inscribing a record of victory. When she is represented as an attribute of a great deity, Zeus or *Athene*, she is a small winged figure supported in the hand of the god. On Greek vases it is common to denote the successful issue of any sort of contest by a winged figure of Victory hovering above. Among the famous statues of Nike were that of *Paeonius* at Olympia mentioned by Paus i 10, 26—and the greater part of the figure is still extant there, the statue from *Samothrace*, now in the Louvre, if the restoration (partly based on a coin of *Demetrius*) is right, formerly blowing a trumpet held in the right hand. For *Athene* Nike see p 139, a, and for her temple at Athens (*Nike Apteros*) see p 13, a. At Rome there was an ancient worship of *Victoria* (apparently equivalent to that of the Sabine goddess *VACUNA*) on the Palatine (Liv xxix 14, Dionys. i 82). Moreover as one of the *Indigetes*, *Vica-Pota* (=Victoria) was worshipped [p 448, a]. Another temple of Victory was dedicated in—

the Samnite wars, B.C. 294 (Liv. x. 38). The great statue of Nike by Paeonius at Olympia has been in part recovered [ΠΑΕΟΝΙΟΥ]. A famous statue of Victory was set up by Augustus in the Curia Julia (Suet. Aug. 100, Dio Cass. l. 22). The figures of Victory repre-



Victoria (Bronze Victory in British Museum from Rome. A little over full size.)

sented in Greek fashion appear frequently on Roman coins, medals, and monuments.

Nilūpōlis or **Nilus** (Νεῖλου -όλις, Νεῖλος), a city of the Heptanomis, or Middle Egypt, in the Nomos Heracleopolites, was built on an island in the Nile, 20 geographical miles NE. of Heracleopolis. There was a temple here in which, as throughout Egypt, the river Nile was worshipped as a god (Ptol. v. 5, 57).

Nilus (Νεῖλος Nile), the great river of Egypt. The origin of the word is probably the Semitic *Nahar* or *Nahal*, meaning river. In Homer the river is called Αἴγυπτος (*Od.* iii. 300, iv. 477), but the name Νεῖλος occurs in Hesiod (*Th.* 338), and Hecataeus (*Tr.* 279). This river, one of the most important in the world, flows through a channel which forms a sort of cleft extending N and S through the high rocky and sandy land of NE. Africa. After leaving the great lakes, the discovery of which belongs to recent years the Nile has a course in the general direction of NNE as far as *Khartum*, when this main branch, which is called the *Bahr el-Abad*, i.e. *White River*, receives another large river, the *Bahr el-Azrek*, i.e. *Blue River*, the sources of which are in the highlands of *Abyssinia*; this is the middle branch of the Nile system, the **ASTABOLIS** of the ancients. The third, or E. branch, called *Tacaze*, the **ASTABOLAS** of the ancients, rises also in the highlands of *Abyssinia* in about 11° 40' N. lat., and 39° 40' E. long., and joins the Nile (i.e. the main stream formed by the union of the *Abiad* and the *Azrek*), in 17° 45' N. lat., and about 24° 5' E. long. the point of junction was the apex of the island of *Memot*. Here the united river is about two miles broad. Hence it flows through *Nubia*, in a magnificent rocky valley, falling over six cataracts, the N. most of which, called the *First Cataract* (i.e. to a person going up the river), is and has always been the S. boundary of Egypt. Of its course from this point to its junction with the Mediterranean a sufficient general description has been given under **AEGYPTUS** (p. 21). The branches into which it parted at the S. point of

the Delta were, in ancient times, three in number, and these again parted into seven (whence the epithets *επτά-οπος*, Mosch. ii. 51, *septemplex*, Or. Met. v. 187, *septemgeminus*, Catull. xi. 7), of which, Herodotus tells us, five were natural and two artificial. These seven mouths were nearly all named from cities which stood upon them: they were called, proceeding from E. to W., the Pelusiac, the Tanitic or Saitic, the Mendesian, the Phatnitic or Pathmetic or Bucolic, the Sebenytic, the Bolbitic or Bolbitine, and the Canobic or Canopic. (Hdt. ii. 17, Scylax, p. 43, Strab. p. 801, Diod. i. 83, Ptol. ii. 5, 10, Plin. v. 64, Mel. i. 9, 9.) Through the alterations caused by the alluvial deposits of the river, they have now all shifted their positions, or dwindled into little channels, except two, and these are much diminished, namely, the *Damiat* mouth on the E. and the *Rosetta* mouth on the W. Of the canals connected with the Nile in the Delta, the most celebrated were the Canobic, which connected the Canobic mouth with the lake Mareotis and with Alexandria, and that of Ptolemy (afterwards called that of Trajan) which connected the Nile at the beginning of the Delta with the bay of Heroopolis at the head of the Red Sea: the formation of the latter is ascribed to king Necho, and its repair and improvement successively to Darius the son of Hystapes, Ptolemy Philadelphus and Trajan [See p. 21, b]. That the Delta (and indeed the whole alluvial soil of Egypt) has been created by the Nile cannot be doubted, but the present small rate of deposit proves that the formation must have been made long before the historical period. From the dark alluvial soil came the native name of Egypt, *Chem* or *Kamit*, 'the black land', whence, perhaps, the erroneous notion that the name Νεῖλος meant 'black'. The periodical rise of the river has been spoken of under **AEGYPTUS**. It has been ascertained from the ancient records on the rocks of Semneh of the inundations that in the 12th dynasty (2300 B.C.), the rise of the Nile was twenty-seven feet above its highest point in our own time, and its average rise twelve feet above the present average. The difference seems to have been caused by the giving way of the rocks at Silsils, and the result was to deprive the plains of Ethiopia above that point of much of their fertility. It was in the same dynasty that the great works for water-storage were carried out in the *Fayum* [See **MOERIS LACUS**]. The ancient theories concerning this periodic rise, caused by tropical rains in the interior, may be found in Hdt. ii. 19-26 (cf. Plin. v. 58). It was not an uncommon error in later Greek and Roman geographers to describe the Nile as having its sources somewhere in Western Africa (Plin. v. 51, vii. 77, Dio Cass. lxxv. 13, Solin. 35). But it was well known that the sources of the Nile were a problem as insoluble as they have remained till quite recent years (Hor. *Od.* iv. 14, 45). Greek writers noted that the Egyptians deified the Nile, and took the utmost care to preserve its water from pollution (Hdt. ii. 101, Diod. i. 6-26). The famous statue (now in the Vatican) of the Nile as a river god is a reclining figure of majestic appearance, pillowed on a sphinx, and holding a cornucopia, sixteen children, representing branches and affluents, play around, the sacred crocodile and the ichneumon are below. It is a design of the Hellenistic period.

Ninus, or **Ninus**, the reputed founder of the city of Ninus or Nineveh. An account is given under **SEMITARIS** (Cf. **ASSYRIA**).

Ninus or **Ninus**, **Nīnīvē** (Hdt 1 193, 11 150, *Nivos*, Assyri *Ninua*, O T *Nineveh*, LXX *Niveh*, *Niveul*, Tac *Ann* xii 13, *Ninus*, Ptol viii 21 *Nivos* η *καὶ Niveul*, Amm Marc xviii 7, *Nimve*, Lucan, 11 215, *Ninaus*), the capital of the Assyrian monarchy, stood on the E side of the Tigris, at the upper part of its course, in the district of *Aturna*. For the early history of the monarchy see *ASSYRIA*. *Nineveh* became the capital of the Assyrian kings in the reign of *Rimmon miran* (known to the Greeks as *Ninus*) about 1330 B.C., replacing the older capital *Assur* on the *Zab* (which was called *Kalakh* in Hebrew and *Larissa* in Xenophon, and is now marked by the ruins of *Nimrud*). *Nineveh* is said by *Strabo* to have been larger than *Babylon*, and *Diodorus* (who incorrectly places it on the *Euphrates*), describes it as an oblong quadrangle of 150 stadia by 90, making the circuit of the walls 480 stadia (more than 55 statute miles), if so, the city was twice as large as London together with its suburbs (*Strab* p. 737, *Diod* 11 3, 7). But the statements of *Diodorus* on this subject cannot have much weight. A more correct estimation gives about eight and a half miles for its circumference exclusive of suburbs. The walls of *Nineveh* are described as 100 feet high, and thick enough to allow three chariots to pass each other on them with 1500 towers, 200 feet in height. The city is said to have been entirely destroyed by fire when it was taken by the *Medes* and *Babylonians*, about B.C. 606. In the time of Xenophon

tions in an almost unknown character, called, from its shape, cuneiform or arrow-headed. Since the year 1843 those shapeless mounds have been shown to contain the remains of great palaces, on the walls of which the scenes of Assyrian life and the records of Assyrian conquests are sculptured, while the efforts which had long been made to decipher the cuneiform inscriptions found in *Persia* and *Babylonia*, as well as *Assyria*, have been crowned with remarkable success and have given the means of ascertaining the early history and the religion of *Assyria*. The excavations conducted by Sir H. Layard and M. Botta in 1843, 1845, brought to light the sculptured remains of immense palaces, not only at the traditional site of *Nineveh*—namely, *Kouyunjik* and *Nebbi-Yunus*, opposite to *Mosul*, and at *Khorsabad*, about ten miles to the NNE—but also in a mound, 18 miles lower down the river, in the tongue of land between the *Tigris* and the *Great Zab*, which still bears the name of *Nimrud* [see above]. These excavations have been pursued at various times since, especially in 1876. Many pieces of sculpture obtained from the ruins may be seen in the *British Museum*.

Ninŷas (*Ninŷas*), son of *Ninus* and *Semiramis*. See *SEMIRAMIS*.

Niōbē (*Niōbē*). 1 Daughter of *Tantalus* by the *Pleiad Taygete* or the *Hyad Dione* (*Ov Met* vi 174, *Hyg Fab* 9). She was the sister of *Pelops*, and the wife of *Amphion*, king of



The Group of *Niobe* (Zannoni *Gal di Firen* e serie 4 vol 1)

the ruins, then completely desolate, were called *Mespila*. Xenophon (*An* iii 4, 10) describes the walls as of brick, built on a foundation of *λίθος κογχυλιδίτης* (apparently unusual lime stone). He gives the circuit as six parasangs (about 20 miles), which probably included the ruined villages in the suburbs. The site is mentioned by *Arrian* (*Ind* 42), and *Nineveh* is classed among old ruined cities by *Pausanias* (viii 33, 2). A Roman colony, however, was established on or near its site, and called *Ninus* or *Niniva*. *Claudiopolis* (see Tac. *Ann* xii 13, Amm Marc xviii 7, and coins of *Trajan*, *Maximinus*, *Severus*, and *Gordian*). Of all the great cities of the world none was thought to have been more utterly lost than the capital of *Assyria*. Tradition pointed out a few shapeless mounds opposite *Mosul* on the Upper *Tigris*, as all that remained of *Nineveh*, and a few fragments of masonry were occasionally dug up there and elsewhere in *Assyria*, bearing inscrip-

Thebes, by whom she became the mother of six sons and six daughters. Being proud of the number of her children, she deemed herself superior to *Leto*, who had given birth to only two children—*Apollo* and *Artemis*, indignant at such presumption, slew all her children with their arrows. For nine days their bodies lay in their blood without anyone burying them, for *Zeus* had changed the people into stones, but on the tenth day the gods themselves buried them. *Niobe* herself, who had gone to *Mount Sipylus*, was changed into stone, and still periodically wept for her children in streams which trickled down the rock (*Il* xxiv 602–617, cf. *Apollod* 11 5, 6, *Soph Ant* 824, *Paus* viii 2, 7, *Ov Met* vi 155–342). This is the Homeric story, which later writers have greatly modified and enlarged. The number and names of the children of *Niobe* vary very much in the different accounts, for while *Homer* states that their number was 12, *Hesiod*

and others mentioned 20, Aleman only 6, Sappho 18, and Herodotus 4, but the most commonly received number in later times appears to have been 14—namely, 7 sons and 7 daughters (Apollod., *Ov*, *Il cc*, *Ael V H xii* 86, *Gell xx* 6, *Schol ad Eur Phoen* 156, *Eustath Hom p* 1867, *Hg Fab* 11, *Tzetz ad Lyc* 520) According to Homer all the children of Niobe fell by the arrows of Apollo and Artemis, but later writers state that one of her sons, Amphion or Amyclas, and one of her daughters, Meliboea, were saved, but that Meliboea, having turned pale with terror at the sight of her dying brothers and sisters, was afterwards called Chlomis (Apollod *lc*, *Paus i* 21, 9, *v* 16, 8) The time and place at which the children of Niobe were destroyed are likewise stated differently According to Homer, they perished in their mother's house According to Ovid, the sons were slain while they were engaged in gymnastic exercises in a plain near Thebes, and the daughters during the funeral of their brothers This is owing to the fact that the story also belonged to Thebes, where



Head of Niobe from the Florentine group

Amphion reigned, and the tombs of Niobe's children were shown at Thebes (*Paus i* 16, 17) Others make Niobe, after the death of her children, go from Thebes to Lydia, to her father Tantalus on Mount Sipylus, where Zeus, at her own request, changed her into a stone, which during the summer always shed tears The idea of the slaughter of the children by Apollo is probably a poetical myth of streams flowing down a rock face from the melted snow in spring and dried up by the heat of the summer sun, but the localisation at Mount Sipylus has a more definite cause Here were rock sculptures with the figures of the goddess Cybele, which the author of the description in the *Iliad* must have seen himself *Pausanias* (*i* 21, 5) says that he saw it, but of course in his time, as in the time of the *Iliad*, it was connected with the legend of Niobe It is likely that this was one of the two sculptured figures (probably Hittite) mentioned by Herodotus *ii* 106, of which the other was the so called Sesostris [*sec p* 216, a] He cannot have visited them himself, since he places them together, whereas one is on the road from Phocaea to Sardis, the other on the road from Ephesus to Sardis—The story of Niobe and her children was frequently taken as a subject

by ancient artists It was carved in relief on the throne of Zeus at Olympia, but the most famous representation was a work of which a copy is still extant the group of Niobe and her children, which filled the pediment of the temple of Apollo Sosianus at Rome (*Plin xxxvi* 28) There was a dispute even in *Pliny's* time whether the author of the original was Scopas or Praxiteles, which is continued at the present day Most authorities believe that Scopas was the sculptor of the original, but some have traced a resemblance in type to that of the *Hermes* of Praxiteles The copy of this group (which possibly follows a detailed description in the lost *Niobe* of Sophocles) is now at Florence, and consists of the mother, who holds her youngest daughter on her knees, and thirteen statues of her sons and daughters, besides a figure usually called the pedagogue of the children The central figures of this group are given on p 604

Niphātes (δ Νιφάρης, i.e. *Snow mountain Balan*), a mountain chain of Armenia, forming an E prolongation of the Taurus from where it is crossed by the Euphrates towards the Lake of *Van*, before reaching which it turns to the S, and approaches the Tigris below Tigranocerta, thus surrounding on the N and E the basin of the highest course of the Tigris (which is enclosed on the S and SW by Mount Masius), and dividing it from the valley of the Arsianias (*Mura'd*) or S branch of the Euphrates The continuation of Mount Niphates to the SE along the E margin of the Tigris valley is formed by the mountains of the Carduchi (*Mountains of Kurdistan*) (*Strab pp* 522, 529, *Ptol v* 13, 4, *Verg Georg iii* 30, *Hor Od ii* 9, 20) Some Roman poets mistook it for a river (*Lucan, iii* 245, *Juv vi* 409, *Sil xiii* 765) The geographers give no countenance for the idea that there was a river of the same name, and perhaps the error may have grown out of a misunderstanding of the passages in Virgil and Horace, which might easily be supposed to refer to a river

Nireus (Νιρεύς), son of Charopus and Aglaia, was, next to Achilles, the handsomest among the Greeks at Troy He came from the island of Syme (between Rhodes and Cnidus) Later writers relate that he was slain by Eurypylus or Aeneas (*Il ii* 671, *Diod v* 53, *Dict Cret iv* 17, *Hg Fab* 113, 276)

Nisaea [MEGARA]

Nisaea, **Nisaii**, **Nisaeus Campus** (Νισαία, Νισαῖοι, τὸ Νισαίων πεδῖον) These names are found in the Greek and Roman writers used for various places on the S and SE of the Caspian thus one writer mentions a city Nisaea in Margiana, and another a people Nisaei in the N of Aria, but most apply the term Nisaeian Plain to a plain in the N of Great Media, near Rhagae, the pasture ground of a great number of horses of the finest breed, which supplied the studs of the king and nobles of Persia It seems not unlikely that this breed of horses was called Nisaeian from their original home in Margiana (a district famous for its horses) and that the Nisaeian plain received its name from the horses kept in it (*Strab pp* 529, 536, *Suid s v*)

Nisibis (Νισίβις Νισιβηνός) 1 Also *Antiochia Mygdoniae* (OT *Aram Zoba*? Ru nr. *Nisibin*), a celebrated city of Mesopotamia, and the capital of the district of Mygdonia, stood on the river Mygdonius (*Nahr al-Euali*) thirty-seven Roman miles SW of Tigranocerta,

in a very fertile district. It was the centre of a considerable trade, a metropolis of the province of Mesopotamia after the time of Alex Severus, and was of great importance as a military post. In the successive wars between the Romans and Tigranes, the Parthians, and the Persians, it was several times taken and retaken, until at last it fell into the hands of the Persians in the reign of Jovian (Strab pp 522, 747, Plut *Lucull* 32, Dio Cass lxxv 23, lxxv 2, Amm Marc xvi 9)—2 A city of Aria, at the foot of Mount Paropamisus (Ptol v 18, 11).

Nisus (Νῖσος) 1 King of Megara, was son of Pandion and Pylia, brother of Aegeus, Pallas, and Lycus, and husband of Abrote, by whom he became the father of Scylla. When Megara was besieged by Minos, Scylla, who had fallen in love with Minos, pulled out the purple or golden hair which grew on the top of her father's head, and on which his life depended. Nisus thereupon died, and Minos obtained possession of the city. Minos, however, was so horrified at the conduct of the unnatural daughter, that he ordered Scylla to be fastened to the poop of his ship, and afterwards drowned her in the Saronic gulf (Apollod iii 15, 5-8, Paus ii 34, 7, Schol ad Eur *Hippol* 1090). According to others, Minos left Megara in disgust, Scylla leapt into the sea, and swam after his ship, but her father, who had been changed into a sea eagle (*haliaetus*), pounced down upon her, whereupon she was metamorphosed into either a fish or a bird called Ciris (Ov *Met* viii 6-151, Verg *Georg* i 404, Hyg *Fab* 198)—Scylla, the daughter of Nisus, is sometimes confounded by the poets with Scylla the daughter of Phoreus (Verg *Ecl* vi 74). Hence the latter is sometimes erroneously called *Niseia virgo*, and *Niseis* [SCYLLA]—Nisaea, the port town of Megara, is supposed to have derived its name from Nisus, and the promontory of Scyllaeum from his daughter. The Megarian tradition (Paus i 39, 6) records a dispute for the sovereignty of Megara between Nisus and Sciron, decided by Aeacus, the arbitrator, in favour of Nisus, who was to be king while Sciron was to be general. In this tradition Nisus had a daughter Iphinoe, whose husband, Megareus, succeeded Nisus in the kingdom, nothing is known in this Megarian account of the war with Minos. The story of Scylla and her treachery appears, therefore, to be mainly of Athenian origin, with an end very common in Attic stories (especially in those which refer to the children of Pandion), the metamorphosis of the chief actors into birds—2 Son of Hyrtacus, and a friend of Euryalus. The two friends accompanied Aeneas to Italy, and perished in a night attack against the Rutulian camp (Verg *Aen* ix 176 ff).

Nisyros (Νῖσῖρος Νήσος), a small island in the Carpathian Sea, a little distance off the promontory of Caria called Tropium, of a round form, eighty stadia (eight geographical miles) in circuit, and composed of lofty rocks, the highest being 2271 feet high. Its volcanic nature gave rise to the fable respecting its origin, that Poseidon tore it off the neighbouring island of Cos to hurl it upon the giant Polybotes [p 365, a]. It was celebrated for its warm springs, wine, and mill stones. Its capital, of the same name, stood on the NW of the island, where considerable ruins of its Acropolis remain (Strab pp 488, 650). Its first inhabitants are said to have been Carians, but already in the heroic age it had received a Dorian population,

like other islands near it, with which it is mentioned by Homer as sending troops to the Greeks. It received other Dorian settlements in the historical age (*Il* ii 676, Diod. v 54, Hdt vii 99). At the time of the Persian war, it belonged to the Carian queen Artemisia, it next became a tributary ally of Athens, though transferred to the Spartan alliance by the issue of the Peloponnesian war, it was recovered for Athens by the victory at Cnidus, B.C. 394 (Diod. xiv 84). After the victory of the Romans over Antiochus the Great, it was assigned to Rhodes, and, with the rest of the Rhodian republic, was united to the Roman empire about B.C. 70.

Nitobriges, a Celtic people in Gallia Aquitania between the Garumna and the Liger, whose fighting force consisted of 5000 men (Caes. *B.G.* vii 46, Strab p 190, Ptol ii 7, 4). Their chief town was AGINNUM (*Agen*).

Nitocris (Νιτωκρίς) 1 A queen of Babylon, mentioned by Herodotus (i 185-189), who ascribes to her many important works at Babylon and its vicinity. It is supposed that she was the wife of Nebuchadnezzar, who reigned B.C. 604-562 [BABYLON]—2 or Nitacris, a queen of Egypt, was elected to the sovereignty in place of her brother, Menkara, of the sixth dynasty, whom the Egyptians had killed, about 3060 B.C. The story in Herodotus is that in order to take revenge upon the murderers of her brother, she built a very long chamber under ground, and when it was finished invited to a banquet in it those of the Egyptians who had had a principal share in the murder. While they were engaged in the banquet she let in upon them the waters of the Nile by means of a large concealed pipe, and drowned them all, and then, in order to escape punishment, threw herself into a chamber full of ashes (Hdt ii 100). Manetho describes her as the most beautiful woman in Egypt and the builder of the third pyramid, by which we are to understand that she finished the third pyramid, which had been begun by Menkara, or Micerinus, 600 years before. This agrees with the fact that the pyramid, which contains two sarcophagus chambers, has been enlarged since its first building. Nitocris was the last sovereign of the sixth dynasty, and her reign corresponds with a period of confusion which might be explained by the circumstances in her story.

Nitriae, Nitarias (Νιτρίαι, Νιτρία, Νιτρίαί, Νιτρίαι, Νιτρίαι), the celebrated nation lakes in Lower Egypt, which lay in a valley on the SW margin of the Delta, and gave to the surrounding district the name of the *Noubs* Νιτρίαις or Νιτρίαις, and to the inhabitants, whose chief occupation was the extraction of the natron from the lakes, the names of *Nitriai* (Plin. *xxi* 111, Strab p 803, Ptol. iv 5, 25). This district was (according to Strabo) the chief seat of the worship of Serapis, and the only place in Egypt where sheep were sacrificed.

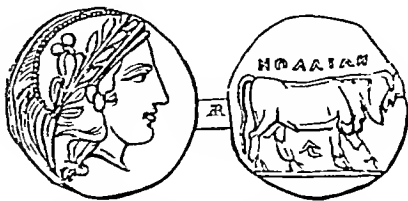
Nixi Di, were (probably erroneously) supposed to be gods who, in conjunction with Lucina, aided in childbirth (Ov. *Met* ix 294, Fest p 174). Festus says that there were three statues in the Capitol before the cella of Minerva in a kneeling attitude which were said to have been brought by Aeneas from Syria, and to represent deities aiding in childbirth. It is altogether contrary to ordinary mythology that male deities should preside over childbirth, and it is supposed that these statues were really only kneeling figures supporting a slab

(as *telamones*) which had formed part of the spoils in the Syrian war and the significance of which had been misinterpreted

Nōbīlior, Fulvius The Fulvii were a plebeian family with the name *Paetinus*, and the name of Nobilior was first assumed for distinction by No 1—1 Ser, consul B C 255, with M Aemilius Paulus, about the middle of the first Punic war. The two consuls were sent to Africa, to bring off the survivors of the army of Regulus. On their way to Africa they gained a naval victory over the Carthaginians, but on their return to Italy, they were wrecked off the coast of Sicily, and most of their ships were destroyed (Pol 1 36, Eutrop 1 22)—2 M, grandson of the preceding, curule aedile 195, praetor 193, when he defeated the Celtiberi in Spain, and took the town of Toletum (Liv xxxv 7, 22, xxxvi 21, 39), and consul 189, when he received the conduct of the war against the Aetolians. He took the town of Ambracia, and compelled the Aetolians to sue for peace (Pol xii 8-15, Liv xxxviii 3-35, xxxix 22). On his return to Rome in 187, he celebrated a most splendid triumph. In 179 he was censor with M Aemilius Lepidus, the pontifex maximus. Fulvius Nobilior had a taste for literature and art, he was a patron of the poet Ennius, who accompanied him in his Aetolian campaign, and he belonged to that party among the Roman nobles who were introducing into the city a taste for Greek literature and refinement (Cic *Tusc* 1, 2, *de Orat* iii 63). He was therefore attacked by Cato the censor, who made merry with his name, calling him *mobilior* instead of *nobilior*. Fulvius, in his censorship, erected a temple to Hercules and the Muses in the Circus Flaminius, as a proof that the state ought to cultivate the liberal arts, and he adorned it with the paintings and statues which he had brought from Greece upon his conquest of Aetolia (Cic *pro Arch* 11, 27, Plin xxxv 66, Macrobi 1 12)—3 M, son of No 2, tribune of the plebs 171, curule aedile 166, the year in which the *Andria* of Terence was performed, and consul 159 (Liv xli 32)—4 Q, also son of No 2, consul 153, when he had the conduct of the war against the Celtiberi in Spain, by whom he was defeated. He was censor in 186. He inherited his father's love for literature: he presented the poet Ennius with the Roman franchise when he was a triumvir for founding a colony (App *Hispan* 45-47, Pol xxxi 4, Cic *Brut* 20, 79).

Nōla (Nolānus *Nola*), one of the most ancient towns in Campania, twenty one Roman miles SE of Capua, on the road from that place to Nuceria. Its origin is doubtful. Hecataeus calls it an Ausonian city (Steph Byz sv), which merely means that he considered it very ancient. It seems to have received a colony from Cumae, since it is called Chalcidian (Just xx 1, Sil It xii 161). Other writers asserted an Etruscan origin (Vell Pat 1 7). It is quite possible that there was an old Italian city on that spot, occupied by Etruscan invaders and subsequently colonised from Cumae, if the statement of Justin and Silius is to be accepted. In B C 327 Nola was sufficiently powerful to send 2000 soldiers to the assistance of Neapolis. In 313 the town was taken by the Romans (Liv viii 23, iv 28). It retained the Oscan language (in which its name was *Nuvia*) till after the Punic wars, though on coins the Greek lettering appears earlier. It remained faithful to the Romans even after the battle of Cannae, when many towns revolted to

Hannibal, and it was allowed in consequence to retain its own constitution as an ally of the Romans (Liv xiiii 14-16). In the Social war it fell into the hands of the confederates, and was taken by Sulla (Liv *Ep* 99), and probably received a military colony. It was again colonised by Augustus, and also by Vespasian. The emperor Augustus died at Nola (Plin iii 63, Suet *Aug* 98, Tac *Ann* 1 5). It was still a wealthy city after Alaric invaded Italy (Aug *C D* 1 10), but was destroyed by Genseric, A.D. 455. In the neighbourhood of



Coin of Nola about 320 B C

Obr. head of Pallas the helmet has on it an olive wreath and (probably) an owl. rev. NOLAION man headed bull. The coinage of Nola ceased after 311 B C.

the town some of the most beautiful Campanian vases have been found in modern times. According to an ecclesiastical tradition, church bells were invented at Nola, and were hence called *Campanae*.

Nomentānus, mentioned by Horace, as proverbially noted for extravagance and a riotous mode of living. The Scholiasts tell us that his full name was L. Cassius Nomentanus (Hor *Sat* 1 1, 102, ii 8, 23, 25, 60).

Nōmentum (*Nomentana*, *Mentana*), originally a Latin town founded by Alba, but subsequently a Sabine town, fourteen (Roman) miles from Rome, from which the *Via Nomentana* (more anciently *Via Ficulensis*) and the *Porta Nomentana* at Rome derived their name. The neighbourhood of the town was celebrated for its wine (Verg *Aen* vi 773, Liv 1 38, iv 22, viii 14, Dionys 1 53, v 61, Mart x 48).

Nōmīa (*να Νόμια*), a mountain in Arcadia on the frontiers of Laconia, is said to have derived its name from a nymph Nomia.

Nōmīus (*Νόμιος*), a surname of divinities protecting the pastures and shepherds, such as Apollo, Pan, Hermes, and Aristaeus.

Nōnācris (*Νώνακρῖς* *Νωνακρίτης*, *Νωνακρίεύς*), a town in the N of Arcadia, NW of Phenens, was surrounded by lofty mountains, in which the river Styx took its origin. The town is said to have derived its name from Nonacris, the wife of Lycaon (Hdt vi 74, Pans viii 17, 6). From this town Hermes is called *Nonacriates*, Evander *Nonacrius*, Atalanta *Nonacria*, and Callisto *Nonacria virgo*, as Arcadian (Ov *Met* ii 409, viii 426, *Fast* v 97).

Nōnius **Marcellus**, a Latin grammarian, a native of Thubursicum Numidarum in Africa (see subscriptions of his work, and *O I L* viii 4878). He cannot be the Marcellus of Anson *Prof Burd* 19. He probably lived early in the fourth century A.D., since in one MS there is a note of a commentary on his work by a certain Julius Tryphonianus, A.D. 402. His work entitled *De Compendiosa Doctrina* is in twenty books, of which the sixteenth is lost. It is intended as a book of reference to explain difficulties of words which occur in Latin authors, playing the parts both of a glossary and a manual of antiquities. His citations from books which have perished, especially those of early writers, make his work extremely valuable,

as giving a clue in many cases alike to the language and subject matter

Nōnius Sufēnas [SUFENAS]

Nonnus (Νόννος) 1 A Greek poet, was a native of Panopolis in Egypt, and lived in the fifth century of the Christian era. Respecting his life nothing is known, except that he became a Christian. He is the author of an enormous epic poem which has come down to us under the name of *Dionysiaca* or *Bassarica* (Διονυσιακά or Βασσάρικα), and which consists of forty-eight books. The work is not without poetic spirit, though somewhat turgid in style. It supplies information on the growth and development of the myths of Dionysus. Edited by Graefe, Lips. 1826, and by A. Kochly, Lips. 1858. Nonnus also made a paraphrase of the Gospel of St John in hexameter verse, which is likewise extant. Edited by Heinsius, Lugd. Bat. 1627.—2 Theophanes Nonnus, a Greek medical writer who lived in the tenth century after Christ. The work is entitled a 'Compendium of the whole Medical Art,' and is compiled from previous writers. Edited by Bernhart, Gothae et Amstel. 1794, 1795, 2 vols.

Nōra (να Νάρα Ναραός, Norensis) 1 (*Pula*), one of the oldest cities of Sardinia, founded by Iberian settlers under Norax (Paus. x 17, 5), stood on a promontory now called *C di Pula*, twenty miles S of *Cagliari* (Cie *Scaur* 1 2, Ptol. iii 313).—2 A mountain fortress of Cappadocia, on the borders of Lycania, on the N side of the Taurus, noted for the siege sustained in it by Eumenes against Antigonos. Some modern travellers place it at *Zengibar Kalesi*, others on the N side of *Hassan Dagli*. In the time of Strabo, who calls it *Νηροασσός*, it was the treasury of Sisinas, a pretender to the throne of Cappadocia (Strab. p 537, Plut. *Eum* 10).

Norba (Norbāneusis, Norbanus) 1 (*Norma*), a strongly fortified town in Latium on the slope of the Volscian mountains midway between Cora and Setia, originally belonged to the Latin and subsequently to the Volscian League (Dionys. v 61, vii 13). As early as B.C. 492 the Romans founded a colony at Norba. In the Punic wars it was faithful to Rome. It espoused the cause of Marius in the Civil war, and was destroyed by fire by its own inhabitants, when it was taken by one of Sulla's generals. (Liv. ii 34, xxvii 10, App. *B C* i 94.) There are still remains of polygonal walls, and a subterraneous passage at *Norma*.—2 Surnamed *Caesarēa* or *Caesariana* (*Cacere*), a Roman colony in Lnsitania on the left bank of the Tagus, NW of Augusta Emerita. The bridge built by order of Trajan over the Tagus at this place is still extant. It is 600 feet long by twenty-eight wide, and contains six arches (Ptol. ii 5, 8, Plin. iv 117).—3 (*Conversano*), in Apulia, between Barium and Tarentum.

Norbānus, C, tribune of the plebs, B.C. 95, when he accused Q. Servilius Caepio of majestas, but was himself accused of the same crime in the following year, on account of disturbances which took place at the trial of Caepio (Cie *de Or* ii 48, 199, 200). In 90 or 89, Norbanus was praetor in Sicily during the Marsic war, and in the civil wars he espoused the Marian party. He was consul in 88, when he was defeated by Sulla near Capua. In the following year, 82, he joined the consul Carbo in Cisalpine Gaul, but their united forces were entirely defeated by Metellus Pius. Norbanus escaped from Italy, and fled to Rhodes, where

he put an end to his life, when his person was demanded by Sulla. (App. *B C* i 82-91, Vell. Pat. ii 25, Plut. *Sull* 27.)

Norbānus Flaccus [FLACCUS]

Norēia (Ναρμεια *Neumarkt in Styria*), the ancient capital of the Taurisci or Norici in Noricum, from which the whole country probably derived its name. It was situated in the centre of Noricum, a little S of the river Noarus, and on the road from Virunum to Ovilava. It is celebrated as the place where Carbo was defeated by the Cimbri, B.C. 113. It was besieged by the Boii in the time of Julius Caesar (Caes. *B G* i 5, Strab. p 214).

Noricum (τε Noricum Regnum), a Roman province S of the Danube, was bounded on the N by the Danube, on the W by Raetia and Vindelicia, on the E by Pannonia, and on the S by Pannonia and Italy. It was separated from Raetia and Vindelicia by the river Aenus (*Inn*), from Pannonia and the E by M. Cetus, and from Pannonia and Italy on the S by the river Savus, and the Alpes Carnicae. It thus corresponds to the greater part of Styria and Carinthia, and a part of Austria, Bavaria, and Salzburg. Noricum was a mountainous country, for it was not only surrounded on the S and E by mountains, but a continuation of the Raetian Alps, sometimes called ALPES NORICAE (in the neighbourhood of Salzburg), ran right through the province. In those mountains a large quantity of excellent iron was found, and the Noric swords were celebrated in antiquity. Gold also is said to have been found in the mountains in ancient times. (Hor. *Od* i 16 9, *Epod* xvii 71, Mart. iv 35; Or. *Met* xiv 711, Strab. pp 208, 214.) The dominant race in the country were Celts, divided into several tribes, of which the Taurisci, also called Norici after their capital Noreia, were the most important. The bulk of the population was Illyrian, subordinate to the Celtic tribes, the whole country was styled a kingdom, and the name Noricum Regnum was retained after its conquest by the Romans (C. I. L. iii 4823). They were conquered by the Romans B.C. 16 (Dio Cass. liv 20), after the subjugation of Raetia by Tiberius and Drusus, and their country was formed into a Roman province. In the later division of the Roman empire into smaller provinces, Noricum was formed into two provinces, *N Ripense*, along the bank of the Danube, and *N Mediterraneum*, separated from the former by the mountains which divide Austria and Styria; they both belonged to the diocese of Illyrium and the prefecture of Italy. The Roman colonies and chief towns were Virunum and Ovilava; other important places were Celeia, Jovavum and Lauriacum.

Nortia or **Nurtia**, an Etruscan divinity of Fortune, worshipped at Volsuni, where a nail was driven every year into the wall of her temple, for the purpose of marking the number of years (Liv. vii 3, *Juv* x 74).

Nossis, a Greek poetess, of Locri in Italy, lived about B.C. 310, and is the author of twelve epigrams in the Greek Anthology.

Nōtus [VENTI]

Novaria (Novarensis *Novara*), a town in Gallia Transpadana, situated on a river of the same name (*Gogna*), subsequently a Roman municipium (Ptol. iii 1, 3, Tac. *Hist* i 70).

Novensiles or **Novensides Dii**. [INDIGETES, p 442.]

Novesium (*Neuss*), a fortified town of the Ubi on the Rhine, and on the road leading

from Colonia Agrippina (*Cologne*) to Castra Vetera (*Xanten*). The fortifications were restored by Julian, in A D 359 (Anni Mare xxvii)

Noviodunum, a name given to many Celtic places from their being situated on a hill (*dun*) 1 (*Nouan*), a town of the Bituriges Cubi in Gallia Aquitania, E of their capital, Avericum (Caes B G vii 12)—2 (*Nevers*), a town of the Aedui in Gallia Lugdunensis, on the road from Augustodunum to Lutetia, and at the confluence of the Nivernis and the Liger, whence it was subsequently called Nevirum, and thus acquired its modern name (Caes B G vii 55)—3 A town of the Suessones in Gallia Belgica, probably the same as Augusta Suessonium [Augusta, No 6]—4 (*Nion*), a town of the Helvetii in Gallia Belgica, on the N bank of the Lacus Lemanus, was made a Roman colony by Julius Caesar, B C 45, under the name of Colonia Equestris [p 391, b]—5 (*Isaczi*), a fortress in Moesia Inferior on the Danube, near which Valens built his bridge of boats across the Danube in his campaign against the Goths

Noviomagus 1 (*Castelnau de Médoc*), a town of the Bituriges Vivisci in Gallia Aquitania, NW of Burdigala (Ptol ii 7, 8)—2 (*Lisieux*), a town of the Lexovii (Ptol ii 8, 2)—3 (*Spires*), the capital of the Nemetes [NEMETES]—4 (*Neumagen*), a town of the Treveri in Gallia Belgica on the Mosella—5 (*Nimwegen*), a town of the Batavi

Novius, Q., a writer of Atellan plays, a contemporary of the dictator Sulla (Macrob i 10, Gell iv 19)

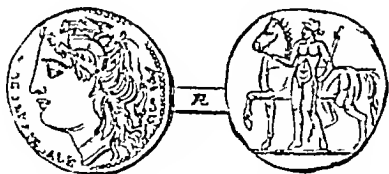
Novum Comum [COMUM]

Nox [NEX]

Nūba Palus (Νοῦβα λίμνη), a lake in Central Africa, receiving the great river Gir, according to Ptolemy (iv 6, 14)

Nūbae, Nubaei (Νοῦβαι, Νουβαῖοι), an African people, situated on the W side of the Nile, S of Merot—that is, in the N central part of Nubia, the Nubae were governed by princes of their own, independent of Merot. By the reign of Diocletian they had advanced northwards as far as the frontier of Egypt (Strab pp 786, 819, Ptol ii 7, 30)

Nūcēria (Nucerinus) 1 (*Nocera*), surnamed **Alfaterna**, probably from an Oscan tribe of which Nuceria was the chief town, a town in Campania on the Sarnus (*Sarno*), and on the Via Appia, SE of Nola, and nine (Roman)



Coin of Nuceria Alfaterna in Campania about 200 B C

Obv. head with ram's horn, name of town in Oscan letters rev. one of the Dioscuri standing beside his horse

miles from the coast, was taken by the Romans in the Samnite wars, and was again taken by Hannibal after the battle of Cannae, when it was burnt to the ground (Diod xiv 65, Strab p 217, Liv xxiii 15, xxviii 3). It was subsequently rebuilt, and both Augustus and Nero planted here colonies of veterans (Tac Ann xiii 81)—2 Surnamed **Camellaria** (*Nocera*), a town in the interior of Umbria, on the Via Flaminia (Strab p 227)—3 (*Luzzara*), a small town in Gallia Cispadana on the Po, NE of Brixillum (Ptol iii 1, 46)—4 A town of

Bruttium, whose coins have a Greek inscription. Its site is fixed by the modern *Nocera*

Nuthones, a people of Germany, dwelling on the right bank of the Albis (*Elbe*), SW of the Saxones, and N of the Langobardi, in the modern *Mecklenburg* (Tac Germ 40)

Nūma, Marcius 1 A friend of Numa Pompilius, whom he is said to have accompanied to Rome, where Numa made him the first Pontifex Maximus. Marcus aspired to the kingly dignity on the death of Pompilius, and he starved himself to death on the election of Tullus Hostilius (Plut Num 5, Liv i 20). His name combines the two names of Numa and Ancus Marcius, and belongs to the traditions of the origin of the Roman religious rites—2 Son of the preceding, is said to have married Pompilia, the daughter of Numa Pompilius, and to have become by her the father of Anens Marcius. Numa Marcius was appointed by Tullus Hostilius praefectus urbi (Plut Num 21, Coroll 1, Tac Ann vi 17)

Nūma, Pompilius, the second king of Rome, who belongs to legend, and not to history. He was a native of Cures in the Sabine country, and was elected king one year after the death of Romulus, when the people became tired of the interregnum of the senate. He was renowned for his wisdom and his piety, and it was generally believed that he had derived his knowledge from Pythagoras. His reign was long and peaceful, and he devoted his chief care to the establishment of religion among his rude subjects. He was instructed by the Camena Egeria, who visited him in a grove near Rome [EGERIA]. He was revered by the Romans as the author of their whole religious worship. It was he who first appointed the pontiffs, the augurs, the flamens, the virgins of Vesta, and the Salii. He founded the temple of Janus, which remained always shut during his reign. The length of his reign is stated differently. Livy makes it forty-three years, Polybius and Cicero, thirty-nine years. The sacred books of Numa, in which he prescribed all the religious rites and ceremonies, were said to have been buried near him in a separate tomb, and to have been discovered by accident, 500 years afterwards, in B C 181. They were carried to the city-praetor Petilius, and were found to consist of twelve or seven books in Latin on religious ordinances, and the same number of books in Greek on philosophy. The latter were burnt on the command of the senate, but the former were carefully preserved (Plut Numa, Liv i 18-21, Cic de Rep ii 18-15, Dionys ii 58, Val Max i 1, 12). The story of the discovery of these books is evidently false, and the books which were ascribed to Numa, and which were extant at a later time, were evidently nothing more than works containing an account of the ceremonial of the Roman religion. The story of the reign of Numa himself arose from the desire to ascribe the foundation of the Roman religion to a sacerdotal monarch, and Anens was introduced to supply the military events belonging to the same period and to make Numa, the religious founder, an entirely peaceful king.

Nūmāna (*Umana*), a town in Picenum, on the road leading from Ancona to Aternum, founded by the Senii, and subsequently a municipium (Ptol iii 1, 21, Sil It viii 481)

Nūmantia (Numantinus *Guarray*), the capital of the Pelendones, in Hispania Tarracensis, and the most important town in all Celtiberia, was situated near the sources of the

Durius, on a small tributary of this river, and on the road leading from Asturica to Caesar Augusta (Phn iii 26, Strab p 162). It was strongly fortified by nature, being built on a steep and precipitous, though not lofty, hill, and accessible by only one path, which was defended by ditches and palisades. It was twenty-four stadia in circumference, but was not surrounded by regular walls, which the natural strength of its position rendered unnecessary. It was long the head quarters of the Celtiberians in their wars with the Romans, and its protracted siege and final destruction by Scipio Africanus the younger (n c 188) is one of the most memorable events in the early history of Spain (App *Hisp* 48-98, Eutrop ii 17, cf *Cle Off* i 11).

Numēnius (*Νουμήνιος*), of Apamea in Syria, a Pythagorean Platonic philosopher, about 150 A D, who was highly esteemed by Plotinus and his school, as well as by Origen. His object was to trace the doctrines of Plato up to Pythagoras, and at the same time to show that they were not at variance with the dogmas and mysteries of the Brahmins, Jews, Magi, and Egyptians. Considerable fragments of his works have been preserved by Eusebius, in his *Præparatio Evangelica*.

Numerianus, **M. Aurēlius**, the younger of the two sons of the emperor Carus, who accompanied his father in the expedition against the Persians, A D 283. After the death of his father, which happened in the same year, Numerianus was acknowledged as joint emperor with his brother Carinus. The army, alarmed by the fate of Carus, who was struck dead by lightning, compelled Numerianus to retreat towards Europe. During the greater part of the march, which lasted for eight months, he was supposed to be confined to his litter by an affection of the eyes, but the suspicions of the soldiers having become excited, they forced their way into the imperial tent, and discovered the dead body of their prince (Vopis *Numer*, Eutrop ix 12, Zonar vii 80). Arrius Aper, præfect of the prætorians, and father in law of the deceased, was arraigned of the murder in a military council, held at Chalcedon, and, without being permitted to speak in his own defence, was stabbed to the heart by Diocletian, whom the troops had already proclaimed emperor [DIOCLETIANUS].

Nūmicus or **Nūmicus** (*Rio Torto*), a small river in Latium flowing into the Tyrrhene sea between Lavium and Ardea. It was connected in legends with the deaths both of Aeneas and of Anna, and with the worship of Jupiter Indiges [see pp 25, a, 72, a, 442, b].

Numīdiā (*Νουμῖδια*, ἡ *Νουαδία* and *Νουαδική* *Νομάς*, Numida, pl *Νουάδες* or *Νουάδες* *Αἰθῶες*, Numidae *Algiers*), a country of N Africa, which, in its original extent, was divided from Mauretania on the W by the river Malya or Moluchath (*Wed Muluya*), and on the E from the territory of Carthage (aft the Roman province of Africa) by the river Tusca, its N boundary was the Mediterranean, and on the S it extended indefinitely towards the chain of the Great Atlas and the country of the Gaetuli (App *Pun* 106, Sall *Jug* 19, 92). Intersected by the chain of the Lesser Atlas, and watered by the streams running down from it, it abounded in fine pastures, which were early taken possession of by wandering tribes of Asiatic origin, who from their occupation as herdsmen were called by the Greeks, here as elsewhere, *Νουάδες*, and this name was perpetuated in that of the country. A sufficient account of these tribes, and of their connexion with their neighbours on the W, is

given under MAURETANIA. The fertility of the country, inviting to agriculture, gradually gave a somewhat more settled character to the people, and at their first appearance in Roman history we find their two great tribes, the Massylians and the Massæsylians, forming two monarchies, which were united into one under Masinissa, B C 201. (For the historical details, see MASINISSA.) On Masinissa's death in 118, his kingdom was divided, by his dying directions, between his three sons, Micipsa, Mastanabal, and Gulussa, but it was soon reunited under Micipsa, in consequence of the death of both his brothers. His death, in 118, was speedily followed by the usurpation of Jugurtha, an account of which and of the ensuing war with the Romans is given under JUGURTHA. On the defeat of Jugurtha in 106, the country became virtually subject to the Romans, but they permitted the family of Masinissa to govern it with the royal title (see HIEMPSAL, No 2, Juba, No 1), until B C 46, when Juba, who had espoused the cause of Pompey in the civil wars, was defeated and dethroned by Julius Caesar, and Numidia was made a Roman province (*Bell Afr* 97, Dio Cass *Ann* 9, App *B C* ii 100). In B C 30 Augustus restored Juba II to his father's kingdom of Numidia, but in A D 25 he exchanged it for Mauretania, and Numidia was then contracted so as to retain only that part of the ancient Numidia which lay to the E of the river Ampsaga and to extend as far as the borders of Cyrenaica (Phn i 22, Ptol ii 2, 1, Strab p 840). It was again diminished by near a half, under Claudius (see MAURETANIA), and henceforth, until the Arab conquest, the senatorial province of Numidia denoted the district between the river Ampsaga on the W and the Tusca on the E. Its capital was Cirta (*Constantine*) [AFRICA, p 32, a]. The country, in its later restricted limits, is often distinguished by the name of New Numidia or Numidia Proper. The Numidians furnished the best light cavalry to the armies, first of Carthage, and afterwards of Rome.

Numīdicus Sinus (*Νουμῖδικὸς κόλπος* *Bay of Storah*), the great gulf E of Pr Tretum (*Seven Capes*), on the N of Numidia.

Numistro (*Numistrānus*), a town in Lucania near Apulia (Liv xxvii 2, Ptol iii 1, 71).

Nūmītor [*ROMULUS*].

Nursia (*Nursinus Norcia*), a town in the N of the land of the Sabines, situated near the sources of the Nar and amidst the Apennines, whence it is called by Virgil (*Aen* vi 716) *frīqida Nursia* (of Sil It viii 417). It was the birthplace of Sertorius and of the mother of Vespasian (Suet *Vesp* 1, Plut *Sert* 2).

Nyctēis (*Νυκτῆις*), that is, Antiope, daughter of Nycteus, and mother of Amphion and Zethus [ANTIOPE, NICTEUS].

Nycteus (*Νυκτεὺς*), son of Hyrieus by the nymph Cloma, and husband of Polyxo, by whom he became the father of Antiope, though, according to some, Antiope was the daughter of the river god Asopus (*Od* xi 259, Apollod iii 10, 1, Ant Lib 25). Antiope was carried off by Epopeus, king of Sicyon, whereupon Nycteus, who governed Thebes, as the guardian of Labdacus, invaded Sicyon with a Theban army. Nycteus was defeated, and being severely wounded, he was carried back to Thebes, where, before his death, he appointed his brother Lyceus guardian of Labdacus, and at the same time required him to take vengeance on Epopeus (Paus ii 6, 2, Hyg *Fab* 7, Lycus).

Nyctimēnē, daughter of Epopeus, king of

Lesbos, or, according to some, of Nycteus Pursued and dishonoured by her father, she concealed herself in the shade of forests, where she was metamorphosed by Athene into an owl (Ov *Met* ii 590, Hyg *Fab* 204)

Nymphæ (Νύμφαι) The worship of the Nymphs was handed down among the most primitive beliefs of the Greeks and Romans, and is illustrated by similar superstitions in almost every nation. The early Greeks and Romans, like other nations in an early stage of civilisation, saw in all the phenomena of ordinary nature some manifestation of the deity: springs, rivers, grottoes, trees, and mountains, all seemed to them fraught with life, and all were only the visible embodiments of so many divine agents. Over these salutary and beneficent powers of nature watched so many divinities. But the conception of the nymphs (though, as divine, they are often called *θεαί* *Il* xxi 616) differed from that of the great 'Nature' deities in being strictly localised: each spring had its own nymph, or company of nymphs, who could give or refuse the fertilising stream—who might irrigate the land or destroy it by a flood. This belief clearly belongs to an earlier stage than the conception of deities with wide provinces and varied functions, but it was firmly rooted in local traditions, and lasted on beside the later mythology, or in some cases was absorbed into it, so that the newer great deity assumed the character of the nymph of the spot, who thereupon was represented in myth as a friend or attendant of the goddess by whom she was superseded. Homer speaks of them as deities admitted to Olympus (*Il* ix 8), but it is only on a special occasion when every divine being is called to the council. In the *Odyssey* (vi 123, ix 154, xii 218, xiii 356, xvi 240) they are the deities of special hills or fountains, honoured in their own abode, and so Hesiod expresses the old belief in nymphs as guarding the powers of nature when he calls them the children of the earth (*Th* 180, 187). When in Homer they are called 'children of Zeus' (*κοῦραι Διὸς Il* vi 420, *Od* xiii 356), it is clear that nothing more definite is meant than that they partook of the divine nature. Already in Homer Artemis (who has to do with woods and streams, having herself, as the Arcadian Artemis, been partly developed from Arcadian stories of nymphs) is the deity who is specially attended by nymphs, now her subordinates, or companions in the dance (*Od* vi 105), just as at a later time Dionysus as god of trees has his attendant nymphs. While it is true that every hill and every tree might have its nymph as well as every spring, yet the water nymphs were those who were most regarded, and who had more distinctive personality, inasmuch as the scarcity or abundance of water was more important than anything else in nature to the herdsmen and agriculturists. Nymphs may, however, be classed under various heads, according to the different parts of nature of which they are the representatives. 1 *Nymphs of the watery element*. To these belong first the nymphs of the ocean, *Oceanides* (*Ὠκεανίδαι*, *Ὠκεανίδες*, *νύμφαι ἁλίας*), who were regarded as the daughters of Oceanus (Hes *Th* 346, 364, Aesch *Pr* 186, Soph *Phil* 1470), and next the nymphs of the Mediterranean or inner sea. [NEREIDS.] The rivers were represented by the *Potameides* (*Ποταμίδες*), who, as local divinities, were named after their rivers, as Acheloides, Anigrades, Ismenides, Amnisides, Paetohdes (Ap Rh 1219, Verg *Aen* viii 70,

Ov *Met* vi 16, Paus i 31, v 5). The nymphs of fresh water, whether of rivers, lakes, brooks, or springs, were also designated by the general name *Naiades* (*Νηίδες*), though they had, in addition, specific names (*Κορινναίαι*, *Πηγαίαι*, *Ἐλειονόμοι*, *Λιμνατίδες*, or *Λιμναίδες*) (*Od* xvii 240, Theocv v 17). Even the rivers of the lower regions were described as having their nymphs, hence we read of *Nymphæ infernae paludis* and *Avernales* (Ov *Met* v 240, *Fast* ii 610). Many of these nymphs presided over waters or springs which were believed to inspire those who drank of them. The nymphs themselves were therefore thought to be endowed with prophetic power, and to inspire men with the same, and to confer upon them the gift of poetry [CAMENAE.] There was a belief among Greeks and Romans (analogous to much that appears in popular stories everywhere about water-fairies) that the mortal who saw the nymph was bereft of his senses: hence the expression *νυμφόληπτος* = frenzied, and in Latin *lymphatus* or *lymphaticus*, the names *Lymphæ* and *Nymphæ* being originally the same and used interchangeably (Hor *Sat* i 5, 97, Varr *L L* vii 87, *C I L* v 3106)—2 *Nymphs of mountains and grottoes*, called *Oreades* (*Ὀρειάδες*, *Ὀροδεμναίδες*), but some times also by names derived from the particular mountains they inhabited (e.g. *Κιθαιρωίδες*, *Πηλιάδες*, *Κορινναίαι*) (*Od* ix 154, Theocv vi 137, Verg *Aen* i 168, 500, Paus ix 3, x 32, Ap Rh i 550)—3 *Nymphs of forests, groves, and glens*, were believed sometimes to appear to and frighten solitary travellers. They are designated by the names *Ἀλοηίδες*, *Ἄλγηφοί*, *Ἀδλωνίδες*, and *Ναπαίαι*.—4 *Nymphs of trees*, were believed to die together with the trees which had been then abode, and with which they had come into existence. They were called *Dryades* and *Hamadryades* (*Δρυάδες*, *Ἄμυδρυάδες* or *Ἀδρυάδες*), from *δρῦς* (cf *Μέλιαι*, Hes *Th* 187). All these nymphs had their special haunts and abodes in watery glades, in groves, in caves and grottoes. Here sacrifices were offered of goats, lambs, milk, and oil, but never of wine (*Od* xvi 240, Theocv i 12, 53, 139, 140, Serv *ad Georg* iv 380, *ad Eccl* v 74). From these local nymphs of springs and woods was developed another class with more definite history and personality, such as Circe and Calypso, who were divine in nature but differed from goddesses in being localised in some particular place on the earth: a similar development was the conception of the nymph who presided over a particular town, e.g. Cyrene. It may be observed that the *νύμφη* is sometimes called *θεός*, though the *θεός* is never called *νύμφη*. Nymphs were in archaic art represented (as were all goddesses) fully clothed, but as art progressed it was customary to show them less and less clothed and at last wholly naked. They appear as companions or attendants of country deities, such as Pan, often also with Hermes, as a favourite deity of herdsmen, or with Artemis, the goddess of woods and hills, or in their prophetic character with Apollo.

Nymphæum (Νυμφαῖον, i.e. Nymphs' abode) 1 A mountain by the river Aous, near Apollonia, in Illyrium.—2 A port and promontory on the coast of Illyrium, three Roman miles from Lissus (Caes *B C* iii 26).—3 (*C Gborgi*), the SW promontory of Aete or Athos, in Chalcidice.—4 A seaport town of the Chersonesus Taurica (*Crimæa*) on the Cimmerian Bosphorus, 25 stadia (2½ geographical miles) from Panticapæum (Strab p 309, App

Mithr 106, Ptol in 6, 3)—5 A place on the coast of Bithynia, thirty stadia (three geographical miles) W of the mouth of the river Oxines—6 A place in Cilicia, between Celenensis and Soloc

Nymphaeus (Νύμφαιος) 1 (*Ninfa* or *Nimpha*), a small river of Latium, falling into the sea above Astura, of some note as contributing to the formation of the Pomptine marshes (Plin in 57) It now no longer reaches the sea, but falls into a little lake, called *Lago di Monaci*—2 Also called **Nymphus** (*Basilimfa*), a small river of Sophene in Armenia, a tributary of the upper Tigris, flowing from N to S past Martyropolis, in the valley between M Niphates and M Masius (Amm Marc xviii 9, Procop B P i 8, 21)

Nymphidius Sabinaus, commander of the praetorian troops, together with Tigellinus, attempted, on the death of Nero, A D 68, to seize the throne, but was murdered by the friends of Galba (Tac Ann xi 72, Hist i 5, 25, 37, Plut Galb 8-15)

Nymphus (Νύμφης), son of Xenagoras, a native of the Pontic Heraclea, lived about B C 250, and wrote a work on Alexander and his successors, in twenty-four books, and a history of Heraclea in thirteen books (Suid s v)

Nymphodorus (Νυμφόδορος) 1 A native of Abdera and brother in law of Sitalces, king of Thrace the Athenians made him their proventus in 481, and he negotiated a reconciliation between them and Perdicas (Hdt vii 187, Thuc i 29)—2 A Greek historian of Amphipolis, of uncertain date, the author of a work on the Laws or Customs of Asia (Νόμματα Ἀσίας)—3 Of Syraeuse, likewise a historian, lived about the time of Philip and Alexander the Great He wrote a *Periplus* of Asia, and a work on Sicily (Athen pp 19, 265)

Nysa (Νύσα), was the name of the mountain on which Dionysus was supposed to have been nursed by the nymphs [see p 294, a] Hence the name was applied to several hills or towns where early culture of the vine gave rise to local traditions of the childhood of the wine god, or, conversely, the stories may have become attached to places which bore the same name as a Mount Nysa connected with the worship of Dionysus It is, however, noticeable that most of the places of this name are supposed to have been early homes of the vine Among the places so named whose position can be fairly determined are the following—1 (*Sultan-Hisar*), a town in Caria, on the southern slope of Mount Messogis (which was famed for wine), on a small stream which falls into the Maeander from the north (Strab p 650) It was said to have been formerly called Athymbra and to have taken its name from Nysa one of the wives of Antiochus (Steph Byz s v Ἀντιόχεια), but that may be only a later attempt to account for the name—2 A mountain and town in Thrace, which is the Nysa connected with Dionysus in the Iliad (vi 133, cf Plin iv 56, sec p 295, a)—3 A village on the slopes of Helicon, in Boeotia (Strab p 405)—4 A mountain and town in India, connected in myth with the journeys of Dionysus (p 294), and in reality with the earliest culture of the vine (Irr in v 1, 2, vi 2, 3, Strab p 687)—5 A town in Aethiopia near Meroë The Homeric hymn xxviii speaks of Dionysus as being reared on a mountain in the uttermost parts of Phoenicia (i e far south), near the river Aegyptus Herodotus, following the same tradition, speaks of Dionysus being carried to

Nysa, beyond Egypt, in the cinnamon country (prob *Somali-land*), and there, he says, were festivals of Dionysus (Hdt in 97, 111)

Nysaeus, **Nysius**, **Nyseus**, or **Nysigēna**, a surname of Dionysus, derived from Nysa, a mountain or city (see above) where the god was said to have been brought up by nymphs

Nyseides or **Nysiades**, the nymphs of Nysa, who are said to have reared Dionysus, and whose names are Cisseis, Nysa, Erato, Eriphna, Bioma, and Polyhymno (Ov Met in 314, Fast in 769, Apollod in 4, 3)

Nysa (Νύσα), a city of Cappadocia, on the W side of the Halys, not far from the river, on the road from Parnassus to Mazara It was the bishopric of Gregory of Nysa (Ptol v 7, 8)

Nyx (Νύξ), called Nox by the Romans, was a partial personification of Night, in which much of the abstract idea still remained and the allegory was to a great extent recognised as such Homer calls her the seducer of gods and men, and relates that Zeus himself stood in awe of her (Il xv 259) In the ancient cosmogonies Night is one of the very first created beings, for she is described as the daughter of Chaos, and the sister of Erebus, by whom she became the mother of Aether and Hemera She is further said to have given birth, without a husband, to Moros, the Keres, Thanatos, Hypnos, Dreams, Momus, Orizys, the Hesperides, Moerae, Nemesis, and similar beings (Hes Th 123, 211, 748, cf Aeschum 321) In the later poets Night is sometimes described as a winged goddess, and sometimes as riding in a chariot, covered with a dark garment and accompanied by the stars in her course

O

Oānus (Ὠανός *Frascolari*), a river on the S coast of Sicily, near Camarina (Pind Ol v 25)

Oārus (Ὠαρος), a considerable river mentioned by Herodotus as rising in the country of the Thyssagetae, and falling into the Palus Maeotis (*Sea of Azov*) E of the Tanaïs (*Don*) (Hdt iv 123) As there is no river which very well answers this description, Herodotus probably refers to one of the E tributaries of the Don, such as the *Sal* or the *Manytch*

Oāsis (Ὠασις, Ἀβασις, and in later writers Ὠασις) is the Greek form of an Egyptian word *Uah*, an inhabited place, which was used to denote an island in the sea of sand of the great Libyan Desert the word has been adopted into our language The Oases are depressions in the great table land of Libya, preserved from the inroad of the shifting sands by steep hills of limestone round them, and watered by springs, which make them fertile and habitable With the substitution of these springs for the Nile, they closely resemble that greater depression in the Libyan table-land, the valley of Egypt The chief specific applications of the word by the ancient writers are to the two Oases on the W of Egypt, which were taken possession of by the Egyptians at an early period—1 **Oasis Minor**, the Lesser or Second Oasis (Ὠασις Μικρά, or η δειντέρα *Uah el-Bahariye*), lay W of Oxyrynchus, and a good day's journey from the SW end of the lake Moeris It was reckoned as belonging to the Heptanomis, or Middle Egypt, and formed a separate Nomos (Ptol iv 5, 37, Strab p 814)—2 **Oasis Major**, the Greater, Upper, or First Oasis (Ὠο μεγάλη, η πρώτη, ή άνω Ο, and, in Herodotus, πόλις Ὠασις and νήσος

Μακρά *Uah el Dakhel*), is described by Strabo as seven days' journey W of Abydos, which applies to its N end, as it extends over more than $1\frac{1}{2}^{\circ}$ of latitude. It belonged to Upper Egypt, and, like the other, formed a distinct nome. These two nomes are mentioned together as 'Duo Oasisi' (*αι δύο Ὀασίται*) (Hdt. in 28, p. 152, Strab. l. c., Plin. v. 50). When the ancient writers use the word Oasis alone, the Greater Oasis must generally be understood. This Oasis contains considerable ruins of the ancient Egyptian and Roman periods. It is about level with the valley of the Nile, the Lesser is about 200 feet higher than the Nile, in nearly the same latitude.—3 A still more celebrated Oasis than either of these was that called **Ammon**, **Hammon**, **Ammonium**, **Hammonis Oraculum**, from its being a chief seat of the worship and oracle of the god Ammon. It was called by the Arabs in the middle ages *Santa riah*, and now *Suval*. It is about six miles long, and three wide; its chief town *Suval*, is in $29^{\circ} 12' N$ $13^{\circ} 13' E$, and $29^{\circ} 17' E$ long; its distance from Cairo is twelve days' and from the N coast about 160 ditto miles; the ancients reckoned it to be a day from Memphis and five days from Parvatomium on the N coast. It was inhabited by various Libyan tribes, but the ruling people were a race kindred to the Aethiopians above Egypt, who, at a period of unknown antiquity, had introduced probably from Mesopotamia the worship of Ammon; the government was monarchical. The Ammonians do not appear to have been subject to the old Egyptian monarchy. Cambyses, after conquering Egypt in the 525, sent an army against them, which was overthrown by the sands of the Desert. In the 5th A. Maccabees the Great Temple of the oracle which hailed him as the son of Zeus Ammon (Arrian. Anab. in 4, Cur. p. 20). The oracle was also visited by Cato of Utica. Under the Ptolemies and the Romans, it was subject to Egypt and formed part of the Nomos Libani. The most remarkable object in the Oasis, besides the temple of Ammon were the palace of the ancient kings, abundant springs of salt water (as well as fresh from which it was made), and a well called Fons Solis, the water of which was cold at noon, and warm in the morning and evening. Ruins of the temple of Ammon are still standing at *Suval*.

Oaxes (OAXES)

Oaxus (*Ὀαξος*, *Ὀαξισ*, called **Axus** (*Ἀξος*)) in Herodotus, a town in the interior of Crete on the river Oaxi (which flows into the sea in the centre of the N coast of Crete) and near Ierotheria, is said to have derived its name from Oaxus or Oixus who was, according to some accounts, a son of Aecallis, the daughter of Minos, and according to others, a son of Apollo by Anclia (Hdt. in 151, Verg. *Id.* l. 66, *Serv.* ad loc.).

Obila (*Ἰλίδα*), a town of the Vettione in Hispania Tarraconensis (Ptol. in 5, 9).

Obliviōnis Flumen (OBLIVIA)

Obrimas (*Ὀβριμας* or *Sandulhi* *Ἰχθυή*) an L. tributary of the Maeander, in Phrygia (Lxxviii. 16, Plin. v. 100).

Obiringa (*Ὀβρίγγας*), a W. tributary of the Rhine, forming, according to Ptol. in 10, 17, the boundary between Germania Superior and Inferior. It is probably the small river *Ihr*, which joins the Rhine near *Hamagen*, between *Bonn* and *Indernach*.

Obisquens, **Jālus** the name prefixed to a fragment entitled *De Prodigis* or *Prodigiarum*

Tabellus, containing a record of the phenomena classed by the Romans under the general designation of *Prodigia* or *Ostenta*. The series extends in chronological order from the consulship of Scipio and Laelius, n. c. 190, to the consulship of Fabius and Aclius, n. c. 11. The materials are derived from an abridgment of Livy, whose very words are frequently employed. With regard to the compiler we know nothing. He probably wrote in the fourth century A. D.—Editions by Schaeffer Amst. 1679, and by Ondendorp, Lugd. Bat. 1720.

Obucōla, **Obucūla**, or **Obuleūla** (*Μονολοία*), a town in Hispania Baetica, on the road from Hisulit to Emerita and Corduba (Ptol. in 4, 1, Plin. in 12).

Obulco (*Porcuna*), surnamed **Pontificense**, a Roman municipium in Hispania Baetica (Strab. pp. 141, 160, Ptol. in 1, 11).

Ocēlēa (*Ὠκαλεα*, *Ὠκαλεη*, also *Ὠκαλεία*, *Ὠκαλεα*, *Ὠκαλεύς*), a town in Boeotia, between Halartus and Alalcomenae, situated on a river of the same name falling into the lake Coprus, at the foot of the mountain Tiphusion (*Il.* in 501, *Hygin.* *Apoll.* 212, Strab. p. 410).

Oceānides (OCEANIA)

Oceānus (*Ὠκεανός*), in the oldest Greek poet is the god of the water which was believed to surround the whole earth, and which was supposed to be the source of all the rivers and other waters of the world. In the Homeric mythology Ocean is the father of all things, even of the gods (*θεῶν γενεαίς*) and not only the source from which heaven and earth arise, and from which all streams were still derived, but also the bounding limit of every thing (*Il.* xiv. 200, 216, 302, cf. Aristot. *Met.* l. 1 p. 983) and he has his feminine counterpart, *Tethys* who is the mother of all things. In Hesiod he is not as in Homer, the primary source, but is the son of Heaven and Earth, the husband of *Tethys*, and the father of all the river gods and water nymphs of the whole earth (*Th.* l. 3, 357). Another difference in Hesiod is that, instead of all streams coming from Oceanus, and none flowing in, the Styx pours one tenth of her water into the underworld, but nine tenths into the ocean, yet Styx also is pictured as originally deriving her water from Ocean, since she is the chief of the daughters of Oceanus and *Tethys* (*Hes. Th.* 361, 789). As to the physical idea attached by the early Greeks to the word, it seems that they regarded the earth as a flat circle, which was encompassed by a river perpetually flowing round it, and this river was Oceanus. Out of and into this river the sun and the stars were supposed to rise and set, and on its banks were the abodes of the dead (*Od.* x. 509). The conception of Ocean as a stream appears in poetry long after Homer, but Herodotus rejects the idea (p. 23 n. 8). From this notion it naturally resulted that, as geographical knowledge advanced the name was applied to the great outer waters of the earth, in contradistinction to the inner seas, and especially to the *Atlantic*, or the sea without the Pillars of Hercules (*ἡ ἔξω θαλάττα*, *Mare Exterius*) as distinguished from the *Mediterranean*, or the sea within that limit (*ἡ ἐντὸς θαλάττα*, *Mare Internum*), and thus the Atlantic is often simply called Oceanus. The epithet *Atlantic* (*ἡ Ἀτλαντική θάλασσα*, *Herod.* δ' A. *ἄντος*, Enrip., *Atlanticum Mare*) was applied to it from the mythical position of *Atl.* as being on its shores. The other great waters which were denoted by the same term are described under their specific names.

Ocelis (*Ὀκελῖς Ghela*), a harbor and emporium, at the SW point of Arabia Felix, at the entrance to the Red Sea (Ptol 1 7, 4)

Ocellus (*Ὀκελλος*), a Lucanian, and a Pythagorean, who wrote a work *Περὶ τῆς τοῦ παντὸς φύσεως* (*On the Nature of the Whole*) Ed by Mullach, 1846

Ocellum 1 A town in the NE of Lusitania between the Tagus and the Durus, whose inhabitants, the Ocelenses, also bore the name of Lancienses (Plin iv 118)—2 (*Oulx*), a town in the Cottian Alps, was the last place in Cisalpine Gaul before entering the territories of king Cottius (Caes BG 1 10, Strab p 179) It is on the route over the pass of Mt Genevre, five miles from Scingomagus (*Cesanne*), and twelve from Brigantium (*Briançon*), on the Italian side of the pass—3 A promontory in Britain, probably *Spurn Head* (Ptol ii 3, 6)

Ocha (*Ὀχνη*), the highest mountain in Euboea, in the S of the island near Carystus, running out into the promontory Caphareus Euboea is said to have been once called Ocha (Strab pp 445, 446)

Ochus [*Ἀρταξέρξης III*]

Ochus (*Ὀχος, Ἀχος Tedgend*), a great river of Central Asia, flowing from the N side of the Paropamisus (*Hindoo Kooshi*), according to Strabo, through Hyrcania, into the Caspian, according to Pliny and Ptolemy, through Bactria, parallel with the Oxus (Strab p 509, Ptol vi 11, 2, Plin vi 48, Amm Marc xxii 6)

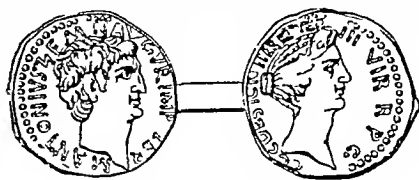
Oclis (*Ὀκλῖς*), a town of the Celtiberi, probably *Ocana* (App *Hisp* 47)

Otriculum (*Otriculanus* nr *Otricoli*, Ru), an important municipium in Umbria, situated on the Tiber near its confluence with the Nar, and on the Via Flaminia, leading from Rome to Narnia, &c There are ruins of an aqueduct, an amphitheatre, and temples near the modern *Otricoli* (Liv ix 41, xxii 11, Strab p 226, Tac *Hist* iii 78, Plin *Ep* vi 25)

Ocrisia or **Oclisia**, mother of Servius Tullius For details, see **TULLIUS**

Octavia 1 Sister of the emperor Augustus, was married first to C Marcellus, consul bc 50, and subsequently, upon the death of the latter, to Antony, the triumvir, in 40 This marriage was regarded as the harbinger of a lasting peace Augustus was warmly attached to his sister, and she possessed all the charms and virtues likely to secure a lasting influence over the mind of a husband Her beauty was universally allowed to be superior to that of Cleopatra, and her virtue was such as to excite admiration in an age of growing licentiousness and corruption For a time Antony seemed to forget Cleopatra, but he soon became tired of his virtuous wife, and upon his return to the East, he forbade her to follow him When at length the war broke out between Antony and Augustus, Octavia was divorced by her husband, but instead of resenting the insults she had received from him, she brought up with care his children by Fulvia and Cleopatra She died bc 11 (App *BC* v 64, 67, 93, 95, 138, Dio Cass *clvii* 7, *xlvi* 31, li 15 li 35, *Plut Ant* 31-37) Octavia had five children, three by Marcellus, a son and two daughters, and two by Antony, both daughters Her son, M Marcellus, was adopted by Augustus, and was destined to be his successor, but died in 23 [**MARCELLUS**, No 9] The descendants of her two daughters by Antonius successively ruled the Roman world The elder of them married L Domitius Ahenobarbus, and became the grandmother of the emperor Nero, the younger

of them married Drusus, the brother of the emperor Tiberius, and became the mother of the emperor Claudius, and the grandmother of the



Octavia the sister of Augustus and wife of M Antonius. Obr head of M Antonius M ANTONIVS M F M N AVGVR IMP TER rev head of Octavia COS DESIGN ITER LT TTR IIIVIR R P C (Aureus struck at Alexandria bc 36-34)

emperor Caligula [**ANTONIA**]—2 The daughter of the emperor Claudius, by his third wife, Valeria Messalina, was born about AD 42 She was at first betrothed by Claudius to L Silanus, who put an end to his life, as Agrippina had destined Octavia to be the wife of her son, afterwards the emperor Nero She was married to Nero in AD 53, but was soon deserted by her young and profligate husband for Poppaea Sabina After living with the latter as his mistress for some time, he resolved to recognise her as his legal wife, and accordingly he divorced Octavia on the alleged ground of sterility, and then married Poppaea, AD 62 Shortly afterwards Octavia was falsely accused of adultery, and was banished to the little island of Pandataria, where she was put to death Her untimely end excited general commiseration Octavia is the heroine of a tragedy found among the works of Seneca The author was more probably Curvatus Maternus [**NERO**]



Octavia the wife of Nero. Obr head of Nero laureate (NPR) KAAV KAIZ ZEBΛ ΓEP AY rev head of Octavia draped OKTAOYIA ZEBAZT. LA (year 4-AD 67) (Struck at Alexandria)

Octavianus [**AUGUSTUS**]

Octavius 1 Cn, surnamed Rufus, questor about bc 230, may be regarded as the founder of the family The Octavius originally came from the Volscian town of Velitrae, where a street and an altar bore the name of Octavins (Suet *Aug* 2)—2 Cn, son of No 1, plebeian aedile 206, and praetor 205, when he obtained Sardinia as his province He was actively employed during the remainder of the second Punic war, and he was present at the battle of Zama (Liv *xxix* 36, *xxx* 24, *xxxi* 3, 11, *xxiv* 45, *xxxvi* 16)—3 Cn, son of No 2, was praetor 168, and had the command of the fleet in the war against Perseus He was consul 165 In 163 he was one of the three ambassadors sent into Syria, but was assassinated at Laodicea, by a Greek of the name of Leptines, at the instigation, as was supposed, of Lysias, the guardian of the young king Antiochus V A statue of Octavius was placed on the rostra at Rome, where it was in the time of Cicero (Liv *xli* 17-35, *xl* 33, *Pol xxviii* 3, 5, *Vell Pat* 1 9, *Cic Fin* 1 7)—4 Cn, son of No 3, consul 128—5 M, perhaps younger son of No 3, was the colleague of Tib Gracchus in the

tribunate of the plobis, 133, when he opposed his tribunitian veto to the passing of the agrarian law. He was in consequence deposed from his office by Tib Gracchus (Plut *Tib Gracch* 10)—6 Cn, a supporter of the aristocratical party, was consul 87 with L Cornelius Cinna. After Sulla's departure from Italy in order to carry on the war against Mithridates, a vehement contest arose between the two consuls, which ended in the expulsion of Cinna from the city, and his being deprived of the consulship. Cinna soon afterwards returned at the head of a powerful army, accompanied by Marius. Rome was compelled to surrender, and Octavius was one of the first victims in the massacres that followed. His head was cut off and suspended on the rostrum (App *BC* 1 64-71, Cie *Cat* iii 10, *ND* ii 5)—7 L, son of No 6, consul 75, died in 74, as proconsul of Cilicia, and was succeeded in the command of the province by L Lucullus (Plut *Lucull* 6)—8 Cn, son of No 7, consul 76—9 M, son of No 8, was curule aedile 50, along with M Caelius. On the breaking out of the Civil war in 49, Octavius espoused the aristocratical party, and served as legato to M Bibulus, who had the supreme command of the Pompeian fleet. After the battle of Pharsala, Octavius sailed to Illyricum, but having been driven out of this country (47) by Caesar's legates, he fled to Africa. He was present at the battle of Actium (31), when he commanded part of Antony's fleet (Caes *BC* iii 5, Dio Cass xlii 11, Plut *Ant* 65)—10 C, younger son of No 1, and the ancestor of Augustus, remained a simple Roman eques, without attempting to rise any higher in the stato (Suet *Aug* 2)—11 C, son of No 10, and great grandfather of Augustus, lived in the time of the second Punic war, in which he served as tribune of the soldiers. He was present at the battle of Cannae (216), and was one of the few who survived the engagement (Frontin *Strat* iv 5, 7, Suet *Aug* 2)—12 C, son of No 11, and grandfather of Augustus, lived quietly at his villa at Velitrae, without aspiring to the dignities of the Roman state (Suet *Aug* 2, 4, 6)—13 C, son of No 12, and father of Augustus, was praefect 61, and in the following year succeeded C Antonius in the government of Macedonia, which he administered with equal integrity and energy. He returned to Italy in 59, and died the following year at Nola, in Campania, in the same room in which Augustus afterwards breathed his last. By his second wife Atia, Octavius had a daughter and a son, the latter of whom was subsequently the emperor Augustus [AUGUSTUS]—14 L, a legato of Pompey in the war against the pirates, 67, was sent by Pompey into Crete to supersede Q Metellus in the command of the island, but Metellus refused to surrender the command to him [METELLUS, No 16].

Octavius Balbus [BALBUS]

Octodurus (Octodurensis *Martigny*), a town of the Veragri in the country of the Helvetii, is situated at the point where the valley of the Drance joins the upper Rhone valley. Caesar put Galba there B C 56 to keep upon for the traders the pass of the Great St Bernard, the approach to which by the valley of the Drance is completely commanded by Martigny. Galba was attacked by the natives and forced to retreat (Caes *B G* iii 1). The ancient town, like the modern one, was divided by the Drance into two parts. The inhabitants had the *Jus Latini* (Plin iii 185). Under Diocletian conjointly with *Moutiers* it was the chief town of the

division of the diocese *Galliarum* which was called Alpes Graiae et Poeninae and was the residence of a praeses.

Octogēsa, a town of the Ilorgetes in Hispania Tarraconensis, near the Iberus, probably S of the Sicoris (Caes *B C* i 61).

Octolophus 1 A town of Lyncestis in Macedonia (Liv xxxi 36)—2 A town in Perriaebia (Liv xlv 3).

Ocypētē [HARPIAE]

Ocyrhōs (Ὀκυρῶν) 1 One of the daughters of Oceanus and Tethys—2 Daughter of the centaur Chiron, possessed the gift of prophecy, and is said to have been changed into a mare.

Odenāthus, the ruler of Palmyra, checked the victorious career of the Persians after the defeat and capture of Valerian, A D 260, and drove Sapor out of Syria (Procop *Pers* ii 5). In return for these services, Gallienus bestowed upon Odenathus the title of Augustus. He was soon afterwards murdered, not without the consent, it is said, of his wife Zenobia, 266. He was succeeded by ZENOBI.

Odessus (Ὀδησσός, Ὀδησίτης, Ὀδησεύς) (*Varna*), also called Odysus and Odissus at a later time, a Greek town in Thracia (in the later Moesia Inferior) on the Pontus Euxinus nearly due E of Marcianopolis, was founded by the Milesians in the territory of the Crobyzi in the



Coin of Odessus

Obv. head of Caracalla laureate ΑΥΤ Κ Μ ΑΥΓ CΕΥΗ ΡΟC ΑΝΤΩΝΕΙΝΟC ΤΕΥ figure of Serapis (according to others of Pluto) with cornucopia and patera standing at an altar ΘΑΙCΕΙCΤΑΝ

reign of Astyages, king of Media (B C 594-559). The town had a good harbour, and carried on an extensive commerce (Strab p 319, Diod xiv 73, Oly *Trist* i 9, 87, *C I L* iii 762).

Odoacer, usually called king of the Heruli, was the leader of the barbarians who overthrew the Western empire A D 476. He took the title of king of Italy, and reigned till his power was overthrown by Theodoric, king of the Goths. Odoacer was defeated in three decisive battles by Theodoric (489-490), and took refuge in Ravenna, where he was besieged for three years. He capitulated on condition that he and Theodoric should be joint kings of Italy, but Odoacer was soon afterwards murdered by his rival (Procop *B G* i 1, ii 6, Jordan *Reb Goth* pp 128-141).

Odomanticē (Ὀδομαντική), a district in the NE of Macedonia between the Strymon and the Nostus, inhabited by the Thracian tribe of the Odomanti or Odomantes (Hdt vii 112, Thuc ii 101).

Odrýsae (Ὀδρύσαι), the most powerful people in Thrace, dwelt, according to Herodotus, on both sides of the river Arctaeus, a tributary of the Hebrus, but also spread further W over the whole plain of the Hebrus. Soon after the Persian wars Teres, king of the Odrýsae, obtained the sovereignty over several of the other Thracian tribes, and extended his dominions as far as the Black Sea. He was succeeded by his son, Sitalces, who became the master of almost the whole of Thrace. His empire comprised all

the territory from Abdera to the mouths of the Danube, and from Byzantium to the sources of the Strymon, and it is described by Thucydides as the greatest of all the kingdoms between the Ionian gulf and the Euxine, both in revenue and opulence (Hdt i 92, Thuc ii 96, Strab p 381, 38). Sitalces assisted the Athenians in the Peloponnesian war against Perdiccas, king of Macedonia [SITALCES]. He died B.C. 424, and was succeeded by his nephew Seuthes I. On the death of the latter, about the end of the Peloponnesian war, the power of the Odrysae declined. For the subsequent history of the Odrysae see THRACIA.

Odysseā ('Οδύσσεια), a town of Hispania Baetica, N. of Abdera amidst the mountains of Turdetania, with a temple of Athene, said to have been built by Odysseus (Strab pp 149, 157).

Odysseus ('Οδυσσεύς), called in Latin **Ulixes** (less correctly written **Ulysses**, though that is the form which has prevailed in modern times), one of the principal Greek heroes in the Trojan war. According to the Homeric account, he was a son of Laertes and Anticlea, the daughter of Autolycus, and was married to Penelope, the daughter of Icarus, by whom he became the father of Telemachus (*Il* iii 201, *Od* i 329, ii 85, xvi 118). But according to a later tradition he was a son of Sisyphus and Anticlea, who, being with child by Sisyphus, was married to Laertes, and thus gave birth to him either after her arrival in Ithaca or on her way thither (Soph *Phil* 417, *Aj* 190, *Or Met* xiii 82, *Plut Q Gr* 48). Hesiod (*Th* 1013, 1014) makes him by Circe father of Agrius, Litynus and (if 1014 is genuine) of Telegonus. Later traditions state that besides Telemachus, Odysseus became by Penelope the father of Arcesilaus or Ptoleporthus, and by Circe the father of Agrius, Litynus, Telegonus, and Cassiphone, by Calypso of Nausithous and Nausimachus or Anson, Telegonus, and Teledamus, and lastly, by Eriippe of Leontophron, Doryelus or Euryalus (*Paus* viii 12, 3, *Serv* ad *Aen* iii 171, *Eustath* ad *Hom* p 1796, *Schol* ad *Lycophr* 795, *Parthen Erot* 3). The name Odysseus = *the angry* (οδύσσομαι) in *Od* xix 407 it is said that his grandfather Autolycus gave the name because he himself was often at enmity with his fellow men. In *Od* i 60 there seems to be connexion traced between his name and the anger of the gods which made him a wanderer. His wrath against the suitors is a reason not unfittingly suggested. The story ran as follows. As a young man, Odysseus went to see his grandfather Autolycus near Mt Parnassus. There, in the chase, he was wounded by a boar in the knee, by the scar of which he was subsequently recognised by Eurychia (*Od* xix 413 ff). Even at that age he was distinguished for courage, for knowledge of navigation, for eloquence and for skill as a negotiator, and, on one occasion, when the Messenians had carried off some sheep from Ithaca, Laertes sent him to Messene to demand reparation. He there met with Iphitus, who was seeking the horses stolen from him, and who gave him the famous bow of Eurytus. This bow Odysseus used only in Ithaca, regarding it as too great a treasure to be employed in the field, and it was so strong that none of the suitors was able to handle it (*Od* xxi 14 ff). According to some accounts he went to Sparta as one of the suitors for Helen, and he is said to have advised Tyndareus to make the suitors swear that they would defend the chosen bridegroom against anyone who should insult him

on Helen's account. Tyndareus, to show him his gratitude, persuaded his brother Icarus to give Penelope in marriage to Odysseus, or, according to others, Odysseus gained her by conquering his competitors in the foot race (Apollon in 10, 9, *Paus* 12, 2). Homer, however, mentions nothing of all this, and states that Agamemnon, who visited Odysseus in Ithaca, prevailed upon him only with great difficulty to join the Greeks in their expedition against Troy (*Od* xiv 16). Other traditions relate that he was visited by Menelaus and Agamemnon, and that Palamedes more especially induced him to join the Greeks. When Palamedes came to Ithaca, Odysseus pretended to be mad: he yoked an ass and an ox to a plough, and began to sow salt. Palamedes, to try him, placed the infant Telemachus before the plough, whereupon the father could not continue to play his part. He stopped the plough, and was obliged to fulfil the promise he had made when he was one of the suitors of Helen. This occurrence is said to have been the cause of his hatred of Palamedes (*Tzetz* ad *Lyc* 818, *Hyg Fab* 95, cf *Aesch Ag* 841). Being now himself pledged to the undertaking, he contrived to discover Achilles, who was concealed among the daughters of king Lyeomedes [ACHILLES]. Before, however, the Greeks sailed from home, Odysseus in conjunction with Menelaus went to Troy for the purpose of inducing the Trojans to restore Helen and her treasures (*Il* iii 206, *MENELAUS*). When the Greeks were assembled at Aulis, Odysseus joined them with twelve ships and men from Cephallene, Ithaca, Neriton, Crocylia, Zaeon, thus, Samos, and the coast of Epirus (*Il* ii 303, 631). He it was who (according to post-Homeric tradition) persuaded Clytaemnestra to send Iphigenia to Aulis (*Dict Ciet* i 20, cf *Eur IA* 100). During the siege of Troy he distinguished himself as a valiant and undaunted warrior, but more particularly as a prudent and eloquent negotiator (*Il* ii 139, iii 202, iv 494, vi 168, ix 169, 225, x 231-563, xiv 82, xix 155, *Od* xiii 295). After the death of Achilles, Odysseus contended for his armour with the Telamonian Ajax, and gained the prize (*Philostr Her* x 12, *Od* iv 280, viii 491). This story, which supplies the theme of the *Ajax* of Sophocles, appears first in *Od* xi 545, cf *Or Met* vi 1. The statement in the *Odyssey* that the Trojans adjudged the arms is explained by the *Aethiopis* of Arctinus, where it is said that the captives were asked who had injured Troy most, and answered, Odysseus. In the *Lesser Iliad* the judgment is given without design by two Trojan women conversing. He is said by some to have devised the stratagem of the wooden horse, and he was one of the heroes concealed within it. He is also said to have taken part in carrying off the palladium (*Verg Aen* ii 164, *Quint Smyrn* x 354). But the most celebrated part of his story consists of his adventures after the destruction of Troy, which form the subject of the Homeric poem called after him, the *Odyssey*. After the capture of Troy he set out on his voyage home, but was overtaken by a storm and thrown upon the coast of Ismarus, a town of the Cicones, in Thrace, N. of the island of Lemnos. He plundered the town, but several of his men were cut off by the Cicones. Thence he was driven by an N. wind towards Malea and to the Loto-phagi on the coast of Libya. Some of his companions were so much delighted with the taste of the lotus that they wanted to remain in the

country, but Odysseus compelled them to embark again, and continued his voyage. In one day he reached the goat-island, situated N. of the country of the Lotophagi. He there left behind eleven ships, and with one he sailed to



Odysseus offering wine to the Cyclops (From a statuette in the Vatican)

the neighbouring island of the Cyclopes (the western coast of Sicily), where with twelve companions he entered the cave of the Cyclops Polyphemus, a son of Poseidon and Thoosa. This giant devoured one after another six of the companions, and kept the unfortunate Odysseus and the six others as prisoners in his

the sheep which the Cyclops let out of his cave. In this way he reached his ship. The Cyclops implored his father, Poseidon, to avenge him, and henceforth the god of the sea pursued the wandering king with implacable enmity (*Od.* i 68, iv 527). Others represent the death of Palamedes as the cause of Poseidon's anger [PALAMEDES]. Odysseus next arrived at the island of Aeolus, and the god on his departure gave him a bag of winds, which were to carry him home, but the companions of Odysseus opened the bag, and the winds escaped, whereupon the ships were driven back to the island of Aeolus, who indignantly refused all further assistance. After a voyage of six days, Odysseus arrived at Telepylos, the city of Lamus, in which Antiphatres ruled over the LAESTRIGONES, a cannibal race. He escaped from them with only one ship, and his fate now carried him to a western island, Aeneas, the land of the sorceress Circe. Part of his people were sent to explore the island, but they were changed by Circe into swine. Eurylochus alone escaped and brought the sad news to Odysseus, who was taught by Hermes how to resist the magic powers of Circe. He succeeded in liberating his companions, who were changed back again into men. When at length Odysseus begged for leave to depart, Circe desired him to descend into Hades and to consult the seer Tiresias. He now sailed W. across the river Oceanus, and having landed on the other side in the country of the Cimmerians, where Helios does not shine, he entered Hades, and asked Tiresias how he should reach his native land. Tiresias told him of the danger and difficulties arising from the anger of Poseidon, but gave him hope that all would yet turn out well, if he and his companions would leave the herds of Helios in Thrinacia unharmed. Odysseus now returned to Aeneas, where Circe treated them kindly, told them of the dangers that yet awaited them, and of the means of escaping. The wind which she sent with them carried them to the island of the Sirens, somewhere near the W. coast of Italy. The Sirens sat on the shore, and with their sweet voices attracted all that passed by, and then destroyed them. Odysseus, to escape this danger, filled the ears of his companions with wax, and had himself fastened to the mast of his ship, until he was out of reach of the Sirens' song. His ship next sailed between Scylla and Charybdis, two rocks between Thrinacia and Italy. As the ship passed between them, Scylla, the monster inhabiting the rock of the same name, carried off and devoured six of the crew. From thence he came to Thrinacia, the island of Helios, who there kept his sacred herds of oxen. Mindful of the advice of Tiresias and Circe, Odysseus wanted to sail past, but his companions urged him to land. He made them swear not to touch any of the cattle, but as they were detained in the island by storms, and were hungry, they killed the finest of the oxen while Odysseus was asleep. After some days the storm abated, and they sailed away, but soon another storm came on, and their ship was destroyed by a thunderbolt. All were drowned with the exception of Odys-



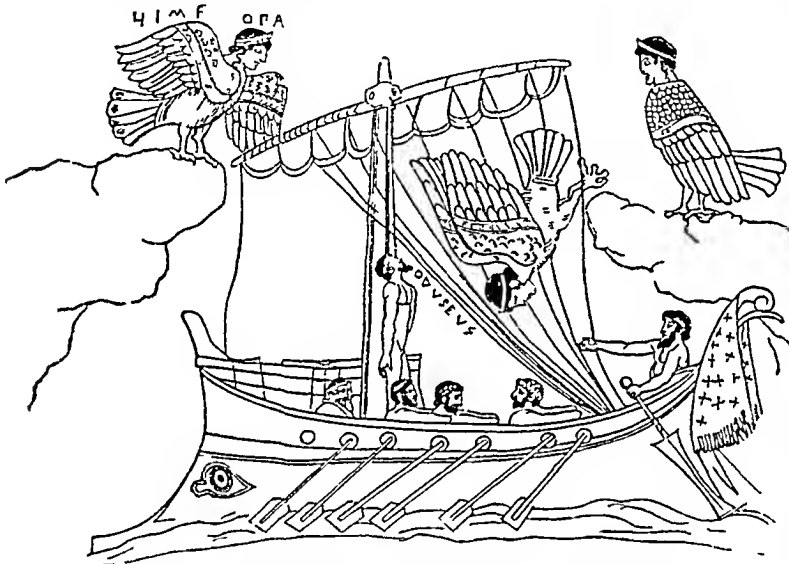
Odysseus and Tiresias (From a relief of the Roman period now in the Louvre)

cave. Odysseus contrived to make the monster drunk with wine, and then with a burning pole deprived him of his one eye. He now succeeded in making his escape with his friends, by concealing himself and them under the bodies of

scus, who saved himself by means of the mast and planks, and after ten days reached the island of Ogygia, inhabited by the nymph Calypso. She received him with kindness, and wished to marry him, promising immortality

and eternal youth, if he would consent, and forget Ithaca. But his love of home was too strong. Athene, who had always protected him, induced Zeus to promise that her favourite hero, notwithstanding the anger of Poseidon, should one day return to his native island, and take vengeance on the suitors of Penelope. Hermes carried to Calypso the command of Zeus to dismiss Odysseus. The nymph obeyed, and taught him how to build a raft [*Dict of Ant art Ratis*], on which, after remaining eight years with her, he left the island. In eighteen days he came in sight of Scheria, the island of the Phaeacians, when Poseidon sent a storm which cast him off the raft. By the assistance of Leucothea and Athene he reached Scheria by swimming. Here he slept on the shore, until he was awoke by the voices of maidens. He found Nausicaa, the daughter of king Alcinous, who conducted the hero to her father's court. He was there honoured with feasts, and the minstrel Demodocus sang of the fall of Troy, which moved Odysseus to tears, and, being asked why he

seek news of his father. Odysseus made himself known to him, and with him planned revenge. Still disguised as a beggar, he accompanied Telemachus and Eumaeus to the palace, where his dog Argus alone recognised him. The plan of revenge was now carried into effect. Penelope was persuaded to promise her hand to him who should conquer the others in shooting with the bow of Odysseus. As none of the suitors was able to bend this bow, Odysseus himself took it up and then began to attack the suitors. He was supported by Athene and his son, and all fell by his hands. He now made himself known to Penelope, and went to see his aged father. In the meantime the report of the death of the suitors was spread abroad, and their relatives rose in arms against their slayer, but Athene, who assumed the appearance of Mentor, brought about a reconciliation between the people and the king.—It has already been remarked that in the Homeric poems Odysseus is represented as a prudent, cunning, inventive, and eloquent man, but at the same time as a brave, bold, and persevering warrior, whose



Odysseus and the Sirens (From a vase in the British Museum)

wept, he related his whole history. At length he was sent home in a ship. One night as he had fallen asleep in his ship, it reached the coast of Ithaca, the Phaeacians who had accompanied him carried him on shore, and left him. He had now been away from Ithaca for twenty years. During his absence his father Laertes, bowed down by grief and old age, had withdrawn into the country, his mother, Anticlea, had died of sorrow, his son, Telemachus, had grown up to manhood, and his wife, Penelope, had rejected all the offers that had been made to her by the importunate suitors from the neighbouring islands. For the last few years more than a hundred nobles of Ithaca, Same, Dulchium, and Zacynthus had been suing for the hand of Penelope, and in their visits to her house had treated all that it contained as if it had been their own. That Odysseus might be able to take vengeance upon them, it was necessary that he should not be recognised. Athene accordingly disguised him as a beggar. He was kindly received by Eumaeus, the swineherd, a faithful servant of his house. Meanwhile his son, Telemachus, returned from Sparta and Pylos, whither he had gone to

courage no misfortune or calamity could subdue, but later poets describe him as deceitful, intriguing, and without personal courage (*Soph Aj* 80, *Verg Aen* ii 164, *Or Met* xiii 6 ff). Of the close of his life the Homeric poems give no information, except the prophecy of Tiresias, who promised him a happy old age, in which a painless death should come upon him 'from the sea' (*Od* xi 135), but later writers give us different accounts. Telegonus, the son of Odysseus by Circe, was sent out by his mother to

seek his father. A storm cast him upon Ithaca, which he began to plunder in order to obtain provisions. Odysseus and Telemachus attacked him, but he slew Odysseus, and his body was afterwards carried to Aeneas. The *εξ αλλος* of the prophecy was thus interpreted to mean the arrival of Telegonus by sea, or the slaying of Odysseus by a weapon made from a fish. It is probable that in the original it only meant 'away from the sea,' i.e. his wanderings being over. At the entreaty of the remorseful son, Circe made Telemachus and Penelope immortal. Telegonus was married to Penelope and Telemachus to Circe (see the argument, in Proclus, of the lost *Telegonia* by Eugamon, cf *Dict Cret* vi 15, *Hyg Fab* 127, *Hor Od* iii 29, 8). A Thesprotian legend made Odysseus, before these events, go away to Thesprotia, to fight for that nation against the Brygians, and marry Calinice, their queen, some time after which he returned to Ithaca and met his death there.—In works of art Odysseus is commonly represented as wearing a conical cap (*πίλιδιον*, *pilleus*), such as belonged to artisans (hence to Hephaestus and Daedalus) and to sailors (hence to Odysseus

and Charon) [See cut on p 617] It is asserted by Pliny (xxx 108) that Nicomachus, the painter of the fourth century B.C., was the first who gave Odysseus thus distinguishing mark.

Oea (Ἐώα, Ptol Oeensis *Tripoli* ? Ru), a city on the N coast of Africa, in the Regio Syrtica (i.e. between the Syrtes), was one of the three cities of the African Tripolis, and, under the Romans, a colony by the name of Aelia Augusta Felix. It had a mixed population of Libyans and Sicilians (Tac *Hist* iv 50, Ptol iv 8, 12, Amm Marc xxviii 6).

Oea (Οἶα), a town in the island of AEGINA, twenty stadia from the capital.

Oeagrus, or Oeägr (Οἶαγρος), king of Thraee, was the father, by the Muse Caliope, of Orpheus and Linus (Apollod i 3, 2, O. *Ib* 484). Hence the sisters of Orpheus are called *Oeagrides*, in the sense of the Muses. The adjective *Oeagrius* is used by the poets as equivalent to Thesalian, *Oeagrius Haecmus*, *Oeagrius Hebrus*.

Oeanthē or Oeanthia (Οἰάνθη, Οἰάνθεια *Olantheus Galaxidhi*), a town of the Locri Ozolae near the entrance of the Crissaeen gulf (Thuc iii 101, Pol iv 57, Paus x 38, 9).

Oeäso or Oeasso (*Oyarzun*), a town of the Vascones on the N coast of Hispania Tarraconensis situated on a promontory of the same name, and on the river Magrada (Strab p 161).

Oeaz (Οἶαξ), son of Nauphus and Clymene, and brother of Palamedes and Nausimedon (Eur *Or* 432, Apollod ii 1, PALAMÉDES).

Oebälus (Οἶβαλος) 1 Son of Cynortas, husband of Gorgophono, and father of Tyndareus, Pirene, and Arene, warring of Sparta, where he was afterwards honoured with an heroum. According to some he was son of Perieres and grandson of Cynortas, and was married to the nymph Batea, by whom he had several children (Paus iii 1, 5, ii 2, 3, iv 2, 3, Apollod ii 10, 4). The patronymic *Oebalides* is not only applied to his descendants, but to the Spartans generally, as Hyacinthus, Castor, Pollux, &c. The feminine patronymic *Oebalis* and the adjective *Oebalus* are applied in the same way. Hence Helen is called by the poets *Oebalis*, and *Oebalia pellex*, the city of Tarentum is termed *Oebalia arx*, because it was founded by the Lacedaemonians, and since the Sabines were, according to one tradition, a Lacedaemonian colony, we find the Sabine king Titus Tatius named *Oebalius Titus*, and the Sabine women *Oebalides matres* (O. *Fast* i 260, iii 230)—2 Son of Telon by a nymph of the stream Sebethus, near Naples, ruled in Campania.

Oechälia (Οἰχαλία *Oichalius*, *Oichaliōtis*) 1 A town in Thessaly on the Peneus near Triccn (P ii 596, 730, Paus iv 2, 3, iv 33, 4)—2 A town in Thessaly, belonging to the territory of Trachis (Strab p 339)—3 A town in Messenia on the frontier of Arcadia, identified by Pausanias with Carnasium, by Strabo with Andania (Strab pp 339, 350, 360, 448, Paus iv 2, 33)—4 A town of Euboea, in the district Eretria (Soph *Trach* 74, Paus i c)—The ancients were divided in opinion which of these places was the residence of Eurytus, whom Heracles slew. The original legend probably belonged to the Thessalian Oechalia, and was thence transferred to the other towns [HERACLES, p 399, b].

Oedipus (Οἰδῖπους), son of Laius and Iocasta (in the *Od* Epicaste) of Thebes. There is an allusion to Oedipus king of Thebes in the *Iliad*, but he is described as dying a violent death and being buried at Thebes (P ii xxiii 659). The outlines of his story as it afterwards prevailed, are known to the writer of the *Odyssey*, where

there is mention of Epicaste wedding her son and hanging herself when the truth was known (*Od* xi 271), but as the banishment of Oedipus from Thebes is not suggested there is nothing in the *Odyssey* contradictory of the slight notice in the *Iliad*. The attack of Polynices upon Thebes is mentioned in P ii 378. In *Hesiod* there is no reference to the story except the mention of the Sphinx as the bane of Thebes (*Th* 328), and of the war of the heroes against the city who fell 'fighting for the flock of Oedipus' (*Op* 162). The story was more fully developed in later epics, the *Oedipodera*, the *Cypria* and the *Thebaid*, but in the first of the three (as cited by Paus ix 5, 11), the four children of Oedipus are not born from Iocasta, but by a second wife, Eurygamieia. The Attic tragedians seem first to have introduced the birth of Antigone, Ismene and their two brothers from Iocasta to increase the tragic horror. Oedipus is mentioned by Pindar to exemplify an instance of reverse of fortune (*Ol* ii 35, cf *Pyth* ii 268). The story of Oedipus as it comes to us from the tragedians is as follows. Laius, son of Labdacus, was king of Thebes, and husband of Iocasta, a daughter of Menoeceus and sister of Creon. An oracle had informed Laius that he was destined to perish by the hands of his own son. Accordingly, when Iocasta gave birth to a son, they pierced his feet, bound them together, and exposed the child on Mount Citharou. There he was found by a shepherd of king Polybus of Corinth, and was called from his swollen feet Oedipus. He was carried to the palace, and the king and his wife Merope (or Periboea) brought him up as their own child. Once, however, Oedipus was taunted by a Corinthian with not being the king's son, whereupon he proceeded to Delphi to consult the oracle. The oracle replied that he was destined to slay his father and commit incest with his mother. Thinking that Polybus was his father, he resolved not to return to Corinth, but on his road between Delphi and Daulis he met his real father Laius. Polyphontes, the charioteer of Laius, bade Oedipus make way for them, whereupon a scuffle ensued in which Oedipus slew both Laius and his charioteer. In the meantime the Sphinx had appeared in the neighbourhood of Thebes. Seated on a rock, she put a riddle to every Theban that passed by, and whoever was unable to solve it was killed by the monster. This calamity induced the Thebans to proclaim that whoever should deliver the country of the Sphinx, should be made king, and should receive Iocasta as his wife. Oedipus came forward, and when he approached the Sphinx she gave the riddle as follows: 'A being with four feet has two feet and three feet, and only one voice, but its feet vary, and when it has most it is weakest.' Oedipus solved the riddle by saying that it was man, who in infancy crawls upon all fours, in manhood stands erect upon two feet, and in old age supports his tottering legs with a staff. The Sphinx, enraged at the solution of the riddle, thereupon threw herself down from the rock. Oedipus now obtained the kingdom of Thebes, and married his mother, by whom he became the father of Eteocles, Polynices, Antigone, and Ismene. In consequence of this incestuous alliance, the country of Thebes was visited by a plague. The oracle ordered that the murderer of Laius should be expelled. Oedipus accordingly pronounced a solemn curse upon the unknown murderer, and declared him an exile, but when

he endeavoured to discover him, he was told by the seer Tiresias that he himself was both the parricide and the husband of his mother Iocasta now hanged herself, and Oedipus put out his own eyes (*Soph Oedipus Tyrannus*, *Apollod* iii 5, 8). An interval of several years is supposed to elapse between the events of the *Oed Tyr* and those of the *Oed Coloneus*. From the allusions to what happened in this interval it appears that Oedipus lived on at Thebes, blind but not altogether unhappy, with Creon as regent. Then after long years the popular feeling began to regard his presence as a pollution. Oedipus was banished, his sons did not interfere to save him, but his daughters voluntarily went into exile with him. Antigone led him to Athens, and Ismene followed. Mean time an oracle came from Delphi that the safety of Thebes depended on Oedipus remaining there and being buried there at his death, the two sons no longer acquiesced in the rule of Creon and disputed the throne, the citizens supported Eteocles, and Polynices was exiled. Creon attempted to take Oedipus by force back to Thebes, but Theseus gave him protection and to Theseus only the secret of his death and burial was known (*Soph Oed Coloneus*). The grave of Oedipus was in the precinct of the Eumenides on the SE slope of the Areiopagus (*Paus* i 28, 7, *Val Max* v 3), but there was also a chapel (*ἱερὸν*) of Oedipus at Colonus (*Paus* i 30, 4). Pausanias prefers to accept the Homeric account of Oedipus as dying at Thebes, and imagines that his bones were removed to Athens. The Boeotian story makes Oedipus die at Thebes, but the Thebans refused him burial. His body was carried to Ceos in Boeotia, thence to the precincts of a sanctuary of Demeter at Eteonus, where the oracle declared that it might remain, and his tomb there was called the Oedipodeum (*Schol ad O C* 91). Aristides (p 284) speaks of his being buried, as a blessing to Attica, at Colonus. The story of Oedipus forms the subject of three celebrated plays of Sophocles, and was also taken by Aeschylus for the subject of a trilogy, of which the *Septem c Th* only remains. Seneca wrote a tragedy, the *Oedipus*, in which he follows Sophocles closely. The chief difference is that Oedipus goes into voluntary exile after he has blinded himself. Corneille, Dryden and Voltaire wrote plays on the same subject.

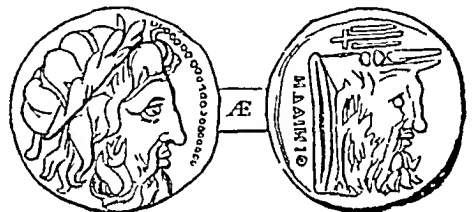
Oedanes [DIADANES]

Oenēon (*Οἰνών* *Oinewneus*), a seaport town of the Locri Ozolae (*Thuc* iii 95).

Oeneus (*Οἰνέως*), son of Porthenus, husband of Althaea, by whom he became the father of Tydeus and Meleager, and was thus the grandfather of Diomedes. He was king of Pleuron and Calydon in Aetolia (*II* i 813, iv 543, iv 115). This is Homer's account, but according to later authorities he was the son of Porthaon and Euryte, and the father of Toxenos, whom he killed, also of Thyreus (Pherens), Clymenus, Periphas, Agelans, Meleager, Gorge, Enymede, Melanippe, Mothone, and Deianira. His second wife was Melanippe, the daughter of Hipponous, by whom he had Tydeus according to some accounts, though according to others Tydeus was his son by his own daughter, Gorge (*Apollod* i 7, 10, i 8, 4, *Diod* iv 35, *Ap Rh* 192, *Hyg Fab* 14). He is said to have been deprived of his kingdom by the sons of his brother Agrus, who imprisoned and ill-used him. He was subsequently avenged by Diomedes, who slew Agrus and his sons, and restored the kingdom either to Oeneus himself

or to his son in law Andraemon, as Oeneus was too old. Diomedes took his grandfather with him to Peloponnesus, but some of the sons, who lay in ambush, slew the old man, near the altar of Telephus in Arcadia. Diomedes buried his body at Argos, and named the town of Oeneos after him. According to others Oeneus lived to extreme old age with Diomedes at Argos, and died a natural death (*Apollod* i 8, 5, *Ant Lib* 37, *Diod* iv 65). Homer knows nothing of all this, he merely relates that Oeneus once neglected to sacrifice to Artemis, in consequence of which she sent a monstrous boar into the territory of Calydon, which was hunted by Meleager. Bellerophon was hospitably entertained by Oeneus, and received from him a costly girdle as a present (*II* vi 216, ix 532).

Oeniadae (*Οινιάδαι* *Trigardon* or *Trihardo*), an ancient town of Acarnania, situated on the Achelous near its mouth, and surrounded by marshes caused by the overflowing of the river, which thus protected it from hostile attacks (*Thuc* ii 102). Unlike the other cities of Acarnania, Oeniadae espoused the cause of the Spartans in the Peloponnesian war. At the time of Alexander the Great, the town was



Coin of Oeniadae

Obv, head of Zeus *rev* OINIADAI *head of river god Achelous* partly human partly bull

taken by the Aetolians, who expelled the inhabitants, but the Aetolians were expelled in their turn by Philip V, king of Macedonia, who surrounded the place with strong fortifications. The Romans restored the towns to the Acarnanians. The fortress Nesus or Nasus belonging to Oeniadae was situated on a small lake near it (*Diod* xviii 8, *Pol* iv 65, *Liv* xxxviii 11, *Paus* iv 25, *Strab* p 459).

Oenides, a patronymic from Oeneus given to Meleager, his son, and Diomedes, his grandson. **Oenoanda** or **Oeneanda**, a town of Asia Minor, in the district of Cabalia, subject to Carya (*Strab* p 631, *Liv* xxxviii 37).

Oenobaras (*Οἰνοβάρας*), a tributary of the Orontes, flowing through the plain of Antioch, in Syria (*Strab* p 751).

Oenōē (*Οἰνὴ Οἰνωαῖος*) 1 A demus of Attica, belonging to the tribe Hippothoontis, near Eleutheiae on the frontiers of Boeotia, frequently mentioned in the Peloponnesian war (*Hdt* v 74, *Thuc* ii 18)—2 A demus of Attica, near Marathon, belonging to the tribe Anantis, and also to the Tetrapolis—3 A fortress of the Corinthians, on the Corinthian gulf, between the promontory Olmiae and the frontier of Megaris—4 A town in Argolis, W. of Argos, on the road to Mantinea. A battle was fought here in 388 B.C., in which the Argives and Athenians defeated the Lacedaemonians (*Paus* i 15, i, ii 15, 2, x 10, 4)—5 A town in Elis, near the mouth of the Sellis—6 A town in the island Icarus or Icaria.

Oenōmaus (*Οἰνόμαος*) 1 King of Pisa in Elis, was son of Ares and Harpinna, the daughter of Asopus, and husband of the Pleiad Sterope, by whom he became the father of Hippodamia (*Apollod* iii 10, 1, *Paus* v 10, 2,

vi 21, 6) An oracle had declared that he should perish by the hands of his son in law, and as his horses were swifter than those of any other mortal, he declared that all who came forward as suitors for Hippodamia's hand should contend with him in the chariot race, that whoever conquered should receive her, and that whoever was conquered should suffer death. The race course extended from Pisa to the altar of Poseidon, on the Corinthian isthmus. The suitor started with Hippodamia in a chariot, and Oenomaus then hastened with his swift horses after the lovers. He had overtaken and slain many a suitor, when Pelops, the son of Tantalus, came to Pisa. Pelops bribed Myrtilus, the charioteer of Oenomaus, to take out the pinch pins from the wheels of his master's chariot, and he received from Poseidon a golden chariot and swift horses. In the race which followed, the chariot of Oenomaus broke down, and he fell out and was killed. Thus Pelops obtained Hippodamia and the kingdom of Pisa (Soph *El* 504, Paus vi 21, Diod iv 78, Hyg *I c*, Schol ad Ap Rh i 752, ad Pind *Ol* i 114, Ov *Ib* 365). There are some variations in this story, such as, that Oenomaus was himself in love with his daughter, and for this reason slew her lovers (Tzet. ad Lye 156, Hyg *Fab* 253). Myrtilus also is said to have loved Hippodamia, and as she favoured the suit of Pelops, she persuaded Myrtilus to take the pinch pins out of the wheels of her father's chariot. As Oenomaus was breathing his last he pronounced a curse upon Myrtilus. This curse had its desired effect, for as Pelops refused to give to Myrtilus the reward he had promised, or as Myrtilus had attempted to dishonour Hippodamia, Pelops thrust him down from Capo Geraestus. Myrtilus, while dying, likewise pronounced a curse upon Pelops, which was the cause of all the calamities that afterwards befell his house [PELOPS]. The tomb of Oenomaus was shown on the river Cladeus in Elis. His house was destroyed by lightning, and only one pillar of it remained standing (Paus v 20, 3, vi 21, 3).—2 Of Gadara, a Cynic philosopher, who flourished in the reign of Hadrian, or somewhat later, but before Porphyry. He wrote a work to expose the oracles. Considerable fragments are preserved by Eusebius (*Præp. Ev* v 18, vi 7).—3 A tragic poet [DIOGENES, No 5].

Oenōnē (Οινώνη), daughter of the river god Cebien, and wife of Paris, before he earned off Helen [PARIS].

Oenōne or Oenopīa, the ancient name of AECINA.

Oenōphŷta (τα Οινόφυτα *Ina*), a town in Boeotia, on the left bank of the Asopus, and on the road from Tanagra to Oropus, memorable for the victory gained by the Athenians over the Boeotians, B C 456 (Thuc i 108, iv 95).

Oenōpīdes (Οινωπίδης) of Chios, a distinguished astronomer and mathematician, perhaps a contemporary of Anaxagoras. Oenopides derived most of his astronomical knowledge from the priests and astronomers of Egypt, with whom he lived for some time. He obtained from this source his knowledge of the obliquity of the ecliptic, the discovery of which he is said to have claimed. The length of the solar year was fixed by Oenopides at 365 days and somewhat less than nine hours. He is said to have discovered the 12th and 23rd propositions of the 1st book of Euclid, and the quadrature of the meniscus (Diod i 98, Ael *V H* x 7, Censorin 19).

Oenōpion (Οινωπίων) son of Dionysus and his hand of the nymph Helice, by whom he became the father of Thalys, Euranthe, Melas, Salagus, Athamas, and Merope, Aerope or Haero. Some writers call Oenopion a son of Rhadamanthus by Ariadne, and a brother of Staphylus. From Crete he migrated with his sons to Chios, which Rhadamanthus had assigned to him as his habitation (Paus vii 1, 6, Diod x 79, Schol ad Ap Rh iii 496). When he was king of Chios, the giant Orion sued for the hand of his daughter Merope. As Oenopion refused, Orion violated Merope, whereupon Oenopion put out his eyes, and expelled him from the island. Orion went to Lemnos, he was afterwards cured of his blindness, and returned to Chios to take vengeance on Oenopion. But the latter was not to be found in Chios, for his friends had concealed him in the earth, so that Orion, unable to discover him, went to Crete (Apollod i 4, 3, Hyg *Astr* ii 31, Orion).

Oenōtri, Oenōtria [TRITIA].

Oenōtrides, two islands in the Tyrrhene sea, off the coast of Lucania, and opposite the town of Elea or Velia (Strab p 252, Plin iii 85).

Oenōtrōpae [ΛΑΥΙΟΣ].

Oenōtrus (Οινωτρος), youngest son of Lycæon, according to tradition, emigrated with a colony from Arcadia to Italy, and gave the name of Oenotria to the district in which he settled (Paus viii 3, 5, Verg *Aen* i 532, iii 165, viii 85, Strab p 253). [For the probable origin of the name Oenotria, see p 453 a.]

Oenūs (Οινούς *Kecisina*), a river in Laconia, flowing into the Eurotas, N of Sparta. There was a town of the same name upon this river, celebrated for its wine (Pol ii 65, Liv xxxiv 28, Athen p 31).

Oenussae (Οινούσσαι, Οινούσαι) 1 A group of islands lying off the S point of Messenia, opposite to the port of Phoeniceus, the two largest of them are now called *Sapienza* and *Cabrera* (Plin iv 55).—2 (*Spalmadori* or *Egonuses*), a group of five islands between Chios and the coast of Asia Minor (Hdt i 167, Thuc iii 24).

Oeōnus (Οἰωός), son of Licymnius of Midea in Argolis, first victor at Olympia, in the foot race, was killed at Sparta by the sons of Hippocoon, but was avenged by Heracles, whose kinsman he was. He was honoured with a monument near the temple of Heracles (Pind *Ol* vi 66, Apollod ii 7, 8, Paus iii 15).

Oērōē (Ἠρόπη), a stream which flows into the Corinthian gulf at Cressus. It rises in Cithæron, and passes near Plataene (Paus ix 4, 3).

Oescus (*Isker* or *Esker*) called *Oescius* (Ὀσκιος) by Thucydides, and *Scius* (Σκιός) by Herodotus, a river in Moesia, which rises in Mt Scimus according to Thucydides, but in reality on the W slope of Mt Haemus and flows into the Danube near a town of the same name (*Oreszovitz*) (Hdt ii 49, Thuc ii 96).

Oesŷma (Οἰσŷμη *Oisumaios*) called *Aesŷma* (Αἰσŷμη) by Homer (*Il* viii 301), a town in Thrace between the Strymon and the Nestus, a colony of the Thasians (Thuc iv 107).

Oeta (Οἶτη, τὰ Οἰταίων ὄρεα *Kataiothra*), a rugged pile of mountains in the S of Thessaly, an eastern branch of Mt Pindus, extended S of Mt Othrys along the S bank of the Sperchius to the Malæ gulf at Thermopylae, thus forming the N barrier of Greece. Strabo and Livy give the name of Calidromus to the eastern part of Oeta, an appellat on which does not occur in Herodotus and the earlier writers. Respecting the pass of Mt Oeta, see THY 1 MO-

PYLAE Oeta was celebrated in mythology as the mountain on which Heracles was burnt [p 400] From this mountain the S of Thessaly towards Phocis was called **Oetaea** (*Oītaía*) and its inhabitants **Oetaei** (*Oītaíoi*) (Hdt vii 217, Thuc iii 92, Strab p 428, Liv xxxi 15)

Oetylus (*Oĩtylos Oĩtylios Vitylo*), also called **Tylus** (*Týlos*), an ancient town in Laconia, on the Messenian gulf, S of Thalama, called after an Argive hero of this name (II ii 585, Strab p 360, Paus iii 21, 7)

Ofella, a man of sound sense and of a straightforward character, whom Horace contrasts with the Stoic quacks of his time (*Sat* ii 2 3)

Ofella, Q. **Lucrētius**, originally belonged to the Marian party, but deserted to Sulla, who appointed him to the command of the army employed in the blockade of Praeneste, b c 82. Ofella became a candidate for the consulship in the following year, although he had not yet been either quaestor or praetor, thus acting in defiance of one of Sulla's laws. He was in consequence put to death by Sulla's orders (Dio Cass xxxiv 184, App BC i 88, 101, Plut Sull 29, 33, Vell Pat ii 27)

Ofilius, a distinguished Roman jurist, was one of the pupils of Servius Sulpicius, and a friend of Cicero and Caesar (Cic *ad Att* xiii 37, *ad Fam* vii 21). His works are often cited in the Digest.

Oglasa (*Monte Cristo*), a small island off the coast of Etruria (Plin iii 80)

Ogulni, Q. and Cn., two brothers, tribunes of the plebs, b c 300, carried a law by which the number of the pontiffs was increased from four to eight, and that of the augurs from four to nine, and which enacted that four of the pontiffs and five of the augurs should be taken from the plebs (Liv x 6-9). Q. Ogulnius was sent to Epidaurus b c 293 to bring Asclepius to Rome [p 121, b]

Ogýgia (*Ὠκύγία*), the mythical island of Calypso, is placed by Homer in the navel or central point of the sea, far away from all lands. Later writers placed it in the Ionian sea, near the promontory of Lacinium, in Brutium, or in the island of Gozo (Od i 50, v 55, 268, xii 448, Strab pp 44, 299, Plin iii 96)

Ogýgus or **Ogýges** (*Ὠγύγης*), sometimes called a Boeotian autochthon, and sometimes son of Bocotus, and king of the Hecenes, is said to have been the first ruler of the territory of Thebes, which was called after him **Ogygia**. In his reign the waters of lake Copais rose above its banks, and inundated the whole valley of Boeotia. This flood is usually called after him the Ogygian (Paus i 5, 1, Ap Rh iii 1177, Serv *ad Ecl* i 41). The name of Ogyges is also connected with Attic story, for in Attica an Ogygian flood, borrowed, apparently, from Thessalian tradition, is likewise mentioned, and he is described as the father of the Attic hero Eleusis and as the father of Daura, the daughter of Oceanus. In the Boeotian tradition he was the father of Alalcomenia, Thelinoea, and Anlis (Paus i 38, 7, ix 33, 4, Strab p 384). Bacchus is called **Ogygius deus**, because he was born at Thebes.

Ogýris (*Ὠγυρίς*), an island of the Erythraean Sea (*Indian Ocean*), off the coast of Carmania, at a distance of 2000 stadia, noted as the alleged burial place of the ancient king Erythras (Strab p 766, Mel iii 8, 6)

Oicles or **Oicleus** (*Ὀϊκλῆς, Ὀϊκλεός*), son of Antiphatas, grandson of Melampus and father of Ampharaus, of Argos. He is also called a son of Ampharaus or a son of Mantins, tho

brother of Antiphatas. Oicles accompanied Heracles on his expedition against Laomedon of Troy, and was there slain in battle. According to other traditions he returned home from the expedition, and dwelt in Arcadia, where he was visited by his grandson Alcmaeon, and where his tomb was shown (Od xv 241, Diod iv 32, Apollon ii 6, 4, Paus viii 36, 4)

Oileus (*Ὀϊλεύς*), son of Hodoedocus and Laonome, grandson of Cynus, and great grandson of Opus, was a king of the Locrians, and married to Eriopis, by whom he became the father of Ajax, who is hence called *Oiliades*, *Oiliades*, and *Ajax Oilei*. Oileus was the father of Medon by Rhene, and is mentioned among the Argonauts (II ii 527, xiii 697, 712, Ap Rh i 74)

Olba or **Olbe** (*Ὀλβη Uzendjaburđ*), an ancient inland city of Cilicia, in the mountains above Soloe, and between the rivers Lanius and Calycadnus. Its foundation was ascribed to Ajax, the son of Teucer, whose descendants, the priests of the ancient temple of Zeus, once ruled over all Cilicia Aspera (Strab p 672). In later times it belonged to Isauria, and was the see of a bishop, and its name appears as **Oropi**.

Olbasā (*Ὀλβασα*), a city in Pisidia, on the road from Seleucia to Laranda, N of Lagoon and NW of Isonda (Ptol v 5, 8)

Olbe [*OLBA*]

Olbia (*Ὀλβία*) 1 (*Eoubes*, near *Hyeret*), a colony of Massilia, on the coast of Gallia Narbonensis, on a hill called Olbianus, E of Telo Martius (*Toulon*) (Strab pp 180, 184)—2 (*Terra Nova*) a very ancient city, near the N end of the E side of the island of Sardinia, with the only good harbour on this coast, and therefore the usual landing place for persons coming from Rome. A mythical tradition ascribes its foundation to the Thespiadae (Paus v 17, 5, Diod iv 29, Cic *ad Q Fr* ii 3, 6, Claud B *Gild* 519)—3 In Bithynia [*ASTACUS*]. The gulf of Astacus was also called from it Sinus Olbianus—4 A fortress on the frontier of Pamphylia, on the coast, west of ATTALIA—5 [*BORISTHENES*]

Olēades, an ancient people in Hispania Tarraconensis, N of Carthago Nova, near the sources of the Anas, in a part of the country afterwards inhabited by the Oretani. Hannibal transplanted some of the Olēades to Africa. Their chief town was Althaea (Pol iii 14, Liv xxi 5)

Oleminum (*Oleminātae Dulcigno*), an ancient town on the coast of Illyria, SW of Scodra, belonging to the territory of Gentius (Ptol ii 17, 5, Liv xli 26)

Oleārus [*OLIARUS*]

Oleastrum 1 A town of the Cosetani, in Hispania Tarraconensis, on the road from Dertosa to Tarraco, probably the place from which the *plumbum Oleastrense* derived its name (Plin xxxiv 164, *Iun*)—2 A town in Hispania Baetica, near Gades (Plin iii 15)

Olen (*Ὀλῆν*), a mythical personage, said to be a Lycian, who is represented as the earliest Greek lyric poet, and the first author of sacred hymns in hexameter verse. He is closely connected with the worship of Apollo, of whom, in one legend, he was made the prophet, and the hymns sung at Delos from time immemorial were ascribed to him. His connexion with Apollo is also marked by his being called *Hyporborean* [See p 434, b]. Of the hymns which went under his name Pausanias mentions those to Here, to Achaea, and to Ithya, the

last was in celebration of the birth of Apollo and Artemis (Hdt iv 35, Paus i 18, 5, ii 18, 3, v 7, 8, ix 27, 2, x 7, 8, Callim *Del* 304)

Olēnus (Ὀλένος Ὀλένιος) 1 An ancient town in Actolia, near New Pleuron, and at the foot of Mt Araeynthos, is mentioned by Homer, but was destroyed by the Actolians at an early period (*Il* ii 638, Strab pp 451, 460)—2 A town in Achaia, between Patroa and Dyme, refused to join the Achaean League on its restoration, in n c 280 In the time of Strabo the town was deserted (Strab pp 384, 386, 388, Paus vii 18, 22)

Olēnus (Ὀλένος), son of Hephaestus and father of the nymphs Aego and Helice, who brought up Zeus Aego being really identical with Amalthea, the epithet Olenia Capella is given to the goat ΑΜΑΛΤΗΙΑ (H3g *Astr* 13)

Olgassys (Ὀλασσός *Al-Gez Daghi*), a lofty, steep, and rugged mountain chain of Asia Minor, extending nearly W and E through the E of Bithynia, and the centro of Paphlagonia to the river Halys, nearly parallel to the chain of Olympus, of which it may be considered as a branch. Numerous temples were built upon it by the Paphlagonians (Strab p 562)

Oliārus or **Olēārus** (Ὀλιάρος, Ὀλέαρος Ὀλιάριος Ἀτιπάρος), a small island in the Aegaeon sea, one of the Cyclades, W of Paros, colonised by the Phoenicians, is celebrated in modern times for its stalactite grotto, which is not mentioned by ancient writers (Strab p 485, Verg *Aen* iii 126)

Oligyrtus (Ὀλιγύρτος), a fortress in the NE of Arcadia on a mountain of the same name (Poi iv 11, 70)

Olisipo (*Lisbon*), a town in Lusitania, on the right bank of the Tagus near its mouth, and a Roman municipium with the surname Felicitas Julia. It was celebrated for its swift horses (Plin ii 118, viii 166, Varr *R R* ii 1, 19, Col vi 27). Its name is sometimes written Ulyssippo (Mel iii 1, 6), because it was supposed to be the town which Ulysses founded in Spain, but the town to which this legend referred was in the mountains of Turdetania [ONISSA]

Olizēn (Ὀλιζών), a town of Thessaly, on the Pagasaeon gulf (*Il* ii 717, Strab p 436)

Ollius (*Oglia*), a river in Galha Transpadana, falls into the Po (Plin iii 118)

Olmīao (Ὀλμιαί), a promontory in the territory of Corinth, which separated the Corinthian and Aleyonian gulfs (Strab p 380)

Oloossēn (Ὀλοσσών Ὀλοσσόνιος *Elassona*), a town of the Perrhaebi in Thessaly, in the district of Hestiaeotis. Homer (*Il* ii 739) calls it 'white,' an epithet which it obtained, according to Strabo, from the whiteness of its soil (Strab p 140, Procop *Aed* ii 14)

Olophernes (Ὀλοφέρνης), sometimes called **Hēlophernes** 1 Son of Ariamnes and father of ANIKRATIS I, king of Cappadoeia—2 Supposititious son of Ariarathes IV, got possession of the kingdom of Cappadoeia for a time in n c 157, and ruled oppressively (Ptol xxvii 20, App *Syr* 47, Diod *Ecl* 3)

Olorus (Ὀλорος) 1 King of Thraee, whose daughter married ΜΗΤΤΑΔΗΣ—2 Apparently grandson of the above, and father of Thueydides (Thue iv 104)

Olophyxus (Ὀλόφυξος Ὀλοφύξιος), a town of Macedonia, on the peninsula of Mt Athos (Thue ii 109, Hdt vii 22, Strab p 381)

Olpeo or **Olpe** (Ὀλπαι, Ὀλπή Ὀλπαῖος) 1 (*Arari*), a town of the Amphiloehi in Aearnania, on the Ambracian gulf, NW of Argos Amphiloehium (Thue i 107-118)—2 A town of the Loeri Ozolae (Thue iii 101)

Olūrus (Ὀλουρος Ὀλούριος) 1 A town in Achaia, near Pellene, on the Sicyonian frontier (Xen *Hell* vii 4, 17)—2 Also **Oluris** (Ὀλουρίς), called **Derium** (Δέρριον) by Homer, a town in Messenia (*Il* ii 594, Strab p 350)

Olūs (Ὀλούς Ὀλούντιος), a town and harbour on the E coast of Crete, near the promontory of Zophyrium (Paus ix 40, 3, Ptol iii 17, 5)

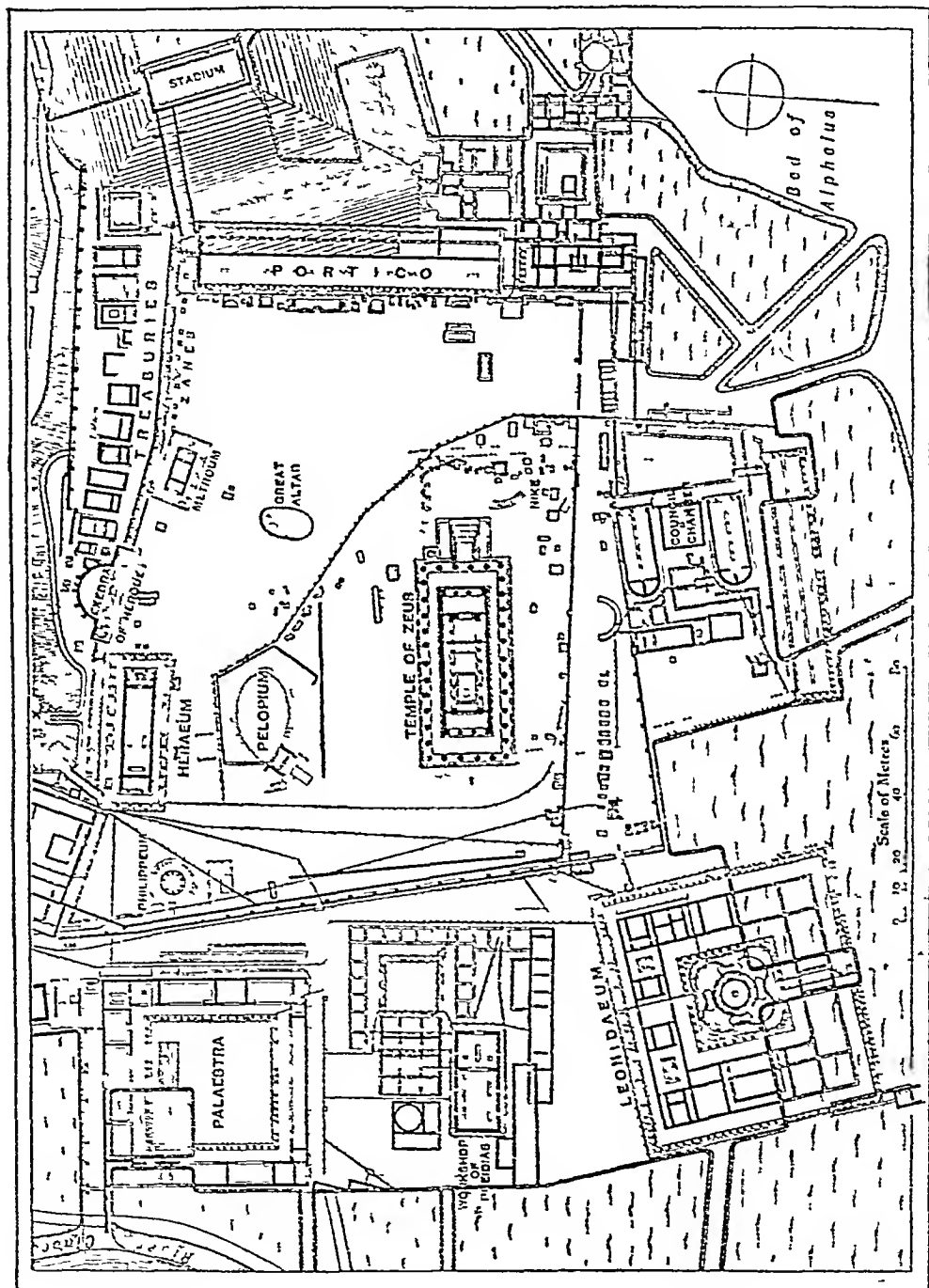
Olybrius, **Anicius**, Roman emperor A.D. 472, was raised to this dignity by Ricimer, who deposed Anthemius. He died in the course of the same year, after a reign of 8 months and 13 days. His successor was GLYCERUS

Olympēnē, and **Olympēni**, or **Olympiēni** (Ὀλυμπηνή, Ὀλυμπηνοί, Ὀλυμπηνοί), the names of the district about the Mysian Olympus, and of its inhabitants (Strab pp 571, 576)

Olympia (Ὀλυμπία) the name of a small plain in Elis, in which the Olympic games were celebrated. It was surrounded on the N and NE by the hill Cronus or Cronus, on the S by the river Alphēus, and on the W by the river Cladēus. In this plain was the sacred premet of Zeus, called **Altis** (Ἄλτις, an old Elcan form of ἄλσος), originally, no doubt, as its name signified, a sacred grove. This great enclosure, surrounded by a wall, was 750 feet long by 550 broad, stretching on the north up to the base of the hill Cronus, and situated at the angle formed by the confluence of the rivers Alpheus and Cladeus, 300 stadia distant from the town of Pisa. The Altis with its temples and statues and the public buildings in the immediate neighbourhood formed what was called Olympia, but there was no town of this name. Since the beginning of the German excavations in 1875, it has become possible to trace the ground plans of nearly all the buildings as they were described by Pausanias (book vi), and thus alone, apart from the sculptures which have been recovered, has made the undertaking one of the highest interest and the results of the greatest archaeological value. Nearly the central point of the enclosure of the Altis was the great altar of Zeus, a large elliptical base of undressed stone, above which are layers of ashes of the victims. To the SW of the altar is the great temple of Zeus, the plan of which is perfectly established by the excavations. The foundations are complete, and many of the columns, overthrown by earthquakes, lie beside their bases. The temple was begun by the architect Libon of Elis in the sixth century B.C., and completed in the middle of the fifth century. It is a Doric peripteros (i.e. having a single row of columns both at the sides and ends), with six columns at each end ('hexastyle') and thirteen at the sides. So much of the sculptures of the pediments and metopes has been discovered that they can be fairly reconstructed. The S pediment, ascribed by Pausanias to Paeanus, represents the chariot race between Pelops and Oenomaus, the W pediment, ascribed to Alcaemenes, represents the fight of Centaurs and Lapithae. The labours of Heracles form the subject of the metopes. In the temple stood originally the great statue of the Olympian Zeus in gold and ivory by Phidias. Prominent among the statues in front of the temple through which the processions passed to reach the temple itself, and of which in many cases the inscribed verses remain, were the Eretrian bull by Phileas to the NE, and the great statue of Niko by Paeanus to the SE. This famous statue which towered above those who approached

the temple has been in part recovered. [PAEONIS] To the N of the temple of Zeus was the sanctuary of Pelops, a grove with a terraced wall and a chapel within it, of which some remains of masonry survive NW of the Pelopion is the circular Philippeum, built by Philip of Macedon after the battle of Chaeroneia,

maintained such to the end, others were restored in stone. The statue of Zeus by Phidias, the chief glory of the great temple, has perished, but the chief ornament of the Heraeum, the *Hermes* by Praxiteles, was found *in situ*, and is now in the museum of Olympia [PRAXITELES]. The Prytaneum, altered at various periods,



Plan of Olympia, from the German excavations (Gardner's *New Chapters on Greek History*)

and immediately N of the Pelopion is the Heraeum or temple of Hera. This seems to be the most ancient temple at Olympia. Its plan is like that of the temple of Zeus, though it is much smaller as well as older. It has, however, sixteen columns at the sides. The columns were originally wooden some re-

stood NW of the Heraeum, the plan can be partially reconstructed from the scanty remains. In it the Olympian victors were entertained. Very little remains of the Metroon or temple of the Mother of the Gods to the E of the Heraeum, still further east are yet the bases of the statues of Zeus (called *Zanes*) erected

from the proceeds of fines for breaches of rules, and N of these is the long line of Treasuries, twelve in number, belonging to various Greek states, built like miniature temples, in which were stored offerings of the different states and equipment for the games. The eastern front of the Altis was the great entrance Portico called the 'Echo Colonnade,' affording shelter to the spectators, built in the Macedonian period on the site of an older portico. The foundations of both can be distinguished. The sanctuary of Hippodamia seems to have stood in the SE corner of the Altis. To the S of the Altis is the Bouleuterion or senate house, in which were the altars and statues of Zeus Horkios, before which the combatants took a solemn oath that they would observe the rules of the games. The oldest part of the Bouleuterion is an oblong hall of the sixth century with an apse to the west; a corresponding hall was built later parallel with it, and the two were afterwards connected by a square building. Later still and of the Roman period is the portico which fronts them. The other important buildings outside the Altis are the great Palæstra on the west (of which the ground plan is traceable) adjoining the Gymnasium, where those who aspired to contend went through a month's training beforehand. To the south another gymnasium has been discovered. Outside the NE corner of the Altis was the Stadium, communicating with it by a covered way [*Dict of Ant art Stadium*]. To the SE of this was the Hippodrome. Outside the SW corner are the remains of the building erected by Leonidas of Elis in the fourth century B.C., and enlarged in the Roman period. Near this the foundations of the heroon of Iamus have been found and the altar used in divination by the Iamidae. The Byzantine church, of which the remains are between the Leontæum and the Palæstra, was built over or adjoining older buildings which were possibly priests' houses. [For an account of the Olympic games, see *Dict of Antiq art Olympia, Hippodromi, Paneratiuni, Pentathlon*.]

Olympias (Ὀλυμπιάς), wife of Philip II king of Macedonia and mother of Alexander the Great, was the daughter of Neoptolemus I, king of Epirus. She was married to Philip B.C. 359 (Plut. *in* 6, 10, Plut. *Alex* 2, Diod. xiv 51). The numerous misdeeds of Philip, and the passionate and jealous character of Olympias occasioned frequent disputes between them, and when Philip married Cleopatra, the niece of Attalus (337), Olympias withdrew from Macedonia, and took refuge at the court of her brother Alexander, king of Epirus. It was generally believed that she lent her support to the assassination of Philip, 336, but it is hardly credible that she evinced her approbation of that deed in the open manner asserted by some writers (Just. ix 5, 7, Plut. *Alex* 9, 10, Athen. p. 557). After the death of Philip she returned to Macedonia, where she enjoyed great influence through the affection of Alexander. On the death of the latter (323), she withdrew from Macedonia, where her enemy Antipater had the undisputed control of affairs, and took refuge in Epirus. Here she continued to live, as it were, in exile, until the death of Antipater (319) presented a new opening to her ambition. She gave her support to the new regent, Polyperchon, in opposition to Cassander, who had formed an alliance with Eurydice the wife of Philip Arrhidæus, the nominal king of Macedonia. (Diod. xviii 19-65.) In 317 Olympias, resolving to obtain the supreme power in Macedonia, invaded

that country, along with Polyperchon, defeated Eurydice in battle, and put both her and her husband to death. Olympias followed up her vengeance by the execution of Nicanor, the brother of Cassander, as well as of 100 of his leading partisans among the Macedonian nobles. Cassander, who was at that time in the Peloponnese, hastened to turn his arms against Macedonia. Olympias on his approach threw herself (together with Roxana and the young Alexander) into Pýdna, where she was closely blockaded by Cassander throughout the winter. At length in the spring of 316, she was compelled to surrender to Cassander, who caused her to be put to death. (Diod. xiv 11-51, Just. xiv 3, 6, Paus. ix 7, 2.) Olympias was not devoid of beauty and loftiness of her son, but her

unruly passions led her to acts of sanguinary cruelty that disgrace her name.

Olympieum [ἈΤΙΝΑΕ, p. 148.]

Olympiódōros (Ὀλυμπιόδωρος) 1 A native of Thebes in Egypt, who lived in the fifth century after Christ. He wrote a work in twenty-two books (entitled Ἱστορικὸν Λόγιον), which comprised the history of the Western empire under the reign of Honorius, from A.D. 407 to October A.D. 425. Olympiodorus took up the history from about the point at which Eunapius had ended [Eunapius]. The original work of Olympiodorus is lost, but an abridgment of it has been preserved by Photius. After the death of Honorius, Olympiodorus removed to Byzantium, to the court of the emperor Theodosius. Hierocles dedicated to this Olympiodorus his work on Providence and Fate [Ἡ ἡμετέρα].—2 A Peripatetic philosopher, who taught at Alexandria, where Proclus was one of his pupils.—3 The last philosopher of celebrity in the Neo-Platonic school of Alexandria. He lived in the first half of the sixth century after Christ, in the reign of the emperor Justinian. His Life of Plato and commentaries on several of Plato's dialogues are still extant.—4 An Aristotelian philosopher, the author of a commentary on the *Metaphysics* of Aristotle, which is still extant, lived at Alexandria, in the latter half of the sixth century after Christ. Like Simplicius, to whom, however, he is inferior, he endeavours to reconcile Plato and Aristotle.—5 An Athenian general, who opposed Cassander's attempts upon Athens, B.C. 298. In 288 he expelled the Macedonian troops of Demetrius from Athens (Paus. i 27, 2, i 29, 18, x 18, 7, x 31, 3).

Olympius (Ὀλύμπιος), the Olympian, occurs as a surname of Zeus, and in general of all the gods who lived in Olympus, in contradistinction to the gods of the lower world.

Olympius Nemesianus [ΝΙΜΗΣΙΑΝΟΣ]

Olympus (Ὀλύμπος), the name of two Greek musicians, of whom one is mythical, and the other historical.—1 The elder Olympus belongs to the mythical genealogy of Mysian and Phrygian flute-players—Hysagnis, Marsyas, Olympus—to each of whom the invention of the flute was ascribed, under whose names we have the mythical representation of the rivalry between the Phrygian anætic music, used in the worship of Cybele, and the Greek citharædic music. Olympus was said to have been a native of Mysia, and to have lived before the Trojan war. Olympus not unfrequently appears on works of art as a boy, sometimes instructed by Marsyas, and sometimes as witnessing and lamenting his fate. (Apollod. i 1, 2, Hyg. *Fab* 165, 273, Ov. *Met.* xi 393, Suid. s. v.)—2 The true Olympus was a Phrygian, and perhaps belonged to a

family of native musicians, since he was said to be descended from the first Olympus. He flourished about π c 660–620. Though a Phrygian, Olympus must be reckoned among the Greek musicians, for all the accounts make Greece the scene of his artistic activity, and he may be considered as having naturalised in Greece the music of the flute, previously almost peculiar to Phrygia (Plut. *de Mus* pp 1183–1110).

Olympus (Ὀλυμπος) 1 (Grk *Olymbo*, Turk *Semavat-Evi*, i.e. *Abode of the Celestials*) The E part of the great chain of mountains which extends W and E from the Acroceranman promontory on the Adriatic to the Thermaic Gulf, and which formed the N boundary of ancient Greece proper. In a wide sense, the name is sometimes applied to all that part of this chain which lies E of the central range of Pindus, and which is usually called the Cambanian mountains, but strictly speaking Mount Olympus is the extreme E part of the chain, which, striking off from the Cambanian mountains to the SE, skirts the S end of the slip of coast called Pieria, and forms at its termination the N wall of the vale of Thracian. Its shape is that of a blunt cone, with its outline picturesquely broken by minor summits, its height is about 9700 feet, and its chief summit is covered with perpetual snow. From its position as the boundary between Thessaly and Macedonia, it is sometimes reckoned in the former, sometimes in the latter (Hdt. vii 128, Strab p 329).—In the Greek mythology, Olympus was the chief seat of the third dynasty of gods, of which Zeus was the head. It was a really local conception with the early poets, to be understood literally, that the gods dwelt on Olympus. Even the fable of the giants scaling heaven must be understood in this sense, not that they placed Pelion and Ossa upon the top of Olympus to reach the still higher heaven, but that they piled Pelion on the top of Ossa, and both on the lower slopes of Olympus, to scale the summit of Olympus itself, the abode of the gods. Homer describes the gods as having their several palaces on Olympus (*Il* xi 76, cf Hes *Th* 62), on the summit is the council chamber, where they meet in solemn conclave (*Il* vii 3), the Muses entertain them with the lyre and song. They are shut in from the view of men upon the earth by a wall of clouds, the gates of which are kept by the Hours (*Il* i 719, vii 898). In the *Odyssey* it is described as a peaceful abode unshaken by storms (*Od* vi 49). The same conceptions are found in Hesiod, and to a great extent in the later poets, with whom, however, even as early as the lyric poets and the tragedians, the idea becomes less material, and the real abode of the gods is gradually transferred from the summit of Olympus to the vault of heaven (i.e. the sky) itself. Since locally the same idea attached to certain other high mountains, the same name was given to them. Thus **Lycæus** in Arcadia was sometimes called Olympus (Paus vii 38, 2), and especially this was the case with 2 The Mysian Olympus (Ὀλυμπος ὁ Μύσιος *Keshish Dagli*, *Ala Dagli*, *Isikh Dagli*, and *Kush Dagli*), a chain of lofty mountains in the NW of Asia Minor, forming, with Ida, the W part of the northernmost line of the mountain system of that peninsula. It extends from W to E through the NE of Mysia and the SW of Bithynia, and thence, inclining a little northwards, it first passes through the centre of Bithynia, then forms the boundary between Bithynia and Galatia, and then extends

through the S of Paphlagonia to the river Halys. Beyond the Halys, the mountains in the N of Pontus form a continuation of the chain (Strab p 571, Hdt i 86, vii 74)—3 (*Yanar Dagli*), a volcano on the E coast of Lycia, above the city of Phoenixus (*Yanar*). The names of the mountain and of the city are often interchanged [**ΠΗΛΙΟΥΣ**].—There were two mountains of the same name in Cyprus, and one in Lesbos.

Olynthus (Ὀλύνθος *Olynthos Aio Mamas*), a town of Macedonia in Chalcidice, at the head of the Toroneic gulf, and a little distance from the coast, between the peninsulas of Pallene and Sithonia (Strab p 330, Mcl ii 2, 9). It was the most important of the Greek cities on the coast of Macedonia, though we have no record of its foundation. It afterwards fell into the hands of the Thracian Bottaei, when they were expelled from their own country by the Macedonians (Hdt vii 122, Strab p 117). It was taken by Artabazus, one of the generals of Xerxes, who peopled it with Chalcidians from Torone, but it owed its greatness to Perdiccas, who persuaded the inhabitants of many of the smaller towns in Chalcidice to abandon their own abodes and settle in Olynthus (Thuc i 58, 65, ii 79). This happened about the commencement of the Peloponnesian war, and from this time Olynthus appears as a prosperous and flourishing town, with a population of 5000 inhabitants capable of bearing arms. It became the head of a confederacy of all the Greek towns in this part of Macedonia, and it long maintained its independence against the attacks of the Athenians, Spartans and Macedonians, but in π c 379 it was compelled to submit to Sparta, after carrying on war with this state for four years. When the supremacy of Sparta was destroyed by the Thebans, Olynthus recovered its independence, and even received an accession of power from Philip, who was anxious to make Olynthus a counterpoise to the influence of Athens in the N of the Aegean. With this view Philip gave Olynthus the territory of Potidaea, after he had wrested this town from the Athenians in 356. But when he had sufficiently consolidated his power to be able to set at defiance both Olynthus and Athens, he threw off the mask, and laid siege to the former city. The Olynthians earnestly besought Athens for assistance, and were warmly supported by Demosthenes in his Olynthiac orations, but as the Athenians did not render the city any effectual assistance, it was taken and destroyed by Philip, and all its inhabitants sold as slaves (347) [**PHILIPPI**]. Olynthus was never restored, and the remnants of its inhabitants were at a later time transferred by Cassander to Cassandrea. At the time of its prosperity Olynthus used the town of **ΜΕΓΑΛΗΝΑ** as its seaport.

Omāna or **Omānum** (Ὀμὰνα, *Omavon*) 1 A celebrated port on the NE coast of Arabia Felix, a little above the easternmost point of the peninsula, Pr Syagros (*Ras el Had*), on a large gulf of the same name. The people of this part of Arabia were called **Omanitæ** (Ὀμανῖται), or **Omani**, and the name is still preserved in that of the district, *Oman* (Ptol vi 15)—2 (*Prob Schama*), a seaport town in the E of Carmania, the chief emporium for the trade between India, Persia, and Arabia (Plin vi 149).

Omanitæ and **Omānum** [**OMANA**]

Ombi (Ὀμβοῖ *Omboi Koum Ombou*, i.e. *Hill of Ombon*, Ru), the last great city of Upper Egypt, except Syene, from which it was distant about thirty miles, stood on the E

bank of the Nile, in the Ombites Nomos, and was celebrated as one of the chief seats of the worship of the crocodile (the crocodile headed god Sebek) Juvenal's 15th Satire mentions a religious fight between the people of Ombi and those of Tentyra, during a festival at Ombi (Juv xv 35, Ptol iv 5, 73, Ael H 4 x 21)

Omphālē (Ὀμφάλη), daughter of the Lydian king Iardanus, and wife of Imolus, after whose death she undertook the government herself. When Heracles, in consequence of the murder of Iphitus, was afflicted with a serious disease, and was informed by the oracle that he could only be cured by serving some one for wages for the space of three years, Hermes sold Heracles to Omphale. The hero became enamoured of his mistress, and, to please her, he is said to have spun wool and put on the garments of a woman, while Omphale wore



Omphale and Heracles (Larrie e Group now at Naples)

his lion's skin. She bore Heracles several children: (Diod iv 31, Apollod ii 6, 3, Ov Fast ii 305, Her ix 53). For possible explanations of this myth, see p 400, b

Omphaliūm (Ὀμφάλιον Ὀμφαλίνης), a town in Crete in the neighbourhood of Knossus (Diod v 70)

On [HELIOPOLIS]

Onātas (Ὀνάτας), of Aegina, a famous sculptor of the later and best period of Aeginetan art, which still preserved somewhat of the archaic stiffness or rigidity as compared with the Attic style of Phidias which succeeded it. The work of Onatas was in the earlier part of the fifth century B.C. His great statues were the 'Black Demeter' at Phigalia in bronze, a female figure in black drapery with a horse's head (Paus viii 42, 1), a bronze Apollo at Pergamum (Paus viii 42, 7), and two groups of statues, described by Pausanias, at Olympia, which are held by modern critics to resemble in subject and arrangement the pediments of Aegina now at Munich viz the group of heroes at Troy casting lots for the fight with Hector, and the group of Tarantine warriors round the body of Opis the Penestian king (Paus v 27, 8)

Oncae (Ὀγκαί), a village in Boeotia near

Thebes, from which one of the gates of Thebes derived its name (Ὀγκαίαι), and which contained a sanctuary of Athene

Onceūm (Ὀγκείον) a town in Aicadia on the river Ladon with a temple of Demeter Erminys (Paus iii 25, 4)

Onchesmus or **Onchismus** (Ὀγχήσμος, Ὀγχισμός *Oichido*), a seaport town of Epirus in Chaonia, opposite the W extremity of Corcyra. The ancients derived its name from Anchises, whence it is named by Dionysius the 'Harbour of Anchises' (Ἀγχίσου λιμὴν). From this place Cicero calls the wind blowing from Epirus towards Italy *Onchesmites* (Strab p 324, Cic ad Att vii 2)

Onchestus (Ὀγχηστός Ὀγχήστιος) 1. An ancient town of Boeotia, said to have been founded by Onchestus, son of Poseidon, was situated a little S of the lake Copais near Haliartus. It contained a celebrated temple and grove of Poseidon, and was the place of meeting of the Boeotian Amphictyony. The ruins of this town are still to be seen on the SW slope of the mountain *Faga* (Il ii 506, Pind Isthm i 44, Strab p 412, Paus ix 26, 5)—2. A river in Thessaly which rises in the neighbourhood of Eretria, and flows by Cynoscephalae, and falls into the lake Boebëis (Pol xviii 8, Liv xxxii 6)

Onesicritus (Ὀνησίκριτος), a Greek historical writer, who accompanied Alexander on his campaigns in Asia, and wrote a history of them, which is frequently cited by later authors. He is called by some authorities a native of Astypalaea, and by others of Aegina (Diog Laert vi 75, Arrian, Ind 18). When Alexander constructed his fleet on the Hydaspes, he appointed Onesicritus chief pilot of the fleet, a post which he held during the descent of the Indus and throughout the voyage to the Persian gulf, which was conducted under the command of Nearchus (Arrian, An vi 2, 6, vii 5, 9, Plut Alex 66). Though an eye witness of much that he described, it appears that he intermixed many fables and falsehoods with his narrative (Strab pp 70, 698)

Oningis or Oringis [ORINGIS]

Oniros (Ὀνειρος), the Dream God, was a personification of dreams. According to the Odyssey, Dreams dwell on the dark shores of the W Oceanus, and the deceitful dreams come through an ivory gate, while the true ones issue from a gate made of horn (Od xiv 562, xviv 12). Hesiod calls dreams the children of Night, Sleep and Death being their brothers (Th 12). Similarly in Eur Hec 71 (rightly punctuated), the 'mother of dusky winged dreams' is Night, not Earth. Dreams were controlled by Hermes, since they were in some sense messages. Ovid calls them children of Sleep, and names three, who pervade the earth and appear in various forms to sleepers (Met vi 633). Morpheus, Icelus or Phobetor, and Phantasus [For dream oracles see Dict of Ant art *Oraculum*]

Onōba, surnamed *Aestuāria* (*Huelva*), a seaport town of the Turdetani in Hispania Baetica, between the mouths of the Baetis and Anas, on an estuary formed by the river Luxia. There are remains of a Roman aqueduct at *Huelva* (Strab p 143, Ptol ii 4, 5)

Onochōnus (Ὀνόχωνος *Sophaditichos*), a river of Thessaly which joins the Apidanus from the W (Hdt vii 129)

Onomacritus (Ὀνομάκριτος), an Athenian, who occupies an interesting position in the history of the early Greek religious poetry

He lived about *n c* 520–485. He enjoyed the patronage of Hipparchus, until he was detected by Lasos of Hermione (the dithyrambic poet) in making an interpolation in an oracle of Musaeus, for which Hipparchus banished him. He seems to have gone into Persia, where the Pisistratids, after their expulsion from Athens, took him again into favour, and employed him to persuade Xerxes to engage in his expedition against Greece, by reciting to him all the ancient oracles which seemed to favour the attempt (Hdt vi 6). It appears that Onomarchus had made a collection and arrangement of the oracles ascribed to Musaeus, and that he was the real author of some of the poems which went under the name of Orpheus (Paus i 22, vii 31, 37, ix 35). Tzetzes speaks of him as one of those who arranged the books of Homer under Pisistratus, and thus he has been set down by Wolf and others as one of the 'Diagenestae' of Homer.

Onomarchus ('Ονόμαρχος), general of the Phocians in the Sacred war, succeeded his brother Philomachus in this command, *n c* 353. In the following year he was defeated in Thessaly by Philip, and perished in attempting to reach by swimming the Athenian ships, which were lying off the shore, *n c* 352. His body fell into the hands of Philip, who caused it to be crucified, as a punishment for his sacrifice in the Sacred war (Diod xvi 31–61, Paus x 2, 5, Just viii 1).

Onosandor ('Ονόσανδρος), the author of a celebrated work on military tactics (entitled *Στρατηγικὸς λόγος*), which is still extant. All subsequent Greek and Roman writers on the same subject made this work their text book. He lived about *n c* 50. In his style he imitated Xenophon with some success. Edited by Schöbel, Nurnberg, 1761, and by Kuchly, Lips 1860.

Onu-gnathus ('Ονον γνάθος *Enaphionisi*), an island and a promontory on the S coast of Laconia (Strab p 363, Paus in 22, 23).

Onūphis ('Ονούφις), the capital of the Nomos Onuphtes in the Delta of Egypt (Hdt ii 166).

Ophēlion ('Οφέλιον) an Athenian comic poet, of the Middle Comedy, *n c* 380 (Athen pp 13, 66, 67, 106).

Ophellas ('Οφέλλας), of Pella in Macedonia, was one of the generals of Alexander the Great, after whose death he followed the fortunes of Ptolemy. In *n c* 322, he conquered Cyrene, of which city he held the government on behalf of Ptolemy for some years. But soon after 313 he threw off his allegiance to Ptolemy, and continued to govern Cyrene as an independent state for nearly five years. In 308 he formed an alliance with Agathocles, and marched against Carthage, but he was treacherously attacked by Agathocles near this city, and was slain (Diod xx 40–42, Just xii 7, Suid s v).

Opheltēs ('Οφέλτης) 1 Also called **Arohemorus** [ARCHEMORUS]—2 One of the Tyrrhenian pirates, who attempted to carry off Dionysus, and were therefore metamorphosed into dolphins [p 294].

Ophion ('Οφίων) 1 One of the oldest of the Titans, was married to Eurynome, with whom he ruled over Olympus, but being conquered by Cronos and Rhea, he and Eurynome were thrown into Oceanus or Tartarus (Ap Rh i 503, Tzetze ad Lyc 1191)—2 Father of the centaur Amycus, who is hence called *Ophiō nodēs* (Ov Met xii 215).

Ophioneuses or Ophiuses ('Οφιονεύς, 'Οφίεύς), a people of Aetolia (Strab pp 451, 165).

Ophir [See *Diet of the Bible*].

Ophus ('Οφίς), a river in Arcadia, which flowed by Mantinea (Paus viii 8, 4).

Ophūsa or Ophiussa ('Οφιδέσσα, 'Οφιοῦσσα, 'Οφιοῦσα, i.e. *abounding in snakes*) 1 [PITYUSAE]—2 Or **Ophiussa** (perhaps *Palanea*), a town of European Scythia, on the left bank of the Tyras (*Dniester*) (Strab p 306)—3 A little island near Cyte—4 (*Afsia or Rabbī*), a small island in the Propontis (*Sea of Marmora*), NW of Cyzicus and SW of Proconnesus—5 [RHODUS]—6 [TELOS].

Ophryniūm ('Οφρυνείον prob *Ircn-Kevi*), a small town of the Troad, near the lake of Pteleos, between Dardanius and Rhoeeteum, with a grove consecrated to Hector (Hdt vii 13, Strab p 595 *λεν Αν vii 8, 5*).

Opici [OSCI].

Opilius Macrinus [MACRINUS].

Opilius, Aurelius, the freedman of an Epicurean, taught at Rome, first philosophy, then rhetoric, and finally, grammar. He gave up his school upon the condemnation of Rutilius Rufus (*n c* 92), whom he accompanied to Smyrna. He composed several learned works, one of which, named *Musae*, is referred to by A Gellius (Suet *Gramm* 6, Gell i 25).

Optimius 1 Q., consul *n c* 154, when he subdued some of the Ligurian tribes N of the Alps, who had attacked Massilia. He was notorious in his youth for his riotous living, and was described by Lucilius as 'formosus et famosus' (Pol xxviii 5–8, Cic *de Or* ii 68, 277, Non s v *Tama*)—2 L., son of the preceding, was praetor 125, in which year he took Fregellae which had revolted against the Romans. He belonged to the high aristocratical party, and was a violent opponent of C Gracchus. He was consul in 121, and took the leading part in the proceedings which ended in the murder of Gracchus. Optimus and his party abused their victory most savagely, and are said to have killed more than 4000 persons. For details see p 371, b. In the following year (120), he was accused of having put Roman citizens to death without trial, but he was defended by the consul C Papirius Carbo, and was acquitted (Liv *Lp* 61, Cic *de Or* ii 25, 106). In 112 he was at the head of the commission which was sent into Africa in order to divide the dominions of Micipsa between Jugurtha and Adherbal, and was bribed by Jugurtha to assign to him the better part of the country. Three years after, he was condemned under the law of the tribune C Manilius Luncetanus, by which an inquiry was made into the conduct of all those who had received bribes from Jugurtha (Sall *Jug* 16, 10, Vell Pat ii 7). Optimus went into exile to Dyrrhachium in Epirus, where he lived for some years hated and insulted by the people, and where he eventually died in great poverty. He richly deserved his punishment, and met with a due recompense for his cruel and ferocious conduct towards C Gracchus and his party. Cicero, on the contrary, who, after his consulship, had identified himself with the aristocratical party, frequently laments the fate of Optimus. The year in which Optimus was consul (121) was remarkable for the extraordinary heat of the autumn, and thus the vintage of this year was of an unprecedented quality. This wine long remained celebrated as the *Vinum Optimianum* (Cic *Brut* 83, 237).

Opis ('Οπίς), an important commercial city of Assyria, in the district of Apolloniatis, at the confluence of the Physcus (*Ödarneli*) with

the Tigris, not mentioned after the Christian era (Hdt i 149, Xen An vi 7, Strab pp 80, 529)

Opitergium (Opitergius *Opitergi*), a Roman colony in Venetia in the N of Italy on the river Liguentia, and on the high road from Aquileia to Verona. In the Marcomannic war it was destroyed by the Quadi but it was rebuilt and afterwards belonged to the Exarchate. From it the neighbouring mountains were called *Montes Opitergi* (Strab p 214, Lucan iv 462, Luc *Hist* in 6, Ann Marc xxix 6)

Oppianus ('Οππιανός), the name of the authors of two Greek hexameter poems still extant, one on fishing, entitled *Halieutica* ('Αλιευτικά), and the other on hunting, entitled *Cynagoga* (Κυνήγια). Modern critics have shown that these two poems were written by two different persons of this name. 1 The author of the *Halieutica* was born either at Corcyra or at Anazarba in Cilicia, and flourished about a.D. 180. The poem consists of about 500 hexameter lines, divided into five books, of which the first two treat of the natural history of fishes, and the other three of the art of fishing.—2 The author of the *Cynagoga* was a native of Apamea or Pella in Syria and flourished a little later than the other Oppianus about a.D. 200. His poem, which is addressed to the emperor Constantine, consists of about 2100 hexameter lines, divided into four books. 1 edition of the two poems by Schneider, Lips 1817, and by F. Lohrs 1846. There is also a prose paraphrase by Lutsch in a poem on fowling (*Hist* i 2) attributed to Oppianus, but the authorship of the original is doubtful.

Oppius 1 C. tribune of the plebs in c. 219, carried a law, under pressure of the second Punic war to curtail the expense and increase of Roman women. This law was repealed in 197, notwithstanding the vehement opposition of the elder Cato (*Hay* xxix 1-8, Val Max ix 1, a, Tac *Ann* in 15)—2 Q., a Roman general in the Macedonian war, in c. 88, fell into the hands of Mithridates but was subsequently arraigned before the *lex* at Sulla (*Hay* I p 74, App *Met* p 17, 20, 112)—3 P., quaestor to M. Aurelius Cotta in Bithynia, in c. 74, was accused of misappropriation of supplies and also of drawing his sword upon his commander, he was tried and condemned by C. Cotta in a speech of which only a few fragments remain (*Dio Cass* xxvi 27, Quintil i 11 17)—4 C., an intimate friend of C. Julius Caesar who's private affairs he managed in conjunction with Cornelius Balbus (*Cic ad Att* ix 7 13 xi 17, xii 19, *ad Fam* ii 16). Oppius wrote a life of Caesar (*Phil* *Pop* 10, *Suet* *Jul* 5), and of Scipio Africanus the elder (*Gell* vi 1 2). Some believed Oppius to have been the author of the continuation of C. Caesar's Commentaries (the *Bell* *Hes*, *Afr* and *Hisp*). This is untenable as regards the two last and improbable as regards the first. The style of the *African* and *Spanish Wars* is too poor to be the work of a man with the reputation of Oppius, and it is clear that the author was present in both wars, whereas Oppius at that time was at Rome. There is thought to be some indication in *Bell* *Hes* (3, 1, 10, 6) that the author was present (which was not the case with either Hirtius or Oppius), but the evidence here is not conclusive (cf. Hirtius).

Ops, a Roman goddess of plenty and fertility, as indicated by her name, which is connected with *opimus*, *opulentus*, *inops*, and *copia*. She was regarded as the wife of Saturnus, and the protectress of every thing connected with agri-

culture (Varro, *L* *L* vi 22, Macrobi i 10, 18). As goddess of the earth and its fruits, Ops was also a goddess of the underworld, which is indicated by the ancient custom that her worshippers paid their vows crouching down and touching the earth (Macrobi i 10, 12, in 9, 12), which was the attitude of the Greeks in invoking Hades and Persephone (*Il* ix 561). In the three days' summer festival held by the *Fratres Arvales*, Ops was worshipped with offerings of first fruits and sacrifices under the name of *Don Dia* (whom identified with Ops). [For the ritual see *Dict of Ant art* *Fratres Arvales*.] As goddess of seed time she was called *Ops Consiva*, whence her August festivals are called *Opiconsivia*. Her worship was intimately connected with that of Saturnus, and it is probable that the festival of the *Opalia* in the Forum on December 17, during the period of the Saturnalia, were held in the temple of Saturn. The temple of Ops was on the Capitol (*Luc* xxxix 22, *Phn* vi 171, *C* *J* *L* vi 507). Here was the treasury of which Cicero speaks (*Phil* ii 37, 93). There was also a sacrum of Ops in the Regia, which contained sacred vessels of the most ancient form [*Dict of Ant art* *Praefectum*]. Her worship was intimately connected with that of her husband Saturnus, for she had both temples and festivals in common with him, but she had likewise a separate sanctuary on the Capitol and in the *Vicus Jugurinus*, not far from the temple of Saturnus, she had an altar in common with Ceres.

Opus ('Ορως, cont of 'Ορδεις 'Ορούριος) 1 (*Talanta* or *Talanti*), the capital of the Opuntian Locrians, was situated, according to Strabo (p 426) fifteen stadia (two miles) from the sea, and sixty stadia from its harbour Cynos, but, according to Laty (xxvii 6), it was only one mile from the coast. It was the birthplace of Patriclus (*Il* xviii 326). The bay of the Fubia in sea near this town was called *Opuntius Sinus* (Iocm)—2 A small town in Lhs.

Orā 1 ('Opa) a city of Carmania, near the borders of Gedroia (*Ptol* vi 8, 14)—2 ('Opa), a city in the N.W. of India, near the sources of the Indus (Arrian, *An* iv 27).

Orac (Ουρα)

Orbilus ('Ορβίλος), a mountain in the NE of Macedonia on the borders of Thrace, extends from Mt Rhodope along the Strymon to Mt Parnassus (Hdt i 16, Strab p 329).

Orbillus Pupillus, a Roman grammarian and schoolmaster, the teacher of Horace, who gives him the epithet of *plagosus* from the severe floggings which his pupils received from him (*Hor* *I* p i 1, 71). He was a native of Bonaventum, and after serving as an apparitor of the magistrates, and also as a soldier in the army, retired at Rome in the fiftieth year of his age, in the consulship of Cicero, in c. 63. He lived nearly 100 years, but had lost his memory long before his death (*Suet* *Gramm* 9).

Orbōna, an ancient Italian goddess who by slaying children rendered parents childless. She was invoked (to avert her wrath) in the *INDIGESTIA* (Tertull *ad Nat* ii 15, Arnob ii 7). Her sanctuary is mentioned by Cic *N D* in 25, 63 (cf *Phn* in 16) as on the Via Sacra.

Orēādes Insūlae (Orkney and Shetland Isles), a group of several small islands off the N coast of Britain, with which the Romans first became acquainted when Agricola sailed round the N of Britain (Tac *Ag* 10, *Ptol* ii 3, 31).

Orchōmēnus ('Ορχόμενος 'Ορχομένιος) 1

(*Scriptu*), an ancient, wealthy, and powerful city of Boeotia, the capital of the Minyean empire in the prehistorical ages of Greece, and hence called by Homer the Minyean Orchomenos (Ὀρχ Μινώειος, *Il* ii 511). It was situated NW of the lake Copais, on the river Cephissus, and was built on the slope of a hill on the summit of which stood the acropolis. It is said to have been originally called *Andrēis* (Ἀνδρῆϊς), from Andrews, the son of Peneus, who emigrated from the Peneus in Thessaly, to have been afterwards called *Phlegya* (Φλεγυῖα), from Phlegyas, a son of Ares and Chryse, and to have finally obtained its later name from Orchomenus, son of Zeus or Eteocles and the Danaid Hesione, and father of Minyas (Paus ix 34-36). Thus Orchomenus was regarded as the real founder of the Minyean empire, which before the time of the Trojan war extended over the whole of the W of Boeotia. Orchomenus, the ruling town of all this district, is described as one of the wealthiest cities in Greece (*Il* ix 381). According to the legends of Thebes it was Hercules who freed that city from its subjection to Orchomenus (Paus ix 37, 2, Strab p 414, Diod iv 18). After the Trojan war the power of the Minyae was overthrown by immigrants from Thessaly, and Orchomenus became merely a member of the Boeotian League, subordinate in power to Thebes [ΒΟΙΩΤΙΑ]. Orchomenus continued to exist as an independent town till B.C. 367, when it was taken and destroyed by the Thebans, and its inhabitants murdered or sold as slaves (Diod xv 79, Paus ix 15, 3). In order to weaken Thebes, it was rebuilt at the instigation of the Athenians, but was soon destroyed again by the Thebans, and, although it was again restored by Philip in 338, it never recovered its former prosperity, and in the time of Strabo was in ruins. The most celebrated building in Orchomenus was the so-called treasury of Minyas, which, like the similar monuments at Mycenae, was really a tomb of the ancient princes. It was completely excavated and explored by Schliemann in 1880. It had a passage, or dromos, leading to the vaulted or beehive chamber and another spare room, remarkable for its beautifully decorated ceiling. The decorations, as well as the general form of the tombs, show the connexion of the Orchomenus of that date as regards art and civilisation with Mycenae [see p 580, a]. Orchomenus possessed a very ancient temple of the Charites or Graces, and here was celebrated in the most ancient times a musical festival which was frequented by poets and singers from all parts of the Hellenic world (Pind *Pyth* xii 45, Theocrit xvi 104). There was a temple of Hercules seven stadia N of the town, near the sources of the river Melas. Orchomenus is memorable on account of the victory which Sulla gained in its neighbourhood over Archelaus, the general of Mithridates, B.C. 85—2 (*Kalpakli*), an ancient town of Arcadia, mentioned by Homer with the epithet *πολύμηλος*, to distinguish it from the Minyean Orchomenus (*Il* ii 605, cf *Ov Met* vi 413), is said to have been founded by Orchomenus, son of Lycaon (Paus viii 3, 3). It was situated on a hill NW of Mantinea, and its territory included the towns of Methydrium, Thersa, Teuthis, and the Tripolis. In the Peloponnesian war Orchomenus sided with Sparta, and was taken by the Athenians (Thuc v 61). After the battle of Leuctra the Orchomenians did not join the Arcadian confederacy, in consequence of its hatred against Mantinea. In the contests between the Achaeans and

Aetolians, it was taken successively by Cleomenes and Antigonus Dosis, but it eventually became a member of the Achaean League (Pol ii 46, 54, iv 6, Liv xxii 5).

Orcus [HADES]

Orēssus (Ὀρέσσος), a tributary of the Ister (Danube) in Scythia, but cannot be identified with any modern river (Hdt iv 48).

Ordovices, a people of Britain, opposite the island Mona (*Anglesey*), occupying the N portion of *Wales* (Tac *Ann* xii 33, *Agr* 18).

Orēades [NIMPHAE]

Orestae (Ὀρεσται), a people in the N of Epirus on the borders of Macedonia, inhabiting the district named after them, **Orestis** or **Orestias**. They were originally independent, but were afterwards subject to the Macedonian monarchs. They were declared free by the Romans in their war with Philip. According to the legend, they derived their name from Orestes, who is said to have fled into this country after murdering his mother, and to have there founded the town of Argos Oresticum (Thuc ii 80, Strab pp 326, 484, Pol xviii 30).

Orestes (Ὀρέστης) 1 Son of Agamemnon and Clytaemnestra, and brother of Chrysothemis, Laodice (Electra), and Iphianassa (Iphigenia). The Homeric account only tells us that in the eighth year after his father's murder Orestes came from Athens to Mycenae and slew the murderer of his father (*Od* iii 306, cf i 30, 298, iv 546). From *Od* xi 542 it appears that Orestes was not in Mycenae at the time of his father's murder. To this story much is added by later writers. Thus it is said that at the murder of Agamemnon it was intended to despatch Orestes also, but that by means of Electra he was secretly carried to Strophius, king in Phocis, who was married to Anaxibia, the sister of Agamemnon. According to some, Orestes was saved by his nurse, who allowed Aegisthus to kill her own child, supposing it to be Orestes (Pind *Pyth* xi 25, Aesch *Cho* 732). In the house of Strophius, Orestes grew up with the king's son Pylades, with whom he formed that close and intimate friendship which has become proverbial. Being frequently reminded by messengers from Electra of the necessity of avenging his father's death, he consulted the oracle of Delphi, which strengthened him in his plan. He therefore repaired in secret to Argos. Here he pretended to be a messenger of Strophius who had come to announce the death of Orestes and brought the ashes of the deceased (Soph *El* 11, 35, 296, 531, 1346, Eur *El* 1215, *Orest* 162, 804). In Homer it is not said that Orestes slew Clytaemnestra as well as Aegisthus, and the inference from the unqualified praise of his action in the *Odyssey* is that he did not kill his mother, but in the tragedies, after visiting his father's tomb, and sacrificing upon it a lock of his hair, he made himself known to his sister Electra, and soon afterwards slew both Aegisthus and Clytaemnestra in the palace. Immediately after the murder of his mother he was seized with madness. He now fled from land to land, pursued by the Erinyes of his mother. At length by Apollo's advice, he took refuge with Athene at Athens. The goddess afforded him protection, and appointed the court of the Areopagus to decide his fate. The Erinyes brought forward their accusation, and Orestes made the command of the Delphic oracle his excuse. When the court voted, and was equally divided, Orestes was acquitted by the command of Athene (Aesch. *Eumenides*). According to another

modification of the legend, Orestes asked Apollo how he could be delivered from his madness and incessant wandering. The god advised him to go to Tauris in Scythia, and to fetch from that country the image of Artemis, which was believed to have fallen thence from heaven, and to carry it to Athens (Eur *Iph Taur* 79, 968, cf Paus in 16, 6). Orestes and Pylades accordingly went to Tauris, where Thoas was king. On their arrival they were seized by the natives, in order to be sacrificed to Artemis, according to the custom of the country. But Iphigenia, the priestess of Artemis, was the sister of Orestes, and, after recognising each other, all three escaped with the statue of the goddess. After his return to Peloponnesus Orestes took possession of his father's kingdom at Mycenae, which had been usurped by Aletes or Menelaus. When Clytaëra of Argos died without leaving any heir, Orestes also became king of Argos. The Lacedaemonians likewise made him their king of their own accord, because they preferred him, the grandson of Tyndareus, to Nicostratus and Megapenthes, the sons of Menelaus by a slave. The Arcadians and Phocians increased his power by allying themselves with him (Paus in 18, 5, in 1, 4, cf Pind *Pyth* xi 24). He married Hermione, the daughter of Menelaus, and became by her the father of Tisamenus. The story of his marriage with Hermione, who had previously been married to Neoptolemus, is related elsewhere (HΕΡΜΙΟΝ, ΝΕΟΠΤΟΛΕΜΟΣ). He died of the bite of a snake in Arcadia (Schol ad Eur *Orest* 1640), and his body, in accordance with an oracle, was afterwards carried from Tegea to Sparta, and there buried. His bones are said to have been found at a later time in a war between the Lacedaemonians and Tegeatans, and to have been conveyed to Sparta (Hdt i 67, Paus in 11, 8, viii 54, 3). According to the Arcadian story Orestes had dwelt during his time of madness in Arcadia having gone thence from Mycenae in obedience to an oracle (Paus viii 5, 4). To this there is a further addition that in his frenzy he gnawed off one of his fingers, a story which seems to have originated in the name of a tomb near Megalopolis called Δακτύλου μνήμα (Paus viii 34, 2). —2 Regent of Italy during the short reign of his infant son Romulus Augustulus, A.D. 475–476. He was born in Pannonia, and served for some years under Attila, after whose death he rose to eminence at the Roman court. Having been entrusted with the command of an army by Julius Nepos, he deposed this emperor, and placed his own son Romulus Augustulus on the throne, but in the following year he was defeated by Odoacer and put to death. [ODOACER]. —3 L. Aurelius Orestes, consul B.C. 126, received Sardinia as his province, where he remained upwards of three years. C. Gracchus was quaestor to Orestes in Sardinia (Plut *C Gracch* 1, 2). —4 Cn. Aufidius Orestes, consul B.C. 71, originally belonged to the Aurelia gens, whence his surname of Orestes, and was adopted by Cn. Aufidius, the historian (Cic *Off* ii 17, Eutrop vi 8).

Orestæum, Oresthœum, or Oresthasium (Ὀρέστειον, Ὀρεσθειον, Ὀρεσθάσιον), a town in the S of Arcadia in the district Macnalia, near Megalopolis (Thuc i 61, Paus viii 44, 2).

Orestheus (Ὀρεσθεύς), a legendary king of the Locri Ozolae, son of Deucalion. His dog brought forth a log of wood, which Orestheus buried from it sprang up the shoots (ῥίζαι) of the vine. Hence the name of his people. (Paus x. 81, 1, Locri.)

Orestias 1 The country of the Orestae [ORESTÆ] —2 A name frequently given by the Byzantine writers to Hadrianopolis in Thrace.

Orestilla, Aurelia [AURELIA].

Orētāni, a powerful people in the SW of Hispania Tarracensis, bounded on the S by Baetica, on the N by the Carpetani, on the W by Lusitania, and on the E by the Bastetani (Phn iii 25). Their chief town was CASTULO.

Oreüs (Ὀρεὺς Ὀρελῆς *Orsi*), a town in the N of Euboea, on the river Callas, at the foot of the mountain Telethrium, and in the district Hestiaeotis, was itself originally called Hestiaeae or Histiaeae. According to some it was a colony from the Attic deme Histiaeae (Strab p. 445). After the Persian wars Oreus, with the rest of Euboea, became subject to the Athenians, but on the revolt of the island, in B.C. 445, Oreus was taken by Pericles, its inhabitants expelled, and their place supplied by 2000 Athenians (Thuc i 114, Diod xii 7, 22). Oreus was an important place, and its name frequently occurs in the Grecian wars down to the dissolution of the Achaean League (Xen *Hell* v 4, 56, Dem *de Cor* pp. 248, 252, Diod xix 75, Pol xviii 30, Liv xxxi 46).

Orfitus, 1 Ser. Cornelius, consul A.D. 51, was put to death in Nero's reign through the informer Regulus (Tac *Ann* xii 41, *Hist* iv 42). —2 Paecius, a continuation of Corbulo's army (Tac *Ann* viii 36, xv 12).

Orgetōrix, the noblest and richest among the Helvetii, formed a conspiracy to obtain the royal power B.C. 61, and persuaded his countrymen to emigrate from their own country. Two years were devoted to making the necessary preparations, but the real designs of Orgetorix having meantime become known, and the Helvetii having attempted to bring him to trial, he suddenly died, probably, as was suspected, by his own hands (Caes *B G* i 2, 26, Dio Cass xxxviii 81).

Oribasius (Ὀρειβάσιος or Ὀριβάσιος), an eminent Greek medical writer, born about A.D. 325, either at Sardis in Lydia, or at Pergamum in Mysia. He was an intimate friend of the emperor Julian, and was almost the only person to whom Julian imparted the secret of his apostasy from Christianity. He accompanied Julian in his expedition against Persia, and was with him at the time of his death, 363. The succeeding emperors, Valentinian and Valens, confiscated the property of Oribasius and banished him. He was afterwards recalled from exile, and was alive at least as late as 395. Of the personal character of Oribasius we know little or nothing, but it is clear that he was much attached to paganism and to the heathen philosophy. He was an intimate friend of Eunapius, who praises him very highly, and wrote an account of his life. We possess at present three works of Oribasius. (1) *Collecta Medicinalia* (Συναγωγή Ἱατρικὰ), or some times *Hebdomcontabiblos* (Ἑβδομηκοντάβιβλος), which was compiled at the command of Julian, when Oribasius was still a young man. It contains but little original matter, but is very valuable on account of the numerous extracts from writers whose works are no longer extant. More than half of this work is now lost, and what remains is in some confusion. There is no complete edition of the work. (2) An abridgment (Σύνοψις) of the former work, in nine books. It was written thirty years after the former. (3) *Euporista* or *De facile Parabibulus* (Εὐπόριστα), in four books. Both this and the preceding work were intended as

manuals of the practice of medicine. The best edition is by Daremberg, Paris, 1851-1876.

Oricum or **Oricus** (*Ὀρικον*, *Ὀρικος* *Ὀρικός* *Ἐριχο*), an important Greek town on the coast of Illyria, near the Ceraunian mountains and the frontiers of Epirus (Hdt. i. 92, Plin. vii. 19, Hor. *Od.* iii. 7, 5, Propert. i. 8, 20, Caes. *B. C.* iii. 11). According to tradition it was founded by the Euboeans, who were cast here by a storm on their return from Troy, but, according to another legend it was a Colchian colony (Scymn. 140, Ap. Rh. ii. 12-16). The town was strongly fortified, but its harbour was not very secure. It was destroyed in the civil wars, but was rebuilt by Herodes Atticus. The turpentine tree (*teichanthus*) grew in the neighbourhood of Oricum (Verg. *Aen.* i. 186).

Origōnes, usually called **Origen**, one of the most eminent of the early Christian writers, born at Alexandria, A.D. 186 [See *Dict. of Christian Biogr.*]

Oringis, **Oningis** or **Aurinx**, a wealthy town in Hispania Baetica, with silver mines, near Munda (Liv. xlii. 42, xxviii. 3, Plin. iii. 3).

Orion (*Ὀρίων*), son of Hyriens, of Hyria, in Boeotia, a handsome giant and hunter (*Od.* xi. 309), said to have been called by the Boeotians Candaon (Strab. p. 404, Tzetz. ad Lye. 928). In the Homeric story he is carried off by Eos on account of his beauty (cf. p. 316, b), but the gods were angry with him and Artemis slew him with her arrows in Ortygia (*Od.* i. 121). The story given by most later writers is that he came to Chios (Ophiusa), and fell in love with Aero, or Merope, the daughter of Oenopion, by the nymph Helice. He cleared the island from wild beasts, and brought the spoils of the chase as presents to his beloved, but as Oenopion constantly deferred the marriage, Orion once, when intoxicated, offered violence to the maiden. Oenopion now implored the assistance of Dionysus, who caused Orion to be thrown into a deep sleep by satyrs, in which state Oenopion deprived him of his sight. Being informed by an oracle that he should recover his sight if he would go towards the east and expose his eye balls to the rays of the rising sun, Orion followed the sound of a Cyclops' hammer, went to Lemnos, where Hephaestus gave to him Cedalion as his guide. Having recovered his sight, Orion returned to Chios to take vengeance on Oenopion, but as the latter had been concealed by his friends, Orion was unable to find him, and then proceeded to Crete, where he lived as a hunter with Artemis (Apollod. i. 4, 3, Parthen. *Erot.* 20, Hyg. *Astr.* ii. 34). The cause of his death, which took place either in Crete or Chios, is differently stated, but, as in the Odyssey, Artemis is in most accounts the author of his death. It is possible that he was a local god of the woods and of hunting whose worship was displaced by that of Artemis. According to some, he was beloved by Artemis, and Apollo, indignant at his sister's affection for him, asserted that she was unable to hit with her arrow a distant point which he showed her in the sea. She thereupon took aim, and hit it, but the point was the head of Orion, who had been swimming in the sea (Hyg. *l. c.*) Another account, which Horace follows (Hor. *Od.* iii. 4, 72, cf. Apollod. i. 4, 5, Serv. ad *Aen.* i. 539), states that he attempted to violate Artemis, and was killed by the goddess with one of her arrows. Lastly, the story followed by Ovid states that he boasted he would conquer every animal, and would clear the earth from all wild beasts, but

the earth sent forth a scorpion which destroyed him (*On Fast.* v. 537). Aesclepius attempted to recall him to life, but was slain by Zeus with a flash of lightning. The accounts of his parentage and birthplace vary in the different writers, for some call him a son of Poseidon and Euryale, and others say that he was born of the Earth, or a son of Oenopion. He is further called a Theban, or Tanagraean, but probably because Hyria, his native place, some times belonged to Tanagra and sometimes to Thebes (Apollod. i. 4, 3, Hyg. *l. c.*, Strab. p. 104, Paus. ix. 20, 3). After his death, Orion was placed among the stars, where he appears as a giant with a girdle, sword, a lion's skin and a club (*Il.* xviii. 486, xxii. 29, *Od.* v. 274). The constellation of Orion set at the commencement of November, at which time storms and rain were frequent, hence he is often called *umbrifer*, *nimbosus*, or *aqueus*.

Orion and **Orus** (*Ὀρίων* and *Ὀρος*), names of ancient grammarians, who are sometimes confounded with each other. It appears that three writers of these names are to be distinguished—1 **Orion**, a Theban grammarian, who taught at Caesarea, in the fifth century A.D. and is the author of a lexicon, still extant, published by Sturz, Lips. 1820—2 **Orus**, of Miletus, a grammarian, lived in the second century A.D., and was the author of the works mentioned by Suidas—3 **Orus**, an Alexandrine grammarian, who taught at Constantinople about the middle of the fourth century A.D.

Orippe, a town in Hispania Baetica, on the road between Gades and Hispalis (Plin. iii. 3).

Oritae, **Horitae**, or **Orac** (*Ὀρείται*, *Ὀραι*), a people of Gedrosia, who inhabited a district on the coast nearly two hundred miles long, abounding in wine, corn, rice, and palm trees, the modern *Urboo* on the coast of Beloochistan. Some of the ancient writers assert that they were of Indian origin, while others say that, though they resembled the Indians in many of their customs, they spoke a different language (Arrian, *Ann.* vi. 21, Strab. 720, Cnrt. i. 10, 6).

Orithyia [Borrás]

Ormenus (*Ὀρμενος*), son of Cercaphus, grandson of Aeolus and father of Amyntor, was believed to have founded the town of Ormenum, in Thessaly. From him Amyntor is sometimes called *Ormenides*, and Astidamia, his grand daughter, *Ormenis*.

Orneae (*Ὀρνεαί* *Ὀρνεάτης*), an ancient town of Argolis, near the frontiers of the territory of Phlius, and 120 stadia from Argos (*Il.* ii. 731, Paus. ii. 25, 6, v. 25, 5, Strab. p. 382). The inhabitants were at an early time reduced to the condition of Perioeci or dependents of Argos, and apparently were the first people in Argolis so reduced, for the Argives used the term *Ὀρνεῖται* as equivalent to *Περιοικοί* (Hdt. vii. 73). They had, however, sufficient independence of action to be called allies of Argos in the Peloponnesian war, B.C. 418, but in 416 the Lacedaemonians placed the Argive exiles, with some supporters of their own men, in Orneae. The citizens of Argos soon afterwards attacked the town and destroyed it (Thuc. vi. 7).

Orneus (*Ὀρνεύς*), son of Elechtheus, father of Peteus, and grandfather of Menestheus, from him the town of Orneae was believed to have derived its name (*Il.* ii. 571, Paus. ii. 25, 5).

Oroanda (*Ὀρόανδα* *Ὀροανδῆς*, or *-ικῆς*, *Oroandensis*), a mountain city of Pisidia, SE of Antiochia, from which the *Oroandicus tractus* obtained its name (Liv. xxxviii. 18, 37).

Oroätis ('Οροάτις *Tab*), the largest of the minor rivers which flow into the Persian Gulf, formed the boundary between Susiana and Persia (Strab p 727)

Orōbiæ ('Οροβία), a town on the coast of Euboea, not far from Aegae, with an oracle of Apollo (Strab p 445)

Orōdes ('Οροδης), the name of two kings of Parthia [ARSACES XIV, XVII]

Oroetes ('Οροίτης), a Persian, was made satrap of Sardis by Cyrus, which government he retained under Cambyses. In B.C. 522, he deceived PORYCATES into his power by specious promises, and put him to death (Hdt i 69, iii 39, Thuc i 18. *Arist Pol* i 10). But being suspected of aiming at the establishment of an independent sovereignty, he was himself put to death by order of Darius (Hdt iii 120-128)

Orontes ('Ορόντης) 1 (*Nahr el Asy*), the largest river of Syria (whence Juv iii 62 uses its name to express the Syrian people), has two chief sources in Coele Syria, the one in the Anti Libanus, the other further N. in the Libanus, flows NE into a lake S of Emesa, and thence N past Epiphania and Apamea, till near Antioch, where it suddenly sweeps round to the SW and falls into the sea at the foot of M. Pieria. According to tradition its earlier name was Typhon (Τυφών), and it was called Orontes from the person who first built a bridge over it (Strab p 750)—2 A mountain on the S side of the Caspian, between Parthia and Hyrcania (Ptol vi 2, 4)—3 A people of Assyria, E. of Gaugamela (Plin vi 30)

Oropus ('Ορωπός, 'Ορώπιος *Oropo*), a town on the eastern frontiers of Boeotia and Attica, near the Eurypus, originally belonged to the Boeotians, but was at an early time seized by the Athenians, and was long an object of contention between the two peoples (Paus i 34, 1). The Boeotians got possession of it in 412 (Thuc viii 60), Philip gave it to the Athenians after Chaeronea, but in 312 Cassander handed it over to the Boeotians (Diod xix 77, Strab p 404). At a later time Pausanias speaks of it as belonging to Attica. Its seaport was Delphinium, at the mouth of the Asopus about one mile and a half from the town

Orōsius, Paulus, a Spanish presbyter, a native of Tarragona, lived under Arcadius and Honorius. Having conceived a warm admiration for St Augustine, he passed over into Africa about A.D. 413. The following works by Orosius are still extant: (1) *Historiarum adversus Paganos Libri VII*, dedicated to St Augustine, at whose suggestion the task was undertaken. The Pagans having been accustomed to complain that the ruin of the Roman empire must be ascribed to the wrath of the ancient deities, whose worship had been abandoned, Orosius, upon his return from Palestine, composed this history to demonstrate that from the earliest epoch the world had been the scene of calamities as great as the Roman empire was then suffering. The work, which extends from the creation down to A.D. 417, is, with exception of the concluding portion, extracted from various authorities. For Roman history he used chiefly an abridged Livy, and Florus, for the imperial period chiefly Eutropius, but also Tacitus and Suetonius, for general history Justin is his main authority. The later part of his history is of value as giving information on many points not procurable now from other sources. Edited by Havercamp, Lugd Bat 1738, by Zangemeister, Vienna, 1882. [For other writings of Orosius see *Diet of Christian Biog*]

Orospeđa ('Οροσπεδα), a mountain chain in the SW of Hispania Tarraconensis, between Castile and Carthago Nova. It is the modern *Sagra Sierra* (Strab p 161)

Orpheus ('Ορφεύς), a mythical personage, was regarded by the Greeks as the most celebrated of the early poets who lived before the time of Homer. It is possible that he may have had a real existence as the author or bard of very ancient religious hymns. Such hymns were ascribed to Olen, Musaeus, Philammon, and Orpheus, and around all these names, and especially around the last, mythical stories gathered. Orpheus is not mentioned in the Homeric or Hesiodic poems, but had attained to great celebrity in the lyric period, at any rate as early as Ibycus, in the middle of the sixth century B.C. (Ibyc *Fr* 22), and by Pindar he is called 'the Father of songs' (*Pyth* iv 177, cf *Plat Apol* p 41). There were numerous legends about Orpheus, but the common story ran as follows. Orpheus, the son of Oeagrus and Calliope, lived in Thrace at the period of the Argonauts, whom he accompanied in their expedition (Pind *lc*, or *Plat Symp* p 179). Presented with the lyre by Apollo, and instructed by the Muses in its use, he enchanted with its music, not only the wild beasts, but the trees and rocks upon Olympus, so that they moved from their places to follow the sound of his golden harp (Aesch *lg* 1629, Eur *Med* 543, *Bacch* 561, Hor *Od* i 12, 7). The power of his music caused the Argonauts to seek his aid, which contributed materially to the success of their expedition. At the sound of his lyre the Argo glided down into the sea, the Argonauts tore themselves away from the pleasures of Lemnos, the Symplegades, or moving rocks, which threatened to crush the ship between them, were fixed in their places, and the Colchian dragon, which guarded the golden fleece, was lulled to sleep. Other legends of the same kind may be read in the *Argonautica*, which bears the name of Orpheus. After his return from the Argonautic expedition he took up his abode in a cave near Thrace, and employed himself in the civilisation of its wild inhabitants. There is also a legend of his having visited Egypt. The legends respecting the loss and recovery of his wife, and his own death, are very various. His wife was a nymph named Eurydice or Eurydice. In the older accounts the cause of her death is not referred to. The legend followed in the well-known passages of Virgil and Ovid, which ascribes the death of Eurydice to the bite of a serpent, is no doubt of high antiquity, but the introduction of Aristaeus into the story cannot be traced to any writer older than Virgil himself (Virg *Georg* iv 454-527, *On Met* v 1, cf *Plat Symp* p 179, *Rep* p 620, Diod iv 25, Paus ix 30, 4, Hyg *Fab* 164). He followed his lost wife into the abodes of Hades, where the charms of his lyre suspended the torments of the damned, and won back his wife from the most inexorable of all deities, but his prayer was only granted upon this condition, that he should not look back upon his restored wife till they had arrived in the upper world. At the very moment when they were about to pass the fatal bounds, the anxiety of love overcame the poet, he looked round to see that Eurydice was following him, and he beheld her caught back into the infernal regions. His grief for the loss of Eurydice led him to treat with contempt the Thracian women, who in revenge tore him to pieces under the excite-

ment of their Bacchanalian orgies After his death, the Muses collected the fragments of his body, and buried them at Libethra at the foot of Olympus, where the nightingale sang sweetly over his grave His head was thrown into the Hebrus, down which it rolled into the sea, and was borne across to Lesbos, where the grave in which it was interred was shown at Antissa His lyre was also said to have been carried to Lesbos, and both traditions are simply poetical expressions of the historical fact that Lesbos was the first great seat of the music of the lyre indeed Antissa itself was the birthplace of Terpander, the earliest historical musician The astronomers taught that the lyre of Orpheus was placed by Zeus among the stars, at the intercession of Apollo and the Muses (*Hyg Astr* ii 7) In these legends there are some points which are sufficiently clear The invention of music, in connexion with the services of Apollo and the Muses, its first great application to the worship of the gods, which Orpheus is therefore said to have introduced, its power over the passions, and the importance which the Greeks attached to the knowledge of it, as intimately allied with the very existence of all



Orpheus (From a mosaic)

social order—are probably the chief elementary ideas of the whole legend But then comes in one of the dark features of the Greek religion, in which the gods envy the advancement of man in knowledge and civilisation, and punish anyone who transgresses the bounds assigned to humanity or the conflict was viewed, not as between the gods and man, but between the worshippers of different divinities between Apollo, the symbol of pure intellect, and Dionysus, the deity of the senses, hence Orpheus, the servant of Apollo, falls a victim to the jealousy of Dionysus and the fury of his worshippers—*Orphic Societies and Mysteries* About the time of the first development of Greek philosophy, societies were formed, consisting of persons called the *followers of Orpheus* (*Ὀρφικοί*), who, under the pretended guidance of Orpheus, dedicated themselves to the worship of Dionysus They performed the rites of a mystical worship, but instead of confining their notions to the initiated, they published them to others, and committed them to literary works Hence Orpheus is spoken of as the originator of mysteries (*Eur Hipp* 953, *Rhes* 944, *Aristoph Ran* 1032) The Dionysus to whose worship the Orphic rites were annexed was Dionysus Zagreus, closely connected with Demeter and Core (Persephone) [see p 296] The Orphic legends and poems related in great part to this Dionysus, upon whom the Orphic

mystics founded their hopes of the purification and ultimate immortality of the soul But their mode of celebrating this worship was very different from the popular rites of Bacchus The Orphic worshippers of Bacchus did not indulge in unrestrained pleasure and frantic enthusiasm, but rather aimed at an ascetic purity of life and manners The Orpheus of this mythology has an Oriental and Egyptian character, differing altogether from Orpheus the servant of Apollo and the Muses—Many poems ascribed to Orpheus were current as early as the time of the Pisistratids [*ONOMACRITUS*] They are often quoted by Plato, and the allusions to them in later writers are very frequent (*Plat Crat* p 402, *Phileb* p 66, *Rep* p 364, *Paus* ix 30) The extant poems which bear the name of Orpheus are the forgeries of Christian grammarians and philosophers of the Alexandrian school, but among the fragments, which form a part of the collection, are some genuine remains of that Orphic poetry which was known to Plato, and which must be assigned to the period of Onomacritus, or perhaps a little earlier The Orphic literature which in this sense may be called genuine seems to have included *Hymns*, a *Theogony*, *Oracles*, &c The apocryphal productions which have come down to us are (1) *Argonautica*, an epic poem in 1384 hexameters, giving an account of the expedition of the Argonauts (2) *Hymns*, eighty seven or eighty eight in number, in hexameters, evidently the productions of the Neo-Platonic school (3) *Lithica* (*Λιθικά*), treats of properties of stones, both precious and common, and their uses in divination (4) *Fragments*, chiefly of the *Theogony* It is in this class that we find the genuine remains of the literature of the early Orphic theology, but intermingled with others of much later date—Editions by Hermann, 1805, Gesner, 1764, the *Lithica* by Abel, 1881

Orthia (*Ὀρθία*), a name under which Artemis was worshipped at Limnaeum in Laconia, where boys were scourged at her altar This rite is usually explained as having replaced human sacrifices of an earlier period [see p 128], but some modern writers connect it with the severe ordeals through which boys are made to pass in many uncivilised tribes at the time of puberty

Orthōsia (*Ὀρθωσία*) 1 A city of Caria, on the Maeander, with a mountain of the same name, where the Rhodians defeated the Carians, b c 167 (*Strab* p 650, *Pol* xix 5, *Liv* xli 25) —2 A city of Phoenice, S of the Eleutherus, 12 Roman miles from Tripolis (*Strab* p 753)

Orthrus (*Ὀρθρος*), the two headed dog of Geryones, who was begotten by Typhon and Echidna, and was slain by Hercules [see p 398, b]

Ortōna (*Ὀρτώνη*) 1 An ancient town of Latium, on the borders of the Aegui, not far from Mt Algidus It was taken by the Aegui in b c 481 and 457 (*Liv* ii 43, iii 30, *Dionys* viii 91, x 26) It was probably destroyed soon afterwards, as it is not mentioned again —2 (*Ortona a Mare*), a town of the Frentani on the Adriatic coast between the rivers Aternus and Sagrus (*Strab* p 242, *Ptol* iii 1, 19)

Ortospana or -um (*Ὀρτόσπανα* probably *Cabul*), a considerable city of the Paropamisadae, at the sources of a W tributary of the river Coes, and at the junction of three roads, one leading N into Bactria, and the others S and E into India It was also called Carura or Cabura (*Strab* pp 514, 723, *Ptol* vi 13, 5; *Amm Marc* xviii 6)

Ortygia (*Ὀρτυγία*) 1 The ancient name of Delos. Since Artemis (Diana) and Apollo were born at Delos, the poets sometimes call the goddess *Ortygia*, and give the name of *Ortygiae boves* to the oxen of Apollo. The ancients connected the name with *Ortyx* (*Ὀρτύξ*) a quail [See p 485, b]—2 An island near Syraeuse [SYRACUSAE]—3 A grove near Ephesus, in which the Ephesians asserted that Apollo and Artemis were born. Hence Propertius calls the Cayster, which flowed near Ephesus, *Ortygius Cayster* [EPHESUS]

Oras [HORUS, ORION]

Osea 1 (*Huesca* in Arragonia), an important town of the Ibergetes and a Roman colony in Hispania Tarriconensis, on the road from Tarracon to Herda, with silver mines, whence Livy speaks of *argentum Oscense*, though these words may perhaps mean silver money coined at Osea (Ptol II 6, 68, Liv xxxiv 10, 46, xl 43, Plut Sert 14)—2 (W of *Huescar* in Granada), a town of the Turdetani in Hispania Baetica (Ptol II 4, 19)

Oscēla [LEPONTII]

Osci or **Opici** (*Ὀρικοί*), appear in very early times to have inhabited a large part of central Italy, from which they had driven out the Sienhi. The earliest Greek colonists of the Campanian coast found the people, whom they called *Oríkoí* in possession of that country (Thuc II 4, Ar Pol vi 10). The Ausones seem to have been a branch of the Oscans. In language the Oscans (whose name means 'peasant labourers') belong to the stock from which come the Samnites, but they were subdued by a later Samnite immigration. By a strange mistake Strabo (p 283) represents the *Tabulae Atellanæ* as acted at Rome in the Oscan language. This language would have been unintelligible at Rome (Liv x 10, Gell xvii 17, Macrob vi 4, 23), but the plays in question were called *Osci ludī*, because they had their origin in the Oscan town Atella, and the Oscan country was regarded as the scene of the play.

Osi, a people in Germany, probably in the mountains between the sources of the Oder and the Gran, tributary to the Sarmatians, spoke the Pannonian language (Tac Germ 28, 43)

Oscierda [OSSIGERDA]

Osiris (*Ὀσίρις*), the great Egyptian divinity, and husband of Isis. His worship, with that of Isis, was the most widely extended in Egypt (Hdt II 42), and the most highly regarded, because the mysteries of these deities contained the most important secrets of Egyptian wisdom. In Egyptian mythology Ra (Amien Ra or Khem Ra), the Sun, was father of Shu, the Air, Seb, the son of Shu (whom the Greeks called Cronus and the Latins Saturnus) was the Earth, Osiris was the son of Seb and signified Water, and also in a mystic sense stood for the Past or completed existence. It was natural in Egypt above all countries that the god who was the son of the Earth deity and himself the deity of Water should be the god of all fruitfulness. On the other hand, as god of the past, Osiris represented the deceased, as Ra represented the reigning king. Moreover, from his connexion with the earth and its fruits, as well as from his being the deity of the past, he was the chief deity of the underworld. According to the story of his life upon earth, he is said to have been originally king of Egypt, and to have reclaimed his subjects from a barbarous life by teaching them agriculture and enacting wise laws. He afterwards travelled into foreign lands, spreading, wherever he went, the bless-

ings of civilisation. On his return to Egypt, he was murdered by his brother Typhon (Set), who shut him up in a chest, poured in molten lead, and then cut his body into pieces, and threw them into the Nile. After a long search Isis discovered the mangled remains of her husband and buried them at Abydos, in Upper Egypt. Then with the assistance of her son Horus, she defeated Typhon, and recovered the sovereign power, which Typhon had usurped [See Isis, Horus]. Osiris was thus regarded as the god of the dead and, through his son Horus, of renewed life. This mythology finds its counterpart in the mysteries of Dionysus-Zagreus [see p 296], whose story presents many similarities. Hence Osiris was identified with Dionysus by the Greeks. The 'voyage of Osiris,' when in his feast at Abydos he was launched in a sacred ship on the lake has also perhaps some reminiscence in the myths of Dionysus [see p 294].

Osismii, a people in Gallia Lugdunensis, at the NW extremity of the coast, and in the neighbourhood of the modern *Quimper* and *Brest* (Caes B G II 9, Strab p 195)

Osroēnē (*Ὀσροηνή* *Ὀσροηνολ*, pl *Pashalik of Orfal*), the W of the two portions into which N Mesopotamia was divided by the river Chaboras (*Khabour*), which separated it from Mygdonia on the E and from the rest of Mesopotamia on the S. The Euphrates divided it, on the W and NW, from the Syrian districts of Chalybonitis, Cyrrhestice, and Commagene, and on the N it was separated by M Masius from Armenia (Procop Pers I 17, Dio Cass xl 19, Annii Marc xiv 1). Its name was said to be derived from Osroes, an Arabian chieftain, who, in the time of the Seleucidae, established over it a petty principality, with Edessa for its capital, which lasted till the reign of Caracalla. For its history see **ABGARUS**.

Ossa (*Ὀσσα* *Kissavo*, i.e. *ivy clad*), a celebrated mountain in the N of Magnesia, in Thessaly, connected with Pelion on the SE, and divided from Olympus on the NW by the vale of **TEMPY**. It is one of the highest mountains in Greece, but much less lofty than Olympus. (Od xi 312, Hdt vi 129, Strab pp 430, 442.) It is mentioned by Homer, in the legend of the war of the Giants, respecting which see **OLYMPUS**.

Osset, with the surname *Constantia Julia* a town in Hispania Baetica, on the right bank of the Baetis, opposite Hispalis (Plin III 11)

Ossigerda or **Oscierda** (Ossigerdensis), a town of the Edetani in Hispania Tarraconensis, and a Roman municipium (Plin III 24)

Ossiga (*Maquiz*), a town of the Turduli in Hispania Baetica, on the spot where the Baetis first enters Baetica (Plin III 10)

Ossonoba (*Estoy*, N of *Taro*), a town of the Turdetani in Lusitania, between the Tagus and Anas (Ptol II 5, 3)

Osteodes, probably also **Ustica** (*Ὀστεώδης νῆσος* *Alicur*), an island at some distance from the N coast of Sicily, opposite the town of Soli, and west of the Aeolian islands (Diod v 11). Pliny and Ptolemy distinguish Osteodes from Ustica, but there is only one island to fit the two names (Plin III 92, Ptol II 4, 17)

Ostia (Ostiensis *Ostia*), a town at the mouth of the river Tiber, and the harbour of Rome, from which it was distant sixteen miles by land, was situated on the left bank of the left arm of the river. It was founded by Ancus Martius, the fourth king of Rome (who is said to have established the salt-works there), was a Roman colony, and eventually became an important

and flourishing town, and a permanent station of the Roman fleet (Liv i 33, xii 11, xxv 20, xvii 22, Dionys iii 44 Cic *Rep* ii 3, 18, Strab p 232) In the civil wars it was destroyed by Marins, but it was soon rebuilt with greater splendour than before (App *B C* i 67) The emperor Claudius constructed a new and better harbour on the right arm of the Tiber, which was enlarged and improved by Trajan (Dio Cass lx 11, Suet *Claud* 20, Juv vii 75) This new harbour was called simply *Portus Romanus* or *Portus Augusti*, and around it there sprang up a flourishing town, also called *Portus* (which in the reign of Constantine was made an episcopal see) the inhabitants *Portuenses* The old town of Ostia remained for some time a populous city, and was adorned with a forum and other buildings by Hadrian, Sept Severus, Aurelian and Tacitus (Vopis *Aurel* 45, *Tac* 10), but in the later empire Ostia gradually declined, and its harbour became choked with sand The ruins of Ostia are between two and three miles from the coast, as the sea has gradually receded in consequence of the accumulation of sand deposited by the Tiber

Ostia Nili [NILUS]

Ostorius Scapula [SCAPULA]

Ostra (Ostrānus), a town in Umbria, in the territory of the Senones (Ptol iii 1, 51)

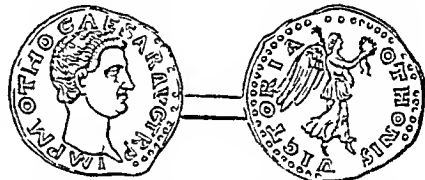
Otācilus Grassus 1 M, consul B c 263, when he besieged Syracuse and forced Hiero to make a treaty with Rome He was again consul in 246 (Ptol i 16)—2 T, brother of the preceding, consul in 261—3 T, a Roman general during the second Punic war, was praetor B c 217, and subsequently propraetor in Sicily In 215 he crossed over to Africa, and laid waste the Carthaginian coast He was praetor for the second time 214, and his command was prolonged for three years He died in Sicily, 211 (Liv xxii 10, 56, xxiv 7, xxv 31, xxvi 22)

Otācilus Pilatus, L [VOLTACILLUS]

Otānes (Otdāns) 1 A Persian, son of Pbaraspas, was the first who suspected the imposture of Smerdis the Magian, and took the chief part in organising the conspiracy against the pretender (B c 521) After the accession of Darius Hystaspis, he was placed in command of the Persian force which invaded Samos for the purpose of placing Syloson, brother of Polyocrates, in the government (Hdt iii 68, 141, Strab p 638)—2 A Persian, son of Sisamnes, succeeded Megabyzus (B c 506) in the command of the forces on the sea coast, and took Byzantium, Chalcedon, Antandrus, and Lamponium, as well as the islands of Lemnos and Imbros He was probably the same Otanes who is mentioned as a son in law of Darius Hystaspis, and as a general employed against the revolted Ionians in 499 (Hdt v 102, vi 6)

Otho, L Roscius, tribune of the plebs B c 67, was a warm supporter of the aristocratical party He opposed the proposal of Gabinius to bestow upon Pompey the command of the war against the pirates, and in the same year he proposed and carried the law which gave to the equites a special place at the public spectacles, in fourteen rows or seats (*in quattuordecim gradibus sive ordinibus*) next to the place of the senators, which was in the orchestra This law was very unpopular, and in Cicero's consulship (68) there was such a riot occasioned by the obnoxious measure, that it required all his eloquence to allay the agitation (Vell Pat ii 32, Cic *pro Muren* 19, *ad Att* ii 1, Tac *Ann* xv 82, Hor *Epod* iv 15, *Ep* i 1, 62, Juv iii 159, xiv 321)

Otho, Salvius 1 M, grandfather of the emperor Otho, was descended from an ancient and noble family of the town of Ferentinum, in Etruria His father was a Roman eque, his mother was of low origin, perhaps even a freedwoman Through the influence of Livia Augusta, in whose house he had been brought up, Otho was made a Roman senator, and eventually obtained the praetorship, but was not advanced to any higher honour (Suet *Oth* 1, Tac *Hist* ii 50)—2 L, son of the preceding, and father of the emperor Otho, stood so high in the favour of Tiberius and resembled this emperor so strongly in person, that it was supposed by most that he was his son He was consul suffectus in A D 33, was afterwards proconsul in Africa, and in 42 was sent into Illyricum, where he restored discipline among the soldiers, who had lately rebelled against Claudius At a later time he detected a conspiracy which had been formed against the life of Claudius (Suet *Oth* 1, *Galb* 6)—3 L, surnamed Titianus, elder son of No 2, was consul 52, and proconsul in Asia 63, when he had Agricola for his quaestor It is related to the honour of the latter that he was not corrupted by the example of his superior officer, who indulged in every kind of rapacity (Tac *Agri* 6) On the death of Galba in January 69, Titianus was a second time made consul, with his brother Otho, the emperor On the death of the latter, he was pardoned by Vitellius (Tac *Hist* i 75, ii 23, 39, 60)—4 M, Roman emperor from January 15th to April 16th, A D 69, was the



Coin of Otho Roman Emperor A D 69

Obr head of Otho IMP V OTHO CAESAR AVGVS TR P
 1er Victory VICTORIA OTHONIS (Denarius)

younger son of No 2 He was born in the early part of 32 He was of moderate stature, and had an effeminate appearance He was one of the companions of Nero in his debaucheries, but when the emperor took possession of his wife, the beautiful but profligate Poppaea Sabina, Otho was sent as governor to Lusitania, which he administered with credit during the last ten years of Nero's life Otho attached himself to Galba when he revolted against Nero, in the hope of being adopted by him and succeeding to the empire But when Galba adopted L Piso, on the 10th of January, 69, Otho formed a conspiracy against Galba, and was proclaimed emperor by the soldiers at Rome, who put Galba to death Meantime Vitellius had been proclaimed emperor at Cologne by the German troops on the 3rd of January, and his generals forthwith set out for Italy to place their master on the throne When these news reached Otho, he marched into the north of Italy to oppose the generals of Vitellius The fortune of war was at first in his favour He defeated Caecina, the general of Vitellius, in more than one engagement, but his army was subsequently defeated in a decisive battle near Bedriacum by the united forces of Caecina and Valens He had sufficient forces to continue the contest, but declared that he desired not to involve his country in more bloodshed or to risk the lives of his friends, and

put an end to his own life at Briellum, in the



Dust of Otho

thirty seventh year of his age (Suet *Otho*, Plut *Otho*, Tac *Hist* i, ii, Dio Cass lxi.)

Othryades (Ὀθρυάδης) 1 [PANTHOUS]—2 A Spartan, one of the 300 selected to fight with an equal number of Argives for the possession of Thyrea. Othryades was the only Spartan who survived the battle, and was left for dead. He spoiled the dead bodies of the enemy, and remained at his post, while Alenor and Chromus, the two survivors of the Argive party, hastened home with the news of victory, supposing that all their opponents had been slain. As the victory was claimed by both sides, a general battle ensued, in which the Argives were defeated. Othryades slew himself on the field, being ashamed to return to Sparta as the one survivor of her 300 champions (Hdt i 82, Thuc v 41, Ov *Fast* ii 663, *Iuth Pal* i 63).

Othrys (Ὀθρυς), a lofty range of mountains in the S of Thessaly, which extended from Mt. Tymphrestus, or the most southerly part of Pindus, to the E coast and the promontory between the Pagasæan gulf and the N point of Euboea. It shut in the great Thessalian plain on the S (Hdt vi 129, Strab p 432, Verg *Aen* vi 675, Lucan, vi 337).

Ottorocorra (Ὀττοροκόρρα), a mountain range of Serica at the east of the Emodi Montes (Ptol vi 16, 2), apparently the *Pe Ling* Mountains of China. The name of the *Attacori*, who are compared to the Hyperborei, is another form of the same word (Plin vi 55).

Otus, and his brother, Ephialtes, are better known by their name of the *Alvidae* [Αἰοίς].

P Ovidius Nāsō, the Roman poet, was born at Sulmo, in the country of the Pacligni, on March 20, B.C. 43 (Ov *Am* ii 1, 1, iii 15, 11, Pont iv 1, 19, *Trist* iv 10, 5). He was descended from an ancient equestrian family, but possessing only moderate wealth (*Trist* ii 113, iii 10, 7). He, as well as his brother Lucius, who was exactly a year older than himself, was destined to be a plender, and received a careful education to qualify him for that calling. He studied rhetoric under Arellius Fuscus and Porcius Latro, and attained to considerable proficiency in the art of declamation. But the bent of his genius showed itself very early. The hours which should have been spent

in the study of jurisprudence were employed in cultivating his poetical talent. The elder Seneca, who had heard him declaim, tells us that his oratory resembled a *solutum carmen*, and that anything in the way of argument was irksome to him (Sen *Controv* ii 10, 8). His father denounced his favourite pursuit as leading to inevitable poverty, but the death of his brother, at the early age of twenty, probably served in some degree to mitigate his father's opposition, for the patrimony which would have been scanty for two might amply suffice for one (*Trist* iv 10, 35). Ovid's education was completed at Athens, where he made himself thoroughly master of the Greek language (*Trist* i 2, 77, *Pont* ii 10, 21). Afterwards he travelled with the poet Macer, in Asia and Sicily. It is a disputed point whether he ever actually practised as an advocate after his return to Rome. The picture Ovid himself draws of his weak constitution and indolent temper prevents us from thinking that he ever followed his profession with perseverance, if indeed at all. The same causes deterred him from entering the senate, though he had put on the *latus clavus* when he assumed the *toga virilis*, as being by birth entitled to aspire to the senatorial dignity (*Trist* iv 10, 29). He became, however, one of the *Triumviri Capitales*, and he was subsequently made one of the *Centumviri*, or judges who tried testamentary and even criminal causes, and in due time he was promoted to be one of the *Decemviri*, who assembled and presided over the court of the *Centumviri* (*Trist* ii 93, iv 10, 33, *Pont* iii 5, 23, *Fast* ii 383).—Such is all the account that can be given of Ovid's business life. He married twice in early life at the desire of his parents, but he speedily divorced each of his wives in succession (*Trist* iv 10, 69). The restraint of a wife was irksome to a man like Ovid, who was devoted to gallantry and licentious life. His third marriage was a happier one: he was sincerely attached to his wife (whose name is thought to have been Fabia), and she remained faithful to him in his exile. He had a legitimate daughter, who was twice married (*Trist* iv 10, 75). Her name is not mentioned, for it is certain that she was not, as some have stated, the Perilla of whom he speaks in *Trist* iii 7. Ovid was a grand father before he lost his father at the age of ninety, soon after whose decease his mother also died. Till his fiftieth year Ovid continued to reside at Rome, where he had a house near the Capitol, occasionally taking a trip to his Pelignian farm. Much speculation has been wasted on the question who the Cornma celebrated in the *Amores* was. In *Trist* iv 10, 60, he says that it was not a real name, and long afterwards, in the fifth century A.D., Sidonius Apollinaris imagined the allusion to her to be designedly mysterious, and started the notion that she was Julia, the daughter of Augustus (Sid *Apoll* xxiii 159). That this Julia should have been the mistress of Ovid is improbable, and there is no evidence for it, on the contrary he speaks of Cornma in a way in which he certainly would not have ventured to speak of the emperor's daughter, even under a feigned name. The suggestion of Sidonius should therefore be absolutely rejected. It is not even certain that Cornma represents a real mistress of Ovid, and it is quite allowable to hold, as many modern critics do, that Cornma was only 'a name round which Ovid grouped many experiences and memories, and something of a continuous story.' Ovid enjoyed not only the

friendship of a large circle of distinguished men, but the regard and favour of Augustus and the imperial family. But in A.D. 1 Ovid was suddenly commanded by an imperial edict to transport himself to Tomi (*Kustindje*), a town on the Euxine, near the mouths of the Danube, on the very border of the empire (*Trist* iv 8, 88, iv 10, 97). He underwent no trial, and the sole reason for his banishment is stated by some writers to have been his having published his poem on the Art of Love (*Sidon* xiii 157, *Vict Epit* i 27). The real cause of his banishment has long exercised the ingenuity of scholars. The publication of the *Ars Amatoria* may well have offended Augustus, who wished to advocate marriage and domestic life among his subjects (*Trist* ii 7, 112), but the poem had been published nearly ten years previously, and, moreover, whenever Ovid alludes to that, the ostensible cause, he in variously couples with it another which he mysteriously conceals, '*duo crimina carmen et error*' (*Trist* ii 207). He says repeatedly that it was *error*, not *scelus* or *facinus* (*Trist* i 3, 37, iii 1, 52, iv 10, 90). Hence it can scarcely have been owing to a guilty intrigue with the younger Julia, as some have supposed. The clue may possibly be given in his words which blame his eyes as guilty for having witnessed a crime (*Trist* ii 103, iii 5, 49, *Pont* iii 3, 74), and it is a probable explanation that he had become acquainted with Julia's profligacy by accident, and by concealing it had given offence to Livia, or Augustus, or both. Ovid draws an affecting picture of the miseries to which he was exposed in his place of exile (*Trist* i 3), which was a *relegatio*, not an *exsilium* properly so called, *i.e.* he retained his *curias* and his property, but could not, until the sentence was revoked, leave the place assigned for his residence (*Trist* ii 137, v 11). He complains of the inhospitable soil, of the severity of the climate, and of the perils to which he was exposed when the barbarians plundered the surrounding country and insulted the very walls of Tomi. He supplicated Augustus to change his place of banishment, and besought his friends to use their influence in his behalf. In the midst of all his misfortunes, however, he sought some relief in the exercise of his poetical talents. Not only did he finish his *Fasti* in his exile, besides writing the *Ibis*, the *Tristia*, *Ex Ponto*, &c., but he likewise acquired the language of the Getæ, in which he composed some poems in honour of Augustus. These he publicly recited, and they were received with tumultuous applause by the Tomitæ. With his new fellow citizens, indeed, he had succeeded in rendering himself highly popular, inasmuch that they honoured him with a decree declaring him exempt from all public burdens. He died at Tomi in the sixtieth year of his age, A.D. 18.

—The following is a list of Ovid's works, arranged, as far as possible, in chronological order — (1) *Amorum Libri III*, the earliest of the poet's works. According to the epigram prefixed, the work, as we now possess it, is a second edition, revised and abridged, the former one having consisted of five books (Ed. L. Müller, 1867). (2) *Epistolæ Heroidum*, twenty one in number (Ed. by Palmer, 1874, Shuckburgh, 1879). Of these it is generally held with some reason that the epistle of *Sappho*, and the last six in pairs each of an epistle and an answer (*viz. Paris, Helena, Leander, Hero, Acontius, Cydippe*), are by an imitator, though some critics think that the last six may be a

work of Ovid's later years. Most of the others (including also a *Sappho*) are mentioned by Ovid himself in *Amor* ii 18, 21–40, where he also says that answers were written by Sabinus (3) *Ars Amatoria*, or *De Arte Amandi*, written about B.C. 2. At the time of Ovid's banishment this poem was ejected from the public libraries by command of Augustus (Ed. by Williams, 1884). (4) *Remedia Amoris*, in one book. (5) To the poems of this period belongs the *Medicamina Faciei*, an advice to ladies on their toilet, of which only portions remain (cf. *A.A.* iii 205). (6) *Metamorphoseon Libri XV*. This, the greatest of Ovid's poems in bulk and pretensions, appears to have been written between the age of forty and fifty, and for its matter is indebted to Alexandrian authors, especially to Nicander and Parthenius. It consists of such legends or fables as involved a transformation, from the Creation to the time of Julius Caesar, the last being that emperor's change into a star. It is thus a sort of cyclic poem, made up of distinct episodes, but connected into one narrative thread with much skill (Ed. by Haupt, Korn, and H. J. Müller 1871–78, and Zingerle, Prague, 1885). (7) *Fastorum Libri XII*, of which only the first six are extant. This work was incomplete at the time of Ovid's banishment. Indeed, he had perhaps done little more than collect the materials for it, for that the fourth book was written in Pontus appears from ver. 88. The *Fasti* is a sort of poetical Roman calendar, with its appropriate festivals and mythology, and the substance was probably taken in a great measure from the old Roman annalists. The work shows a good deal of learning, but it has been observed that Ovid makes frequent mistakes in his astronomy, from not understanding the books from which he took it (Ed. by Merkel, 1841, 1873, Peter, Lips 1879, Paley, 1888, Hallam, 1881). (8) *Tristium Libri V*, elegies written during the first four years of Ovid's banishment. They are chiefly made up of descriptions of his afflicted condition, and petitions for mercy. The tenth elegy of the fourth book is valuable, as containing many particulars of Ovid's life (Ed. by Owen, 1889). (9) *Epistolarum ex Ponto Libri IV*, are also in the elegiac metre, and much the same in substance as the *Tristia*, to which they were subsequent. It must be confessed that age and misfortune seem to have damped Ovid's genius both in this and the preceding work. Even the versification is more slovenly, and some of the lines very prosaic. (10) *Ibis*, a satire of between 600 and 700 elegiac verses, also written in exile. The poet inveighs in it against an enemy who had traduced him. The title, *Ibis*, was taken from a poem of the same kind by Callimachus. Though the variety of Ovid's imprecations displays learning and fancy, the piece leaves the impression of an impotent explosion of rage. The title and plan were borrowed from Callimachus. (11) Of the *Halæuticon*, on fishes, written during his exile (*Plin* xxii 11, 152), only fragments remain. Of his lost works, the most celebrated was his tragedy, *Medæa*, of which only two lines remain. The *Nux*, or complaint of the walnut tree, is not Ovid's, but is of an early date under the empire. The *Consolatio ad Liviam*, or *Epeceidion Drusi*, is also in late MSS. wrongly attributed to Ovid. It seems to be the work of an early imitator of Ovid, though some writers assign it to the fifteenth century A.D. since no earlier MS. of it has been discovered. It is not without poetical merit — That Ovid possessed a great poetical

genus is unquestionable, which makes it the more to be regretted that it was not always under the control of a sound judgment. He possessed great vigour of fancy, warmth of colouring, and marvellous facility of composition, but it must not be supposed that this facility implies unstudied art. Ovid is a master of form and grace of diction. His verses and their subjects reflect the grace and polish, and the artificiality also, of the most polished society of the Augustan age; indeed, he was the first to depart from that pure and correct taste which characterises the Greek poets and their earlier Latin imitators. His writings abound with those conceits which we find so frequently in the Italian poets.—Editions of Ovid's complete works are by Burnmann, Amsterdam, 1727, by Merkel, Lips 1873, by Lindemann, 1867.

Oxia Palus, or **Oxiānus Lacus** (*the Sea of Aral*), the lake or inland sea formed by the rivers **JAXARTES** and **OXUS** (Amm. Mare xxiii 6, 59). Ptolemy (vi 12, 8) knows of it as ἡ Ὠξείανη λίμνη, but has been misinformed as to its size and importance.

Oxi Montes (τα Ὠξεία, or Ὀξεία, ὕψηλὰ Ἀλ. tagh), a range of mountains between the rivers **OXUS** and **JAXARTES** the N boundary of Sogdiana towards Sorthia (Ptol vi 12, 1).

Oxus or **Oaxus** (Ὠξος, Ὠαξος *Jihoun* or *Amou*), a great river of Central Asia, rose, according to some of the ancient geographers, on the N side of the Paropamisus M (*Handoo Koshi*), and, according to others, in the Emodi M, and flowed NW, forming the boundary between Sogdiana on the N and Bactria and Margiana on the S, and then, starting the N of Hyrcania, it fell into the **Oxia Palus** (*Sea of Aral*). The Greek geographers wrongly represented the principal arms of the **OXUS** as flowing into the Caspian. It is thought that they were misled by the deep bay at the south of the inland sea, and also by an old river bed traceable for nearly 500 miles through the desert to the Caspian Sea. This no doubt was once a branch of the **OXUS**, but only in prehistoric times (Strab p 509, Plin vi 52, cf. Pol i 48, Amm. Mare xxiii 6, 52, Ptol vi 9). By a similar mistake they made the **Ocnus** and even the **JAXARTES** reach the Caspian.

Oxybi, a Ligurian people on the coast of Gallia Narbonensis, W of the Alps, and between the *Flumen Argentum* (*Argens*) and *Antipolis* (*Antibes*). They were neighbours of the *Sulluvni* and *Deciates* (Strab p 185).

Oxylus (Ὀξύλος), the leader of the Heraclidae in their invasion of Peloponnesus, and subsequently king of Elis [See p 302, b].

Oxyrhynchus (Ὀξύρυγχος *Behnesek*, Ru), a city of Middle Egypt, on the W bank of the canal which runs parallel to the Nile on its W side (*Bahr Yussuf*), the capital of the *Nomus Oxyrhynchites*, and chief seat of the worship of the fish called *oxyrhynchus* (Strab p 812, Ptol iv 5, 59, Amm. Mare xv 16, Ael. H. A. 46).

Ozogardana, a city of Mesopotamia on the Euphrates, the people of which preserved a lofty throne or chair of stone, which they called *Trajan's judgment-seat* (Amm. Mare xv 2).

P

Pacāris [HYPACURIUS]

Pacatiāna [PHTAGIA]

Pacātus, **Dropanius**, a Roman rhetorician and a friend of Ausonius, wrote a panegyric on Theodosius.—Ed. Bihrens, 1874.

Pacciūs or **Pacciūs Antiōchus**, a physician about the beginning of the Christian era, who was a pupil of Philonides of Catana, and lived probably at Rome. He made a large fortune by the sale of a certain medicine of his own invention, the composition of which he kept a secret. At his death he left his prescription as a legacy to the emperor Tiberius, who ordered a copy of it to be placed in all the public libraries.

Paches (Πάχης), an Athenian general in the Peloponnesian war, took Mytilene and reduced Lesbos, B.C. 427. On his return to Athens he was brought to trial, and, perceiving his condemnation to be certain, drew his sword and stabbed himself in the presence of his judges (Thuc. iii 18-19, Diod. vi 55, Plut. Nic. 6).

Pachymēres, **Georgius**, a Byzantine writer, was born about A.D. 1242 at Nicaea, but spent the greater part of his life at Constantinople. He wrote several works, the most important of which is a *Byzantine History*, containing an account of the emperors Michael Palaeologus and Andronicus Palaeologus the elder, in thirteen books.—Edited by Bekker, Bonn, 1835.

Pachynus or **Pachynum** (*Capo Passaro*), a promontory at the SE extremity of Sicily, and one of the three promontories which gave to Sicily its triangular figure, the other two being Pelorum and Lilybaeum. By the side of Pachynus was a bay, which was used as a harbour, and which is called by Cicero *Portus Pachyni* (*Porto di Palo*) (Strab. pp. 265, 272, Or. *Fast.* v 179, *Met.* xiii 725).

Pacilus, the name of a family of the patrician *Furia* gens, mentioned in the early history of the republic (Liv. ii 12, 23, iv 33).

Pacorus 1 Son of Orodes I, king of Parthia. His history is given under **ARSACES XIV**—**2** King of Parthia [ARSACES XXIV].

Pactolus (Πακτώλος *Sarabat*), a small but celebrated river of Lydia, rose on the N side of Mt. Tmolus, and flowed N past Sardis into the Hermus, which it joined thirty stadia below Sardis. The golden sands of Pactolus have passed into a proverb. Lydia was long the gold country of the ancient world to the Greeks, its streams forming so many gold 'washings,' and hence the wealth of the Lydian kings, and the alleged origin of gold money in that country. But the supply of gold was only on the surface, and by the beginning of our era it was so far exhausted as not to repay the trouble of collecting it (Hdt. i 101, Xen. *Cyr.* ii 2, 1, Strab. p. 551, Soph. *Phil.* 392, Verg. *Aen.* i 142).

Pactyas (Πακτύας), a Lydian, who on the conquest of Sardis (B.C. 546) was charged by Cyrus with the collection of the revenues of the province. When Cyrus left Sardis on his return to Ecbatana, Pactyas induced the Lydians to revolt against Cyrus, but when an army was sent against him he first fled to Cyme, then to Mytilene, and eventually to Chios. He was surrendered by the Chians to the Persians.

Pactyē (Πακτύη *St George*), a town in the Thracian Chersonesus, on the Propontis, thirty-six stadia from Cardia, to which Aleibiades retired when he was banished by the Athenians, B.C. 407 (Hdt. vi 36, Nep. *Alc.* 7).

Pactyca (Πακτυκή), the country of the *Pactyes* (*Paktyes*), in the NW of India, W of the Indus, and in the 13th satrapy of the Persian empire, is probably the NE part of *Afghanistan*, about *Jellalabad* (Hdt. iii 93, vii 67).

Pacūvius, one of the early Roman tragedians, was born about B.C. 220, at Brundisium, and is said to have been the son of the sister of Ennius (Euseb. *Chron.* 156, 8, Cic. *Brut.* 64,

229) *Paevius* appears to have been brought up at Brundisium, but he afterwards repaid to Rome. Here he devoted himself to painting and poetry, and obtained so much distinction in the former art that a painting of his in the temple of *Herules*, in the Forum Boarium, was regarded as only inferior to the celebrated painting of *Fabius Pictor* (Plin. xxv. 19, Gell. vi. 2, 2). After living many years at Rome (for he was still there in his eightieth year), he returned to Brundisium, on account of the failure of his health, and died in his native town, in the ninetieth year of his age, *n. c.* 130 (Gell. i. 24). We have no further particulars of his life, save that his talents gained him the friendship of *Laelius*, and that he lived on the most intimate terms with his younger rival, *Aecius Paevius* was universally allowed by the ancient writers to have been one of the greatest of the Latin tragic poets (Varro, ap. Gell. vi. 14, Cic. *Opt. Gen. Or.* 1, 6, *Brut.* 74, 258, *Hor. Ep.* ii. 1, 56, *Pers.* i. 77, *Mart.* i. 91, *Quintil.* i. 1, 97). He is especially praised for the loftiness of his thoughts, the vigour of his language, and the extent of his knowledge. Hence we find the epithet *doctus* frequently applied to him. His tragedies were taken from the great Greek writers, but he did not confine himself, like his predecessors, to a mere translation of the latter, but worked up his materials with more freedom and independent judgment. Some of the plays of *Paevius* were not based upon the Greek tragedies, but belonged to the class called *Prætextatae*, in which the subjects were taken from Roman story. One of these was entitled *Paulus*, which had as its hero *L. Aemilius Paulus*, the conqueror of *Perseus*, king of Macedonia.—The fragments of *Paevius* are published by *Bothe*, *Poet. Lat. Scenice Fragm.* Lips. 1834, and by *Ribbeck*, 1871.

Pādus (*Po*), the chief river of Italy, whose name (by a doubtful etymology) is said to have been of Celtic origin, and to have been given it on account of the pine trees (in Celtic *padr*) which grew on its banks (Plin. iii. 122). In the *Ingurian* language it was called *Bodencus* or *Bodincus*. Almost all later writers identified the *Padus* with the fabulous *Eridanus*, from which amber was obtained, and hence the Roman poets frequently give the name of *Eridanus* to the *Padus*. The reason of this identification appears to have been that the Phoenician vessels received at the mouths of the *Padus* the amber which had been transported by land from the coasts of the Baltic to those of the Adriatic. The *Padus* rises from two springs on the E. side of Mt. *Vesula* (*Monte Viso*) in the Alps, and flows with a general easterly direction through the great plain of Cisalpine Gaul, which it divides into two parts, *Gallia Cispadana* and *Gallia Transpadana*. Its importance to N. Italy gained for it the title 'King of Rivers' (Verg. *Georg.* i. 482), and *Strabo* believed it to be the largest river in Europe after the *Danube* (*Strab.* p. 204). It receives numerous affluents, which drain the whole of this vast plain, descending from the Alps on the N. and the Apennines on the S. These affluents, increased in the summer by the melting of the snow on the mountains, frequently bring down such a large body of water as to cause the *Padus* to overflow its banks. Hence, through a long course of centuries the embankments of the river have been constantly raised to meet the rising, up of the bed until it flows often high above the adjacent plain. *Pliny* states that works to relieve the overflow by cutting addi-

tional channels were made by the Etruscans during their occupation of that country (Plin. iii. 120). The whole course of the river, including its windings, is about 450 miles. About twenty miles from the sea the river divides itself into two main branches, of which the N. one was called *Padua* (*Maestra*, *Po Grande*, or *Po delle Fornaci*) and the S. one *Olana* (*Po d'Ariano*), and each of these now falls into the Adriatic by several mouths. The ancient writers enumerate seven of these mouths, some of which were canals. They lay between *Ravenna* and *Altinum*, and bore the following names, according to *Pliny*, beginning with the S. and ending with the N. (1) *Padusa*, also called *Augusta Fossa*, was a canal dug by *Augustus*, which connected *Ravenna* with the *Po*. (2) *Vatrenus*, also called *Eridanum Ostium* or *Spinetium Ostium* (*Po di Primario*), from the town of *Spina* at its mouth. (3) *Ostium Caprasiae* (*Porto Interito di bell' Ochio*). (4) *Ostium Sagis* (*Porto di Magnavacca*). (5) *Olana* or *Volana*, the S. main branch of the river, mentioned above. (6) *Padua*, the N. main branch, subdivided into several small branches called *Ostia Carbonaria*. (7) *Fossae Philistinae*, connecting the river, by means of the *Tartarus*, with the *Aethiis* (Plin. l. c.).

Padūsa [**PADUS**]

PAEAN (*Παιάν*, *Παιών*, *Πάων*), in Homer the physician of the gods (*Il.* i. 401, 899), later a designation of *APOLLO* and of *ASCLEPIUS*.

PAEŌNIA (*Παιωνία*, *Παιωνίεύς*), a demus in Attica, on the E. slope of Mt. *Hymettus*, belonging to the tribe *Pandionis*. It was the demus of the orator *DIODOTHEUS*.

PAEMĀNI, a people of German origin in Gallia Belgica (*Cæs. B. G.* ii. 4).

PAEŌNES (*Πάες*), a powerful Thracian people, who in early times were spread over a great part of Macedonia and Thrace. According to a legend preserved by *Herodotus*, they were of Teucrian origin, and it is not impossible that they were a branch of the great Phrygian people, a portion of which seems to have settled in Europe [*PIRYGI*]. In Homer the *Paemones* appear as allies of the Trojans, and are represented as having come from the river *Axius* (*Il.* ii. 848, vii. 287, xii. 139). In historical times they inhabited the whole of the N. of Macedonia, from the frontiers of Illyria to some little distance E. of the river *Strymon*. Then country was called *PAEŌNIA* (*Παιωνία*). The *Paemones* were divided into several tribes, independent of each other, and governed by their own chiefs, though at a later period they appear to have owned the authority of one king. The *Paemones* tribes on the lower course of the *Strymon* were subdued by the Persians, *n. c.* 513, and many of them were transplanted to Phrygia, but the tribes in the N. of the country maintained their independence (Thuc. ii. 90, Pol. i. 97, *Strab.* pp. 813, 318, 331). They were long troublesome neighbours to the Macedonian monarchs, whose territories they frequently invaded and plundered, but they were eventually subdued by Philip, the father of Alexander the Great, who allowed them nevertheless to retain their own monarchs (*Diod.* vii. 2, 4, 22, xii. 8). They continued to be governed by their own kings till a much later period, and these kings were often virtually independent of the Macedonian monarchy. Thus we read of their king *Andoleon*, whose daughter *Perrhina* married. After the conquest of Macedonia by the Romans, 168, the part of *Paemonia* E. of the *Axius* formed the second, and the part of *Paemonia* W. of the *Axius* formed the third,

of the four districts into which Macedonia was divided by the Romans

Paëonius (Παιώνιος) 1 Of Ephesus, an architect, probably lived between B C 420 and 380. In conjunction with Demetrius, he finally completed the great temple of Artemis, at Ephesus, which Chersiphron had begun, and, with Daphnion the Milesian, he began to build at Miletus a temple of Apollo, of the Ionic order. The latter was the famous *Didymaeum*, or temple of Apollo Didymus, the ruins of which are still to be seen near Miletus. The former temple, in which the Branchidae had an oracle of Apollo, was burnt at the capture of Miletus by the army of Darius, 498. The new temple, which was on a scale only inferior to that of Artemis, was never finished (Hdt vi 19, Paus vii 5, 4, Strab p 634)—2 Of Mende, in Thrace. His fame rests on his sculptures at the temple of Zeus at Olympia about 436 B C. He executed the statues and metopes of the east front, while Alcamenes executed those of the west (Paus v 10, 6). According to an inscription found recently at Olympia on the base of his statue of Nike, the pediments of the east front were assigned to Paëonius as being successful in a competition. Presumably he held the first place and Alcamenes the second in this competition of artists. The eastern pediment represented the chariot-race of Pelops. The German excavations have recovered his great statue of Nike dedicated by the Messenians (Paus v 26, 1), of which the head and arms only have perished.

Paëoplae (Παιόπλαι), a Paëonian people on the lower course of the Strymon and the Angites, who were subdued by the Persians, and transplanted to Phrygia by order of Darius, B C 513. They returned to their native country with the help of Aristagoras, 500, and we find them settled N of Mt Pangaeus in the expedition of Xerxes, 480 (Hdt v 15, vii 113).

Paërisādes or Parisādes (Παρισάδης or Παρισάδης), the name of two kings of Bosphorus. 1 Son of Leucön, succeeded his brother Spartacus B C 349, and reigned thirty eight years. He continued the same friendly relations with the Athenians which were begun by his father Lencon (Diod xvi 52, Dem. *Phorm* p 909, Strab p 310)—2 The last monarch of the first dynasty that ruled in Bosphorus. The pressure of the Scythian tribes induced Paërisades to cede his sovereignty to Mithridates the Great. The date of this event cannot be placed earlier than 112, nor later than 88 (Strab l c).

Paëstānus Sinus [PAESTUM]

Paestum (Paëstanns), originally called Posidonia (Ποσειδωνία Ποσειδωνιάτης), was a city

(Hdt vi 127), but after its capture by the Lucanians (between 438 and 424), it gradually lost the characteristics of a Greek city, and its inhabitants at length ceased to speak the Greek language. Its ancient name of Posidonia was probably changed into that of Paestum at this time. Under the supremacy of the Romans, who founded a Latin colony at Paestum about B C 274, the town gradually sank in importance (Liv Ep 14, xxii 36, xxvi 39, Vell Pat i 14, Cic *ad Att* xi 17), and in the time of Augustus it is only mentioned on account of the beautiful roses grown in its neighbourhood (Verg *Georg* iv 118, Propert iv 5, 59). The ruins of Paestum are magnificent, especially those of its two temples in the Doric style, among the most perfect and beautiful in existence. For a description of the larger temple of Paestum, see *Dict of Ant art Templum*.

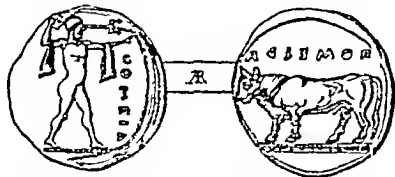
Paesus (Παιός), a town in the Troad, mentioned by Homer, but destroyed before the time of Strabo, its population having been transplanted to Lampsacus. Its site was on a river of the same name (*Beiram Dere*) between Lampsacus and Parium. (Il ii 828, v 612, Hdt v 117).

Paetinus, the name of a family of the Fulvia Gens, which was eventually superseded by the name of Nobilior [NOBILIOR].

Paetus, a cognomen in many Roman gentes, signified a person with a slight cast in the eye.

Paetus, Aelius 1 P, probably the son of Q Aelius Paetus, a pontifex, who fell in the battle of Cannae. He was plebeian aedile B C 204, praetor 203, magister equitum 202, and consul 201. In his consulship he fought a battle with the Boii, and made a treaty with the Ingauni Ligures. In 199, he was censor with P Scipio Africanus. He afterwards became an augur, and died 174, during a pestilence at Rome (Liv xxix 38, xxxi 4, xli 26). He is mentioned as one of the Roman jurists—2 Sex, brother of the last, curule aedile 200, consul 198, and censor 193 with Cn. Cethegus. He was a jurist of eminence, and a prudent man, whence he got the cognomen *Egretus*. He is described in a line of Ennius as 'Egretie cordatus homo Catus Aelius Sextus' (Cic *de Or* i 45, 212, *Brut* 20, 78, Liv xxxii 7, xxxiv 44). He is enumerated among the old jurists who collected or arranged the matter of law, which he did in a work entitled *Tripartita* or *Jus Aelianum*. This was a work on the Twelve Tables, which contained the original text, an interpretation, and the *Legis actio* subjoined (Pompon *Dig* i 2, 2, 38)—3 Q, son of No 1, was elected augur 174, and was consul 167, when he laid waste the territory of the Ligurians (Liv xlv 16).

Paetus, P. Antonius, was elected consul for B C 65 with P Cornelius Sulla, but he and Sulla were accused of bribery by L Annelius Cotta and L Manlius Torquatus, and condemned. Their election was accordingly declared void, and their accusers were chosen consuls in their stead. Enraged at his disappointment, Paetus conspired with Catiline to murder the consuls Cotta and Torquatus, and this design is said to have been frustrated solely by the impatience of Catiline, who gave the signal prematurely before the whole of the conspirators had assembled [CATILINA]. Paetus afterwards took an active part in the Catilinarian conspiracy, which broke out in Cicero's consulship, 63 (Sall *Cat* 18, Dio Cass xxxvi 27). After the suppression of the conspiracy Paetus was brought to trial for the share he had had in it, he was condemned, and went into exile.



Coin of Paestum (Posidonia) of 6th cent B C
Obv. ΜΟC [= ΠΟCΕΙΔΑ] Posidon with trident rev.
ΠΟCΕΙΔΑ [= ΠΟCΕΙΔΑ]

in Lucania, situated between four and five miles SE of the mouth of the Silarus, and near the bay which derived its name from the town (Ποσειδωνιάτης κόλπος, Paestanns Sinus G of Salerno). It was colonised by the Sybarites, probably during the time of their prosperity between 650 and 510 B C (Strab p 251, SYBARIS). It soon became a powerful and flourishing city.

to Epirus, where he was living when Cicero himself went into banishment in 58. Cicero was then much alarmed lest Paetus should make an attempt upon his life (Sall. *Cat.* 47, Cic. *pro Sulla* 6, *ad Att.* iii 2, 7).

Paetus, C. Caesennius, sometimes called Caesoni, consul a. d. 61, was sent by Nero in 68 to the assistance of Domitius Corbulo in Armenia. He was defeated by Vologeses, king of Parthia, and purchased peace of the Parthians on the most disgraceful terms (Tac. *Ann.* xv 6-25, Dio Cass. lxxii 21, Suet. *Ner.* 39). After the accession of Vespasian, he was appointed governor of Syria, and deprived Antiochus IV, king of Commagene, of his kingdom (Joseph. *B. J.* vii 7).

Paetus Thrasēa [THRASEA]

Pāgae [PEGAE]

Pagāsae, called by the Romans Pagāsa, -ae (Παγασαί *Angistri*, near Volo), a town of Thessaly, on the coast of Magnesia, and on the bay called after it Sinus Pagasaeus or Pagasicus (Παγαστικὸς κόλπος *G. of Volo*). It was the port of Iolcos, and afterwards of Pherae, and is celebrated in mythology as the place where Jason built the ship Argo [JASON]. Hence some of the ancients derived its name from πῆγνυμι, but others connected the name with the fountains (πηγαί) in the neighbourhood (Strab. p. 496, Diod. vi 81, Propert. i 20, 17).—The adjective *Pagasaeus* is applied to Jason on account of his building the ship Argo, and to Apollo because he had a sanctuary at Pagasae. The adjective is also used in the general sense of Thessalian, thus Alceste, the wife of Admetus, is called by Ovid *Pagasaea coniux*.

Pagrae (Πάγραι *Bagrae*), a city of Syria, on the E. side of Mt Amanus, at the foot of the pass called by Ptolemy the Syrian Gates, on the road between Antioch and Alexandria, the scene of the battle between Alexander Balas and Demetrius Nicator, b. c. 145 (Strab. p. 751, Ptol. v 15, 12).

Pagus (Πάγος), a remarkable conical hill about 500-600 feet high, a little N. of Smyrna, was crowned with a shrine of Nemesis, and had a celebrated spring (Paus. v 12, 1).

Palaemon (Παλαίμων) 1 In Greek legends son of Athamas and Ino, and originally called Melicertes. When his mother, who was driven mad by Hera, had thrown herself, with her boy, into the sea, both were changed into marine divinities, Ino becoming Leucothea, and Melicertes Palaemon (Eur. *Iph. Taur.* 271, Apollod. iii 4, 8, Hyg. *Fab.* 2, Ov. *Met.* iv 520, xiii 919) [For details see ATHAMAS]. According to some, Melicertes after his apotheosis was called Glauens, whereas according to another version Glaucus is said to have leaped into the sea from his love of Melicertes [see p. 366, b]. The body of Melicertes, according to the common tradition, was washed by the waves, or carried by dolphins into the port Schoenus on the Corinthian isthmus, or to that spot on the coast where the altar of Palaemon subsequently stood. Thero the boy was found by his uncle, Sisyphus, who ordered it to be carried to Corinth, and on the command of the Nereides he instituted the Isthmian games and sacrifices of black bulls in honour of the deified Palaemon (Paus. i 44, 11, ii 1, 3, Tzetz. *ad Iyge* 107, 229, Philostr. *Hecr.* 19, *Icon.* ii 16). In the island of Tenedos, it is said that children were sacrificed to him, and thus strengthens the conclusion, which it is hard to resist, that in the name Melicertes we have the Phoenician Melcart, whose worship was spread by Phoeni-

cian traders over the coasts and islands of the Aegaeon and Mediterranean. It is by no means improbable that the story of the death of the child Melicertes grew out of the Phoenician custom of sacrificing a child to their deity, and that when the worship of Poseidon ousted that of Melcart, as regards the province of the sea, the name of the Phoenician deity was retained in the myth which had thus grown up. The Romans identified Palaemon with their own god Portunus, or Portumnus [PORTUNUS].

2 Q. Remmius Palaemon, a grammarian in the reigns of Tiberius, Caligula, and Claudius. He was a native of Vicentia (*Vicenza*), in the north of Italy, and was originally a slave, but having been manumitted, he opened a school at Rome, where he became the most celebrated grammarian of his time, though his moral character was infamous (Suet. *Gramm.* 23, *Juv.* vi 451, vii 215). He was also successful in the cultivation of vines (Plin. xiv 41).

Palaepōlis [NEAPOLIS]

Palaephātus (Παλαίφατος) 1 Of Athens, a mythical epic poet of the pre-Homeric period. The time at which he lived is uncertain, but he appears to have been usually placed after Phemonoe [PHENOOE], though some writers assigned him even an earlier date.—2 Of Abydus, a historian, lived in the time of Alexander the Great (Suid. s. v).—3 A Greek Peripatetic philosopher and grammarian, probably of Alexandria, in the fourth century a. d. His most celebrated work was entitled *Troica* (Τρωικά), which is frequently referred to by the grammarians.—There is extant a small work in fifty-one sections, entitled *Παλαίφατος περί ἀρίστων*, or *On Incredible Tales*, giving a brief account of some of the most celebrated Greek legends. It is an abstract of a much larger work, which is lost. The original work is referred to in *Cicero*, 88 'Docta Palaephata testatur voce papyrus'. He follows the Euhemeristic method of trying to rationalise the myths into history. The best edition is by Westermann, in the *Mythographia*, Brunswick, 1843.

Palaerus (Παλαίρως *Palaireus*), a town on the coast of Acarnania near Lencas (Thuc. ii 30, Strab. p. 450).

Palaestē (*Palasa*), a town of Epirus, a little S. of the Aetolian mountains, here Caesar landed his forces when he crossed over to Greece to carry on the war against Pompey (Lucan. *Phars.* v 460).

Palaestina (Παλαιστίνη *Palestine*) [For the geography and earlier history of Palestine see *Dict. of the Bible*]. From b. c. 63, when Pompey took Jerusalem, the country was subject to the Romans. At the death of Herod, his kingdom was divided between his sons as tetrarchs, under the sanction of Augustus, Archelaus receiving Judaea, Samaria, and Idumaea, Herod Antipas Galilee and Peraea, and Philip Batanaea, Gaulonitis, and Trachonitis, all standing to the Roman empire in a relation of virtual subjection, which successive events converted into an integral union. First, a. d. 7, Archelaus was deposed by Augustus, and Judaea was placed under a Roman procurator; next, about 31, Philip died, and his government was united to the province of Syria, and was in 37 again conferred on Agrippa I, with the title of king, and with the addition of Abilene, the district round Damascus. In 39, Herod Antipas was banished to Gaul, and his tetrarchy was added to the kingdom of Herod Agrippa, and two years later he received from Claudius the government of Judaea and Samaria, and thus Palestine was

reunited under a nominal king. On his death, in 44, Palestine again became a part of the Roman province of Syria under the name of Judaea, which was governed by a procurator. The Jews were, however, most turbulent subjects of the Roman empire, and at last they broke out into a general rebellion, which, after a most sanguinary war, was crushed by Vespasian and Titus, and the latter took and destroyed Jerusalem in A.D. 70 [TITUS]. Under Constantine, Palestine was divided afresh into the three provinces of P. Prima in the centre, P. Secunda in the N., and P. Tertia in the S. of Judaea, with Idumaea [ΑΡΑΒΙΑ, p. 90, b].

Palāmēdēs (Παλαμήδης) 1 Son of Nauplius and Clymene, and brother of Oeax. He joined the Greeks in the expedition against Troy, but Agamemnon, Diomedes, and Odysseus, envious of his fame, caused a captive Phrygian to write to Palamedes a letter in the name of Priam, and bribed a servant of Palamedes to conceal the letter under his master's bed. They then accused Palamedes of treachery, upon searching his tent they found the letter which they themselves had dictated, and thereupon they caused him to be stoned to death. When Palamedes was led to death, he exclaimed, 'Truth, I lament thee, for thou hast died even before me' (Eur. *Orest* 422, Schol. ad loc., Philostr. *Her* 10, Or. *Met* viii 56). According to some traditions, it was Odysseus alone who hated and persecuted Palamedes (Xen. *Mem* ii 2, 33, Hyg. *Fab* 105). The cause of this hatred is also stated variously. According to the usual account, Odysseus hated him because he had been compelled by him to join the Greeks against Troy [see p. 616, b]. Another story is that Odysseus had been censured by Palamedes for returning with empty hands from a foraging excursion into Thrace (Scyl. ad *Aen* ii 81). There are other versions also of his death besides the commonly received story stated above. Some say that Odysseus and Diomedes induced him to descend into a well, where they pretended they had discovered a treasure, and when he was below they cast stones upon him, and killed him (Diet. Cret. ii 15), others state that he was drowned by them while fishing (Paus. x 31, 2), and others, that he was killed by Paris with an arrow (Eur. *Phryg* 29). His brother Oeax wrote the news on an oar (ὄζα), which floated to his father Nauplius (Eur. *Orest* 1 c, Apollod. ii 1). For the vengeance taken upon the Greeks, see NAUPLIUS. The story of Palamedes, which is not mentioned by Homer, seems to have been first related in the *Cypria*, and was afterwards developed by the tragic poets (fragments remain of plays by Aeschylus and Euripides entitled *Palamedes*, and of the *Nauplius* by Sophocles), and lastly by the sophists, who liked to look upon Palamedes as their pattern. The tragic poets and sophists describe him as a sage among the Greeks, and as a poet, and he is said to have invented lighthouses, measures, scales, the discus, dice, the alphabet (Eur. *Iragm* 581, Paus. ii 20, 3, Philostr. 1 c). — 2 A Greek grammarian, was a contemporary of Athenaeus, who introduces him as one of the speakers in his work.

Palātīnus Mons [ROMA]

Palātium [ROMA]

Palē (Πάλη, Παλῆς, Ion. Παλῆς, Att. Παλῆς, in Polyb. *Palaeis* in *Lixuria*, Ru.), one of the cities of Cephallenia, on a height opposite Zacynthus (Hdt. ix 28, Strab. p. 456, Ptol. v 3).

Palēs, an old Italian goddess of pastoral life, of flocks and shepherds, by the side of whom

there seems to have been at one period a male deity of the same name (Scyl. ad *Georg* ii 1, Arnob. ii 40), though the masculine form had certainly fallen early into disuse, and the goddess only was worshipped in the April festival. Her name is connected with the root of *pasco*, *pabulum*, and also with that of *Palatium*. That is to say that while Pales was the deity whom shepherds regarded as their protectress and the giver of increase to their flocks, the Palatine hill was originally the settlement and fortress of a pastoral community. Her festival on April 21, called properly *Parilia* (a word formed from Pales) and less correctly *Palilia*, was a ceremony for the lustration or purification of flocks and herds at the opening of spring, and as such it was always regarded in the country, though at Rome itself, owing to the tradition that Romulus began his city on that day, it was solemnised as the birth day of the city. The special rites themselves of purification by passing through fires of lighted straw [see *Diet* of Ant. art. *Parilia*], may be paralleled by similar observances in many countries (e.g. the 'St John's Fires' of more northern countries).

Palicānus, Lollius [LOLLIVS]

Palice, a town of Sicily founded by Ducetius, leader of the Siculi, p. c. 453, near the sulphurous lake of the Palici [*Lago di Naxos*], 15 miles W. of Leontrini destroyed soon after the death of Ducetius (Diod. vi 88, 90, Paus. i).

Palici (Παλικοί), were Sicilian gods whom Aeschylus represents as the twin sons of Zeus and the nymph Thalia, the daughter of Hephaestus. According to the legend thus adopted and transformed by the Greeks, Thalia, from fear of Hera, prayed to be swallowed up by the earth, her prayer was granted, but in due time she sent forth from the earth twin boys, who were called Παλικοί, from τοῦ πάλιν ἔκαστοι (see *Fragments of Aesch. Ictineae*, ap. Macrobius v 19). It is clear, however, that these were really deities of the Sicel race and not of Greek introduction, nor can it reasonably be doubted that the names Palici and Deli are Sicilian words of no Greek origin. Their supposed descent from Hephaestus (in another version they were sons of Hephaestus by Aetna) expresses probably the truth that the springs, of which they were the deities, were hot springs of volcanic origin. They were worshipped in the neighbourhood of Mt. Aetna, near Palice, and not far from the sources of the river Symaethus, and in the earliest times human sacrifices were offered to them. Near their sanctuary there gushed forth from the earth two sulphurous fountains, called Deli, or brothers of the Palici, at which solemn oaths were taken. The oaths were written on tablets, and thrown into one of the fountains, if the tablet swam on the water, the oath was considered to be true, but if it sank down, the oath was regarded as a perjury, and was believed to be punished instantaneously by blindness or death. This sanctuary was also oracular and was an asylum for runaway slaves. These twin deities whom native tradition seemed to regard as sons of the Sicilian deity Adranus, were protectors of agriculture and of sailors. (Diod. vi 79, Strab. p. 275, Cic. *N.D.* iii 22, Verg. *Aen.* ix 585, Or. *Met.* v 106, Macrobius 1 c).

Palimbothra, a city on the Ganges, apparently the modern *Patna* (Strab. p. 70, Arrian, *Ind.* 10, Ptol. vii 1, 79).

Palinurus (C. Palinuro), a promontory on the W. coast of Lucania, said to have derived its

name from Palnurus, son of Jasus, and pilot of the ship of Aeneas, who fell into the sea, and was murdered on the coast by the natives (Verg *Aen* i 888, ii 837, Strab p 252)

Pallacōpas (Παλλὰκοπας), a canal in Babylonia, cut from the Euphrates, at a point 800 stadia (eighty geog miles) S of Babylon, westward to the edge of the Arabian Desert, where it lost itself in marshes (Arrian, vii 21, 1)

Pallādas (Παλλᾶδας), the author of a large number of epigrams in the Greek Anthology, was a pagan and an Alexandrian grammarian. He lived at the beginning of the fifth century A D, for in one of his epigrams (No 115) he speaks of Hypatia, daughter of Theon, as still alive. Hypatia was murdered in A D 415

Pallādium (Παλλᾶδιον), properly any image of Pallas Athene, but generally applied to an image of this goddess which was kept hidden and secret and was revered as a pledge of the safety of the town where it existed. Among these ancient images of Pallas none is more celebrated than the Trojan Palladium, concerning which there was the following tradition, developed no doubt gradually by post-Homeric writers (nothing is said about the Palladium in the *Iliad* or the *Odyssey*). Athene was brought up by Triton, and when his daughter, Pallas, and Athene were once wrestling together, Zeus interfered in the struggle, and suddenly held the aegis before the face of Pallas. Pallas, while looking up to Zeus, was wounded by Athene, and died. Athene in her sorrow caused an image of the maiden to be made, round which she hung the aegis. When Electra had come as a suppliant to the Palladium, Zeus hurled it down from heaven upon the earth, because it had been sullied by the hands of one who was no longer a pure maiden. The image fell upon the earth at Troy, when Ilus was just beginning to build the city. Ilus erected a sanctuary to it. According to some, the image was dedicated by Electra, and according to others it was given by Zeus to Dardanus. The image itself is said to have been three cubits in height, with its legs close together, and holding in its right hand a spear, and in the left a spindle and a distaff (Apollod iii 12, 3, Dionys i 69, Schol ad Eur *Orest* 1129). Thus Palladium remained at Troy until Odysseus and Diomedes contrived to carry it away, because the city could not be taken so long as it was in possession of that sacred treasure. The earliest mention of this robbery of the Palladium from Troy is preserved by Proclus from Lesches (cf Conon, *Narr* 34, Verg *Aen* ii 164). It is quite possible that this story (Paus i 28, 9) arose from an attempt to explain the name of the law court for accidental homicide called Palladion. According to some accounts Troy contained two Palladia, one of which was carried off by Odysseus and Diomedes, while the other was conveyed by Aeneas to Italy, or the one taken by the Greeks was a mere imitation, while that which Aeneas brought to Italy was the genuine image (Dionys *l c*, Paus ii 23, 5, O^x *Fast* ii 421). But this twofold Palladium was probably a mere invention to account for its existence in more than one place. Several towns both in Greece and Italy claimed the honour of possessing the genuine Trojan Palladium, as, for example, Argos and Athens, where it was believed that Demophon took it from Diomedes on his return from Troy [DEMOPHON]. In Italy the cities of Rome, Lavinium, Luceria, and Siris likewise pretended to possess the Trojan Palladium (Strab p

261, Plut *Camill* 20, Tac *Ann* xi 41; Serv ad *Aen* ii 166). The story was not unfrequently a subject for vase paintings. It was also painted by Polygnotus at Athens (Paus i 22, 8). It appears among the scenes in the *Tabula Iliaca*.

Pallādīus (Παλλᾶδῖος) 1 Rutilius Taurus Aemilianus, lived some time in the fourth century A D, and was the author of a treatise *De Re Rustica*, in the form of a Farmer's Calendar, the various operations connected with agriculture and a rural life being arranged in regular order, according to the seasons in which they ought to be performed. It is comprised in fourteen books, the first is introductory, the twelve following contain the duties of the twelve months in succession, commencing with January, the last is a poem, in eighty-five elegiac couplets, upon the art of grafting (*De Insitione*). A considerable portion of the work is taken from Columella. The work was very popular in the middle ages. Edited in the *Scriptores Rei Rusticae* by Schneider, Lips 1794, and by J C Schmitt, Wurtzb 1876—2 Surnamed *Iatrosophista*, a Greek medical writer of Alexandria, who lived after Galen—3 Of Methone, a sophist who lived in the reign of Constantine—4 A rhetorician and poet, who lived at the end of the fourth century A D and apparently imitated Ausonius—5 Bishop of Helenopolis, A D 400 (See *Dict of Christian Biography*).

Pallantiā (Pallantius *Palencia*), the chief town of the Vaccæi in the N of Hispania Tarraconensis, and on a tributary of the Durius (Ptol ii 6, 50).

Pallantias and **Pallantis** = Aurora, the daughter of the giant Pallas [Eos].

Pallantium (Παλλάντιον Παλλαντιεύς), an ancient town of Arcadia, near Tegen, said to have been founded by Pallas, the son of Lycaon. Evander is said to have come from this place, and to have called the town which he founded on the banks of the Tiber *Pallantium* (afterwards *Palantium* and *Palatium*), after the Arcadian town (Paus viii 43, 44, Hes ap Steph s v, Liv i 5). On the foundation of Megalopolis, most of the inhabitants of Pallantium settled in the new city, and the town remained almost deserted, till it was restored by Antoninus Pius, and exempted from taxes on account of its supposed connexion with Rome (Paus *l c*, Strab p 485).

Pallas [ATHENE]

Pallas (Πάλλας) 1 One of the Titans, son of Cronus and Eurybia, husband of Styx, and father of Zelus, Cratos, Bia, and Nice (Hes *Th* 376, 383, Apollod i 2, 2)—2 A giant, slain by Athene in the battle with the gods (Apollod i 6, 2)—3 According to some traditions, the father of Athene, who slew him when he attempted to violate her [p 138, b]—4 Son of Lycaon, and grandfather of Evander, is said to have founded the town of Pallantium in Arcadia (Paus viii 3, 44). Servius (ad *Aen* viii 44) calls him a son of Aegeus. Hence Evander is called by the poets *Pallantius heros*—5 Son of Evander, and an ally of Aeneas, was slain by the Rutulian Turnus (Verg *Aen* viii 104, xi 140)—6 Son of the Athenian king Pandion, and father of Clytus and Butes. His two sons were sent with Cephalus to implore assistance of Aeneas against Minos. Pallas was slain by Theseus. The celebrated family of the Pallantidae at Athens traced their origin from this Pallas (Paus i 22, 28, Apollod iii 15, 5, Eur *Hipp* 35, Plut *Thes* 3).

Pallas, a favourite freedman of the emperor Claudius. In conjunction with another freed man, Narcissus, he administered the affairs of the empire. After the death of Messalina, Pallas persuaded the weak emperor to marry Agrippina, and as Narcissus had been opposed to this marriage, he now lost his former power, and Pallas and Agrippina became the rulers of the Roman world. It was Pallas who persuaded Claudius to adopt the young Domitius (afterwards the emperor Nero), the son of Agrippina, and it was doubtless with the assistance of Pallas that Agrippina poisoned her husband Nero soon after his accession became tired of his mother's control, and as one step towards emancipating himself from her authority, he deprived Pallas of all his public offices, and dismissed him from the palace in 56. He was suffered to live unmolested for some years, till at length his immense wealth excited the rapacity of Nero, who had him removed by poison in 68 (Tac *Ann* vi 29, xii 2, 25, 65, xiii 23, xiv 65, Dio Cass lxi 3, lxi 14, Suet *Claud* 28). His wealth, which was acquired during the reign of Claudius, had become proverbial, as we see from the line in Juvenal (i 107), 'ego posideo plus Pallante et Lacinis'. The brother of Pallas was Antonius or Claudius Felix, who was appointed by Claudius procurator of Judaea [FELIX, ANTONIUS].

Pallas Lacus [TRITON]

Pallēne (Παλλήνη) 1 (Παλληναῖος, Παλλήνιος *Kassandra*), the most westerly of the three peninsulas running out from Chalcidice in Macedonia. It is said to have been formerly called Phlegria (Φλέγρια), and on the narrow isthmus which connected it with the main land, stood the important town of Potidaea (Hdt vii 128, Thuc iv 120, Pind *Nem* i 100, Strab p 880)—2 (Παλληνεύς, rarely Παλληναῖος), a demus in Attica belonging to the tribe Antiochis, was situated on one of the slopes of Pentelieus, a few miles SW of Marathon. It possessed a temple of Athene surnamed *Pallenis* (Παλληνίς) from the place, and in its neighbourhood took place the contest between Pisistratus and the party opposed to him (Hdt i 61).

Palma (*Palma*), a Roman colony on the SW coast of the island Balearis Major (*Majorca*).

Palmaria (*Palmaruola*), a small uninhabited island off the coast of Latium and the promontory Circeum (Plin iii 81).

Palmyra (Πάλμυρα *Παλμυρηνός*, Palmyrēnus O T Tadmor *Tadmor*, Ru), a celebrated city of Syria, stood in an oasis of the great Syrian Desert, which from its position must have been in the earliest times a halting place for the caravans between Syria and Mesopotamia. Here Solomon built the city which was called in Hebrew Tadmor. It lies in 34° 18' N lat and 38° 14' E long, and was reckoned 297 Roman miles from the coast of Syria, 176 NE of Damascus, 80 E of Emesa, and 118 SE of Apamea. With the exception of a tradition that it was destroyed by Nebuchadnezzar, we hear nothing of it till the time of the government of the East by M Antonius, who marched to surprise it, but the inhabitants retreated with their moveable property beyond the Euphrates (Appian, *B C* v 9). Under the early Roman emperors it was a free city and a great commercial emporium. Its position on the border between the Parthian and Roman dominions gave it the command of the trade of both, but also subjected it to the injuries of war. Under Hadrian and the Antonines it was highly favoured and reached its greatest splendour (Plin v 88). The history

of its temporary elevation to the rank of a capital, in the third century, is related under ODEATHUS and ZENOBI. On its capture by Aurelian, in 270, it was plundered, and soon afterwards an insurrection of its inhabitants led to its partial destruction. After that time it was made a *φρούριον* or frontier fortress, and was further fortified by Justinian (Steph Byz s v, Procop *de Aed* ii 11). In the Arabian conquest it was one of the first cities taken, but it was still inhabited by a small population, chiefly of Jews, till it was taken and plundered by Timour (Tamerlane) in 1400. It has long been entirely deserted, except when a horde of Bedouins pitch their tents among its splendid ruins. Those ruins, which form a most striking object in the midst of the Desert, are of the Roman period, and decidedly inferior in the style of architecture, as well as in grandeur of effect, to those of Baalbek [HELIOPOLIS], the sister deserted city of Syria. The finest remains are those of the temple of the Sun, the most interesting are the square sepulchral towers of from three to five stories. The streets and the foundations of the houses are traceable to some extent, and there are several inscriptions in Greek and in the native Palmyrene dialect, besides one in Hebrew and one or two in Latin. The surrounding district of Palmyrēne contained the Syrian Desert from the E border of Coele Syria to the Euphrates (Ptol v 15, 24).

Paltus (Πάλτος *Belde*), a town on the coast of Syria between Aradus and Laodicea (Strab pp 728, 735, Cic *ad Fam* vii 18).

Pambotis Lacus (Παμβώτης λίμνη *Janina L*), a lake in Epirus not far from Dodona.

Pamisos (Πάμισος) 1 A southern tributary of the Peneus in Thessaly (Hdt vii 129)—2 (*Pirratia*), the chief river of Messenia, rises in the E part of the country, forty stadia E of Ithome, flows first SW, and then S through the Messenian plain, and falls into the Messenian gulf (Strab pp 267, 366)—3 A small river in Laconia, falls into the Messenian gulf near Leuctra. It was at one time the boundary between Laconia and Messenia (Strab p 361).

Pammēnes (Παμμενης), a Theban general in whom Epaminondas placed confidence. He was entrusted by the Thebans with the defence of Megalopolis in 371 and in 352 B C (Paus vii 27, 2, Diod xi 14). When Philip was sent as a hostage to Thebes he was put under the charge of Pammēnes (Plut *Pelop* 26).

Pamphila or **Pamphium** (Παμφίλα, Πάμφιον), a village of Aetolia, destroyed by the Macedonians (Pol v 8, 18).

Pamphila (Παμφίλη), a female historian of considerable reputation, who lived in the reign of Nero. She is described by Suidas as a native of Epidaurus, by Photius as an Egyptian. Her principal work, of which Photius has given some extracts, was a kind of Historical Miscellany (entitled *Συμμίκτων ιστορικῶν ὑπομνημάτων λόγοι*). Modern scholars are best acquainted with the name of Pamphila from a statement in her work preserved by A Gellius (xv 28), by which is ascertained the year of the birth of Hellanicus, Herodotus, and Thucydides respectively.

Pamphilus (Πάμφιλος) 1 A disciple of Plato, who is only remembered by the circumstance that Epicurus, when a young man, attended his lectures at Samos (Diog Laert x 14, Cic *N D* i 26, 70)—2 An Alexandrian grammarian, of the school of Aristarchus, and the author of a lexicon, which is supposed by some scholars to have formed the foundation of

the lexicon of Hesychius. He appears to have lived in the first century of our era.—3 A philosopher or grammarian of Nicopolis, the author of a work on agriculture, of which there are considerable fragments in the *Geoponica*.—4 Presbyter of Caesarea, in Palestine, celebrated for his friendship with Eusebius, who, as a memorial of this intimacy, assumed the surname of *Pamphilus* [*Dict of Christian Biogr*].—5 Of Amphilopolis, one of the most distinguished of the Greek painters, about B.C. 330–350. He was the disciple of Eupompus, the founder of the Sicynian school of painting, or, rather, the artist from whose time Sicynian painting began to take a high rank. Pamphilus evidently did much to extend this reputation. It is probable that his special distinction consisted in development of the eucraeanic method of painting (Plin xxxi 74, 123, cf. *Dict of Ant art Pictura*). Of his own works we have most scanty accounts, but as a teacher of his art he was surpassed by none of the ancient masters. His course of accurate and comprehensive instruction extended over ten years, and the fee was no less than a talent. Among those who paid this price for his tuition were Apelles, Melanthius, and Pausanias (Plin xxxi 76).

Pamphōs (Πάμφωρ), a mythical poet, placed by Pausanias later than Olen, and much earlier than Homer. His name is connected particularly with Attica (Paus. vii 21, 9, ix 27, 2).

Pamphylia (Παμφυλία Πάμφυλος, Πάμφυλος, Pamphylius), in its original and more restricted sense, was a narrow strip of the S coast of Asia Minor, extending in a sort of arch along the Sinus Pamphylius (*G of Adalia*), between Lycia on the W, and Cilicia on the E, and on the N bordering on Pisidia. Its boundaries, as commonly stated, were Mt Chimax on the W, the river Melas on the E, and the foot of Mt Taurus on the N, but the statements are not very exact. Strabo gives to the coast of Pamphylia a length of 640 stadia, from Olbia on the W to Ptolemais, some distance E of the Melas, and he makes it a very narrow strip (p 667). It was a belt of mountain coast land, intersected by rivers flowing down from the Taurus in a short course, but several of them with a considerable body of water, the chief of them, going from W to E, were the CATARRACTES, CISTUS, EURYPIPON, and MELAS [No 6], all navigable for some distance from their mouths. The inhabitants were a mixture of races, whence their name Πάμφυλοι, of *all races* (the genuine old form the other in *ioi* is later). Besides the aboriginal inhabitants, of the Semitic family, and Cilicians, there were very early Greek settlers and later Greek colonies in the land (Hdt vii 91, Strab p 668). Tradition ascribed the first Greek settlements to Moissus, after the Trojan war, from whom the country was in early times called *Mopsopia* (Plin i 96). It was successively a part of the Persian, Macedonian, Greco-Syrian, and Pergamene kingdoms, and passed by the will of Attalus III. to the Romans (B.C. 130), under whom it was made a province (Dio Cass lvi 26, liv 34), but this province of Pamphylia was united with Lycia and called Lycia-Pamphylia under Claudius (Dio Cass lx 17). Under Galba Pamphylia was united to Galatia (The Hist ii 9).

Pamphylūm Mare, Πάμφυλιος Σινος (τὸ Παμφύλιον πέλαγος, Πάμφυλιος κόλπος *Gulf of Adalia*), the great gulf formed in the S coast of Asia Minor by the Taurus chain and by Mt Solyma, between the Pr Sacrum or

Chelidonium (*C Khehidoma*), the SE point of Lycia, and Pr Anamurium (*C Anemour*), the S, point of Cilicia. Its depth from N to S, from Pr Sacrum to Olbia, is reckoned by Strabo at 367 stadia (367 geog miles), which is too little (Strab pp 121, 125, 666).

Pamphylus [DOMS, p 302 b]

Pân (Πάν), the great god of flocks and shepherds among the Greeks. In mythology he is usually described as the son of Hermes (a shepherd deity in Arcadia, see p 406) by the daughter of Dryops (*Hom Hymn vi 34*). Herodotus (ii 116) speaks of him as born from Hermes and Penelope. He was perfectly developed from his birth, and when his mother saw him, she ran away through fear, but Hermes carried him to Olympus, where all the gods were delighted with him, and especially Dionysus. From his delighting *all* the gods, the Homeric hymn derives his name. He was originally only an Arcadian god, and Arcadia was always the principal seat of his worship. From this country his name and worship afterwards spread over other parts of Greece, but at Athens his worship was not introduced till the time of the battle of Marathon, when he is said to have appeared to the comar Phidippides and promised aid if the Athenians would worship him (Hdt vi 105, Paus vii 51, 5). His grotto at Athens was in the rocks on the NW side of the Acropolis, and he had also a shrine near the Ilissus. In Arcadia he was the god of forests, pastures, flocks, and shepherds, and dwelt in grottoes, wandered on the summits of mountains and rocks, and in valleys, either amusing himself with the chase, or leading the dances of the nymphs. As the god of flocks, both of wild and tame animals, it was his province to increase and guard them; but he was also a hunter, and hunters owed their success or failure to him. The Arcadian hunters used to scourge the statue of the god if they had been disappointed in the chase (Theocrit vii 107). During the heat of mid day he used to slumber, and the peasants feared to disturb his rest (Theocrit i 16). He was especially a god of Nature, and hence associated with the Great Mother, Cybele (Pind *Pyth* iii 77). Hence in later times he was supposed to be the god of the universe, and that signification was given to his name. As the god of everything connected with pastoral life, he was fond of music, and the inventor of the syrinx or shepherd's flute, which he himself played in a masterly manner, and in which he instructed others also, such as Daphnis. He is thus said to have loved the poet Pindar, and to have sung and danced his lyric songs, in return for which Pindar erected to him a sanctuary in front of his house. Pan, like other gods who dwell in forests, was dreaded by travellers, to whom he sometimes appeared, and whom he startled with sudden awe or terror. His supposed dreadful shout was doubtless imagined from the unexpected sounds heard in the depths of forests. Hence sudden fright without any visible cause was ascribed to Pan, and was called a *Panic* fear (cf. Eur *Rhes* 96). He was at the same time believed to be possessed of prophetic powers, and to have even instructed Apollo in this art. While roaming in his forests he fell in love with Echo, by whom or by Pitholis became the father of Iynx [see p 308]. The shepherd's pipe (*αἰγυγῆ*) was a special attribute of Pan, and hence grew up the myth that he loved the Arcadian nymph Syrinx, that she was changed into a reed by the banks of Ladon, and

that the reed pipe was named after her (*Or Met* i 691). Fir trees were sacred to him, as the god of mountain forests, and so arose the myth that the nymph Pitys, whom he loved, had been changed into that tree. The sacrifices offered to him consisted of cows, rams, lambs, milk, and honey (*Theocrit* v 58, *Anth Pal* ii 680, 697, ii 96, 289, ii 59). At Athens, in his grotto under the Acropolis, there was an annual festival with a torch race, and the Arcadian custom was to keep fire always burning on his altar (*Hdt* iv 107, *Paus* viii 87, 11). From this some modern writers deduce that Pan was originally an Arcadian god of light, but if he was regarded as a light-god at all it was probably a development of the Orphic religion. The Arcadian custom may perhaps merely indicate that he was the god of the shepherd's home and hearth in Arcadia. Pan is often brought into connexion (as are other deities and nymphs of the country) with Dionysus, and is represented in his train. He was supposed to have accompanied him to India, and to have aided him in battle by the terrors of his voice. He was credited also with



Pan with syrx (from a bas relief)

attendant deities or demons of the wood and country, called Panes or Panisci (*Cic N D* iii 17, 43, *Suet Tib* 43). The Romans identified with Pan their own god Inuus or Faunus [*FAUNUS*, *LUPERCUS*]. In works of art Pan is represented as a sensual being, with horns, puck nose, and goat's feet, sometimes in the act of dancing, and sometimes playing on the syrinx. [See also *ent* on p 308.]

Panacea [*Ἀσκληπιεύς*]

Panachaicus Mons (τὸ Παναχαϊκὸν ὄρος Vordia), a mountain in Achaea, 6300 feet high, immediately behind Patrae.

Panactum (Παιαταί), a town on the frontiers of Attica and Boeotia, originally belonged to Boeotia, and, after being a frequent object of contention between the Athenians and Boeotians, at length became permanently annexed to Attica (*Paus* i 25, 6).

Panaenus (Πάναϊος), a distinguished Athenian painter, who flourished *bc* 448. He was the nephew of Plinius, whom he assisted in decorating the temple of Zeus at Olympia. He was also the author of a series of paintings of the battle of Marathon, in the Pœcile at Athens (*Paus* v 11, 5, *Plin xxxv* 58).

Panaetius (Παναίτιος) 1 A native of Rhodes (*Strab* p 655), and a celebrated Stoic philosopher, studied first at Pergamum under the grammarian Crates, and subsequently at Athens under the Stoic Diogenes of Babylon and his disciple Antipater of Tarsus. He afterwards went

to Rome, where he became an intimate friend of Lælius and of Scipio Africanus the younger (*Cic Div* i 3, 6, *Fin* ii 9, 23, *Tusc* ii 2, 4). In *bc* 144 he accompanied Scipio on the embassy which he undertook to the kings of Egypt and Asia in alliance with Rome. Panaetius succeeded Antipater as head of the Stoic school, and died at Athens, at all events before 111 (*Cic de Or* i 11, 45). The principal work of Panaetius was his treatise on the theory of moral obligation (*Περὶ τοῦ καθήκοντος*), in three books, from which Cicero took the greater part of his work *De Officiis*. Panaetius had softened down the harsh severity of the older Stoics, and, without giving up their fundamental definitions, had modified them so as to make them applicable to the conduct of life.—2 Of Leontini, made himself tyrant of that city *bc* 608 (*Polyaen* v 47), and was the earliest of the tyrants in Sicilian towns.

Panactōlūm, a mountain in Aetolia near Thermion, in which town the general assembly of the Aetolians was held [*Αἰτωλία*].

Panda, a river in the country of Siraces in Sarmatia Asiatia (*Tac Ann* vii 16).

Pandārōs (Πανδάρως), son of Menops of Miletus, is said to have stolen from the temple of Zeus in Crete the golden dog which Hephaestus had made, and to have carried it to Tantalus. When Zeus sent Hermes to Tantalus to claim the dog back, Tantalus declared that it was not in his possession. The god, however, took the animal by force, and threw Mount Sipylus upon Tantalus. Pandareos fled to Athens, and thence to Sicily, where he perished with his wife Harmothoe. The story of Pandareos derives more interest from that of his three daughters. For the story of the eldest and best known see *Αἰνός*, the other daughters of Pandareos, Merope and Cleodora (according to Pausanias, Camira and Clytia), were, as is told in the *Odyssey*, deprived of their parents by the gods, and remained as helpless orphans in the palace of Aphrodite, however, fed them with milk, honey, and wine. Hera gave them beauty and understanding far above other women. Artemis gave them dignity, and Athens skill in the arts. But retribution was still due for their father's crime, and, when Aphrodite went up to Olympus to arrange the nuptials for her maidens, they were carried off by the Harpies, and given as servants to the Lrnyes (*Od* xx 65–78, *Paus* x 30, 1, *Eustath ad Hom* p 1875).

Pandārus (Πάνδαρος) 1 A Lycian, son of Lycan, commanded the inhabitants of Zelen on Mt Ida in the Trojan war. He was distinguished in the Trojan army as an archer, and was said to have received his bow from Apollo. He was slain by Diomedes, or, according to some, by Sthenelus. He was afterwards honoured as a hero at Pinara in Lycia (*Il* ii 824, iv 88, v 290, *Strab* p 665, *Philostr Her* ii 2).—2 Son of Alcanor, and twin brother of Bitias, was a companion of Aeneas, and was slain by Turnus (*Verg Aen* ix 672, 758).

Pandātārīa (Πανδατέρια), a small island off the coast of Campania, to which Julia, the daughter of Augustus, among other state prisoners, was banished (*Strab* pp 123, 233, *Tac Ann* i 53, xiv 63, *Suet Tib* 53).

Pandēmos [*Ἀφροδίτη*, p 86, b].

Pandion (Πανδίων) 1 I, king of Athens, son of Erichthonius, by the Naiad Pasithea, was married to Zenippe, by whom he became the father of Proenc and Philomela, and of the twins Erochtheus and Butes. In a war against

Labdaeus, king of Thebes, ho called upon Tereus of Daulis in Phoeis, for assistance, and afterwards rewarded him by giving him his daughter Proene in marriage [TEREUS] It was in his reign that Dionysus and Demeter were said to have come to Attica (Thuc ii 29, Apollod iii 14, 6, Paus i 5, 8)—2 II, king of Athens, son of Cecrops and Metiadusa Being expelled from Athens by the Metionidae, he fled to Megara, and there married Pytha, the daughter of king Pylas When the latter, in consequence of a murder, migrated into Peloponnesus, Pandion obtained the government of Megara, where his grave and *ἡρώων* were shown (Paus i 43, 6) Ho became the father of Aegeus, Pallas, Nisus, Lycus, and a natural son, Oeneus, and also of a daughter, who was married to Seiron After his death his four sons, called the *Pandionidae* (*Πανδίωνιδαι*), returned from Megara to Athens, and expelled the Metionidae Aegeus obtained Athens, Lycus the E coast of Attica, Nisus Megaris, and Pallas the S coast His statue was placed at Athens among those of the eponymy heroes (Eui *Med* 660, Apollod iii 15, 1, Paus i 5, 29)

Pandōra (*Πανδώρα*), the name of the first woman on earth When Prometheus had stolen the fire from heaven, Zeus in revenge caused Hephaestus to make a woman out of earth, who by her charms and beauty should bring misery upon the human race Aphrodite adorned her with beauty, Hermes bestowed upon her boldness and cunning, and the gods called her Pandora, or *Allgifted*, as each of the gods had given her some power by which she was to work the ruin of man Hermes took her to Epimetheus, who made her his wife, for getting the advice of his brother Prometheus that ho should not receive any gifts from Zeus In the house of Epimetheus was a closed jar, which he had been forbidden to open But the curiosity of a woman could not resist the temptation to know its contents, and when she opened the lid all the evils incident to man poured out She had only time to shut down the lid, and prevent the escape of hope (Hes *Th* 571, *Op* 50) Later writers relate that the box contained all the blessings of the gods, which would have been preserved for the human race had not Pandora opened the vessel, so that the winged blessings escaped (Hgg *Fab* 142)

Pandōsia (*Πανδοσία*) 1 (*Kastri*), a town of Epirus, in the district Thesprotia, on the river Acheron, in the territory of the Cassopaei (Strab pp 256, 324)—2 (*Castel Franco* ?), a town in Bruttium near the frontiers of Lucania, either upon or at the foot of three hills, was originally a residence of native Oenotrian chiefs It was here that Alexander of Epirus fell, B C 326, in accordance with an oracle, for here also there was a stream called Acheron (Strab p 266, Liv viii 24, Justin xii 2)—3 A town of Lucania, near Heraclea (Plut *Pyrrh* 16)

Pandrosos [AGLAURUS]

Panēas [CAESAREA, No 2]

Panēum or -ium (*Πάνειον, Πάνιον*, i.e. *Pan's abode*), the Greek name of the cave, in a mountain at the S extremity of the range of Anti libanus, out of which the river Jordan takes its rise, a little above the town of Paneas or Caesarea Philippi The mountain, in whose S side the cave is, was called by the same name, and the surrounding district was called Paneas (Jos *Ant* xv 10)

Pangaeum or Pangaeus (*Παγγαῖον, Πάγ-*

γαῖος Pangaea), a celebrated range of mountains in Macedonia, between the Strymon and the Nestus, in the neighbourhood of Philippi, with gold and silver mines, famous also for its roses (Hdt i 16, Thuc ii 99, Aesch *Pers* 494, Verg *Georg* iv 462, Plin iv 42)

Panhelleniūs [ZEUS]

Pannōnium [MICALF and *Dict of Ant* s.v. *Pannoma*]

Panium (*Πάνιον*), a town on the coast of Thrace, near Heraclea (Suid s.v.)

Pannōniā, one of the most important of the Roman provinces between the Danube and the Alps, was separated on the W from Noricum by the Mons Cetius, and from Upper Italy by the Alpes Juliae, on the S from Illyria by the Savus, of the E from Dacia by the Danube, and on the N from Germany by the same river It thus corresponded to the eastern part of *Austria, Styria, Carinthia, Carniola*, the whole of *Hungary* between the Danube and the Save, *Slavonia*, and a part of *Croatia and Bosnia* The mountains in the S and W of the country on the borders of Illyria, Italy, and Noricum, belonged to the Alps, and are therefore called by the general name of the Alpes Pannonicæ, of which the separate names are Oena, Carvaneas, Cetius, and Albi or Albani Montes The principal rivers of Pannonia, besides the Danube, were the Dravus (*Dravo*), Savus (*Save*), and Arrabo (*Raab*), all of which flows into the Danube—The Pannonians (Pannoni), sometimes called Paeomians by the Greek writers, were probably of Illyrian origin, and were divided into numerous tribes They were a brave and warlike people, but are described by the Roman writers as cruel, faithless, and treacherous They maintained their independence of Rome, till Augustus, after his conquest of the Illyrians (B C 35), turned his arms against the Pannonians, who were shortly afterwards subdued by his general Vibius (Dio Cass xlv 35–38) In A D 7 the Pannonians joined the Dalmatians and the other Illyrian tribes in their revolt from Rome, and were with difficulty conquered by Tiberius, after a desperate struggle, which lasted three years (A D 7–9) (Dio Cass lv 28–38, Vell Pat ii 110, Suet *Tib* 16) It was after the termination of this war that Pannoma appears to have been reduced to the form of a Roman province, and was garrisoned by several Roman legions The dangerous mutiny of these troops after the death of Augustus (A D 14) was with difficulty quelled by Drusus From this time to the end of the empire, Pannonia always contained a large number of Roman troops, on account of its bordering on the Quadi and other powerful barbarous nations The towns Carnuntum, Siscia, and Poetovio stood near its border line We find at a later time that Pannonia was the regular quarters of seven legions (Tac *Ann* i 16, Vell Pat ii 125) In consequence of this large number of troops always stationed in the country, several towns were founded and numerous fortresses were erected along the Danube Pannonia originally formed only one province, but about 102 A D was divided into two provinces, called *Pannonia Superior* and *Pannonia Inferior* These were separated from one another by a straight line drawn from the river Arrabo S as far as the Savus, the country W of this line being *P Superior*, and the part E *P Inferior* Each of the provinces was governed by a separate proprætor, but they were frequently spoken of in the plural under the name of *Pannoniæ* The Danube

formed the limit and the colonies Mursia and Aquincum were founded as outposts by Hadrian (*C I L* in p 415). The native settlements were villages (*vicci*) grouped in cantons (*pagi*). The larger towns were of Roman origin, either colonies or municipia, some of which were first established as outposts or fortresses, and afterwards increased. In the fourth century the part of P Inferior between the Arrabo, the Danube, and the Dravus, was formed into a separate province with chief towns Sopianae (*Fünfkirchen*) and Aquincum (*Alt-Ofen*), by Galerius, who gave it the name of *Valeria* in honour of his wife. But as P Inferior had thus lost a great part of its territory, Constantine added to it a portion of P Superior, comprising the upper part of the course of the Dravus and the Savus. P Superior was now called *Pannonia I*, with chief towns Savaria and Siscia, and P Inferior *Pannonia II*, with chief town Sirmium, and all three Pannonian provinces (together with the two Noric provinces and Dalmatia) belonged to the six Illyrian provinces of the Western Empire. In the middle of the fifth century Pannonia was taken possession of by the Huns. After the death of Attila it passed into the hands of the Ostrogoths, and subsequently into those of the Lombards.

Panomphaeus (*Πανομφαῖος*), *z c* the author of all signs and omens, a surname of Zeus, who had a sanctuary on the Hellespont between Capes Rhoeteum and Sigeum (*Il* viii 250, *Ov Met* xi 198).

Pānōpe (*Πανόπη*), a nymph of the sea, daughter of Nereus and Doris.

Pānōpeus (*Πανοπεύς*), son of Phocus and Asteropaea, accompanied Amphitryon on his expedition against the Taphians or Teleboans, and took an oath not to embezzle any part of the booty, but having broken his oath, he was punished by his son Epeus becoming unwarlike. He was one of the Calydonian hunters (*Il* xiii 665, *Paus* ii 29, 4, *Ov Met* viii 312).

Pānōpeus or **Phanoteus**, (*Πανοπεύς*, *Hoin*), **Pānōpeae** (*Πανοπεαί*), or **Pānōpe** (*Πανόπη*, *Thuc*, *Πανοπεύς* *Agio Vlasi*), an ancient town in Phocis on the Cephissus and near the frontiers of Boeotia, twenty stadia W of Chaeronea, said to have been founded by Panopeus, son of Phocus (*Hes ap Strab* p 424, *Hdt* viii 34, *Ov Met* in 19).

Pānōpōlis [*CHENOMIS*]

Panoptes [*ARGUS*]

Panormus (*Πανορμος*), that is, 'All Port,' or a place always fit for landing, the name of several harbours. 1 (*Πανορμῖτης*, *Panormita*, *Panormitanus* *Palermo*), an important town on the N coast of Sicily and at the mouth of the river Orethus, was founded by the Phoeni-

passed into the hands of the Carthaginians, in whose power it remained for a long time, and who made it one of the chief stations for their fleet (*Diod* xi 20, xiii 88, xv 17). It was taken by the Romans in the first Punic war, B C 254 (*Pol* i 21, 38). It became a municipium with immunities from taxation and considerable independence. Cicero notices its commercial prosperity (*Verr* ii 26, in 6, v 7), but after the war with Sextus Pompeius it lost its independence, and was made a Roman colony (*Strab* p 272). —2 (*Porto Raphiti*), the principal harbour on the E coast of Attica, near the demus Prasinae, and opposite the S extremity of Euboea. —3 (*Tekieh*), a harbour in Achaia, fifteen stadia E of the promontory Rhium (*Thuc* ii 86, *Paus* vii 22, 10). —4 A harbour in Epirus, in the middle of the Acroceranion mountains (*Strab* p 324). —5 (*Nr Mylopotamo*, *Ru*), a town and harbour on the N coast of Crete. —6 The outer harbour of Ephesus formed by the mouth of the river Cayster (*Strab* p 639, *EPHESUS*).

Pansa, *C Vibius*, a friend and partisan of Caesar, was tribune of the plebs B C 51, and was appointed by Caesar in 46 to the government of Cisalpine Gaul as successor to M Brutus. Caesar subsequently nominated him and Hirtius consuls for 43. Pansa was consul in that year along with Hirtius, and fell before Mutina in the month of April. The details are given under *HIRTIVS*.

Pantācŷas, **Pantāgias**, or **Pantāgies** (*Παντακίας* *Fiume di Pocari*), a small river on the E coast of Sicily, flowing into the sea between Megara and Syraeuse (*Verg Aen* iii 689, *Ov Fast* iv 471).

Pantālōōn (*Πανταλῶων*) 1 Son of Omphalion, king or tyrant of Pisa in Elis at the period of the thirty fourth Olympiad (B C 644), assembled an army, with which he made himself master of Olympia, and assumed by force the sole presidency of the Olympic games. The Eleans on this account would not reckon this as one of the regular Olympiads. Pantaleon assisted the Messenians in the second Messenian war (*Paus* vi 21, 22, *Strab* p 362). —2 A king of Bactria or the Indo-Caucasian provinces, whose date, from his coins, is put at about 120 B C.

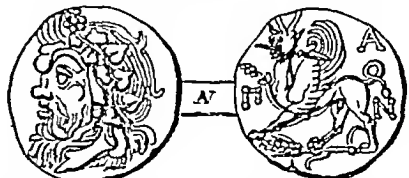
Panthēa [*ABRADATAS*]

Panthēum [*ROMA*]

Panthōus contr **Panthūs** (*Πάνθοος*, *Πάνθους*), one of the elders at Troy, husband of Phrontis, and father of Euphorbus, Polydamas, and Hyperenor (*Il* iii 146, xiv 450, xvii 24, 40, 81). Hence both Euphorbus and Polydamas are called *Panthoides*. He was originally a priest of Apollo at Delphi, and was carried to Troy by Antenor, on account of his beauty. He continued to be a priest of Apollo, and is called by Virgil (*Aen* ii 319) *Othryades*, or son of Othryas.



Coin of Panormus in Sicily (before 261 B C)
Obv, head of Persephone and dolphins rev horse's head
name of town in Punic characters



Coin of Panticapaeum in the Tauric Chersonesus (about B C 300)

Obv, head of Pan (the Greeks erroneously connected the name which is probably Scythian with the god Pan) rev PAN a griffin with spear in its mouth below, a stalk of corn, to signify the corn trade of the town

cians, and at a later time received its Greek name from its excellent harbour (*Thuc* vi 2, *Diod* xxii 10). From the Phoenicians it

Panticapaeum (*Παντικαπαιον* *Παντικαπαιός*, *Παντικαπαιεύς*, *Παντικαπαιεύτης* *Kertsch*), a town in the Tauric Chersonesus, was situated

on a hill twenty stadia in circumference, on the Cimmerian Bosphorus, and opposite the town of Phanagoria in Asia (Strab pp 309-311, Appian, *Mithr* 107) It was founded by the Milesians, about B C 541, and from its position and excellent harbour soon became a place of great commercial importance. It was the residence of the Greek kings of the Bosphorus, and hence is sometimes called Bosphorus. Justinian caused it to be surrounded with new walls (Strab p 495, Diod xx 24, Plin iv 78, Procop *Aed* iii 7). Remains of Greek art of the greatest value to archaeology have been found here, and are now for the most part at St Petersburg.

Panticapes (Παντικαπής *Samara*?) a river in European Sarmatia, which, according to Herodotus, rises in a lake, separates the agri cultural and nomad Scythians, flows through the district Hylaea, and falls into the Borysthenes (Hdt iv 18, 47, 54, Plin iv 83).

Panyasis (Πανύσις) 1 A Greek epic poet, was a native of Halicarnassus, and a relation of the historian Herodotus, probably his uncle. Panyasis was put to death by Lygdamis, the tyrant of Halicarnassus, about B C 457. The most celebrated of his poems was *Heraclea* or *Heracleas*, which gave a detailed account of the exploits of Heracles. It consisted of fourteen books and 9000 verses. Another poem bore the name of *Ionica* (Ἰωνικά), and contained 7000 verses, it related the history of Neleus, Codrus, and the Ionic colonies. In later times the works of Panyasis were extensively read, and much admired, some Alexandrine grammarians ranked him with Homer, Hesiod, Pisander, and Antimachus, as one of the five principal epic poets (Suid s v, Pans x 8, 5). The scanty fragments which remain give no means of determining the poetical merit of his work (ed Gaisford, 1823, Dubner, 1840). —2 A philosopher, also a native of Halicarnassus, who wrote two books 'On Dreams' (Περὶ ονείρων), was perhaps a grandson of the poet (Suid s v).

Paphlagonia (Παφλαγονία *Παφλαγών*, pl *ones*, Paphlago), a district on the N side of Asia Minor, between Bithynia on the W and Pontus on the E, being separated from the former by the river Parthenius, and from the latter by the Halys, on the S it was divided by the chain of Mount Orminius (at some periods by Mount Olgassys) and the bend of the Halys from Phrygia, in the earlier times, but from Galatia afterwards, and on the N it bordered on the Euxine. These boundaries, however, are not always exactly observed. Xenophon brings the Paphlagonians as far E as Themiscyra and the Jasonian promontory (Xen *An* v 6, 1, cf Strab p 548). It appears to have been known to the Greeks in the mythical period. The Argonautic legends mentioned Paphlagon, the son of Phineus, as the hero eponymus of the country. In the Homeric Catalogue, Pylaemenes leads the Paphlagonians, as allies of the Trojans, from the land of the Heneti, about the river Parthenius, a region famed for its mules and from this Pylaemenes the later princes of Paphlagonia claimed their descent, and the country itself was sometimes called **Pylaemenia** (Il ii 851, v 577, xiii 656, Plin vi 5). Herodotus twice mentions the Halys as the boundary between the Paphlagonians and the Syrians of Cappadocia, but we learn also from him and from other authorities that the Paphlagonians were of the same race as the Cappadocians (i.e. the Semitic or Syro-Arabian) and quite distinct, in their language and their

customs, from their Thracian neighbours on the W (Hdt i 72, ii 104, Plin *Lucull* 23). They were good soldiers, especially as cavalry, but uncivilised and superstitious. The country had also other inhabitants, probably of a different race, namely, the Heneti and the Caucones, and Greek settlements were established on the coast at an early period. The Paphlagonians were first subdued by Croesus (Hdt i 28, iii 90). Under the Persian empire they belonged to the third satrapy, but their satraps made themselves independent and assumed the regal title, maintaining themselves in this position (with a brief interruption, during which Paphlagonia was subject to Eumenes) until the conquest of the country by Mithridates, who added the E part of his own kingdom, and made over the W part to Nicomedes, king of Bithynia, who gave it to his son Pylaemenes (App *Mithr* 11, 12, Strab p 540, Justin, xxxvii 1-4). After the fall of Mithridates the part of Paphlagonia nearer the coast which had belonged to Mithridates was by Pompey's arrangement, B C 65, included in the province of Pontus, the interior was left to the native princes, as tributaries to Rome, but, the race of these princes becoming soon extinct, the whole of Paphlagonia was made Roman, and Augustus made it a part of the province of Galatia (Strab pp 541, 544, 562, Ptol. v 4, 5). Pompeiopolis was its *μητρόπολις*. It was made a separate province under Constantine, but the E part, from Sinope to the Halys, was assigned to Pontus, under the name of Hellespontus. Paphlagonia was a mountainous country, being intersected from W to E by three chains of the Olympus system, namely, the Olympus itself on the S border, Olgassys in the centre, and a minor chain with no specific name nearer to the coast. The belt of land between this last chain and the sea was very fertile, and the Greek cities of Amastris and Sinope brought a considerable commerce to its shore, but the inland parts were chiefly covered with forests, which were celebrated as hunting grounds. The country was famed for its horses and mules, and in some parts there were extensive sheepwalks, and its rivers were particularly famous for their fish (Strab p 547).

Pāphus (Πάφος) son of Pygmalion by the statue into which life had been breathed by Aphrodite. From him the town of Paphos derived its name, and Pygmalion himself is called the Paphian hero (Ov *Met* x 290).

Pāphus (Πάφος *Πάφιος*), the name of two towns on the W coast of Cyprus, near each other, and called respectively 'Old Paphos,' (*Παλαίπαφος*) and 'New Paphos' (*Πάφος νέα*). Old Paphos was situated near the promontory Zephyrium, ten stadia from the coast, where it had a good harbour, while New Paphos lay more inland, in the midst of a fertile plain, sixty stadia from the former (Hes *Th* 192, Mel ii 7, Lucan, viii 456, Strab p 683, Corunt *N D* 24, Serv ad *Aen* v 51). It has been said that there was a Paphian river Bocarus, but there is reason to think that this is a confusion with a river Bocarus in the island Salamis (Strab p 394). Old Paphos was the chief seat of the worship of Aphrodite, who is said to have landed at this place after her birth among the waves, and who is hence frequently called the Paphian goddess (*Paphia*). Here she had a celebrated temple, the high priest of which exercised a kind of religious superintendence over the whole island. Every year there was a grand procession from New

on the E are called 'conua Aegypti' It stood near the promontory Artos or Pytlus (*Ras el-Hazet*), and was reckoned 200 Roman miles W of Alexandria, and 1800 stadia N of Ammonium in the Desert (*Suvah*), which Alexander the Great visited by the way of Paraetonium (Strab p 709, Arrian, *An* iv 3, 8, *On Met* ix 772, Lucan, iii 295) The city was forty stadia in circuit It was an important seaport, a strong fortress, and a seat of the worship of Isis It was restored by Justinian, and continued a place of some consequence till its destruction by Melmet Ali, in 1820

Parágon Sinus (Παράγων κόλπος *Gulf of Oman*), a gulf of the Indicus Oceanus, on the coast of Gedrosia (Ptol vi 8, 7)

Parália [ATTICA, p 118]

Parálos (Πάραλος), the younger of the two legitimate sons of Pericles He and his brother Xanthippus were educated by their father with the greatest care, but they both appear to have been of inferior capacity, which was not compensated by worth of character, though Paralus seems to have been better than his brother They both fell victims to the plague, B.C. 429 (Plut *Pericl* 24, 36, Plat *Alc* i p 118, *Protag* p 319, Athen p 505)

Parapotámior Ia (Παραποτάμιοι, *αἰνία Βελισσι*), an ancient town in Phocis, situated on a steep hill, and on the left bank of the river Cephissus, from which it derives its name (cf *Il* ii 522) It was near the frontiers of Boeotia, being only forty stadia from Chaeronea and sixty stadia from Orchomenus It was destroyed by Xorxes, but was rebuilt, and was destroyed a second time in the Sacred war (Hdt vii 93, Paus i 3, 1, Strab p 424)

Paravaei (Παραβαίοι), an Epirot tribe on the banks of the Aous (Thuc ii 80, Arrian, *An* i, 7)

Parcae [MOIRAE]

Parentium (Parenzo), a town in Istria, with a good harbour, inhabited by Roman citizens,

she bear Thereupon he carried the boy home, and brought him up along with his own child, and called him Paris (*Eur Troad* 921) When Paris had grown up, he distinguished himself as a valiant defender of the flocks and shepherd herds, and hence received the name of Alexander, i.e. the defender of men He also succeeded in discovering his real origin, and was received by Priam as his son It was said that Priam was holding funeral games for Paris, whom he believed to be dead The king's servants seized a bull for the prize from the herds of Paris, who therefore took part in the games and conquered his brothers They were about to attack him in anger, when Cassandra declared that he was really Paris, the son of Priam (Apollod iii 12, 5) He now married Oenone, the daughter of the river god Cebren, by whom, according to some, he became the father of Corythus The most celebrated event in the life of Paris was his abduction of Helen This came to pass in the following way Once upon a time, when Peleus and Thetis solemnised their nuptials, all the gods were invited to the marriage, with the exception of Eris, or Strife Enraged at her exclusion, the goddess threw a golden apple among the guests, with the inscription, 'To the fairest' (Tzet ad Lyc 93) Thereupon Hera, Aphrodite and Athene each claimed the apple for herself Zeus ordered Hermes to take the goddesses to Mount Gargarus, a portion of Ida, to the beautiful shepherd Paris, who was there tending his flocks, and who was to decide the dispute The goddesses accordingly appeared before him Hera promised him the sovereignty of Asia and great riches, Athene great glory and renown in war, and Aphrodite the fairest of women for his wife Paris decided in favour of Aphrodite, and gave her the golden apple (*Il* viii 29, Schol ad *Eur Hec* 642, *Troad* 925, *Hel* 23, *Hyg Fab* 92) This judgment called forth in Hera and Athene fierce hatred against Troy



Judgment of Paris From a vase (Overbeck x 3) Hermes is leading up the three goddesses who offer respectively Eros (love) a helmet (warlike fame) and a lion (sovereignty)

but not a Roman colony, thirty one miles from Pola (Ptol iii 1, 27)

Páris (Πάρις), also called Alexander (Ἀλεξανδρος), was the second son of Priam and Hecuba Before his birth Hecuba dreamed that she had brought forth a firebrand, the flames of which spread over the whole city (*Eur Andr* 298, Cic *Div* i 21, Verg *Aen* vii 320, Paus x 12, 1) Accordingly as soon as the child was born, he was given to a shepherd, who was to expose him on Mount Ida After the lapse of five days, the shepherd, on returning to Mount Ida found the child still alive, and fed by a

Under the protection of Aphrodite, Paris now sailed to Greece, and was hospitably received in the palace of Menelaus at Sparta Here he succeeded in carrying off Helen, the wife of Menelaus, who was the most beautiful woman in the world [For the various accounts of the abduction and the voyage to Troy see HELENA] The abduction of Helen gave rise to the Trojan war Before her marriage with Menelaus, she had been wooed by the noblest chiefs in all parts of Greece Her former suitors now resolved to revenge her abduction, and sailed against Troy [AGAMEMNON]—Homer describes

Paris as a handsome man, fond of music, and a skilful archer, even showing courage in war sometimes, but often dilatory and cowardly, and detested by his own friends for having brought upon them the fatal war with the Greeks (*Il* iii 16, 37, vi 326, vii 2, 400). He fought with Menelaus before the walls of Troy, and was defeated, but was carried off by Aphrodite (*Il* iii 58). He is said to have killed Achilles, either by one of his arrows or by treachery in the temple of the Thymbraean Apollo (*Il* xxii 359, *Dict Cret.* iv 11, *Serv ad Aen* iii 85, 322, *ACHILLES*). On the capture of Troy, Paris was wounded by Philoctetes with an arrow of Heracles, and then returned to his long abandoned wife Oenone. But she, remembering the wrongs she had suffered, or being prevented by her father, refused to heal the wound. He then went back to Troy and died. Oenone quickly repented, and hastened after him with remedies, but came too late, and in her grief hanged herself (*Soph Phil* 1426, *Apollod* iii 12, 6, *Dict Cret* iv 19). According to others she threw herself from a tower, or (as in the account followed by Tennyson) rushed into the flames of the funeral pile on which the body of Paris was burning (*Lyceophr* 65, *Tzet ad Lye* 61, *Quint Smyrn* v 467). Paris is represented in works of art as a beautiful youth, sometimes with a Phrygian cap, as in the *Ægina* marbles, and usually so distin-



Paris (Ægina Marbles)

guished in reliefs of the Graeco-Roman period and in Pompeian paintings.

Pāris, the name of two celebrated pantomimes. 1 The elder Paris lived in the reign of the emperor Nero, with whom he was a great favourite. He was originally a slave of Domitia, the aunt of the emperor, and he purchased his freedom by paying her a large sum of money. Paris was afterwards declared, by order of the emperor, to have been free born (*ingenius*), and Domitia was compelled to restore to him the sum which she had received for his freedom. When Nero attempted to become a pantomime, he put Paris to death as a dangerous rival (*Tac Ann* xiii 19-27, *Dio Cass* lxiii 18, *Suet Ner* 54). 2 The younger Paris, and the more celebrated of the two, was a native of Egypt, and lived in the reign of Domitian, with whom, and also with the populace, he was a great favourite. He was put to death by Domitian, because he had an intrigue with Domitia, the wife of the emperor (*Dio Cass* lxxviii 3, *Suet Dom* 3, 10, *Mart* xi 18).

Pārisi [*LUTETIA PARISIORUM*]

Pārium (τὸ Πάριον Πάριανός, Παριῆνός, Παριανεύς *Kemer*, Ru), a city of Mysia, on the N coast of the Troad, on the Propontis, between Lampsacus and Priapus, was founded by a colony from Miletus, mingled with natives of Paros and Erythrae, and became a flourishing seaport, having a better harbour than that of Priapus (*Strab* p 588, *Paus* ix 27, 1, cf *Hdt* v 117, *Xen An* iii 2, 7). Under Augustus it was made a Roman colony, by the name of Colonia Pariana Julia Augusta. It was a renowned seat of the worship of Eros, Dionysus, and Apollo. The surrounding district was called *η Παριακή*.

Parma (*Parmensis Parma*), a town in Gallia Cispadana, situated on a river of the same name and on the Via Aemilia, between Placentia and Mutina, was originally a town of the Boni, but was made a Roman colony B.C. 183, along with Mutina, and from that time became a place of considerable importance (*Liv* xxix 55). It suffered some injury in the Civil war after Caesar's death, but was enlarged and embellished by Augustus, and received the name of *Colonia Julia Augusta* (*Plin* iv 48, v 141). The country around Parma was originally marshy, but the marshes were drained by the consul Scaurus, and converted into fertile land. The wool of Parma was particularly good (*Mart* xiv 155, *Column* vi 2, 3).

Parmēnides (*Παρμενίδης*), a distinguished Greek philosopher, was a native of Elea in Italy. According to Plato, Parmenides, at the age of sixty-five, came to Athens to the Panathenaea, accompanied by Zeno, then forty years old, and became acquainted with Socrates, who at that time was quite young. Supposing Socrates to have been nineteen or twenty years of age at the time, we may place the visit of Parmenides to Athens in B.C. 448, and consequently his birth in 513 (*Plat Parmen* p 127, *Soph* p 217, *Theaet* p 183, *Diog Laert* ix 21-25, where the chronology is not quite the same cf *Athen* p 505, *Mueob* i 1). Parmenides was regarded with great esteem by Plato and Aristotle, and his fellow citizens thought so highly of him that, it is said, they bound their magistrates to render obedience to the laws which he had enacted for them (*Plat Ilc*, *Arist Metaph* v, 5 = p 986, b, *Diog Laert* ix 23). *Ἀφροδίτης* had already taught his views of the unity of Being in opposition to the dualism and motion of Heraclitus and the Ionian school. Parmenides, his pupil and successor in the Eleatic school, pursued the same line. The philosophical opinions of Parmenides were developed in a didactic poem, in hexameter verse, entitled *On Nature*, of which only fragments remain. In this poem he maintained that the phenomena of sense were delusive, and that it was only by mental abstraction that a person could attain to the knowledge of the only reality, a One and All, a continuous and self-existent substance, which could not be perceived by the senses. But although he believed the phenomena of sense to be delusive, nevertheless he sought to arrive at an explanation of the world of sense, and in his theory, which formed the second part of his poem, he propounded two elements or principles of origin—one that which belongs to light and heat, the other that of darkness and cold. The bright or warm was analogous to fire, the cold or dark to earth. The world as perceived by our senses arose from a union of these two principles under a power analogous to Love. Yet such a world as this has not the real being

of absolute unity, and practically human knowledge of real existence is unattainable —Edition of the fragments of Parmenides is by Karsten, in *Philosophorum Graec Veterum Oper Reliquiae*, Amstelod 1835

Parmenion (Παρμενίων) 1 Son of Philotas, a distinguished Macedonian general in the service of Philip of Macedon and Alexander the Great In 346 he was employed by Philip in the siege of Halus (Dem *FL* p 392) Philip held him in high esteem, and used to say of him, that he had never been able to find more than one general, and that was Parmenion (Plut *Apophth* p 177) In Alexander's invasion of Asia, Parmenion was regarded as second in command At the three great battles of the Granicus, Issus and Arbela, while the king commanded the right wing of the army, Parmenion was placed at the head of the left, and contributed essentially to the victory on all those memorable occasions The confidence reposed in him by Alexander appears to have been unbounded, and he is continually spoken of as the most attached of the king's friends, and as holding, beyond all question, the second place in the state But when Philotas, the only surviving son of Parmenion, was accused in Drangiana (B.C. 330) of being privy to the plot against the king's life, he not only confessed his own guilt, when put to the torture, but involved his father also in the plot Whether the king really believed in the guilt of Parmenion, or deemed his life a necessary sacrifice to policy after the execution of his son, he caused his aged friend to be assassinated in Media before he could receive the tidings of his son's death (Arrian, *Anab* iii 26, Curt vii 2, 11, Diod xvii 80, Plut *Alex* 49, Justin xii 5) The death of Parmenion, at the age of seventy years, will ever remain one of the darkest stains upon the character of Alexander It is questionable whether even Philotas was really concerned in the conspiracy, and we may safely pronounce that Parmenion had no connexion with it —2 Of Macedonia, an epigrammatic poet, whose verses were included in the collection of Philip of Thessalonica, whence it is probable that he flourished in, or shortly before, the time of Augustus

Parnassus (Παρνασσός, Παρνασσός, Ion Παρνηρός), the name, in its widest signification, of a range of mountains which extends from Oeta and Corax SE through Doris and Phocis, and under the name of *Oirphus* (Κίρφυς) terminates at the Corinthian gulf between Cirrha and Anticyra But in its narrower sense, Parnassus indicates the highest part of the range (about 8000 feet above the sea) a few miles N of DELPHI Its two highest summits were called Tithorëa (Τίθορεα *Velitza*), and Lycorëa (Λυκόρεα *Liakura*), the former being NW and the latter NE of Delphi, and hence Parnassus is frequently described by the poets as double headed Immediately above Delphi the mountain forms a semicircular range of lofty rocks, at the foot of which the town was built These rocks were called *Phaediades* (Φαιδιάδες) or the 'Resplendent,' from their facing the S, and thus receiving the full rays of the sun during the most brilliant part of the day The sides of Parnassus were well wooded at its foot grew myrtle, laurel and olive trees, and higher up firs, and its summit was covered with snow during the greater part of the year It contained numerous caves, glens, and romantic ravines It is celebrated as one of the

chief seats of Apollo and the Muses, and an inspiring source of poetry and song [p 578, b] On Mount Lycorea was the Corycian cave, from which the Muses are sometimes called the Corycian nymphs Just above Delphi was the far famed Castalian spring, which issued from between two cliffs, called *Nauplia* and *Hyampolia* [DELPHI] The mountain also was sacred to Dionysus [p 295] Between Parnassus proper and Mt Cirphis was the valley of the Plistus, through which the sacred road ran from Delphi to Daulis and Stiris, and at the point where the road branched off to these two places (called *σχιστή*) Oedipus slew his father Laius [p 619, b] —2 A town in the NW of Cappadocia, on the road between Ancyra and Archelaus Its position has been fixed with some probability close to the Halys, at some fords a little above the modern *Tchikin Aglyl* The road at this point branched, S to Archelaus, and along the river to Nyssa and so to Megara (Pol xv 4, 8, 9)

Parnês (Πάρνης, gen Πάρνηθος *Ozia* or *Nozia*), a mountain in the NE of Attica, in some parts nearly as high as 5000 feet, was a continuation of Mount Cithaeron, from which it extended eastwards as far as the coast at Rhamnus It was well wooded, abounded in game, and on its lower slopes produced excellent wine It formed part of the boundary between Boeotia and Attica, and the pass through it between these two countries was easy of access, and was therefore strongly fortified by the Athenians On the summit of the mountain there was a statue of Zeus Parnethus, and there were likewise altars of Zeus Semaleos and Zeus Ombrus or Apemius (Strab p 404, Paus i 32, 1)

Parnôn (Πάρνων *Malevo*), a mountain 6385 feet high, forming the boundary between Laconia and Tegeatis in Arcadia [p 468, a]

Paropamisadae (Παροπαμισάδαι) or **Parapamisadae**, the collective name of several peoples dwelling in the S slopes of Mount Paropamisus [see next article], and the country they inhabited (Ptolemy mentions among the tribes of this district the Bolitae, Ambantae, Parsn, and Pargyetae) It was divided on the N from Bactria by the Paropamisus, on the W from Aria, and on the S, from Drangiana and Archosia, by indefinite boundaries, and on the E from India by the river Indus thus corresponding to the E part of *Afghanistan* and the strip of the *Punjab* W of the Indus Under the Persian empire it was the north easternmost district of Ariana It was conquered by Alexander, when he passed through it on his march to India, but the people soon regained their independence, though parts of the country were nominally included in the limits of the Graeco-Syrian and Bactrian kingdoms It is a rugged mountain region, intersected by branches of the Paropamisus In the N the climate is so severe that, according to the ancient writers, confirmed by modern travellers, the snow almost buries the houses, but in the S the valleys of the lower mountain slopes yield all the products of the warmer regions of Asia In its N was the considerable river Cophes or COPHEN (*Cabul*), flowing into the Indus, and having a tributary, Choas, Choes, or CHOASPE (No 2) The chief cities were Ortospana and Alexandria, the latter founded by Alexander the Great (Strab pp 691, 725, Ptol vi 18, Diod xvii 82, Arrian, *An* v 3, Curt vii 3, 15)

Paropamisus (Παροπάμιος, and several other forms, of which the truest is probably Πα α-

Ἰνδῶος Hindoo Koosh), is the name of a part of the great mountain chain which runs from W to E through the centre of the S portion of the highlands of Central Asia, and divides the part of the continent which slopes down to the Indian Ocean from the great central table land of *Tartary* and *Tibet*. It is a prolongation of the chain of Anti Taurus. The name was applied to that part of the chain between the Sarphu M (*M of Aohistan*) on the W and M Inaus (*Himalaya*) on the E, or from about the sources of the river Margus on the W to the point where the Indus breaks through the chain on the E. They were, rightly, believed by the ancients to be among the highest mountains in the world, and, wrongly, to contain the sources of the Oxus and the Indus, the last statement being an error which naturally arose from confounding the cleft by which the Indus breaks through the chain with its unknown source (Strab p 689, Ptol vi 11, 17, Plin vi 60). When Alexander the Great crossed these mountains, his followers, regarding the achievement as equivalent to what a Greek considered as the highest geographical adventure—namely, the passage of the Caucasus—conferred this glory on their chief by simply applying the name of Caucasus to the mountain chain which he had thus passed (Arrian, *An* i 5), and then, for the sake of distinction, this chain was called Caucasus Indicus, and this name has come down to our times in the native form of *Hindoo Koosh*, and in others also. The name Paropamisus is also applied sometimes to the great south branch (*Soliman M*) which skirts the valley of the Indus on the W, and is more specifically called *PARAFI* or *PARISAT*.

Parōpas (Παρόπας), a small town in the interior of Sicily, between Panormus and Thermae (Pol i 24, Plin vi 92).

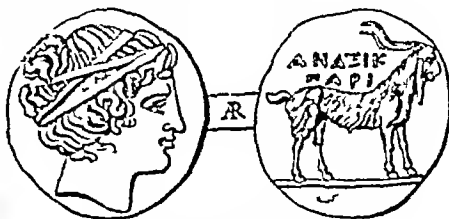
Parōrēa (Παρόρεια) 1 A town in Thrace on the frontiers of Macedonia, whose inhabitants were the same people as the Paroraci of Pliny (Lu xxix 27, xlii 51)—2 Or **Parōria** (Παρόρια), a town in the S of Arcadia, N of Megalopolis, founded by Paroreus, son of Tricolonus, and grandson of Lycan, the inhabitants of which took part in the building of Megalopolis (Paus vii 27, 3, viii 35, 6).

Parōrēatai (Παράρεται), the most ancient inhabitants of the mountains in Triphylia in Elis, expelled by the Minyae (Strab p 346).

Parorios (Παριόρις).

Paros (Πάρος Παριος *Paro*), an island in the Aegean sea, one of the larger of the Cyclades, was situated S of Delos and W of Naxos, being separated from the latter by a channel five or six miles wide. It is about thirty six miles in circumference. It is said to have been originally colonised by Cretans, but was afterwards inhabited by Ionians, and became so prosperous, even at an early period, as to send out colonies to Thasos and to Parium on the Propontis (Thuc iv 104, Strab pp 315, 487). In the first invasion of Greece by the generals of Darius, Paros submitted to the Persians, and after the battle of Marathon, Miltiades attempted to reduce the island, but failed in his attempt, and received a wound, of which he died [MILTIADES]. After the defeat of Xerxes, Paros came under the supremacy of Athens and shared the fate of the other Cyclades. Its name rarely occurs in subsequent history. The most celebrated production of Paros was its marble, which was extensively used by the ancient sculptors. It was chiefly obtained from a mountain called *Marpessa* (Athen p 205,

Plin xxxvi 62, Diod ii, 52, Verg *Aen* vi 471, Hor *Od* i 19, 6). The Parian figs were also highly prized. The chief town of Paros was situated on the W coast, and bore the same name as the island. The ruins of it are still to be seen at the modern *Paroskia*. Paros was the birthplace of the poet Archilochus.—In Paros



Coin of Paros

On the head of Demeter for HARI and magistrate's name figure of a goat

was discovered the celebrated inscription called the *Parian Chronicle*, which is now preserved at Oxford. The inscription is cut on a block of marble, and in its perfect state contained a chronological account of the principal events in Greek history from Caeoporus, B.C. 1582, to the archonship of Diognetus, 264 (C I G ii p 293).

Parrhāsia (Παρρασία Παρράσιος), a district in the S of Arcadia, in which the towns Igeosura, Trapezus, and Pingalia were situated. The Parrhasians are said to have been one of the most ancient of the Arcadian tribes. At the time of the Peloponnesian war they were under the supremacy of Mantinea, but were rendered independent of that city by the Lacedaemonians (Thuc v 81, Xen *Hell* vii 1, 28, Strab p 488, Paus vi 8, 3, viii 27, 4). Homer (*Il* ii 698) mentions a town Parrhasia, said to have been founded by Parrhasius, son of Igeon, or by Pelasgus, son of Arestor.—The adjective *Parrhasius* is frequently used by the poets as equivalent to Arcadian.

Parrhāsios (Παρράσιος), one of the most celebrated Greek painters, was a native of Ephesus, the son and pupil of Iseon. He practised his art chiefly at Athens, and by some writers he is called an Athenian, probably because the Athenians had bestowed upon him the right of citizenship. He lived about B.C. 400. Parrhasius did for painting, at least in pictures of gods and heroes, what had been done for sculpture by Phidias in divine subjects, and by Polyctus in the human figure. He established a canon of proportion, which was followed by all the artists that came after him (Plin xxxvi 67, Cic *Brut* 18, 70, Diod xxi 1, *Dict of Int art Pictura*). Several interesting observations on the principles of art which he followed are made in a dialogue with Socrates, as reported by Xenophon (*Mem* in 10). The character of Parrhasius was marked in the highest degree by that self-consciousness which often accompanies great artistic genius. In epigrams inscribed on his works he not only made a boast of his luxurious habits, but he also claimed the honour of having assigned with his own hand the precise limits of the art, and fixed a boundary which never was to be transgressed. Respecting the story of his contest with Zeuxis, see **ZEUXIS**. Among the works of Parrhasius was a picture of the Athenian Demos so drawn as to show the prevailing characteristics of the people (Plin xxxvi 68).

Parsici Montes (ἡ Παρσικὰ ὄρη, *Bushkurd M* in the W of *Beloochistan*), a chain of mountains running NE from the Paragon Sinus (*G of Oman*) and forming the boundary

between Carmania and Gedrosia. At the foot of these mountains, in the W of Gedrosia, were a people called *Parsidae*, with a capital *Parsis* (perhaps *Serbal*) (Ptol vi 21, 5)

Parsii [PAROPAMISADAE]

Parsyētae or *Pargyetae* (Παρσυῆται), a people on the borders of Arachosia and the Paropamisadae, with a mountain of the same name, which is probably identical with the *PARYETI* M and with the *Soliman* mountains (Ptol vi 18, 8)

Parthālis, or *Pertalis*, the chief city of the Calingae, a tribe of the Gangaridæ, in India intra Gangem, at the head of the Sinus Ganges (Sea of Bengal) (Plin vi 65)

Parthanum (*Partenkirchen*), a town of Raetia between Augusta Vindelicorum and Veldidena

Parthēni [PARTHINI]

Parthēnias (Παρθενίας), also called *Parthēnia*, a small river in Elis, flowing into the Alpheus E of Olympia (Paus ii 21, 7)

Parthēnium (Παρθενιον) 1 A town in Mysia, S of Pergamum (Xen An vii 8, 15, Plin v 126)—2 (*Felenk burun*), a promontory in the Chersonesus Taurica, on which stood a temple of the Tauric Artemis, from whom it derived its name. In this temple human sacrifices were offered to the goddess (Strab p 308)

Parthēnium Mare (τὸ Παρθενικὸν πελάγος), the SE part of the Mediterranean, between Egypt and Cyprus (Amm Marc xiv 8, 10)

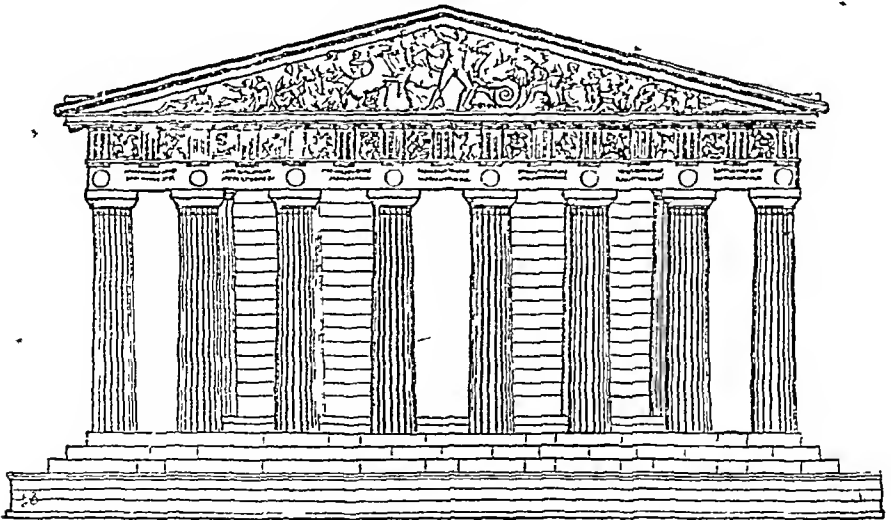
Parthēnius (Παρθενιος), of Nicaea, a celebrated grammarian, is said by Suidas to have been taken prisoner by Cinna, in the Mithridatic war, to have been manumitted on account of his learning, and to have lived to the reign of Tiberius. If this statement is true, Parthenius must have attained a great age, since there were 77 years from the death of Mithridates to the accession of Tiberius. Parthenius taught Virgil Greek, and he seems to have been very popular among the distinguished Romans of his

time. He wrote many poems, but the only one of his works which has come down to us is in prose, and entitled *Περὶ ἐρωτικῶν παθημάτων*. It contains thirty-six brief love stories which ended in an unfortunate manner. It is dedicated to Cornelia Gallus, and was compiled for his use—Editions by Westermann, in the *Mythographi*, Brunswick, 1848, Hercher, 1858

Parthenius, chamberlain of Domitian, assassinated A.D. 97 (Dio Cass lxxv 15, Suet Dom 16), was one of the lesser poets of the time (Mart v 6, 2, ix 50, 8)

Parthēnius (Παρθενιος) 1 A mountain on the frontiers of Argolis and Arcadia through which was an important pass leading from Argolis to Tegea. This pass is still called *Partheni*, but the mountain itself, which rises to the height of 3993 feet, bears the name of *Romo*. It was on this mountain that Telephus, the son of Hercules and Auge, was said to have been suckled by a hind, and it was here also that the god Pan is said to have appeared to Phidippides, the Athenian courier, shortly before the battle of Marathon (Hdt vi 105, Paus i 28, 4, vii 6, 4, Strab p 376)—2 (also *Παρθενης Chat-Su* or *Bartan-Su*), the chief river of Paphlagonia, rises in Mt Olgassys, and flows NW into the Euxine ninety stadia W of Amasris, forming in the lower part of its course the boundary between Bithynia and Paphlagonia (Il ii 854, Hes Th 344, Hdt ii 104, Strab p 543)

Parthēnōn (ὁ Παρθενών, i.e. *the virgin's chamber*), one of the finest and, in its influence upon art, one of the most important edifices ever built, the temple of Athene Parthenos on the Acropolis of Athens [see p 12]. It was erected, under the administration of Pericles, on the site of the older temple of Athene, burnt during the Persian invasion, and was completed by the dedication of the statue of the goddess, B.C. 438. Its architects were Ictinus and Callicrates, but all the works were under the super-



The Parthenon restored

time. The emperor Tiberius imitated his poems, and placed his works and statues in the public libraries along with the most celebrated ancient writers. Parthenius exercised considerable influence on the poets of the period on Virgil—who is said to have translated or adapted the *Moretum* from a poem of Parthenius (*Cod Ambros*)—and still more upon Gallus. Parthe-

intendence of Phidias [ICTINUS, PHIDIAS]. It was built entirely of Pentelic marble. Its dimensions were, 228 English feet long, 101 broad, and 65 high. It was 50 feet longer than the edifice which preceded it. Its architecture was of the Doric order, and of the purest kind. It consisted of an oblong central building (the *cella* or *cella*), surrounded on all sides by a peri-

style of pillars, 46 in number, 8 at each end and 17 at each side (reckoning the corner pillars twice), elevated on a platform, which was ascended by 3 steps all round the building. Within the porticoes at each end was another row of 6 pillars, standing on a level with the floor of the *cella*, and 3 steps higher than that of the peristyle. The *cella* was divided into two chambers of unequal size. The eastern and larger chamber approached from the east by a *pronaos* or portico was 100 Greek feet in length, and was therefore called the *Hecatompedos* (a name sometimes applied like Parthenon, to the whole temple). It was further divided off by two parallel rows of nine pillars: towards its western end was the statue of Athene by Phidias in ivory and gold (chryselephantine). The other chamber to the west, having also a *pronaos* as its western approach, was the Parthenon proper. In this chamber were kept the vessels used in processions, the clothes, jewels, and furniture for the temple use. It answered to the *Opisthodomos* or hinder chamber of a temple, but if the theory that the old temple was rebuilt is correct (see however, p. 11) the *opisthodomos*, which acted as the treasury in the old temple and as far as its use as treasury was concerned, supplied the place of a true *opisthodomos* to the new temple. Both these chambers had inner rows of pillars (in two stories, one over the other), sixteen in the former and four in the latter, supporting the partial roof for the *cella* of a temple had its centre open to the sky. (See *Dict. of Ant. art. Templum*). Technically, the temple is called *peripteral*

of beams if the roof had been of wood), were filled with sculptures in high relief, 92 in all, 11 on each front, and 32 on each side, representing subjects from the Attic mythology, among which the battle of the Athenians with the Centaurs forms the subject of the 15 metopes from the S side, which are now in the British Museum. One of these metopes is figured on p. 218. (3) Along the top of the external wall of the *cella*, under the ceiling of the peristyle, ran a frieze sculptured with a representation of the Panathenæic procession, in low relief. A large number of the slabs of this frieze were brought to England by Lord Elgin, with the 15 metopes just mentioned, and a considerable number of other fragments, including some of the most important, though mutilated, statues from the pediments, and the whole collection was purchased by the nation in 1816, and deposited in the British Museum, where may also be seen excellent models of the ruins of the Parthenon and of the temple as conjecturally restored. The worst of the injuries which it has suffered from war and pillage was inflicted in the siege of Athens by the Venetians in 1687, when a bomb exploded in the very centre of the Parthenon, and threw down much of both the side walls. Its ruins are still, however, in sufficient preservation to show the beauty of its perfect construction.

Parthēnōpæus (Παρθενόραϊος), one of the seven heroes who accompanied Adrastus in his expedition against Thebes. He is sometimes called a son of Aras or Milamou and Atalanta (Apollod. in 9, 2, *For Suppl.* 853), sometimes of



Panathenæic Procession. (From the Frieze of the Parthenon)

oecostyle hypæthral. It was adorned within and without with colours and gilding, and with sculptures which are regarded as the masterpieces of ancient art. Besides the great statue of Athene, the other sculptures were executed under the direction of Phidias by different artists, as may still be seen by differences in their style, but the most important of them were doubtless from the hand of Phidias himself. (1) *The tympana of the pediments* (i.e. the inner flat portion of the triangular gable ends of the roof above the two end porticoes) were filled with groups of detached colossal statues, those of the E or principal front representing the birth of Athene, and those of the W front the contest between Athene and Poseidon for the land of Attica. (2) *In the frieze of the entablature* (i.e. the upper of the two portions into which the surface between the columns and the roof is divided), the *metopes between the triglyphs* (i.e. the square spaces between the projections answering to the ends

of Metæper and Atalanta, and sometimes of Telamon and Iphimache) (Hes. *Jab.* 70-72, *Pans.* ii 20, 4). His son, by the nymph Clymene, who marched against Thebes as one of the Epigoni, is called Promachus. Stratoslaus, Theamenes, or Tlesimenes. Parthenopæus was killed at Thebes by Asphodius, Amphidicus or Peneleimus (Aesch. *Sept. c. Theb.* 526, Apollod. in 6, 8, *Pans.* ix 18).

Parthia, **Parthiāna**, **Parthiōnē** (Παρθία, Παρθυαία, Παρθονία, Παρθοί, Παρθαίοι, Parthi, Parthim, *Ahorassan*), a country of Asia, to the SE of the Caspian. Its extent was different at different times, but, as the term was generally understood by the ancient geographers, it denoted the partly mountainous and partly desert country on the S of the mountains which form the Caspian on the SE (M. Labuda), and which divided Parthia on the N from Hyrcania. On the NE and E, a branch of the same chain, called Masdormus, divided it from Arta, on the S the deserts of Parthia joined those of Car-

manin, and further westward the M Parachothras divided Parthia from Persis and Susiana on the W and NW it was divided from Media by boundaries which cannot be exactly marked out (Strab pp 514, 515, Ptol v 5, 1, Pol v 28, Plin v 41) Of this district, only the N part, in and below the mountains of Hyrcania, seems to have formed the proper country of the Parthi, who were a people of Scythian origin. The ancient writers tell us that the name means *exiles* (Justin, vi 1) They were a very warlike people, and were especially celebrated as mounted archers. Their tactics, of which the Romans had fatal experience in their first wars with them, became so celebrated as to pass into a proverb. Their mail clad horsemen spread like a cloud round the hostile army, and poured in a shower of darts, and then evaded any closer conflict by a rapid flight, during which they still shot then arrows backwards upon the enemy (Dio Cass vi 15, 22, Plat *Class* 24, Hor *Od* i 19, 11, ii 18, 17, Verg *Georg* iii 31, Ov *A A* i 209) Under the Persian empire, the Parthians, with the Chorasmii, Sogdii, and Arii, formed the sixteenth satrapy under Alexander and the Greek kings of Syria, Parthia and Hyrcania together formed a satrapy. About B.C. 250 they revolted from the Seleucidae, under a chieftain named Arsaces, who founded an independent monarchy, the history of which is given under ARSACES. During the period of the downfall of the Syrian kingdom, the Parthians overran the provinces E of the Euphrates, and about B.C. 180 they overthrew the kingdom of Bactria, so that their empire extended over Asia from the Euphrates to the Indus, and from the Indian Ocean to the Paropamisus, or even to the Oxus, but on this N frontier they had to maintain a continual conflict with the nomad tribes of Central Asia. On the W their progress was checked by Mithridates and Tigranes, till those kings fell successively before the Romans, who were thus brought into collision with the Parthians. After the memorable destruction of Crassus and his army, B.C. 53 [CRASSUS], the Parthians threatened Syria and Asia Minor, but their progress was stopped by two signal defeats which they suffered from Antony's legate Ventidius, in 39 and 38. The preparations for renewing the war with Rome were rendered fruitless by the contest for the Parthian throne between Phraates IV and Tiridates, which led to an appeal to Augustus, and to the restoration of the standards of Crassus, B.C. 20 an event to which the Roman poets often allude in terms of flattery to Augustus, almost as if he had conquered the Parthian empire. It is to be observed that the poets of the Augustan age use the names Parthi, Persae, and Medi indifferently. The Parthian empire had now begun to decline, owing to civil contests and the defection of the governors of provinces, and had ceased to be formidable to the Romans. There were, however, continual disputes between the two empires for the protectorate of the kingdom of Armenia. In consequence of one of these disputes Trajan invaded the Parthian empire, and obtained possession for a short time of Mesopotamia, but his conquests were surrendered under Hadrian, and the Euphrates again became the boundary of the two empires. There were other wars at later periods, which resulted in favour of the Romans, who took Seleucia and Ctesiphon, and made the district of Osroene a Roman province. The exhaustion which was the effect of these wars at length gave the Persians the opportunity

of throwing off the Parthian yoke. Led by Artaxerxes (Ardshir) they put an end to the Parthian kingdom of the Arsacidae, after it had lasted 476 years, and established the Persian dynasty of the Sassanidae, A.D. 226 [ARSACES, SASSANIDAE].

Parthini or **Parthēni** (Παρθίνοι, Παρθηνόι), an Illyrian people near Dyrrhachium (Strab p 826, Pol ii 11, Liv xxix 12).

Paryadres (Παρυάδρης *Kara-bel Dag*h, or *Kut-Tagh*), a mountain chain of W Asia, running SW and NE from the E of Asia Minor into the centre of Armenia, and forming the chief connecting link between the Taurus and the mountains of Armenia. It was considered as the boundary between Cappadocia (i.e. Pontus Cappadocius) and Armenia (i.e. Armenia Minor). The name seems sometimes to extend so far NE as to include M. Abus (*Ararat*) in Armenia. (Strab pp 497, 548, Ptol v 13, 5).

Paryēti Montes (τὰ Παρυητῶν ὄρη, from the Indian word *paruta*, i.e. a mountain *Soliman M.*), the great mountain chain which runs N and S on the W side of the valley of the Indus, and forms the connecting link between the mountains which skirt the N coast of the Persian Gulf and the Indian Ocean, and the parallel chain, further N, called the Paropamisus or Indian Caucasus, or, between the E extensions of the Taurus and Anti Taurus systems, in the widest sense. This chain formed the boundary between Arachosia and the Paropamisadae; it now divides *Beloochistan* and *Afghanistan* on the W from *Scinde* and the *Punjab* on the E, and it meets the *Hindoo Koosh* in the NE corner of *Afghanistan*, between *Cabul* and *Peshawur*.

Parysatis (Παρυσαρίς or Παρυσάρις), daughter of Artaxerxes I. Longimanus, king of Persia, was given by her father in marriage to her own brother Darius, surnamed Ochus, who in B.C. 424 succeeded Xerxes II on the throne of Persia. The feeble character of Darius threw the chief power into the hands of Parysatis, whose administration was little else than a series of murders. Four of her sons grew up to manhood. The eldest of these, Artaxerxes Mnemon, was born before Darius had obtained the sovereign power, and on this pretext Parysatis sought to set aside his claims to the throne in favour of her second son Cyrus. Failing in this attempt, she nevertheless interposed, after the death of Darius, 405, to prevent Artaxerxes from putting Cyrus to death, and prevailed with the king to allow him to return to his satrapy in Asia Minor (Ctes *Pers* 57, Plut *Art* 1, Xen *An* i 1). After the death of Cyrus at the battle of Cunaxa (401), she did not hesitate to display her grief for the death of her favourite son by bestowing funeral honours on his mutilated remains, and she subsequently succeeded in getting into her power all the authors of the death of Cyrus, whom she put to death by the most cruel tortures. She afterwards poisoned Statira, the wife of Artaxerxes (Ctes 59-62, Plut *Art* 4-19). The feeble and indolent king was content to banish her to Babylon, and it was not long before he recalled her to his court, where she soon recovered all her former influence. Of this she availed herself to turn his suspicions against Tissaphernes, whom she had long hated as having been the first to discover the designs of Cyrus to his brother, and who was now put to death by Artaxerxes at her instigation, 396. She appears to have died soon afterwards (Plut *Art* 20, Diod xiv 80).

Pasargāda or **-ae** (Πασαργάδα, Πασαργάδαι *Murghab*), the older of the two capitals of Persis (the other and later being Persepolis), is said to have been founded by Cyrus the Great, on the spot where he gained his great victory over Astyages (Strab p 730). The tomb of Cyrus stood here in the midst of a beautiful park. Strabo describes it as lying in the hollow part of Persis, on the river Cyrus, SE of Persepolis, and near the borders of Carmania (Strab 7 c, Arrian, vi 29). It has been identified with the great sepulchral monument at *Murghab*, NE of Persepolis. [See p 265, b.]

Pasargādae (Πασαργάδαι), the most noble of the three chief tribes of the ancient Persians, the other two being the Maraphi and Maspi. The royal house of the Achaemenidae were of the race of the Pasargadae (Hdt i 125, Ptol vi 8, 12). They had their residence chiefly in and about the city of PASARGADA.

Pasias, a Greek painter, belonging to the Sicyonian school (Plin xxxv 145).

Pasion (Πάσιων), a wealthy banker at Athens, was originally a slave of Antisthenes and Archestratus, who were also bankers. In their service he displayed great fidelity as well as aptitude for business, and was manumitted as a reward (Dem *pro Phorm* p 957). He afterwards set up a banking concern on his own account, by which, together with a shield manufactory, he greatly enriched himself, while he continued all along to preserve his old character for integrity, and his credit stood high throughout Greece. He did not, however, escape an accusation of fraudulently keeping back some money which had been entrusted to him by a foreigner from the Luviae. The plaintiff's case is stated in an oration of Isocrates (ῥαπεζιτικός), still extant. Pasion did good service to Athens with his money on several occasions. He was rewarded with the freedom of the city, and was enrolled in the demus of Acharnae. He died at Athens in B.C. 370, after a lingering illness, accompanied with failure of sight. Towards the end of his life his affairs were administered to a great extent by his freedman Phormion, to whom he let his banking shop and shield manufactory, and settled in his will that he should marry his widow Archippe, with a handsome dowry, and undertake the guardianship of his younger son Pasicles. His elder son, Apollodorus, grievously diminished his patrimony by extravagance and lawsuits. (Dem *pro Phorm* p 958, c *Aphob* i p 816.)

Pasiphāē (Πασιφάη), daughter of Helios (the Sun) and Perseis, and a sister of Circe and Aetes, was the wife of Minos, by whom she became the mother of Androgeos, Catreus, Deucalion, Glaucus, Acalles, Xenodice, Ariadne, and Phaedra (Ap Rh iii 999, Paus v 25, 9, Ov *Met* xv 501). Hence Phaedra is called *Pasiphaica* (Ov *Met* xv 500). Respecting the passion of Pasiphae for the bull, and the birth of the Minotaurus, see MINOS.

Pasitēles (Πασιτελης) 1 A statuary, who flourished about B.C. 468, and was the teacher of Colotes, the contemporary of Phidias (Paus i 20, 2).—2 A sculptor of the highest distinction, was a native of Magna Graecia, and obtained the Roman franchise with his countrymen in B.C. 90. He worked at Rome from about 60 to 80. Among his most famous pupils were STEPHANUS and Menelaus (Plin xxxv 156). Pasiteles also wrote a treatise in five books upon celebrated works of sculpture and chasing.

Pasithēa (Πασιθέα) 1 One of the CHARITES,

or Graces, also called Aglaia (Il xiv 268).—2 One of the NEREIDS.

Pasitigris (Πασιτίγρης or Πασιτίγρις prob *Karoon*), a considerable river of Asia, rising in the mountains E of Mesobabene, on the confines of Media and Persis, and flowing first W by N to M Zagros or Paracloathras, then, breaking through this chain, it turns to the S, and flows through Snsiana into the head of the Persian Gulf, after receiving the Eulaeus on its W side (Strab p 729).

Passārōn (Πασάρων near *Dhramisus*, SW of *Joannina*), a town of Epirus in Molossia, and the ancient capital of the Molossian kings (Plut *Pyrrh* 5). It was destroyed by the Romans, together with seventy other towns of Epirus, after the conquest of Macedonia, B.C. 168 (Liv vi 26-34).

Passienus Crispus [CRISPUS]

Passienus Paulus [PAULUS]

Pataeci (Πάταικοι), Phoenician tutelary divinities whose dwarfish figures were attached to Phoenician ships, either at the prow or stern (Hdt iii 97, Hesych and Suid s v).

Patāla, **Patālēne** [PATTALA, PATTALENE]

Patāra (τὰ Πάταρα Πάταρεῖς *Patara*, Ru), a chief city of Lycia, was a flourishing seaport, on a promontory of the same name (η Πάταρον ἕκτρα), 60 stadia E of the mouth of the Xanthus (Strab p 666). It was early colonised by Dorians from Crete, and became a chief seat of the worship of Apollo, who had here a celebrated oracle, which uttered responses in the winter only, and from whose son Patarus the name of the city was mythically derived (Hdt i 182, Serv ad *Aen* iv 148, Hor *Od* iii 4, 64, Ov *Met* i 515). It was restored and enlarged by Ptolemy Philadelphus, who called it Arsinoc, but it remained better known by its old name.

Pātāvium (Patavinus *Padova* or *Padua*), an ancient town of the Veneti in the N of Italy on the Medoacus Minor, and on the road from Mutina to Altinum, was said to have been founded by the Trojan Antenor (Strab p 212, Tac *Ann* xvi 21, cf Liv i 1, Verg *Aen* i 247, Mel ii 4, 2). It became a flourishing and important town in early times, and was powerful enough in B.C. 302 to drive back the Spartan prince Cleonymus with great loss, when he attempted to plunder the surrounding country (Liv x 2). Under the Romans Patavium was the most important city in the N of Italy, and by its commerce and manufactures (of which its woollen stuffs were the most celebrated) it attained great opulence. According to Strabo it possessed 600 citizens whose fortune entitled them to the equestrian rank. It was plundered by Attila, and, in consequence of a revolt of its citizens, it was subsequently destroyed by Agilolf, king of the Lombards, and razed to the ground, hence the modern town contains few remains of antiquity.—Patavium was the birthplace of the historian Livy.—In its neighbourhood were the *Aquae Patavinæ*, also called *Aponi Fons*, respecting which see p 92, b.

Paterculus, C Velleius, a Roman historian, was probably born about B.C. 19, and was descended from a distinguished Campanian family. He adopted the profession of arms, and, soon after he had entered the army, he accompanied C Caesar in his expedition to the East, and was present with the latter at his interview with the Parthian king, in A.D. 2. Two years afterwards, A.D. 4, he served under Tiberius in Germany, succeeding his father in the rank of Praefectus Equitum, having previously filled in succession the offices of tribune

of the soldiers and tribune of the camp. For the next eight years Paternus served under Tiberius, either as praefectus or legatus, in the various campaigns of the latter in Germany, Pannonia, and Dalmatia, and, by his activity and ability, gained the favour of the future emperor. His name, with the praenomen C, occurs as 'legatus Augusti legionis III Augustae' on an African milestone (*C I L* viii 10311). He was quaestor A D 7, but he continued to serve as legatus under Tiberius. He accompanied his commander on his return to Rome in 12, and took a prominent part in the triumphal procession of Tiberius, along with his brother, Magus Celer. The two brothers were praetors in 15 (Vell. Pat. ii 101, 104, 111, 113, 114, 121, 124). Paternus was alive in 30, as he drew up his history in that year for the use of M. Vinicius, who was then consul, and it is conjectured, with much probability, that he perished in the following year (31), along with the other friends of Sejanus. The favourable manner in which he had spoken in his history of this minister would be sufficient to involve him in his ruin. The work of Paternus, which has come down to us, is a brief historical compendium in two books, and bears the title *C. Vellei Paterni Historiae Romanae ad M. Vinicium Cos. Libri II*. The beginning of the work is wanting, and there is also a portion lost after the eighth chapter of the first book. The object of this compendium was to give a brief view of universal history, but more especially of the events connected with Rome, the history of which occupies the main portion of the book. It begins with the colonisation of Magna Graecia, and brings the history of Rome to the end of the Punic wars in the first book, but as he nears his own times he grows more diffuse. His authorities seem to be Cato's *Origines*, the *Annals* of Hortensius, Atticus, Nepos, Trogus, Sallust, and Livy, from whom, however, he often dissents. He does not attempt to give a consecutive account of all the events of history, he seizes only upon a few of the more prominent facts, which he describes at length. He is generally trustworthy in his account of isolated facts, but lacks judgment, and is an annalist rather than a historian. His work is valuable for confirmatory evidence, and particularly for its account of the Greek colonies in Italy. The worst feature is his wholesale and indiscriminate praise of Tiberius, which makes his court history of no authority. His style has not literary finish, and is often too ornate and pretentious, reflecting partly haste, partly some tendency to affectation. Only one manuscript of Paternus has come down to us, and the text is in a very corrupt state.—Editions by Orelli, Lips 1835, Krütz, 1840, Halm, 1876.

Paternus, Tarruntēnus, a jurist, is probably the same person who was praefectus praetorio under Commodus, and was put to death by the emperor on a charge of treason. He was the author of a work in four books, entitled *De Re Militari* or *Militarium*, from which there are two excerpts in the Digest (Lamprid. *Commodus* 4, Veget. *R. M.* i 8).

Patmos (*Πάτμος* *Patmos*), one of the islands called Sporades, in the Icarian Sea, at about equal distances S of Samos, and W of the Prom. Posidium on the coast of Caria, celebrated as the place to which the Apostle John was banished, and in which he wrote the Apocalypse. The natives still affect to show the cave where St. John saw the apocalyptic visions

(τὸ σπήλαιον τῆς ἀποκαλύψεως). On the E side of the island was a city with a harbour (Strab. p. 488, Plin. iv 69).

Patrae (Πάτραι, Πατρέες Herod. Πατρέες *Patras*), one of the twelve cities of Achaia, was situated W of Rhium, near the opening of the Corinthian gulf. It is said to have been originally called Aroe (Ἀρόη), and to have been founded by the autochthon Eumelus, and after the expulsion of the Ionians to have been taken possession of by Patreus, from whom it derived its name (Hdt. i 145, Strab. pp. 387, 386, Paus. vii 18, 2). The town is rarely mentioned in early Greek history, and was chiefly of importance as the place from which the Peloponnesians directed their attacks against the opposite coast of Aetolia. It was the only Achaean city which took the side of Athens (Thuc. v 52, Plut. *Ale* 15). Patrae was one of the four towns which took the leading part in founding the second Achaean League. In consequence of assisting the Aetolians against the Gauls in B.C. 279, Patrae became so weakened that most of the inhabitants deserted the town and took up their abodes in the neighbouring villages (Pol. v 2, 3, 28, Paus. vii 18, 6). Under the Romans it continued to be an important place till the time of Augustus, who rebuilt the town after the battle of Actium, again collected its inhabitants, and added to them those of Rhypae (Paus. vii 18, 7, Plin. iv 11). Augustus further gave Patrae dominion over the neighbouring towns, and even over Locris, and also bestowed upon it the privileges of a Roman colony; hence we find it called *Colonia Augusta Aroci Patrensis* (*C I L* iii 498). Strabo describes Patrae in his time as a flourishing and populous town with a good harbour, and it was a common landing place for persons sailing from Italy to Greece. Pausanias (vii 21, 14) mentions its trade in cotton stuffs, and also its worship of Aphrodite, both may perhaps be remains of an old Phoenician admixture in the population. He also says that the women were twice as numerous as the men. The modern *Patras* is still an important place, but contains few remains of antiquity.

Patrocles (Πατροκλῆς), a Macedonian general in the service of Seleucus I and Antiochus I, kings of Syria. Patrocles held, both under Seleucus and Antiochus, an important government over some of the E provinces of the Syrian empire. During the period of his holding this position, he collected accurate geographical information, which he afterwards published to the world, but though he is frequently cited by Strabo, who placed the utmost reliance on his accuracy, neither the title nor exact subject of his work is mentioned. It seems clear, however, that it included a general account of India, as well as of the countries on the banks of the Oxus and the Caspian Sea. Patrocles regarded the Caspian Sea as a gulf or inlet of the ocean, and maintained the possibility of sailing thither by sea from the Indian Ocean (Diod. xix 100, Plut. *Demetrius* 47, Strab. pp. 68, 74, 508, 689).

Patroclia Insula (Πατρόκλου νῆσος *Gadaronesi* or *Gaidrousi*), an island off the coast of Attica, near Serrim (Paus. i 1, Strab. p. 398).

Patroclus (Πάτροκλος or Πατροκλῆς), the friend of Achilles, was son of Menoetius of Opus, and grandson of Actor and Aegina, whence he is called *Actorides* (*Il* xi 608, *Or Her* i 17, *Met* vii 273). Aeneas, the grandfather of Achilles, was a brother of Menoetius, so that Achilles and Patroclus were kins-

men as well as friends (*Il* xvi 14). While still a boy Patroclus involuntarily slew Clytemnestra, son of Amphidamas. In consequence of this accident he was taken by his father to Peleus at Phthia, where he was educated together with Achilles (*Il* xxiii 85, Apollon in 13, 8, *Or Pont* i 3, 73). He is said to have taken part in the expedition against Troy on account of his attachment to Achilles. He fought bravely against the Trojans, until his friend withdrew from the scene of action, when Patroclus followed his example. But when the Greeks were hard pressed, he begged Achilles to allow him to put on his armour, and with his men to hasten to the assistance of the Greeks. Achilles granted the request, and Patroclus succeeded in driving back the Trojans and extinguishing the fire which was raging among the ships. He slew many enemies, and thrice made an assault upon the walls of Troy, but on a sudden he was struck by Apollo and became senseless. In this state Euphorbus ran him through with his lance from behind, and Hector gave him the last and fatal blow (*Il* xvi). Hector also took possession of his armour. A long struggle now ensued between the Greeks and Trojans for the body of Patroclus, but the former obtained possession of it, and brought it to Achilles, who vowed to avenge the death of his friend. Thetis protected the body with ambrosia against decomposition, until Achilles could burn it with funeral sacrifices (*Il* xix 38). His ashes were collected in a golden urn which Diomedes had once given to Thetis, and were deposited under a mound, where the remains of Achilles were afterwards buried. Funeral games were celebrated in his honour (*Il* xxiii, *Od* xxii 71, Tzet. ad *Lyc* 273). Achilles and Patroclus met again in the lower world, or, according to the tradition given by Pausanias, they continued after their death to live together in the island of Leuce (*Od* xvi 15, *Paus* in 13, 11).

Patron, an Epicurean philosopher, lived for some time in Rome, where he became acquainted with Cicero and others. From Rome he removed to Athens, and there succeeded Phaedrus as president of the Epicurean school, *ibid* 52 (*Cic. ad Fam* xiii 1, *ad Att* i 11, 19).

Pattāla [*PATTALĀ*]

Pattālōne or **Patalōne** (Πατταληνή, Παταληνή *Lower Scinde*), the name of the great delta formed by the two principal arms by which the Indus falls into the sea (*Strab* pp 691, 701, *Ptol* vi 1, 55, *Plin* vi 80). At the apex of the delta stood the city Pattāla or Patāla (prob *Brahmanabad*).

Patulcius [*JAVUS*]

Patūmus (Πάτομος). O T Pithom the Egyptian Pa Tihm), on the E margin of the Egyptian Delta, between Bubastes and Surooth, but nearer the latter and not far from the commencement of Necho's canal from the Nile to the Red Sea. It was built by the Israelites during their captivity (*Exod* i 11), and either for that reason, or because it stood on the edge of the desert, is called by Herodotus (*ii* 168) ἡ Ἀπαβίη πόλις.

Paulina or **Paullina**. 1 **Lollia** [*LOLLIA*]. —2 Pompeia, wife of Seneca the philosopher, and probably the daughter of Pompeius Paulinus, who commanded in Germany in the reign of Nero. When her husband was condemned to death, she opened her veins, wishing to die with him. After the blood had flowed some time, Nero commanded her veins to be bound up, she lived a few years longer, but with a paleness

which testified how near she had been to death (*Tac Ann* vi 63, 61, cf *Dio Cass* lxi 10, lxi 25).

Paulinus. 1 **Pompeius**, commanded in Germany along with L Antistius Vetus in A.D. 58, and completed the dam to restrain the inundations of the Rhine which Drusus had commenced 68 years before. Seneca dedicated to him his treatise *De Brevitate Vitae*, and the Pompeia Paulina whom the philosopher married was probably the daughter of this Paulinus (*Tac Ann* xiii 53, xi 18, *Sen Brev Vit* 18). —2 **C Suetonius**, propractor in Mauretania in the reign of the emperor Claudius, A.D. 12, when he conquered the Moors who had revolted, and advanced as far as Mt Atlas (*Dio Cass* lx 9). He had the command of Britain in the reign of Nero, from 59 to 62. For the first two years all his undertakings were successful, but during his absence on an expedition against the island of Mona (*Anglesey*), the Britons rose in rebellion (61). They at first met with great success, but were conquered by Suetonius on his return from Mona [*Botrice*]. In 66 he was consul, and in 68 he was one of Otho's generals in the war against Vitellius. It was against his advice that Otho fought the battle at Bedriacum. He was pardoned by Vitellius after Otho's death, by a plea which did not redound to his honour (*Tac Hist* i 87, 90, ii 23-41, 14, 60).

Paulus or **Paulus**, a Roman cognomen in many gentes, but best known as the name of a family of the Aemilia gens. The name was originally written with a double l, but subsequently with only one l.

Paulus (Παῦλος), Greek writers. 1 **Aegina**, a celebrated medical writer, of whose personal history nothing is known except that he was born in Aegina, and that he travelled a good deal, visiting, among other places, Alexandria. He probably lived in the latter half of the seventh century after Christ. He wrote several works in Greek of which the principal one is still extant, with no exact title, but commonly called *De Re Medica Libri Septem*. This work is chiefly a compilation from former writers. Edited by Brian, Paris 1855. There is an excellent English translation by Adams, London, 1834, *ibid* 2. Of Alexandria, wrote in A.D. 278, an *Introduction to Astrology* (Ἐισαγωγή εἰς τὴν ἀστρολογικὴν), which has come down to us (edited by Schatus or Schato, Wittenberg, 1586). —3 Of Samosata, bishop of Antioch, about A.D. 260 [*Dict of Christian Biogr*]. —4 **Silentiarius**, so called because he was one of the silentarii (ushers who kept order in the palace) under the emperor Justinian. He wrote various poems, of which the following are extant —(1) *A Description of the Church of St Sophia* (Ἐκφρασις τοῦ ναοῦ τῆς ἁγίας Σοφίας), consisting partly of iambs, partly of hexameters. This poem gives a description of the magnificent building which forms its subject, and was recited by its author at the second dedication of the church (A.D. 562), after the restoration of the dome, which had fallen in. Edited by Græfe, Lips 1822, and by Bekker, Bonn, 1837, in the Bonn edition of the Byzantine historians. (2) *A Description of the Pulpit* (Ἐκφρασις τοῦ ἑμβώματος), and printed with it a supplement to the former poem. (3) *Epigrams*, eighty-three in all, given in the *Anthologia*.

Paulus, Aemilius. 1 **M**, consul B.C. 302, and magister equitum to the dictator Q. Fabius Maximus Rubianus, 301 (*Liv* x 1). —2 **M**,

consul 255 with Ser Fulvius Paetinus Nobilior, about the middle of the first Punic war. See NOBILIOR, No 1—3 L, son of No 2, consul 219, when he conquered Demetrius of Pharos, and compelled him to fly for refuge to Philip, king of Macedonia (Pol iii 16, iv 37, Appian, *Ilyr* 8). He was consul a second time in 216 with C Terentius Varro. This was the year of the memorable defeat at Cannae [HANNIBAL]. The battle was fought against the advice of Paulus, and he was one of the many distinguished Romans who perished in the engagement, refusing to fly from the field when a tribune of his soldiers offered him his horse. Hence we find in Horace (*Od* i 12) 'animaequo magno prodigum Paulum superante Poeno' (Liv xvii 35-49, Pol iii 107-116). Paulus was a staunch adherent of the aristocracy, and was raised to the consulship by the latter party to counterbalance the influence of the plebeian Terentius Varro—4 L, afterwards surnamed MACEDONICUS, son of No 3, was born about 280 or 229, since at the time of his second consulship, 168, he was upwards of sixty years of age. He was one of the best specimens of the Roman nobles. He would not condescend to flatter the people for the offices of the state, maintained with strictness severe discipline in the army, was deeply skilled in the law of the augurs, to whose college he belonged, and maintained throughout life a pure and unspotted character. He was elected curule aedile 192, was praetor 191, and obtained Further Spain as his province, where he carried on war with the Lusitani, and was consul 181, when he conquered the Ingauni, a Ligurian people. For the next thirteen years he lived quietly at Rome, devoting most of his time to the education of his children. He was consul a second time in 168, and brought the war against Perseus to a conclusion by the defeat of the Macedonian monarch near Pydna, on the 22nd of June. Perseus shortly afterwards surrendered himself to Paulus [PERSEUS]. Paulus remained in Macedonia during the greater part of the following year as proconsul, and arranged the affairs of Macedonia, in conjunction with ten Roman commissioners, whom the senate had despatched for the purpose. Before leaving Greece, he marched into Epirus, where, in accordance with a cruel command of the senate, he gave to his soldiers seventy towns to be pillaged, because they had been in alliance with Perseus. The triumph of Paulus, which was celebrated at the end of November, 167, was the most splendid that Rome had yet seen. It lasted three days. Before the triumphal car of Aemilius walked the captive monarch of Macedonia and his children, and behind it were two sons of Aemilius, Q Fabius Maximus and P Scipio Africanus the younger, both of whom had been adopted into other families. But the glory of the conqueror was clouded by family misfortune. At this very time he lost his two younger sons—one, twelve years of age, died only five days before his triumph, and the other, fourteen years of age, only three days after his triumph. The loss was all the severer, since he had no son left to carry his name down to posterity. In 164 Paulus was censor with Q Marcius Philippus, and died in 160, after a long and tedious illness. The fortune he left behind him was so small as scarcely to be sufficient to pay his wife's dowry. The *Adelphi* of Terence was brought out at the funeral games exhibited in his honour. Aemilius Paulus was married twice. By his

first wife, Papiria, the daughter of C Papirius Maso, consul 231, he had four children, two sons, one of whom was adopted by Fabius Maximus and the other by P Scipio, and two daughters, one of whom was married to Q Aelius Tubero, and the other to M Cato, son of Cato the censor. He afterwards divorced Papiria, and by his second wife, whose name is not mentioned, he had two sons, whose death has been mentioned above, and a daughter, who was a child at the time that her father was elected to his second consulship (Plut *Life of Aem Paul*, Pol xiv-xvii, Liv xlv 17-xlv 41).

Paulus Diaconus (Paul Warnfried), a Lombard by birth, deacon of the church of Aquileia. Some time after the conquest of the Lombards by Charles the Great, in 774, he became a monk at Monte Cassino. Besides ecclesiastical works, he wrote (1) a History of the Lombards which, though uncritical in its acceptance of strange legends, is of considerable value, (2) a Roman history, mostly from Eutropius, (3) an abridgment of the glossary which Festus made as an epitome of Verrius Flaccus. Since a great part of Festus is lost, this work of Paulus is of great value, and is edited by K O Müller, 1880, together with the text of Festus [See p 342, a].

Paulus, Julius 1 One of the most distinguished of the Roman jurists, has been supposed, without any good reason, to be of Greek origin. He was in the auditorium of Papinian, and consequently was acting as a jurist in the reign of Septimius Severus. He was exiled by Elagabalus, but he was recalled by Alexander Severus when the latter became emperor, and was made a member of his consilium. Paulus also held the office of praefectus praetorio; he survived his contemporary Ulpian. Paulus was perhaps the most fertile of all the Roman law writers, and there is more excerpted from him in the Digest than from any other jurist, except Ulpian. Upwards of seventy separate works by Paulus are quoted in the Digest. Of these his greatest work was *Ad Edictum*, in eighty books (*Dict of Antiq art Pandectae*)—2 A poet in the reign of Hadrian (Gell i 4, vii 10, xix 7).

Paulus, Passienus, a contemporary and friend of the younger Pliny, was a distinguished Roman equestrian, and was celebrated for his elegiac and lyric poems. He belonged to the same municipium (Merana in Umbria) as Propertius, whom he numbered among his ancestors (Plin *Ep* vi 15, vii 6, ix 22).

Pausanias (*Παυσανίας*) 1 A Spartan of the Agiad branch of the royal family, the son of Cleombrotus and nephew of Leonidas. Several writers incorrectly call him king, but he only succeeded his father Cleombrotus in the guardianship of his cousin Plistarchus, the son of Leonidas, for whom he exercised the functions of royalty from B.C. 479 to the period of his death (Hdt ix 10, Thuc i 94, 132). In 479 when the Athenians called upon the Lacedaemonians for aid against the Persians, the Spartans sent a body of 5000 Spartans, each attended by seven Helots, under the command of Pausanias. At the Isthmus Pausanias was joined by the other Peloponnesian allies, and at Eleusis by the Athenians, and forthwith took the command of the combined forces, the other Greek generals forming a sort of council of war. The allied forces amounted to nearly 110,000 men. Near Plataeae in Boeotia, Pausanias defeated the Persian army under the command of Mardo-

nus This decisive victory secured the independence of Greece Pausanias received as his reward a tenth of the Persian spoils (Hdt i 10-85, Diod xi 29-33) In 477 the confederate Greeks sent out a fleet under the command of Pausanias, to follow up their success by driving the Persians completely out of Enropo and the islands Cyprus was first attacked, and the greater part of it subdued From Cyprus Pausanias sailed to Byzantium, and captured the city (Thuc i 94) The capture of this city afforded Pausanias an opportunity for the execution of the design which he had apparently formed even before leaving Greece Already he had shown his arrogant spirit in putting his own name as the author of the victory at Plataeae on the tripod dedicated at Delphi (Thuc i 132) Dazzled by his success and reputation, his station as a Spartan citizen had become too restricted for his ambition His position as regent was one which must terminate when the king became of age He therefore aimed at becoming tyrant over the whole of Greece, with the assistance of the Persian king (Hdt i 32, Thuc i 128) Among the prisoners taken at Byzantium were some Persians connected with the royal family These he sent to the king with a letter, in which he offered to bring Sparta and the rest of Greece under his power, and proposed to marry his daughter His offers were gladly accepted, and whatever amount of troops and money he required for accomplishing his designs was promised Pausanias now set no bounds to his arrogant and domineering temper The allies were so disgusted by his conduct that they all except the Peloponnesians and Aeginetians, voluntarily offered to transfer to the Athenians that pre-eminence of rank which Sparta had hitherto enjoyed In this way the Athenian confederacy first took its rise Reports of the conduct and designs of Pausanias reached Sparta, and he was recalled and put upon his trial but the evidence respecting his meditated treachery was not yet thought sufficiently strong Shortly afterwards he returned to Byzantium without the orders of the ephors, and renewed his treasonable intrigues He was again recalled to Sparta, was again put on his trial, and again acquitted But even after this second escape he still continued to carry on his intrigues with Persia At length a man who was charged with a letter to Persia, having his suspicions awakened by noticing that none of those sent previously on similar errands had returned, counterfeited the seal of Pausanias and opened the letter, in which he found directions for his own death He carried the letter to the ephors, who prepared to arrest Pausanias, but he took refuge in the temple of Athenic Chalciococcus The ephors stripped off the roof of the temple and built up the door the aged mother of Pausanias is said to have been among the first who laid a stone for this purpose When he was on the point of expiring, the ephors took him out lest his death should pollute the sanctuary He died as soon as he got outside, B.C. 469 He left three sons behind him, Plistonax (afterwards king), Cleomenes and Aristocles (Thuc i 91-131, Diod xi 11, Nepos, *Pausanias*)—2 Son of Plistonax, and grandson of the preceding, was king of Sparta from B.C. 408 to 394 In 403 he was sent with an army into Attica, and favoured the cause of Thrasybulus and the Athenian exiles, in order to counteract the tyrannical plans of Lysander, and restore peace to Athens (Xen *Hell* ii 4, 88, Plut *Lys* 21, Arist *Ἀθ. πολ.* 38) He

had with him Spartan commissioners, whose numbers are variously stated by Xenophon and Aristotle as ten or fifteen In 395 Pausanias was sent with an army against the Thebans, but in consequence of the death of Lysander, who was slain under the walls of Halartus, on the day before Pausanias reached the spot, the king agreed to withdraw his forces from Boeotia On his return to Sparta he was impeached, and seeing that a fair trial was not to be hoped for, went into voluntary exile, and was condemned to death He was living in Tegea in 385, when Mantinea was besieged by his son Agesipolis, who succeeded him on the throne (Xen *Hell* iii 5, 17-25, i 2, 3-6)—3 King of Macedonia the son and successor of Aeropus He was assassinated in the year of his accession by Amyntas II, 394 (Diod xiv 84)—4 A pretender to the throne of Macedonia, made his appearance in 367, after Alexander II had been assassinated by Ptolemaeus Eurydice, the mother of Alexander, sent to request the aid of the Athenian general, Iphicrates, who expelled Pausanias from the kingdom (Nep *Iphicr* 3)—5 A Macedonian youth of distinguished family, from the province of Orestis Having been shamefully treated by Attalus, he complained of the outrage to Philip, but as Philip took no notice of his complaints, he directed his vengeance against the king himself He shortly afterwards murdered Philip at the festival held at Aegae, 336, but was slain on the spot by some officers of the king's guard Suspicion rested on Olympias and Alexander of having been privy to the deed, but with regard to Alexander at any rate the suspicion is probably totally unfounded There was a story that Pausanias, while meditating revenge, having asked the sophist Hermocrates which was the shortest way to fame, the latter replied, that it was by killing the man who had performed the greatest achievements (Diod xvi 93, Justin, ix 6, Plut *Alex* 9)—6 The traveller and geographer, was perhaps a native of Lydia He lived under Antoninus Pius and M. Aurelius, and wrote his celebrated work in the reign of the latter emperor This work, entitled *Ἑλλάδος Περιήγησις, a Periegesis (or Itinerary) of Greece*, is in ten books, and contains a description of Attica and Megaris (i), Corinthia Sicyonia, Phliasia, and Argolis (ii), Laconia (iii), Messenia (iv), Elis (v), Achaea (vi), Arcadia (vii), Boeotia (ix), Phocis (x) The work shows that Pausanias visited most of the places in these divisions of Greece, a fact which is clearly demonstrated by the minuteness and particularity of his description The work is an Itinerary, and has no merits either of style or composition Pausanias gives no general description of a country or even of a place, but he describes the things as he comes to them He is above all things an antiquarian, and dwells with most pleasure on objects of antiquity and works of art, such as buildings, temples, statues, and pictures He also mentions mountains, rivers, and fountains, and the mythological stories connected with them, which, indeed, are his chief inducements to speak of them He records all the traditions he hears simply, with little sifting or criticism Hence his work, of very great value for the study of Greek art, is no less indispensable for the history of Greek religion and folk lore With the exception of Herodotus, there is no writer of antiquity who has comprehended so many valuable facts in a small volume—Editions are by Siebelis, Lips 1822-1828, 5 vols 8vo, and by Schubart and Walz, Lips 1888-90,

3 vols 8vo, revised 1881, translation of that part which refers to Athens, with an excellent commentary, by Harrison and Verrill, 1890

Pausias (Παυσίας), one of the most distinguished Greek painters, was a contemporary of Aristides, Melanthius, and Apelles (about n c 360-380), and a disciple of Pamphilus. He had previously been instructed by his father Briotes, who lived at Sicyon, where also Pausias passed his life. The department of the art which Pausias most practised was painting in encaustic with the *castrum*. His favourite subjects were small panel pictures, chiefly of boys. One of his most celebrated pictures was the portrait of Glyceia, a flower girl of his native city, of whom he was enamoured when a young man. Most of his paintings were probably transported to Rome with the other treasures of Sicyonian art, in the aedileship of Scanius, when the state of Sicyon was compelled to sell all the pictures which were public property, in order to pay its debts (Plin xxv 123-128, Paus ii 27, 3).

Pausilypus Mons (*Posilipo*), the western part of the ridge behind *Naples*, which formed a barrier between Neapolis and Puteoli. To facilitate the communication with Puteoli and Baiae the ridge was pierced by a tunnel called *Crypta Neapolitana* (Sen *Lp* 57), now *Grotta di Posilipo*, 2244 feet long, twenty one broad, and in some places seventy feet high. Its construction is assigned to M. Coecilius Nerva, the superintendent of aqueducts under Tiberius (Strab p 245, NERV. i p 596, b). The name of the hill (Παυσίλυπον = 'grof assuaging') was derived from a villa so called which Vedius Pollio possessed in the neighbourhood and which he bequeathed to Augustus (Dio Cass liv 23, Plin iv 167). Its ruins are probably those now seen on *Capo di Posilipo*. On the hills above the E entrance of the tunnel there is a tomb which tradition declares to be the tomb of Virgil [VERGILIUS].

Pauson (Παύσων), a Greek painter, who appears from the description of Aristotle (*Poet* 2, § 2) to have lived somewhat earlier than the time of this philosopher. The statement of the scholiast that he is the Pauson mentioned by Aristophanes (*Ich* 854, *Plut* 602) does not seem very probable.

Pausulae (Pausulanus *Monte dell' Olmo*), a town in the interior of Picenum between Urbs Salvia and Auximum, on the river Clautus (Plin iii 111).

Pax [IRENE].

Pax Julia or **Pax Augusta** (*Beja*), a Roman colony in Lusitania, and the seat of a Conventus iuridicus (Ptol ii 5, 5, Plin iv 117).

Paxi (*Paxo* and *Αντιπαξο*), the name of two small islands off the W coast of Greece, between Coreyra and Lencas (Pol ii 10).

Pēdaeum or **Pēdaeus** (Πήδαιον), a town of the Troad (II xiii 172).

Pēdālium (Πηδάλιον) 1 (*C Greco*), a promontory of Caria, on the W side of the Sinus Glaucus, called also Artemesium from a temple of Artemis upon it (Mel i 16, Plin v 105, Strab p 651).—2 (*Capo della Greca*), a promontory on the E side of Cyprus.

Pēdāsa (Πήδασα *Πηδαρεως*), a very ancient city of Caria, was originally a chief abode of the Leleges. Alexander assigned it to Halicarnassus. At the time of the Roman empire it had entirely vanished, though its name was preserved in that of the district around its site—namely, **Pēdāsīs** (Πηδασίς) (Hdt v 121, vi 20, Plin v 107, Strab p 651). Its site was

probably a little ENE of Theangela, some distance E of Halicarnassus.

Pēdiaeus (Πεδιαίος *Pīdias*), a river of Cyprus which flows into the sea near Salamis.

Pēdāsus (Πήδασος), a town of Mysia on the Satniois, mentioned by Homer. It was destroyed by the time of Strabo, who says that it was a settlement of the Leleges on M Ida (II v 35, v 92, xvi 87, Strab pp 584, 605).

Pēdianus, **Asconius** [ASCONIUS].

Pēdius 1 **Q**, the great-nephew of the dictator C Julius Caesar, being the grandson of Julia, Caesar's eldest sister (Suet *Jul* 83). He served under Caesar in Gaul as his legatus, n c 57 (Caes *B G* ii 1). In 55 he was a candidate for the curule aedileship with Cn Plancius and others, but he lost his election (*Cic pro Planc* 7, 22). In the Civil war he fought on Caesar's side. He was praetor in 48, and in that year he defeated and slew Milo in the neighbourhood of Thurin. In 45, he served against the Pompeian party in Spain. In Caesar's will Pēdius was named one of his heirs along with his two other great-nephews, C Octavius and L Pinarus, Octavius obtaining three fourths of the property, and the remaining one fourth being divided between Pinarus and Pēdius: the latter resigned his share of the inheritance to Octavius. After the fall of the consuls, Hirtius and Pansa, at the battle of Mutina in April, 43, Octavius marched upon Rome at the head of an army, and in the month of August he was elected consul along with Pēdius. The latter forthwith proposed a law, known by the name of the *Lex Pēdia*, by which all the murderers of Julius Caesar were punished with *aquae et ignis interdictio*. Pēdius was left in charge of the city, while Octavius marched into the N of Italy. He died towards the end of the year shortly after the news of the proscription had reached Rome (Caes *B C* iii 22, App *B C* iii 94, iv 6, *Cic ad Att* ix 14).—2 **Sextus**, a Roman jurist, frequently cited by Paulus and Ulpian, lived before the time of Hadrian.

Pēdēlissus (Πεδηλίσσος *Ru near Syrt*), a city in the interior of Pisidia, on the Eurymedon. It formed an independent state, but was almost constantly at war with Selge (Strab pp 570, 667, Pol v 72).

Pēdo Albinovānus [ALBINOVANUS].

Pēducaeus, **Sex** 1 Proprietor in Sicily, n c 76 and 75, in the latter of which years Cicero served under him as quaestor (*Cic Ver* ii 64, iii 93).—2 Son of the preceding, and an intimate friend of Atticus and Cicero. In the Civil war Pēducaeus sided with Caesar, by whom he was appointed in 48 to the government of Sardinia. In 39, he was proprietor in Spain (*Cic ad Att* vi 14, x 10, xii 1, xvi 11, App *B C* ii 48, v 54).

Pēdum (Pēdius *Gallitano*), an ancient town of Latium on the Via Labicana, which fell into decay soon after the Latin war (Liv ii 89, vi 12, viii 12-14, Dionys 61).

Pegae or **Pagae** (Πηγαί *Psatho*), a town of Megaris on the Corinthian gulf (Strab p 334, Thuc i 103, 114).

Pēgāsīs (Πηγάσις), a c sprung from Pegasus, was applied to the fountain Hippocrene, which was called forth by the hoof of Pegasus (Ov *Trist* iii 7, 15). The Muses are also called *Pegasides*, because the fountain Hippocrene was sacred to them (Propert i 1, 19).

Pēgāsus (Πήγασος) 1 The winged horse, whose origin is thus related. When Perseus struck off the head of Medusa, with whom

Poseidon had had intercourse, there sprang from her Chrysaor and the horse Pegasus. According to Hesiod, Pegasus was so named because he was born near the sources (πηγῆς) of Oceanus: it is more likely to mean 'the horse of springs or fountains' [see below]. He ascended to the seat of the immortals, and afterwards lived in the palace of Zeus, for whom he carried thunder and lightning (Hes. *Th* 281-296, *Apollon* n 3, 4, *Ov Met* n 783). According to the story at Corinth, where Pegasus was particularly noted and was represented on the coins of the state (see p 251), Pegasus in his flight after his birth rested at Acrocorinthus and drank at the well Pirene. Since, in order to fill the Chimaera, it was necessary for Bellerophon to obtain possession of Pegasus, the soothsayer Polydorus advised him to spend a night in the temple of Athens at Corinth. As Bellerophon was asleep in the temple the goddess appeared to him in a dream commanding him to sacrifice to Poseidon and gave him a golden bridle. When he awoke he found the bridle, offered the sacrifice, and caught Pegasus while he was drinking at the well (*Pind Ol* xiii 61-92). According to Pausanias Athens herself tamed and bridled Pegasus, and surrendered him to Bellerophon (*Paus* n 1, 1). After he had conquered the Chimaera, he endeavoured to rise up to heaven upon his winged horse, but fell down upon the earth (*Britannico*). Pegasus, however, continued his flight to heaven. The connexion of Pegasus with the Muses in Greek mythology was simply that he produced with his hoof the inspiring fountain Hippocrene. The story about this fountain runs as follows. When the Muses engaged in a contest with the daughters of Pierus on Mount Helicon all became darkness when the daughters of Pierus began to sing, whereas during the song of the Muses, heaven the sea, and all the rivers stood still to listen, and Helicon rose heavenward with delight until Pegasus, by command of Poseidon, stopped its ascent by kicking it with his hoof. From this fount there arose Hippocrene, the inspiring well of the Muses on Mount Helicon, which, for this reason, Pierus calls *fons caballinus* (*Pers. Prol* 1 of *Ov Met* v 256, *Strab* p 379, *Paus* ix 31, 3, *Ant Lib* 9). In later myths Pegasus is described as the horse of Ios, and in the legends of the stars he is placed among

connected with Poseidon (see p 162, b), and so far this agrees with the idea of Hesiod, who makes him the thunder bringing horse of Zeus, but it is possible that the true origin may have been simpler. Poseidon was especially worshipped in Thessaly as the god of horses and also as the god who (as water god) caused springs to break forth on the earth. It is far from unlikely that the first beginning of the myth may have been the hoof marks of Thessalian horses trampling round a sacred spring of Poseidon, and that the story may have travelled with the Dorians southwards, and may have become localised at the various places. There was a well Hippocrene created in the same way by the hoof of Pegasus at Troezen as well as on Helicon and at Corinth (*Paus* n 31, 9). The idea of Pegasus being the horse of the Muses, upon which poets soar aloft, is modern. It has not been traced to any earlier poem than the *Orlando Innamorato* of Boiardo in the fifteenth century. In ancient sculptures and paintings Pegasus was a favourite subject, especially his bridling by Bellerophon and the combat with the Chimaera (see p 162).—2 A Roman jurist, one of the followers or pupils of Proculus and praefectus urbi under Domitian (Livy iv 76). The *Senatusconsultum Pegasimum*, which was passed in the time of Vespasian, when Pegasus was consilii effectus with Pius, probably took its name from him.

PEISO LACUS (PEISO LACTUS)

Pelagônia (Πελαγονία, Πελαγονες, pl), a district in Macedonia. The Pelagones were an ancient people probably of Pelasgic origin, and seem originally to have inhabited the valley of the Axios: since Homer calls Pelagon, a son of Axios (*Il* xiv 140). The Pelagones afterwards migrated westwards to the Iberian, the country around which received the name of Pelagium, which thus lay S. of Paonia (*Strab* pp 127-131, 134, *Ptol* ii 13, 94). The chief town of this district was also called Pelagônia (now *Titola* or *Monastir*), which was under the Romans the capital of the 4th division of Macedonia. It was situated on the Via Egnatia, not far from the narrow passes leading into Illyria (*Livy* xlv 29).

Pelasgi (Πελαγιοί) the earliest inhabitants of Greece are distinguished by this name, but the accounts of them vary in ancient writers, and have been variously interpreted by modern historians. In the Iliad they are known as dwelling in Asia Minor, allied to the Trojans, with a town called Larissa (*Il* ii 840), Argos is called Pelasgion (*Il* ii 681), and in the *Odyssey* (xix 177) Pelasgians are found in Crete. Above all, the Zeus who is worshipped in the groves of Dodona is the Pelasgion Zeus (*Il* xvi 233), with which Hesiod agrees in calling Dodona Pelasgion (*Hes* ap *Strab* p 327). Herodotus supports the view that they were the most ancient inhabitants of Greece when he says that Πελασγία was the original name of Hellas (*ii* 56): he assigns a Pelasgic origin to the Arcadians, the Athenians, the Aeolians and the Ionian people of ancient Achaia (i 146, vii 91, 97, viii 41). He distinguishes sharply between Pelasgi and Hellenes as different races with different languages (i 57, 58), and he mentions them as dwelling in historical times at Crestone in Thrace and at Antandrus in the NW of Asia Minor. Thucydides agrees with Herodotus in making Pelasgia the old name of most of Hellas (i 3). He calls Hellenicus (*ix* 1), he identifies them with the Tyrrhenians and speaks of Pelasgians in Lemnos (vi 109). Some have



Pegasus and Bellerophon at the fountain of Hippocrene (from a relief in the gymnasium at Ialysos)

them as the heavenly horse (*Teich* ad *Lyc* 17, *Ov Fast* iii 157, *Hyg Astr* n 18). The myths of Pegasus are explained by many modern writers as originating from ideas of the 'thundercloud, the clouds being supposed to be

thought that the name Larissa is a mark of Pelasgian settlement, and that, since towns of that name are found in Thessaly, at Aigos, Elia, Ephesus, and in Crete (Strab pp 440, 620) it would follow that Pelasgi once spread over these various parts of the Aegean coast. The most probable explanation of all this is that the term Pelasgi expresses a period rather than a race, i.e. that the Greeks called by this name generally all the prehistoric races of Greece and the Aegean coasts, and ascribed to them buildings and towns which belonged to a time before the Achaean age. Hence also forms of religion inherited from prehistoric tribes are called Pelasgian, as that of Zeus at Dodona, of the Cabiri in Thrace [p 177], and some part of the Thesmophoria at Athens. It is not necessary to suppose, nor is it probable, that all these peoples belonged to the same race. Some may have been Semitic, to which race some modern writers have assigned the Pelasgi, but others may have been akin to the Hellenes, though an earlier immigration, and differing widely in dialect. The races called Pelasgian who existed in historic times were apparently relics of earlier races who dwelt on side by side with Hellenic states speaking what was to them a barbarian tongue. To ascribe a Pelasgian origin to Athenians or Arcadians merely expresses that they were an ancient race, and the Πελασγικὸν at Athens implies the admixture of the later dominant people with an earlier race of whose origin nothing was known. It was natural also that the Greek settlers in Italy should regard those 'Aboriginal' peoples whose buildings resembled the so-called Pelasgian stone walls of Greece as belonging to the 'Pelasgi' of their own country.

Pelasgiōtis (Πελασγιῶτις), a district in Thessaly, between Hestiaeotis and Magnesias [THESSALIA]

Pelasgus, the mythical ancestor of the Pelasgi, who was regarded in Arcadia as antiochthonous, or as a son of Zeus (Paus ii 14, 8, Apollod ii 1, 1), at Argos as founder and king of Argos, and son of Phoroneus (Aesch *Suppl* 251, Paus i, 14, 2), and in Thessaly as son of Poseidon and Larissa (Dionys i 17) [PELASGI]

Pelendōnes, a Celtiberian people in Hispania Tauraconensis, between the sources of the Durus and the Iberus (Ptol ii 6, 54)

Pelethrōnion (Πελεθρόνιον), a mountainous district in Thessaly, part of Mt. Pelion, where the Lapithae dwelt, and which is said to have derived its name from Pelethronius, king of the Lapithae, who invented the use of the bridle and the saddle (Strab p 299, Veig *Georg* iii 115, *Hyg Fab* 274, Plin vii 202)

Peleus (Πηλεύς), son of Aeacus and Endeis, was king of the Myrmidons at Phthia in Thessaly. He was a brother of Telamon, and step-brother of Phocus, the son of Aeacus by the Nereid Psamathe (Il xvi 15, xxi 189, xxiv 535, cf Ov *Met* vii 477, xi 365, Ap Rh ii 869). Peleus and Telamon resolved to get rid of Phocus, because he excelled them in their military games, and Telamon, or, according to some, Peleus, murdered their step-brother. The two brothers concealed their crime by removing the body of Phocus, but were nevertheless found out, and expelled by Aeacus from Aegina (Apollod ii 12, 6, Diod iv 72, Paus ii 29, 7). Peleus went to Phthia in Thessaly, where he was purified from the murder by Eurytion, the son of Aetor, married his daughter Antigono, and received with her a third of

Eurytion's kingdom. Others relate that he went to Ceyx at Trachis, and as he had come to Thessaly without companions, he prayed to Zeus for an army, and the god, to please Peleus, changed the ants (μύρμηκες) into men, who were accordingly called Myrmidons (Apollod ii 13, 1, Ov *Met* xi 266, Tzetz ad Lye 175). Peleus accompanied Eurytion to the Calydonian hunt, and involuntarily killed him with his spear, in consequence of which he fled from Phthia to Iolcus, where he was again purified by Acastus, the king of the place. While residing at Iolcus, Astydama, the wife of Acastus, fell in love with him, but as her proposals were rejected by Peleus, she accused him to her husband of having attempted her virtue. Acastus, unwilling to stain his hand with the blood of the man whom he had hospitably received, and whom he had purified from his guilt, took him to Mt. Pelion, where they hunted wild beasts, and when Peleus, overcome with fatigue, had fallen asleep, Acastus left him alone, and concealed his sword, that he might be destroyed by the wild beasts. When Peleus awoke and sought his sword, he was attacked by the Centaurs, but was saved by Chiron, who also restored to him his sword (Hes *Fragm* 31, Pind *Nem* iv 55, v 25, Apollod ii 13, 8). In some accounts the temptress, instead of Astydama, is Hippolyte, daughter of Cretheus (Pind *lc*, Hor *Od* iii 7, 18). While on Mt. Pelion, Peleus married the Nereid Thetis, by whom he became the father of Achilles. He won her with the aid of Chiron after she had tried to escape by changing into various shapes. The gods took part in the marriage solemnity, Chiron presented Peleus with a lance, Poseidon



Peleus and Thetis (From a painted vase)

with the immortal horses Balus and Xanthus, and the other gods with arms (Il xvi 143, xviii 84, Apollod ii 13, 5). Eris or Strife was the only goddess who was not invited to the nuptials, and she revenged herself by throwing an apple among the guests, with the inscription 'To the fairest' [PARIS]. Homer mentions Achilles as the only son of Peleus and Thetis, but later writers state that she had already destroyed by fire six children of whom she was the mother by Peleus, and that as she attempted to make away with Achilles, her seventh child, she was prevented by Peleus (Ap Rh iv 816, Lycophr 178). After this Peleus, who is also mentioned among the Argonauts, in conjunction with Jason and the Dioscuri, besieged Acastus and Iolcus, slew Astydama, and over the scattered limbs of her body led his warriors into the city (Ap Rh i

91, Apollod in 13, 7) The flocks of Peleus were at one time worried by a wolf, which Psamathe had sent to avenge the murder of her son Phocens, but she herself afterwards, on the request of Thetis, turned the animal into stone (Or Met xi 391, Ant Lib 38) Peleus, who had in former times joined Heracles in his expedition against Troy, was too old to accompany his son Achilles against that city, he remained at home and survived the death of his son (Il xviii 431, Od xi 493)

Pēliādes (Πελιάδες), the daughters of Pelias See PELIAS

Pēlias (Πελίας), son of Poseidon and Tyro, a daughter of Salmoneus Poseidon once visited Tyro in the form of the river god Enipeus, with whom she was in love, and she became by him the mother of Pelias and Neleus (Od xi 234, Apollod i 9, 8) To conceal her shame, the mother exposed the two boys, but they were found and reared by some countrymen They subsequently learnt their parentage, and after the death of Cretheus, king of Ioleus, who had married their mother, they seized the throne of Ioleus, to the exclusion of Aeson, the son of Cretheus and Tyro Pelias soon afterwards expelled his own brother Neleus, and thus became sole ruler of Ioleus After Pelias had long reigned over Ioleus, Jason, the son of Aeson, came to Ioleus and claimed the kingdom as his right In order to get rid of him, Pelias sent him to Colchis to fetch the golden fleece Hence arose the celebrated expedition of the Argonauts After the return of Jason, Pelias was cut to pieces and boiled by his own daughters (the *Peliādes*), who had been told by Medea that in this manner they might restore their father to vigour and youth [See ent. p 458] His son Acastus held funeral games in his honour at Ioleus, and expelled Jason and Medea from the country [For details, see JASON, MEDEA, ARGONAUTAE] The names of several of the daughters of Pelias are recorded The most celebrated of them was Alceste, the wife of Admetus [ALCESTIS]

Pēlides (Πηλείδης Πηλείων), a patronymic from Peleus, generally given to his son Achilles, more rarely to his grandson Neoptolemus

Pēligni, or **Paeligni**, a brave and warlike people of Sabine origin in central Italy, bounded SE by the Marsi, N by the Marrucini, S by Samnium and the Frentani, and E by the Frentani likewise [See p 453, b] The climate of their country was cold (Hor Od in 19, 8), but it produced a considerable quantity of flax and was celebrated for its honey The Pēligni, like their neighbours, the Marsi, were regarded as magicians Their principal towns were CORFINUM and SULRO They offered a brave resistance to the Romans, but concluded a peace with the republic along with their neighbours the Marsi, Marrucini and Frentani in B.C. 304 (Liv viii 6, 29, ix 41, 45) They took an active part in the Social war (90, 89), and their chief town, Corfinium, was destined by the allies to be the new capital of Italy in place of Rome They were subdued by Pompeius Strabo (Liv Ep 73, 76) They are mentioned by Tacitus as siding with Vespasian against Vitellius (Hist in 59)

Pēlinaeus Mons (τὸ Πελινναῖον ὄρος, or Πελληναῖον *M Elias*), the highest mountain of the island of Chios, a little N of the city of Chios, with a celebrated temple of Zeus Πελινναῖος (Strab p 465)

Pelinna, or more commonly **Pelinnæum** (Πελίνα, Πελινναῖον, *Gardhiki*), a town of

Thessaly in Hestiaeotis, on the left bank of the Peneus, was taken by the Romans in the war with Antiochus (Pind *Pyth* x 4, Strab p 437 Liv xxxvi 10, 14)

Pēlios, more rarely **Pēlios** (τὸ Πήλιον ὄρος *Plessidhi* or *Zagora*), a lofty range of mountains of Thessaly in the district of Magnesia, was situated between the lake Boebæis and the Pagasæan gulf, and formed the promontories of Sepias and Aenonium (Hdt vi 129, Il ii 744) Its sides were covered with wood, and on its summit was a temple of Zeus Aetæus, where the cold was so severe that the persons who went in procession to this temple once a year wore thick skins to protect themselves Mt Pelion was celebrated in mythology The giants in their war with the gods are said to have attempted to heap Ossa and Olympus on Pelion, or Pelion and Ossa on Olympus in order to scale heaven [OLYMPUS] Near the summit of this mountain was the cave of the Centaur Chiron, who was fitly represented as dwelling here, because abundance of medicinal plants grew upon the mountain, and he was celebrated for his skill in medicine (Il ii 743, xvi 143, *Chiron*) On Pelion also the timber was felled with which the ship Argo was built [ARGONAUTAE]

Pella (Πελλα Πελλαῖος, *Pellæus*) 1 (*Alalusi*), an ancient town of Macedonia in the district Bottæa, was situated upon a hill, and upon a lake formed by the river Lydias, 120 stadia from its mouth (Hdt vi 123, Thuc ii 94) It continued to be a place of small importance till the time of Philip, who made it his residence and the capital of the Macedonian monarchy, and adorned it with many public buildings It is frequently mentioned by subsequent writers on account of its being the birthplace of Alexander the Great (Strab pp 320, 323, 330, *Juv* x 168, *Lucan*, x 20) It was the capital of one of the four districts into which the Romans divided Macedonia [see p 512, b], and was subsequently made a Roman colony under the name of *Col Jul Aug Pella* (Liv xlv 29, *O I G* 1997)—2 (*Fahul*), the southernmost of the ten cities which composed the Decapolis in Perea—that is, in Palestine E of the Jordan—stood five Roman miles SE of Scythopolis, and was also called *Bōstris* (Plin v 74, *Joseph. B J* iii 3, 3) It was taken by Antiochus the Great, in the wars between Syria and Egypt, and was held by a Macedonian colony, till it was destroyed by Alexander Jannæus on account of the refusal of its inhabitants to embrace the Jewish religion It was restored and given back to its old inhabitants by Pompey (*Pol* v 70, *Jos B J* i 4, 8, *Ant.* iv 4, 4) It was the place of refuge of the Christians who fled from Jerusalem before its capture by the Romans—3 A city of Syria on the Orontes, formerly called Pharnaceo, was named Pella by the Macedonians, and afterwards *ΑΡΑΜΕΛ* (No 1)—4 In Phrygia [*PELTAE*]

Pellāna [PELLENE, No 2]
Pellēnē (Πελληνή, Dor Πελλάνα Πελληνας) 1 A city in Achaia bordering on Sicyonia, the most easterly of the twelve Achaean cities, was situated on a hill sixty stadia from the city, and was strongly fortified Its port town was AristonAUTAE The ancients derived its name from the giant Pallas, or from the Argive Pellen, the son of Phorbas (Hdt i 145, Strab p 386, *Paus* vi 26, 12) It is mentioned in Homer, and the inhabitants of Scione in the peninsula of Pallene in Macedonia professed to be descended from the Pel-

lenaeans in Achaia, who were shipwrecked on the Macedonian coast on their return from Troy (*Il* ii 574, *Thuc* iv 120). In the Peloponnesian war Pellene sided with Sparta. In the later wars of Greece between the Achaean and Aetolian Leagues, the town was several times taken by the contending parties—Between Pellene and Aegae there was a smaller town of the same name, where the celebrated Pellician cloaks (*Πελλαγικὰ χαλῶναι*) were made, which were given as prizes to the victors in the games at this place (*Pind* *Ol* i 98, *Strab* i c)—2 Usually called Pellana, a town in Laconia on the Eurotas, about fifty stadia NW of Sparta, on the road to Megalopolis, belonging to the Spartan Tripolis (*Strab* p 386, *Xen* *Hell* vi 5, 9, *Pol* iv 81).

Pēlōdēs (*Πηλώδης λιμήν*, in *App* *Παλῶεις Αἰνυίο*), a port town belonging to Butthrotum in Epirus, and on a bay which probably bore the same name (*Strab* p 324).

Pēlōpia [*Αἰγισθυσ*, *Thyestes*]

Pēlōpidās (*Πελοπίδης*), the Theban general and statesman, son of Hippoclus, was descended from a noble family and inherited a large estate, of which he made a liberal use. He lived always in the closest friendship with Epaminondas, to whose simple frugality, as he could not persuade him to share his riches, he is said to have assimilated his own mode of life. He took a leading part in expelling the Spartans from Thebes, b c 379, and from this time until his death there was not a year in which he was not entrusted with some important command. He was noted as a brilliant leader of cavalry. In 371 he was one of the Theban commanders at the battle of Leuctra, so fatal to the Lacedaemonians, and joined Epaminondas in urging the expediency of immediate action. In 369, he was also one of the generals in the first invasion of Peloponnesus by the Thebans. Respecting his accusation on his return from this campaign see p 316, b. In 368 Pelopidas was sent again to Thessaly, on two separate occasions, in consequence of complaints against Alexander of Pherae. On his first expedition Alexander of Pherae sought safety in flight, and Pelopidas advanced into Macedonia to arbitrate between Alexander II and Ptolemy of Alorus. Among the hostages whom he took with him from Macedonia was Philip, the father of Alexander the Great. On his second visit to Thessaly, Pelopidas went simply as an ambassador, not expecting any opposition, and unprovided with a military force. He was seized by Alexander of Pherae, and was kept in confinement at Pherae till his liberation in 367, by a Theban force under Epaminondas. In the same year in which he was released he was sent as ambassador to Susa, to counteract the Lacedaemonian and Aetolian negotiations at the Persian court. In 364, the Thessalian towns again applied to Thebes for protection against Alexander, and Pelopidas was appointed to aid them. His forces, however, were dismayed by an eclipse of the sun (June 13), and therefore, leaving them behind, he took with him into Thessaly only 300 horse. On his arrival at Pharsalus he collected a force which he deemed sufficient, and marched against Alexander, treating lightly the great disparity of numbers, and remarking that it was better as it was, since there would be more for him to conquer. At Cynoscephalae a battle ensued, in which Pelopidas drove the enemy from their ground, but he himself was slain as, burning with resentment, he pressed rashly to attack

Alexander in person. The Thebans and Thebans made great lamentations for his death, and the latter, having earnestly requested leave to bury him, celebrated his funeral with splendour (*Plut* *Pelopidas*, *Nep* *Pelopidas*, *Xen* *Hell* vi, *Diod* xv 62-81).

Pēlōponnēssos (*ἡ Πελοπόννησος Morea*), the S part of Greece or the peninsula which was connected with Hellas proper by the isthmus of Corinth. It is said to have derived its name Peloponnesus or the 'island of Pelops,' from the mythical Pelops [*PELOPS*]. This name does not occur in Homer. In his time the peninsula was sometimes called *Ἀργία*, from Apis, son of Phoroneus, king of Argos, and sometimes *Ἄργος*, which names were given to it on account of Argos being the chief power in Peloponnesus at that period. Peloponnesus was bounded on the N by the Corinthian gulf, on the W by the Ionian or Sicilian sea, on the S by the Libyan, and on the E by the Cretan and Myrtoan seas. On the E and S there are three great gulfs, the Argolic, Laconian, and Messenian. Peloponnesus was divided into various provinces, all of which were bounded on one side by the sea, with the exception of ARCADIA, which was in the centre of the country. The political divisions of post Homeric times were decided in great measure by the mountain system—a great range of which the summits are Erymanthus, Aroanius, and Cyllene, running from West to East and separating the upland of Arcadia from Achaia, from this range run others to the S and SE from the E extremity the mountains of Argolis ending in the prom of Scyllaeum, and the more important Parnon running more nearly S through Laconia from the central Aroanius a range of which Taygetus is the most important part runs S and ends in Taenarum. From the west comes down the range through which Alpheus, the only river navigable for boats, cuts its way this range bends round so as to join Taygetus and form the S limit of Arcadia. The provinces thus parted off were ACHAEA in the N, ELIS in the W, MESSENA in the W and S, LACONIA in the S and E, and CORINTHIA in the E and N. A detailed account of the geography of the peninsula is given under these names. The area of Peloponnesus is computed to be 7779 English miles, and it probably contained a population of upwards of a million in the flourishing period of Greek history—Peloponnesus was to some extent united under the early Achaean princes. It again had a period of union under the Achaean League until its conquest by the Romans. [For its earlier history see ACHAEI, DORES, PELOPS for its later history see the account of the various states.]

Pēlōps (*Πέλοψ*), grandson of Zeus, and son of Tantalus and Dione, the daughter of Atlas and the favourite of Poseidon. Some writers call his mother Enryanassa or Clytie. He was married to Hippodamia, by whom he became the father of Atreus, Thyestes, Dias, Cynosurus, Corinthius, Hippalmus (Hippalcmus or Hippalcimus), Hippasus, Cleon, Argius, Alcathous, Achus, Pittheus, Troezen, Nicippus, and Lysidice (*Pind* *Ol* i 70, *Eur* *Or* 1, *Apollod* ii 4, 5, *Paus* vi 22, 5, *Hyg* *Fab* 83). Chrysippus was his son by Axioche. Pelops was king of Pisa in Elis, and from him the great southern peninsula of Greece was believed to have derived its name Peloponnesus. According to a tradition which became very general in later times, Pelops was a Phrygian, who was expelled by Ilus from Phrygia (hence called by

Ovid, *Met* viii 622, *Pelopeia arva*), and thereupon migrated with his great wealth to Pisa (Pind *Ol* i 24, ix 9, Thuc i 9, Soph *Aj* 1292, Paus i 22, 4, v 1, 5). Others describe him as a Paphlagonian, and call the Paphlagonians themselves Πελοπήιοι (Ap Rh ii 358, Died iv 74). Homer (*Il* ii 101), speaking of the transmission of the sceptre to Agamemnon, makes Pelops the first recipient of it from the gods, but does not mention his native country. The legends about Pelops consist mainly of the story of his being cut to pieces and boiled, of his contest with Oenomaus and Hippodamia, and of his relation to his sons. (1) *Pelops cut to pieces and boiled* (Κρεοπύρα Πέλοπος). Tantalus, the favourite of the gods, once invited them to a repast, and on that occasion killed his own son, and having boiled him set the flesh before them that they might eat it. But the immortal gods, knowing what it was, did not touch it, Demeter alone, being absorbed by grief for her lost daughter, consumed the shoulder of Pelops. Hereupon the gods ordered Hermes to put the limbs of Pelops into a cauldron, and thereby restore him to life. When this was done, Clotho took him out of the cauldron, and as the shoulder consumed by Demeter was wanting, the goddess supplied its place by one made of ivory, his descendants (the Pelopidae), as a mark of their origin, were believed to have one shoulder as white as ivory (Pind *Ol* i 25, Tzetz ad Lye 152, Hyg *Fab* 83, Verg *Georg* iii 7, Ov *Met* vi 401). [For this myth see further under TANTALUS.] (2) *Contest with Oenomaus and Hippodamia*. As an oracle had declared to Oenomaus that he should be killed by his son in law, he refused to give his fair daughter Hippodamia in marriage to anyone. But since many suitors appeared, Oenomaus declared that he would bestow her hand upon the man who should conquer him in the chariot-race, but that he should kill all who were defeated by him (Pind *Ol* i 70). Among other suitors Pelops also presented himself, but when he saw the heads of his conquered predecessors stuck up above the door of Oenomaus, he was seized with fear, and endeavoured to gain the favour of Myrtilus, the charioteer of Oenomaus, promising him half the kingdom if he would assist him in conquering his master. Myrtilus agreed, and left out the linch pins of the chariot of Oenomaus. In the race the chariot of Oenomaus broke down, and he was thrown out and killed. Thus Hippodamia became the wife of Pelops. But as Pelops had now gained his object, he was unwilling to keep faith with Myrtilus, and accordingly as they were driving along a cliff he threw Myrtilus into the sea. As Myrtilus sank, he cursed Pelops and his whole race (Soph *El* 504, Paus v 17, 4, Hyg *Fab* 84, MYRTILUS). Pelops returned with Hippodamia to Pisa in Elis, and soon also made himself master of Olympia, where he restored the Olympian games with greater splendour than they had ever been celebrated before (Pind *Ol* ix 10, Paus v 8, 2). (3) *The sons of Pelops*. Chrysippus was the favourite of his father, and was in consequence envied by his brothers. The two eldest among them, Atreus and Thyestes, with the connivance of Hippodamia, accordingly murdered Chrysippus, and threw his body into a well. Pelops, who suspected his sons of the murder, expelled them from the country. Hippodamia, dreading the anger of her husband, fled to Midea in Argolis, from whence her remains were afterwards conveyed by Pelops to

Olympia (Schol ad Eur *Or* 800, ad Eur *Phoen* 1760, Paus v 8, 1, vi 20, 4, Hyg *Fab* 85, 248). Pelops, after his death, was honoured at Olympia above all other heroes. His tomb with an iron sarcophagus existed on the banks of the Alpheus, not far from the temple of Artemis near Pisa. The spot on which his sanctuary (Πελοπίον) stood in the Altis was said to have been dedicated by Heracles, who also offered to him the first sacrifices. The magistrates of the Eleans likewise offered to him there an annual sacrifice, consisting of a black ram, with special ceremonies (Paus i 18, Apollod ii 7, 2). The name of Pelops was so celebrated that it was constantly used by the poets in connexion with his descendants and the cities they inhabited. Hence we find Atreus, the son of Pelops, called *Pelopeus Atreus*, and Agamemnon, the grandson or great-grandson of Atreus, called *Pelopus Agamemnon*. In the same way Iphigenia, the daughter of Agamemnon, and Hermione, the wife of Menelaus, are each called by Ovid *Pelopeia virgo*. Virgil (*Aen* ii 193) uses the phrase *Pelopida moenia* to signify the cities in Peloponnesus which Pelops and his descendants ruled over, and in like manner Mycenae is called by Ovid *Pelopaeides Mycenae*.—To these traditional accounts of Pelops must be added the evidence from archaeological discoveries, especially those of recent years at MYCENAE and TIRINS. These discoveries tend to confirm the tradition of a Lydian or Phrygian origin for the dynasty which reigned in those cities (resemblances in art and architecture which have been traced between the remains found in these cities and in Asia Minor have been noticed under MYCENAE). On the whole there is good ground for the story that the founder of the Pelopid dynasty came from Asia Minor possibly, as tradition stated, from the country of Mount Sipylus, and that the civilisation of the Achaean princes (perhaps also their gold) was brought from that country. The traces of Egyptian and Phoenician influence on their works of art may be ascribed to commercial intercourse.

Pelōris, Pelōrias, or Pelōrus (Πελωρίς, Πελωρίς, Πέλωρος *C Faro*), the NE point of Sicily, was NE of Messina on the Fietum Siculum, and one of the three promontories which formed the triangular figure of the island. According to the usual story it derived its name from Pelorus, the pilot of Hannibal's ship, who was buried here after being killed by Hannibal in a fit of anger (Mel ii 7, 17, Val Max ix 8, 1), but the name was more ancient than Hannibal's time, being mentioned by Thucydides (ii 25). On the promontory there was a temple of Poseidon, and a tower, probably a lighthouse, from which the modern name of the Cape (*Faro*) has come.

Pelōrus (Πέλωρος prob *Lori* or *Luri*), a river of Iberia in Asia, probably a S tributary of the Cyrus (*Kour*) (Dio Cass lxxvii 2).

Pelso or Peiso (*Plattensee*), a great lake in Pannonia, the waters of which were conducted into the Danube by the emperor Galerius, who thus gained a great quantity of fertile land for his newly formed province of Valeria (Aurel Vict *Caes* 40, Plin ii 146).

Peltæ (Πέλται Πελτηνός), an ancient and flourishing city of Asia Minor, in the N of Phrygia, ten parasangs from Celaenae (Xenophon), and the same place as the Pella of the Peutinger Table, twenty six Roman miles N or NE of Apamea Citotus, to the *conventus* of

which it belonged. The surrounding district is called by Strabo τὸ Πελτινὸν πεδίον (Xen An i 2, 10, Strab p 576). Its site is between *Kara Agatchilar* and *Yaka Kem*.

Peltuīnum (Peltuinās, ātis *Ansedonia*), a town of the Vestini in Italy (Plin ii 107).

Pēlūsium (Πηλοῦσιον) Egypt Peremoun or Peremai, O T Sin all these names are derived from nouns meaning mud Πηλοσ ἰώτης, Pelusiōta *Tinch*, Ru), a celebrated city of Lower Egypt, stood on the E side of the easternmost mouth of the Nile, which was called after it the Pelusiac mouth, twenty stadia (two geogr miles) from the sea, in the midst of morasses, from which it obtained its name (Strab p 802, Ptol iv 5, 11, viii 15, 11). As the key of Egypt on the NE, and the frontier city towards Syria and Arabia, it was strongly fortified, and was the scene of many battles and sieges in the wars of Egypt with Assyria, Persia, Syria, and Rome, from the defeat of Scnnacherib near it by Sethon down to its capture by Octavianus after the battle of Actium (Strab p 604, Hdt ii 10, Diod xi 42, xii 48, Val Max ix 1). Later it was the capital of the district of Augustamnica. It was the birthplace of the geographer Ptolemy.

Pēnātes (strictly *Di Penates*), the household gods in the old Italian religion, both those of a private family and those of the state, as the great family of citizens. Hence we have to distinguish between private and public Penates. The name is connected with *penus*, the household store of food, and *cella penaria*, the store room, which they protected and blessed with increase. They were two in number, and their images stood in old Roman houses in the atrium (Varro, *L L* v 162), the hearth being for them, as for Vesta, their altar (Serv ad *Aen* xi 211). In later times they were placed in the hinder part or *penetrāle* of the house, whence Cicero, while he gives the true etymology from *penus*, suggests also a false one from *penetrāle* (Cic *N D* ii 27, 68, cf Fest p 208, Serv ad *Aen* in 12). A peculiar sanctity attached to the place where their images stood, those who tended it or even stepped into it should be chaste and pure (Colum vii 4, 3, cf Verg *Aen* i 703). The two state Penates of Rome had a temple in the Velia, in which their images stood—according to Dionysius i 67, figures of two young men with spears in their hands. According to a tradition which probably started after the legends from Greek cities of Italy began to have their influence, the Penates were brought from Troy to Lanuvium (where, no doubt, as in a religious centre of the Latin religion, there was a specially ancient worship of those true Italian deities), and it was further imagined that the Penates had reached Troy from Samothrace and were the θεοὶ μέγιστοι or Cabiri (Dionys i 67, Macrobi in 4, 7, 9). To this should probably be referred the expression of Virgil 'Cum patribus populoque, Penatibus et *Magnis Dis*' (*Aen* viii 679). For the private worship of the Penates on the hearth a perpetual fire was kept up in their honour, and the table always contained the salt-cellar and the firstlings of fruit for these divinities. Every meal that was taken in the house thus resembled a sacrifice offered to the Penates, beginning with a purification and ending with a libation which was poured either on the table or upon the hearth [Compare *LARES*].

Pēnēis [DAPHNE]

Pēnēlēōs (Πηνέλεως), son of Hippalemus and Asterope, and one of the Argonauts. He was the father of Opheltes, and is also mentioned among the suitors of Helen (Apollod i 9, 16, Paus ix 5, 8). He was one of the leaders of the Boeotians in the war against Troy, where he slew Ithoneus and Lyeon, and was wounded by Polydamas (Il ii 491, xix 487). He is said to have been slain by Eurypylus, the son of Telephus.

Pēnēlōrē (Πηνελόπη, Πηνελόπη, Πηνελόπεια), daughter of Iearius and Periboea of Sparta, married Odysseus, king of Ithaca. [Respecting her marriage, see ICARIUS, No 2.] By Odysseus she had an only child, Telemachus, who was an infant when her husband sailed against Troy. During the long absence of her husband she was beleaguered by numerous and importunate suitors, whom she deceived by declaring that she must finish a largo robe which she was making for Laertes, her father in law, before she could make up her mind. During the day time she accordingly worked at the robe, and



Penelope (British Museum)

in the night she undid the work of the day. By this means she succeeded in putting off the suitors. But at length her stratagem was betrayed by her servants, and when, in consequence, the faithful Penelope was pressed more and more by the impatient suitors, Odysseus at length arrived in Ithaca, after an absence of twenty years. [For details see ODYSSEUS.] While the Odyssey describes Penelope as the type of a faithful wife, some later writers represent her as the reverse, and relate that by Hermes or by the suitors she became the mother of Pan (Lycophr 772, Schol ad Hdt ii 145, Cic *N D* in 22, 55). They add that Odysseus on his return repudiated her, whereupon she went to Sparta, and thence to Mantinea, where her tomb was shown in after times (Paus viii 12, 8). According to another tradition, she married Telegonus, after he had killed his father (Hyl *Fab* 127).

Pēnēus (Πηνειός) 1 (*Salambria* or *Salamra*), the chief river of Thessaly, and one of the most important in all Greece, rises near Alalcomenae in Mt Laemon, a branch of Mt Pindus, flows first SE and then NE and after receiving many affluents, of which the chief were the Enipeus, the Lethaeus, and the Titarresius, forces its way through the vale of Tempe

between Mts Ossa and Olympus into the sea [TEMPE] As a god Penius was called a son of Oceanus and Tethys (Hes *Th* 843) By the Nauid Creusa he became the father of Hypsena, Stalbe, and Daphne Cyrene also is called by some his wife, and by others his daughter, and hence Penius is described as the *gentor* of ARISTAEUS (Verg *Georg* ii 355)—2 (*Gas tuni*), a river in Elis, which rises on the frontiers of Arcadia, flows by the town of Elis, and falls into the sea between the promontory Chelonas and Ichthys (Strab p 338)

Pēnius, a little river of Pontus falling into the Euxine (Ovid, *Pont* iv 10, 47)

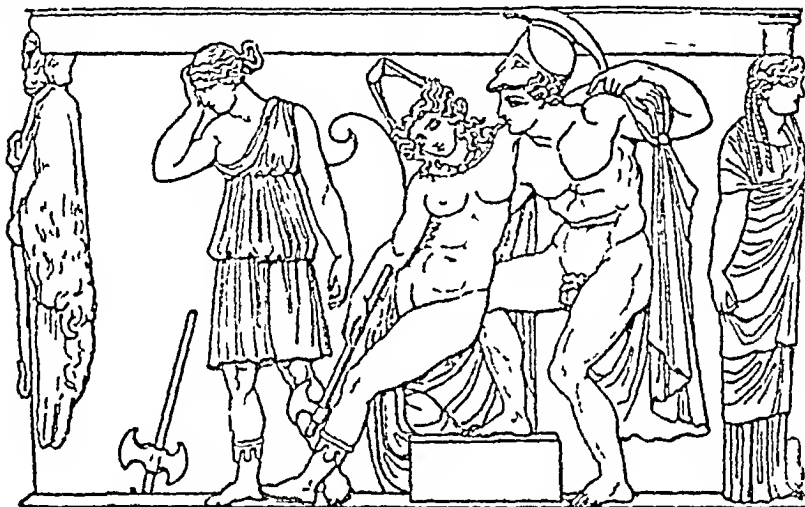
Penninae Alpes [ALPES]

Pennus, Junius 1 M, praetor n.c. 201 (Liv xxix 11, cxxi 4)—2 M, son of No 1, praetor in Nearer Spain 172, consul 167 (Liv xli 9, xli 16)—3 M, son of No 2, tribune in 126, carried, in opposition to C Gracchus, a law expelling aliens (*pergrini*) from Rome (Cic *Off* iii 11, 47, *Brut* 23, 109)

Pentapōlis (Πενταπολις), the name for any

sequence killed by the hero Thersites Diomedes, a relative of Thersites, threw the body of Penthesilea into the river Seamander, but, according to other accounts, Achilles himself buried it on the banks of the Xanthus (Tzet. ad Lyc 997, AMAZONS)

Pentheus (Πενθεύς), son of Echion and Agave, the daughter of Cadmus He succeeded Cadmus as king of Thebes, and having resisted the introduction of the worship of Dionysus into his kingdom, he was driven mad by the god, his palace was hurled to the ground, and he himself was torn to pieces by his own mother and her two sisters, Ino and Autouoe, who in their Bacchic frenzy believed him to be a wild beast The place where Pentheus suffered death is said to have been Mt Cithaeron or Mt Parnassus It is related that Pentheus got upon a tree, for the purpose of witnessing in secret the revelry of the Bacchic women, but on being discovered by them was torn to pieces (Eur *Bacchae*, Or *Met* iii 513, Apollod iii 5, 2, Hyg *Fab* 184 Nonn *Dionys*



The dying Penthesilea supported by Achilles (From a sarcophagus found at Salonica and now in Paris)

association of five cities, was applied specifically to the five chief cities of Cyrenaica in N Africa, Cyrene, Berenice, Arsinoe, Ptolemais, and Apollonia, from which, under the Ptolemies, Cyrenaica received the name of Pentapolis, or Pentapolis Libyae, or, in the Roman writers, Pentapolitana Regio [CYRENAICA] When the name occurs alone, this is its usual meaning, the other applications of it are rare

Pentelēum (Πεντέλειον), a fortified place in the N of Arcadia near Pheneus (Plut *Cleom* 17, *Aral* 39)

Pentēlicus Mons (τὸ Πεντελικὸν ὄρος *Penteli*), a mountain in Attica, celebrated for its marble, which derived its name from the demus of Pentile (Πεντελῆ), lying on its S slope It is a branch of Mt Parnes, from which it runs in a SE ly direction between Athens and Marathon to the coast It was also called Brilessus (Βριλησσός) (Thuc ii 23, Strab p 399)

Penthesilea (Πενθεσίλεια), daughter of Arch and Otrera, and queen of the Amazons (Hyg *Fab* 112, Just ii 4) After the death of Hector, she came to the assistance of the Trojans, but was slain by Achilles, who mourned over the dying queen on account of her beauty, youth, and valour (Diet *Cret* iii 15, iv 2, Paus v 11, 2, Quint *Smyrn* i 40) Thersites ridiculed the grief of Achilles, and was in con

xli 46) According to a Corinthian tradition, the women were afterwards commanded by an oracle to discover that tree, and to worship it like the god Dionysus, and accordingly out of the tree two carved images of the god were made (Paus ii 2, 6) This gives some support to a theory advocated by some modern writers, that Pentheus was originally Dionysus himself, the god of trees, and especially of vine trees, torn by winter storms It is simpler to explain the myth as signifying the resistance offered in certain districts to the worship of Dionysus, when it was first introduced, of which resistance Damareus, Lycurgus and Pentheus are the types [see p 291, b]

Penthilus (Πένθιλος), son of Orcstes and Ergone, is said to have led a colony of Aeolians to Thrace He was the father of Echelatus and Damareus (Paus ii 18, 5, Strab p 582)

Pentri, one of the most important of the tribes in Samnium, were conquered by the Romans along with the other Samnites, and were the only one of the Samnite tribes who remained faithful to the Romans when the rest of the nation revolted to Hannibal in the second Punic war (Liv ix 31, xxi 61) Their chief town was BOVIANUM

Pēos Artēmīdōs (Πέος, probably corrupted from Σπεος, *cave*, *Ἀρτεμίδος* *Beni Hassan*,

Ru), a city of the Heptanomis, or Middle Egypt, on the E bank of the Nile, nearly opposite to Hermopolis the Great on the W bank. It is remarkable as the site of rock-hewn catacombs, the walls of which are covered with sculptures and paintings of importance for elucidating Egyptian antiquities.

Peparethus (Πεπαρήθος Πεπαρήβιος *Piperi*), a small island in the Aegean sea, off the coast of Thessaly, and of Halonesus, with a town of the same name upon it and two other small places (Thuc iii 89, Strab p 436). It produced a quantity of wine. It is mentioned in connexion with Halonesus in the war between Philip and the Athenians [HALONESUS].

Pephus (Πέφρος), a town of Laconia, on the E coast of the Messenian gulf, some way N of Oetylus (Paus ii 26, 2).

Pephrædo (Πεφρηδῶ) [GRAEAE]

Pepûza (Πέπουζα Ru near *Yannik Euren*), a city in the W of Phrygia, on the road between Eumeneia and Stektorion.

Peraea (ἡ Περαιά, sc γῆ or χώρα, *the country on the opposite side*), a general name for any district belonging to or closely connected with a country, from the main part of which it was separated by a sea or river, was used specifically for—
1 The part of Palestine E of the Jordan in general, but usually in a more restricted sense, for a part of the region—namely, the district between the rivers Hieromax on the N, and Arnon on the S—
2 **Peraea Rhodiæ** (ἡ Περαιά τῶν Ῥοδίων), also called the Rhodian Chersonese, a district in the S of Caria, opposite to the island of Rhodes, from Mt Phoenix on the W to the frontier of Lycia on the E (Strab p 651, Pol xvii 2, 6, Liv xxxi 38). This strip of coast, which was reckoned 1500 stadia in length (by sea), and was regarded as one of the finest spots on the earth, was colonised by the Rhodians at an early period, and was always in close political connexion with Rhodes even under the successive rulers of Caria, and after the victory of the Romans over Antiochus the Great, B C 190, it was assigned, with the whole of Carian Doris, to the independent republic of the Rhodians [RHODUS].
3 **P Tenediûrum** (Περαιά Τενεδίων), a strip of the W coast of Mysia, opposite to the island of Tenedos, between C Sigæum on the N and Alexandria Troas on the S (Strab p 596).

Percotê (Περκώτη, formerly Περκώπη, according to Strabo *Borgas* or *Burgus*, Turk, and *Percate*, Grk), a very ancient city of Mysia, between Abydos and Lampsacus, near the Hellespont, on a river called **Percote**, in a beautiful situation (II ii 835, xi 229, Xen *Hell* v 1, 23, Strab p 590).

Perdiccas (Περδίκκας) 1 I, the founder of the Macedonian monarchy, according to Herodotus, though later writers represent Caranus as the first king of Macedonia, and make Perdiccas only the fourth [CARANUS]. According to Herodotus, Perdiccas and his two brothers, Gananes and Aeropus, were Argives of the race of Temenus, who settled near Mt Bermius, from whence they subdued the rest of Macedonia (Herod viii 137, 138). It is clear, however, that the dominions of Perdiccas and his immediate successors comprised but a very small part of the country subsequently known under that name (Thuc ii 99). Perdiccas was succeeded by his son Argæus—
2 II, king of Macedonia, from about B C 454 to 413, was the son and successor of Alexander I. Shortly before the beginning of the Peloponnesian war Perdiccas was at war with the

Athenians, who sent a force to support his brother Philip and Dardas, a Macedonian chieftain, against the king, while the latter espoused the cause of Potidaea, which had shaken off the Athenian yoke, B C 432 (Thuc i 57-63, Diod xii 34). In the following year peace was concluded between Perdiccas and the Athenians, but it did not last long, and he was during the greater part of his reign on hostile terms with the Athenians. In 429 his dominions were invaded by Sitalces, king of the powerful Thracian tribe of the Odrysians, but the enemy was compelled, by want of provisions, to return home (Thuc ii 95-101, Diod xii 50). It was in great part at his instigation that Brasidas in 424 set out on his celebrated expedition to Macedonia and Thrace. In the following year (423), however, a misunderstanding arose between him and Brasidas, in consequence of which he abandoned the Spartan alliance, and concluded peace with Athens (Thuc iv 82, 103, 124-132). Subsequently we find him at one time in alliance with the Spartans, and at another time with the Athenians, and it is evident that he joined one or other of the belligerent parties according to the dictates of his own interest at the moment (Thuc v 80, vi 7, vii 9)—
3 III, king of Macedonia, B C 364-359, was the second son of Amyntas II, by his wife Eurydice. On the assassination of his brother Alexander II by Ptolemy of Alorus, 367, the crown of Macedonia devolved upon him by hereditary right, but Ptolemy virtually enjoyed the sovereign power as guardian of Perdiccas till 364, when the latter caused Ptolemy to be put to death, and took the government into his own hands (Just vi 4, Diod xv 77, xvi 2). Of the reign of Perdiccas we have very little information. We learn only that he was at one time engaged in hostilities with Athens on account of Amphipolis, and that he was distinguished for his patronage of men of letters (Aesch *FL* 29). He fell in battle against the Illyrians, 359—
4 Son of Orontes, a Macedonian of the province of Orestis, was one of the most distinguished of the generals of Alexander the Great. He accompanied Alexander throughout his campaigns in Asia, and the king on his death bed is said to have taken the royal signet ring from his finger and given it to Perdiccas (Curt x 5, 4, Just xii 15). After the death of the king (323), Perdiccas had the chief authority entrusted to him under the command of the new king Arrindaëus, who was a mere puppet in his hands, and he still further strengthened his power by the assassination of his rival Meleager [MELEAGER]. The other generals of Alexander regarded him with fear and suspicion, and at length his ambitious schemes induced Antipater, Craterus, and Ptolemy, to unite in a league and declare open war against Perdiccas. Thus assailed on all sides, Perdiccas determined to leave Eumenes in Asia Minor, to make head against their common enemies in that quarter, while he himself marched into Egypt against Ptolemy. He advanced without opposition as far as Pelusium, but found the banks of the Nile strongly fortified and guarded by Ptolemy, and was repulsed in repeated attempts to force the passage of the river, in the last of which, near Memphis, he lost great numbers of men. Thereupon his troops, who had long been discontented with Perdiccas, rose in mutiny and put him to death (Diod xviii 14-36, Just xii 6, 8).

Perdix (Περδίξ), the sister of Daedalus and

brother of Talos, the legends of whose death appear to have grown out of an attempt to explain the presence of Daedalus, as type of primitive art, in Crete as well as Attica [DAEDALUS] For the story, see TALOS Perdix herself probably formed some part of the myths about birds, prevalent especially at Athens and generally connected with something in the notes or habits of birds. It was probably a misinterpretation of the legend which made Perdix the nephew of Daedalus with the same story as TALOS (Or *Met* viii 241)

Peregrinus Proteus, a Cynic philosopher, born at Parium, on the Hellespont, in the reign of the Antonines. After a youth spent in debauchery and crimes, he visited Palestine, where he turned Christian, and by dint of hypocrisy attained to some authority in the Church. He next assumed the Cynic garb, and returned to his own native town, where, to obliterate the memory of his crimes, he divided his inheritance among the populace. He again set out on his travels, and after visiting many places, and adopting every method to make himself conspicuous, he at length resolved on publicly burning himself at the Olympic games and carried his resolution into effect in the 236th Olympiad, A.D. 165. Lucian, who was present at the strange self immolation of Peregrinus, has left us an account of his life. Gellius, who attended his lectures at Athens, commends the sincerity of his character and teaching (Gell. v 12. Lucian de *Mort Peregrini*)

Perenna, Anna [ANNA]

Perennis, succeeded Paternus in A.D. 183, as sole praefect of the praetorians, and, Commodus being completely sunk in debauchery and sloth, virtually ruled the empire. Having, however, rendered himself obnoxious to the soldiers, he was put to death by them in 186 or 187. Dio Cassius represents Perennis as a man of pure and upright life, but the other historians charge him with having encouraged the emperor in his career of profligacy (Dio Cass. lxxiii 9, *Vit Commod* 5, 6)

Perga (Περγή Περγαῖος *Murtana Ru*), an ancient and important city of Pamphylia, lay a little inland, N.E. of Attalia between the rivers Catarrhaetes and Cestrus, sixty stadia (six geog. miles) from the mouth of the former. It was a celebrated seat of the worship of Artemis (Strab. p. 667, Callim *Hymn in Dian* 187). On an eminence near the city stood a very ancient and renowned temple of the goddess, at which a yearly festival was celebrated, and the coins of Perga bear images of the goddess and her temple. Under the later Roman empire, it was the capital of Pamphylia Secunda. It was the first place in Asia Minor visited by the apostle Paul on his first missionary journey (Acts, xiii 19, see also xiv 24). There are considerable ruins of the city about sixteen miles N.E. of *Adalia*.

Pergāma, Pergāmīa, Pergāmon = Πῑνῑ [TROIA]

Pergāmun, less usually **Pergāmus** (Περγᾶμον in Polybius, Strabo, Appian, Josephus Aelian and Plutarch, ἡ Περγᾶμος in Dio Cassius and Ptolemy. *Bergama*), a celebrated city of Asia Minor, the capital of the kingdom of Pergamus, and afterwards of the Roman province of Asia, was situated in the district of Mysia called Teuthrania, in one of the most beautiful and fertile valleys in the world. It stood on the N. bank of the river Caicus, at a spot where that river receives the united waters of two small tributaries, the Selnus, which

flowed through the city, and the Cetus, which washed its walls. The navigable river Caicus connected it with the sea, at the Elaište Gñli, from which its distance was somewhat less than twenty miles (Strab. pp. 619, 624, Plin. v 126, Paus. vi 16, 1, Liv. xxxviii 18). It was built at the foot, and on the lowest slopes, of two steep hills, spurs of Mt. Pindarus (Paus. ii 26, 8, Plin. v 126), on one of which stood the upper town, or acropolis, the highest portion of which was the original settlement with a wall of its own. The upper town was enlarged after the kingdom was established, and spread under Eumenes II. still further. Under the Roman dominion the town extended over a large area in the plain. In this upper town the most noticeable buildings were the central Agora with the great altar of Zeus, the temple of Dionysus to the south, and to the north the great temple of Athene, beyond which was the famous library. North of this was the Augusteum or temple of Augustus and Rome, later known as the Trojaeum, a vast building on a terrace 200 yards long. N. of this, and on the highest point, was the smaller Julian temple. The theatre stood on the western slope below the library and the temple of Athene, and to the west of it was a great terrace running all along the slope from the temple of Dionysus to that of Augustus. Much further down the south slope was the gymnasium, which belonged to the lower town. This lower town occupied much of the ground now covered by the modern town and consequently not excavated, and it extended across the river Selnus, on the W. side of which were an amphitheatre, circus, Roman theatre, and still further west the temple of Aesclepius.—The origin of the city is lost in mythical traditions which ascribed its foundation to a colony from Arcadia under the Heraclid Telephus, and its name to Pergamus, a son of Pyrrhus and Andromache, who made himself king of Teuthrania by killing the king Arius in single combat (Paus. i 4, 5, i 11, 2). At all events, it was already in the time of Xenophon a very ancient city, with a mixed population of Teuthranians and Greeks (Xen. An. vii 8, 8, *Hell* iii 1, 6), but it was not a place of much importance until the time of the successors of Alexander. After the defeat of Antigonus at Ipsus in 301, the N.W. part of Asia Minor was united to the Thracian kingdom of Lysimachus, who enlarged and beautified the city of Pergamum, and used the acropolis as a treasury on account of its strength as a fortress. The command of the fortress was entrusted to PHILETAEUS, who, towards the end of the reign of Lysimachus, revolted to Seleucus, king of Syria, retaining, however, the fortress of Pergamum in his own hands, and upon the death of Seleucus, in 280, Philetæus established himself as an independent ruler. This is the date of the commencement of the kingdom of Pergamus, though the royal title was only assumed by the second successor of Philetæus, ATTALUS I., after his great victory over the Gauls. The successive kings of Pergamum were PHILETAEUS, 280-263, EUMENES I., 263-241, ATTALUS I., 241-197, EUMENES II., 197-159, ATTALUS II. PHILADELPHUS, 159-138, ATTALUS III. PHILOPATER, 138-133. For the outline of their history see the articles. The kingdom reached its greatest extent after the defeat of Antiochus the Great by the Romans, in B.C. 190, when the Romans bestowed upon Eumenes II. the whole of Mysia,

Lydia, both Phrygia, Lycaonia, Paphlagonia and Pamphylia. It was under the same king that Pergamum reached the height of its splendour, and that the celebrated library was founded, which for a long time rivalled that of Alexandria, and the formation of which occasioned the invention of parchment, *charta Pergamena*. This library was afterwards united to that of Alexandria, having been presented by Antony to Cleopatra. During its existence at Pergamum, it formed the centre of a great school of literature, which rivalled that of Alexandria. On the death of Attalus III in B.C. 133, the kingdom, by a bequest in his will, passed to the Romans, who took possession of it in 130 after a contest with the usurper Aristonicus, and erected it into the province of Asia, with the city of Pergamum for its capital, which continued in such prosperity that Pliny calls it 'longe clarissimum Asiae'. The temple of Augustus at Pergamum was the chief sanctuary of the imperial worship in the province of Asia; the people of Pergamum were the chief temple servants or *vevdpot* of the emperors (Tac. *Ann.* iv. 37, Dio Cass. li. 20, *OIG* 1720, 2810). The city was an early seat of Christianity, and is one of the Seven Churches of Asia. Under the Byzantine emperors, the capital of the province of Asia was transferred to Ephesus, and Pergamum lost much of its importance. Among the celebrated natives of the city were the rhetorician Apollodorus and the physician Galen. But the most important proofs of the ancient splendour of Pergamum and of the magnificence of Attalus and Eumenes as patrons of art have been afforded by the excavations undertaken by the Prussian Government and carried out by Hamann, Conze, and others in 1871-1878. These excavations have established the sites of the buildings mentioned above, and have recovered in great measure their dimensions and plans, so that a reconstruction of the architecture can be made with tolerable certainty. Besides this, important sculptures of the Pergamene school have been recovered, especially the splendid colossal sculptures in high relief, now at Berlin, from the platform of the great altar of Zeus built by Eumenes II. They represent the battle of the gods and giants [see cut on p. 364]. In these, as also in the statues of vanquished Gauls dedicated by Attalus (of which the best known are the 'Dying Gaul' in the Capitol of Rome, often called the 'Dying Gladiator,' and another at Venice), the tendency of the Pergamene school to portray dramatically pathos, passion and excitement is evident [*Dict. of Ant. art. Statuaria Ars*].—2 A very ancient city of Crete, the foundation of which was ascribed to the Trojans who survived their city. The legislator Lycurgus was said to have died here, and his grave was shown. The site of the city is doubtful. Some place it at *Perama* others at *Platania* (Verg. *Aen.* iii. 133, Vell. Pat. i. 1, Plut. *Lyc.* 32).

Pergāmus [PERGAMUM]

Pergē [PERGA]

Pēriander (Περικλῆδης) 1 Son of Cypselus, whom he succeeded as tyrant of Corinth, B.C. 625, and reigned forty years, to B.C. 585. His rule was mild and beneficent at first, but afterwards became oppressive. According to the common story this change was owing to the advice of Thrasybulus, tyrant of Miletus, whom Perander had consulted on the best mode of maintaining his power, and who is said to have taken the messenger through a

corn-field, cutting off, as he went, the tallest ears, and then to have dismissed him without committing himself to a verbal answer (Hdt. i. 92). The action, however, was rightly interpreted by Perander, who proceeded to rid himself of the most powerful nobles in the state. He made his power dreaded abroad as well as at home, and besides his conquest of Epidaurus, mentioned below, he kept Corcyra in subjection, and he planted a colony at Potidaea. He was, like many of the other Greek tyrants, a patron of literature and philosophy, and Arion and Anacharsis were in favour at his court. He was very commonly reckoned among the Seven Sages, though by some he was excluded from their number, and Myson of Chienae in Laconia was substituted in his room. The private life of Perander was marked by misfortune and cruelty. He married Melissa, daughter of Procles, tyrant of Epidaurus. She bore him two sons, Cypselus and Lycophron, and was passionately beloved by him, but he is said to have killed her by a blow during her pregnancy, having been roused to a fit of anger by a false accusation brought against her. His wife's death embittered the remainder of his days, partly through the remorse which he felt for the deed, partly through the alienation of his younger son, Lycophron, inexorably exasperated by his mother's fate. The young man's anger had been chiefly excited by Procles, and Perander in revenge attacked Epidaurus, and, having reduced it, took his father-in-law prisoner. Perander sent Lycophron to Corcyra, but when he was himself advanced in years, he summoned Lycophron back to Corinth to succeed to the tyranny, seeing that Cypselus, his elder son, was unfit to hold it, from deficiency of understanding. Lycophron refused to return to Corinth, as long as his father was there. Thereupon Perander offered to withdraw to Corcyra, if Lycophron would come home and take the government. To this he assented, but the Corcyraeans, not wishing to have Perander among them, put Lycophron to death. Perander shortly afterwards died of despondency, at the age of eighty, and after a reign of forty years, according to Diogenes Laertius. He was succeeded by a relative, Psammetichus, son of Gordias (Hdt. iii. 48-53, v. 92, *Al. Pol.* i. 12).—2 Tyrant of Ambracia, was contemporary with his more famous namesake of Corinth, to whom he was also related, being the son of Gorgus, who was son or brother to Cypselus. Perander was deposed by the people, probably after the death of the Corinthian tyrant (585) (*Al. Pol.* v. 4, 10, *Ael. VH* xii. 35).

Pēriboea (Περύβοια) 1 Wife of Icarius, and mother of Penelope [*CARIUS*, No. 2].—2 Daughter of Alcathous, and wife of Telamon, by whom she became the mother of Ajax and Teucer. Some writers call her Eriboia (Paus. i. 42, 1).—3 Daughter of Hipponous, and wife of Oeneus, by whom she became the mother of Tydeus [*OENEUS*].—4 Wife of king Polybus of Corinth (Apollod. iii. 5, 7).

Pēricles (Περικλῆς) 1 The greatest of Athenian statesmen, was the son of Xanthippus, and Agariste, both of whom belonged to the noblest families of Athens. The fortune of his parents procured for him a careful education, which his extraordinary abilities and diligence turned to the best account. He received instruction from Damon, Zeno of Elea, and Anaxagoras. With Anaxagoras he lived on terms of the most intimate friendship, till the philosopher was com-

pelled to retire from Athens. From this great and original thinker Pericles was believed to have derived not only the cast of his mind, but the character of his eloquence, which, in the elevation of its sentiments and the purity and loftiness of its style, was the fitting expression of the force and dignity of his character and the grandeur of his conceptions. Of the oratory of Pericles no specimens remain to us, but it is described by ancient writers as characterised by singular force and energy. He was described as thundering and lightning when he spoke, and as carrying the weapons of Zeus upon his tongue (Aristoph. *Ach* 508, Cic. *de Or* iii 34, Plut. *Moral* p 118, Quintil. i 1, 82). In B.C. 469, Pericles began to take part in public affairs, forty years before his death, and was soon regarded as the head of the more democratical party in the state, in opposition to Cimon (Aristot. *Æth* 104 27). He gained the favour of the people by the laws which he got passed for their benefit. It was at his instigation that his friend Ephialtes proposed in 461 the measure by which the Areopagus was deprived of those functions which rendered it formidable as an antagonist to the democratical party. This success was followed by the ostracism of Cimon, who was charged with Laconism, and Pericles was thus placed at the head of public affairs at Athens. His other chief democratic measures were the opening of the membership to the Zeugitæ as well as to the wealthier classes, and even to men below the Zeugitæ, the payment of Dicasteries in order to attract all citizens to take part in legal business, and a system of state doles (analogous to those which were pushed to an extreme in a later age at Rome) by grants of money at festivals sufficient to provide the poorer citizens with seats in the theatre and with food for the festival days. Pericles was distinguished as a general as well as a statesman, and frequently commanded the Athenian armies in their wars with the neighbouring states. In 454 he commanded the Athenians in their campaigns against the Sicyonians and Acarnanians, in 448 he led the army which assisted the Phocians in the Sacred war, and in 445 he rendered the most signal service to the state by recovering the island of Eubœa, which had revolted from Athens. Cimon had been previously recalled from exile, without any opposition from Pericles, but had died in 419. On his death the aristocratical party was headed by Thucydides, the son of Melesias, but on the ostracism of the latter in 414, the organised opposition of the aristocratical party was broken up, and Pericles was left without a rival. Throughout the remainder of his political course no one appeared to contest his supremacy, but the boundless influence which he possessed was never perverted by him to sinister or unworthy purposes. So far from being a mere selfish demagogue, he neither indulged nor courted the multitude. The next important event in which Pericles was engaged was the war against Samos, which had revolted from Athens, and which he subdued after an arduous campaign, 440. The poet Sophocles was one of the generals who fought with Pericles against Samos (Thuc. i 115-117, Diod. xii 27). For the next ten years till the outbreak of the Peloponnesian war, the Athenians were not engaged in any considerable military operations. During this period Pericles devoted especial attention to the Athenian navy, as her supremacy rested on her maritime superiority, and he adopted various judicious means for consoli-

dating her empire over the islands of the Ægean. He strengthened the hold of Athens in various districts by establishing the settlements of citizens called *kleruchies*, in Eubœa and in Thracian Chersonese, and by planting colonies at Amphipolis, Sinope, and even in Italy at Thurium. The funds derived from the tribute of the allies and from other sources were to a large extent devoted by him to the erection of those magnificent temples and public buildings which rendered Athens the wonder and admiration of Greece. Under his administration the Propylæa, and the Parthenon, and the Odeum were erected, as well as numerous other temples and public buildings. With the stimulus afforded by these works architecture and sculpture reached their highest perfection, and some of the greatest artists of antiquity were employed in erecting or adorning the buildings. The chief direction of the public offices was entrusted to Phidias. [PHIDIAS] These works, calling into activity almost every branch of industry and commerce at Athens, diffused universal prosperity while they proceeded, and thus contributed in this, as well as in other ways, to maintain the popularity and influence of Pericles. But he still had many enemies, who were not slow to impute to him base and unworthy motives. From the comic poets Pericles had to sustain numerous attacks. They exaggerated his power, spoke of his party as Pisistratids, and called upon him to swear that he was not about to assume the tyranny. His high character and strict probity, however, rendered all these attacks harmless. But as his enemies were unable to ruin his reputation by these means, they attacked him through his friends. Thus at the beginning of the Peloponnesian war his friends Phidias and Anaxagoras, and his mistress Aspasia, were all accused before the people. Phidias was condemned and cast into prison [PHIDIAS], Anaxagoras was also sentenced to pay a fine and quit Athens [ANAXAGORAS], and Aspasia was only acquitted through the entreaties and tears of Pericles (Plut. *Pericl* 24, Diod. xii 89, Athen. p 589). The Peloponnesian war has been falsely ascribed to the ambitious schemes of Pericles. It is true that he counselled the Athenians not to yield to the demands of the Lacedæmonians, and he pointed out the immense advantages which the Athenians possessed in carrying on the war, but he did this because he saw that war was inevitable, and that as long as Athens retained the great power which she then possessed, Sparta would never rest contented. On the outbreak of the war in 481 a Peloponnesian army under Archidamus invaded Attica, and upon his advice the Athenians conveyed their movable property into the city, and their cattle and beasts of burden to Eubœa, and allowed the Peloponnesians to desolate Attica without opposition. Next year (480), when the Peloponnesians again invaded Attica, Pericles pursued the same policy as before. In this summer the plague made its appearance in Athens. The Athenians, being exposed to the devastation of the war and the plague at the same time, began to turn their thoughts to peace, and looked upon Pericles as the author of all their distresses, inasmuch as he had persuaded them to go to war. Pericles attempted to calm the public ferment, but such was the irritation against him that he was sentenced to pay a fine (Thuc. ii 64, Plut. *lc*). The ill feeling of the people having found thus vent, Pericles soon resumed his accustomed way,

and was again elected one of the generals for the ensuing year (429). Meantime Pericles had suffered in common with his fellow citizens. The plague carried off most of his near connections. His son Xanthippus, a profligate and undutiful youth, his sister, and most of his intimate friends died of it. Still he maintained unmoved his calm bearing and philosophic composure. At last his only surviving legitimate son, Paralus, a youth of greater promise than his brother, fell a victim. The firmness of Pericles then at last gave way, as he placed the funeral garland on the head of the lifeless youth he burst into tears and sobbed aloud. He had one son remaining, his child by Aspasia, and he was allowed to enrol this son in his own tribe and give him his own name. In the autumn of 429 Pericles himself died of a lingering sickness. When at the point of death, as his friends were gathered round his bed, recalling his virtues and enumerating his triumphs, Pericles overhearing their remarks, said that they had forgotten his greatest praise—that no Athenian through his means had been made to put on mourning. He survived the commencement of the war two years and six months (Thuc. ii. 65). The name of the wife of Pericles is not mentioned. She had been the wife of Hipponicus, by whom she was the mother of Callias. She bore two sons to Pericles, Xanthippus and Paralus. She lived unhappily with Pericles, and a divorce took place by mutual consent, when Pericles connected himself with Aspasia. Of his strict probity he left the decisive proof in the fact that at his death he was found not to have added a single drachma to his hereditary property. The people by a revulsion of feeling showed their honour for his memory by a decree which legitimatised his son by Aspasia.—2 Son of the preceding, by Aspasia, was one of the generals at the battle of Arginusæ, and was put to death by the Athenians with the other generals, 406.

Periclymēnus (Περικλύμενος). 1 One of the Argonauts, was son of Neleus and Chloris, and brother of Nestor (*Od.* xi. 285). Poseidon gave him the power of changing himself into different forms, and conferred upon him great strength, but he was nevertheless slain by Hercules at the capture of Pylos (*Apollod.* i. 9, 9, *Ov. Met.* xii. 556–576, *Ap. Rh.* i. 166).—2 Son of Poseidon and Chloris, the daughter of Tiresias, of Thebes. In the war of the Seven against Thebes he was believed to have killed Parthenopeus, and when he pursued Amphiaræus, the latter by the command of Zeus was swallowed up by the earth (*Eur. Phocn.* 1157, *Paus.* iv. 18, 6, *AMPHIARAUS*).

Pēriēres (Περιήρης), son of Aeolus and Enarete, king of Messene, was the father of Aphaeus and Leucippus by Gorgophone. In some traditions Perieres was called a son of Cynortas, and besides the sons above mentioned he is also the father of Tyndareos and Icarus (*Apollod.* i. 7, 3, iii. 10, 3, *Paus.* iv. 2, 2).

Pērilaus (Περίλαος), son of Icarus, and brother of Penelope (*Paus.* viii. 34, 2).

Pērillus (Περίλλος), a statuary, was the maker of the bronze bull of the tyrant Phalaris, respecting which see further under **PHALARIS**. Like the makers of other instruments of death, Perillus is said to have become one of the victims of his own handiwork (*Ov. A. A.* i. 653).

Pērīnthus (Περινθος, Περίνθιος *Eryclia*), an important town in Thrace on the Propontis, was founded by the Samians about B. C. 559 (*Plut.* Q. & 56). It was situated twenty-two miles

W. of Selymbria on a small peninsula, and was built on the slope of a hill with rows of houses rising above each other like seats in an amphitheatre. It is celebrated for the obstinate resistance which it offered to Philip of Macedon, at which time it was a more powerful place than Byzantium (*Diod.* xvi. 71, *Plut. Phoc.* 14, *Procop. Aed.* iv. 9). Under the Romans it still continued to be a flourishing town, being the point at which most of the roads met leading to Byzantium. The commercial importance of the town is attested by the number of its coins which are still extant. At a later time, but not earlier than the fourth century of the Christian era, we find it called *Heraclea*, which occurs sometimes alone without any addition and some times in the form of *Heraclea Thraciae* or *Heraclea Perinthus*.

Pēriphās (Περίφας), an Attic autochthon, previous to the time of Ccerops, was a priest of Apollo, and on account of his virtues was made king of the country. In consequence of the honours paid to him, Zeus wished to destroy him, but at the request of Apollo he was changed by Zeus into an eagle, and his wife into a bird (*Ant. Lib.* 6, *Ov. Met.* vii. 400).

Pēriphētes (Περιφήτης), son of Hephæstus and Anticlea, surnamed Corynetes—that is, Club bearer—was a robber at Epidaurus, who slew travellers with an iron club. Theseus at last killed him and took his club for his own use [*THESUS*].

Permessus (Περμησός *Kefalari*) a river in Boeotia, which descends from Mt. Helicon, unites with the Olmus, and falls into the lake Copais near Hahartus (*Strab.* pp. 407, 411).

Pernē (Περνή), a little island off the coast of Ionia, opposite to the territory of Miletus, to which an earthquake united it (*Plin.* ii. 204).

Pēro (Πηρώ), daughter of Neleus and Chloris, was married to Bias, and celebrated for her beauty (*Od.* xi. 286, *Paus.* i. 31, 9).

Perorsi (Πέρορσοι), a people on the coast of Africa, opposite the Ins. Fortunatæ (*Ptol.* iv. 6, 16).

Perperēna (Περπερήνα, and other forms), a small town of Mysia, S. of Adramyttium, near which were copper mines and celebrated vineyards. Said to be the place at which Thucydides died (*Strab.* p. 607, *Plin.* v. 122).

Perperna or **Perpenna**. 1 M., prætor B. C. 135, when he carried on war against the slaves in Sicily, and consul 130, when he defeated Aristonicus in Asia, and took him prisoner. He died near Pergamum on his return to Rome in 129 (*Liv. Ep.* 59, *Vell. Pat.* ii. 4, *Just.* xxxvi. 4).—2 M., son of the last, consul 92, and censor 86. He is mentioned by ancient writers as an instance of longevity. He attained the age of 98 years, and died in 49, the year in which the Civil war broke out between Caesar and Pompey (*Val. Max.* viii. 13, *Dio Cass.* xli. 14, *Plin.* vii. 156). He took no prominent part in the agitated times in which he lived.—3 M. **Perperna Vento**, son of the last, joined the Marian party in the Civil war, and was raised to the prætorship. After the conquest of Italy by Sulla, in 82, Perperna fled to Sicily, which he quitted, however, upon the arrival of Pompey shortly afterwards. On the death of Sulla, in 78, Perperna joined the consul M. Lepidus in his attempt to overthrow the new aristocratical constitution, and retired with him to Sardinia on the failure of this attempt. Lepidus died in Sardinia in the following year, 77, and Perperna with the remains of his army crossed over to Spain and joined Sertorius.

Perperna was jealous of the ascendancy of Sertorius, and after serving under him some years he and his friends assassinated Sertorius at a banquet in 72. His death brought the war to a close. Perperna was defeated by Pompey, taken prisoner, and put to death. (App. B. C. 1. 107-115, Plut. Pomp. 10, 20, Sert. 15-27.)

Perrhaebi (Περραιβοί or Περραιβοί), a powerful and warlike people, who from prehistoric times occupied a part of Thessaly. According to Strabo they had been driven to the more mountainous north of Thessaly from the south by the Lapithae (Strab. pp. 61, 489, 440), migrated from Euboea to the mainland, and settled in the districts of Hestiaeotis and Pelasgiotis. Hence the northern part of this country is frequently called **Perrhaebia** (Περραιβία, Περραιβία), though it never formed one of the regular Thessalian provinces (Thuc. iv. 78, Liv. xxxi. 43). Homer places the Perrhaebi in the neighbourhood of the Thessalian Dodona and the river Titaresius (Il. ii. 749), and at a later time the name of Perrhaebia was applied to the district bounded by Macedonia and the Cambanian mountains on the N., by Pindus on the W., by the Peneus on the S. and SE., and by the Peneus and Ossa on the E. The Perrhaebi were members of the Amphictyonic League. At an early period they were subdued by the Lapithae, at the time of the Peloponnesian war they were subject to the Thessalians, and subsequently to Philip of Macedonia, but at the time of the Roman wars in Greece they appear independent of Macedonia.

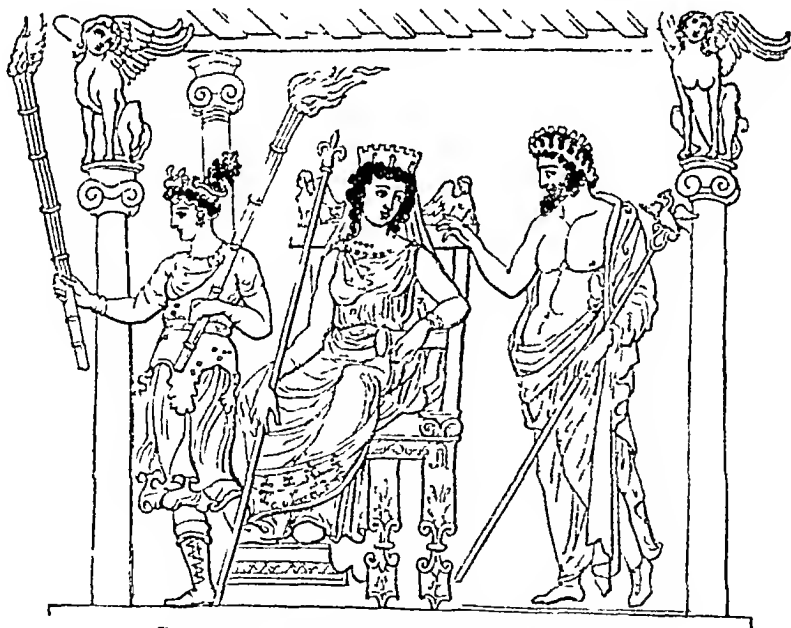
Perrhidae (Περραιδοί), an Attic demos near Aphidna belonging to the tribe Antiochia.

when the city was taken by Aratus, B. C. 248 (Pans. ii. 8, 4, vii. 8, 3, Athen. pp. 162, 607.)

Persē (Περση), daughter of Oceanus, and wife of Helios (the Sun), by whom she became the mother of Actes and Circe (Od. ix. 189, Hes. Th. 356, 956). Also called the mother of Pasiphae and Perbes (Apollod. i. 9, 1).

Perseis [HECATE]

Persēphōnē (Περσεφόνη), called **Proserpina** by the Romans, the daughter of Zeus and Demeter. In Homer she is called **Persephonia** (Περσεφονεία), the form **Persephone** first occurs in Hesiod. But besides these forms of the name, we also find **Persephassa**, **Persephassa**, **Persephatta**, **Phersephatta**, **Pherephatta**, and **Phersephonia**. The Latin **Proserpina** is probably only a corruption of the Greek, for which later etymologists sought an explanation in the word *proserpe*, signifying the germination of the seed (August. C. D. ii. 8, vii. 20, Arnob. iii. 33). The name *koie* (κόρη, ἰον. κοῖνη), that is, the *Daughter*, namely, of Demeter, was adopted in Attica when the Eleusinian mysteries were introduced, and the two were frequently called *The Mother and the Daughter* (ἡ Μητήρ καὶ ἡ Κόρη). Homer describes her as the wife of Hades, and the dread and terrible queen of the Shades, who rules over the souls of the dead, along with her husband (Il. ix. 457, 565, Od. x. 494, xi. 634). Her epithets in the Iliad are *ἐπαινή* (which is best explained as meaning 'awful'), and in the Odyssey *ἐπαινή* and *αἰγανή* (by which the same idea is intended), and once *αἰγρή*. Hence she is called by later writers *Juno Inferna*, *Aeterna* and *Stygia*, and the Erinyes are



Persephone enthroned (Gerhard Archäolog. Zeit. tav. 11.)

Persabōra or **Perisabōra** (Περσαβώρα *Anbar*), a fortified city of Babylonia, on the W. side of the Euphrates, where the canal called Maarsares left the river (Zos. iii. 17).

Persae [PERSIS]

Persaeus (Περσαῖος), a Stoic philosopher, was a native of Cithium in Crete, and a disciple of Zeno. He lived for some years at the court of Antigenus Gonatas, with whom he was in high favour. Antigonus appointed him to the chief command in Corinth, where he was slain.

said to have been her daughters by Pluto. In this account Homer probably follows the older conception of the goddess, whose very name is by some writers connected with death. There is no trace in the Homeric poems of her being regarded as the daughter of Demeter, still less of her being in any sense a beneficent deity. Homer speaks of her as the daughter of Zeus (Od. xi. 217), and it is possible that he regarded her as the daughter of Zeus and Styx, as some traditions did (Apollod. i. 3, 1). Her grim

character appears also in the ancient Aicadian worship, where she was called *Δεσποῖνα*, and was described as the daughter of Demeter Erinyes and Poseidon (Paus viii 37). Her abode, the realm of the dead, is described in the *Iliad* as beneath the earth, in the *Odyssey* the entrance to it seems to be placed at the western extremity of the earth, on the frontiers of the lower world. The story of her being carried off by Hades or Pluto against her will is not mentioned by Homer, unless those are right who believe that the Homeric epithet *κλυτόπῳλος*, applied to Hades, has thus reference (*Il* v 654, Schol *ad loc*). The earliest definite mention of it is in Hesiod (*Th* 912). The manner in which she was carried off while she was gathering flowers (traditionally the narcissus as the flower of death see p 586, b), the scene of this event, the wanderings of her mother in search of her, and the worship of the two goddesses in Attica at the festival of the Eleusinia are related under DEMETER. In the mystical theories of the Orphics, Persephone is described as the all pervading goddess of nature, who both produces and destroys everything, and she is therefore connected, or identified with, other mystic divinities, such as Isis, Rhea, Ge, Hestia, Pandora, Artemis, Hecate. This mystic Persephone is further said to have become by Zeus the mother of Dionysus, Iacchus, Zagreus or Sabazius (Schol *ad* Aristoph *Ran* 326, Nonn *Dionys* κκαί 67, Cic *N D* ii 23, 58, Diod ii 4). The Romans adopted the legends of Persephone, whom they called Proserpina [see above], but compared her with their own deity Libera [see p 488, a]. The myth of Persephone, as fully developed in the *Hymn to Demeter*, and in later poems, expressed the renewal of vegetation in spring, especially of the corn, after it has been buried underground in the winter, and thus again in the mysteries was probably carried further so as to symbolise a future life [see more fully on pp 277, b, 375, b]. It was natural, therefore, that the festivals of the goddess should be in the autumnseed time, at the Greater *Eleusinia*, and in the spring at the *Anthesphoria* and at the Lesser *Eleusinia* [see *Dict of Ant* s.v.]. The death of the vegetation was symbolised by the marriage of Persephone, or Kore, with Hades or Pluto, a marriage which preserved in its story the old form of marriage by capture. Persephone is often represented enthroned with Hades [see cuts on pp 375, 376], often she is distinguished by a diadem or a calathus on her head often she has a torch or crossed torches in her hand, her symbols are also a cornucopia, ears of corn, the pomegranate, or a cock (probably as the herald of the dawn, i.e. of a new life).

Persepolis (Περσέπολις, Περσάπολις in the middle ages, *Istakhar* now *Takhti-Jemshid*, i.e. *Throne of Jemshid*, is the Greek name of the great city which succeeded Pasargada as the capital of Persis and of the Persian empire (Strab p 729, Diod xvii 70, Curt v 4, 6, Ptol vi 4, 4). It is not mentioned by the earlier Greek historians who wrote before the Macedonian conquest. Neither Herodotus, Xenophon, nor Ctesias speaks of Persepolis, though they mention Babylon, Susa, and Ecbatana, as the capitals of the empire. The most probable explanation of this silence is that ambassadors or refugees from foreign states were received by the Great King either at his winter quarters in Susa, or at his summer residence in Ecbatana, and that he came to Persepolis, a temperate region, in spring, partly

for religious ceremonies and partly to receive tribute and offerings of first fruits, and to consider the reports of his chief officials. Its foundation is sometimes ascribed to Cyrus the Great, but more generally to his son Cambyses. On the great platform stood the vast range of palaces and halls, in which the kings received their officers and deputations in state, and sacrificed at the fire altars. Here were stored the treasures accumulated from long years of tribute which Alexander found, and also the Avesta, which Darius is said to have placed there written in gold letters on 12,000 ox hides. Over the plain below the palace-platform extended the city itself, occupied by traders and artisans. Persepolis was also a royal burial-place. It was greatly enlarged and adorned by Darius I. and Xerxes, and preserved its splendour till after the Macedonian conquest, when it was burnt, Alexander, as the story goes, setting fire to the palace with his own hand, at the end of a revel, at the instigation of the courtesan Thais, B.C. 331. It was situated in the heart of Persis, in the part called Hollow Persis (*κόλη Περσίδ*), not far from the border of the Carmanian Desert, in a beautiful and healthy valley, watered by the river *Δίανος* (*Bend-Emir*), and its tributaries the Medus and the Cyrus. Its wealth and importance were nearly, though not entirely, destroyed by Alexander's occupation, but it was plundered again by Antiochus, 164 B.C., and in later times under the name of Istakhar was for some centuries the residence of a Parthian viceroy. Its ruins are in the highest degree striking and full of interest, and are important for the history of ancient Persia. The numerous sculptured figures represent the kings of Persia, but do not, like the sculptures of Egypt and Assyria, describe historical events. An examination of the ruins has shown that the citadel with a triple wall, which Diodorus mentions, had no real existence.

Perses (Πέρσης) 1 Son of the Titan Cronus and Eurymia, and husband of Astasia, by whom he became the father of Hecate (Hes *Th* 409, Apollod i 2, 2).—2 Son of Perseus and Andromeda, described by the Greeks as the founder of the Persian nation (Hdt vii 61, Apollod ii 4, 5).—3 Son of Helios (the Sun) and Perse, and brother of Aetes and Circe (Apollod ii 4, 5).

Perseus (Περσεύς), the famous Argive hero (perhaps, as some think, originally a deity of light or of the sun), was a son of Zeus and Danae, and a grandson of Acrisius (*Il* xiv 320). An oracle had told Acrisius that he was doomed to perish by the hands of Danae's son, and he therefore shut up his daughter in an apartment made of brass or stone. But Zeus having changed himself into a shower of gold, came down through the roof of the prison, and became by her the father of Perseus. From this tradition, which is commonly held to signify the rays of the sun streaming into a chamber, Perseus is sometimes called *aurigena* (Soph *Ant* 944, Lycophr 838, Ov *Met* v 250, Hor *Od* iii 16). As soon as Acrisius discovered that Danae had given birth to a son, he put both mother and son into a chest, and threw them into the sea (Simonid *Fr* 7), but Zeus caused the chest to land in the island of Serphos, one of the Cyclades, where Dictys, a fisherman, found them, and carried them to Polydectes, the king of the country. They were treated with kindness, but Polydectes having afterwards fallen in love

with Danaë, and wishing to get rid of Perseus, who had meantime grown up to manhood, sent him away to fetch the head of Medusa one of the Gorgons. Guided by Hermes and Athena, Perseus first went to the Graeae, the sisters of the Gorgons, took from them their one tooth and their one eye (see p. 371, b) and would not restore them until they showed him the way to the nymphs who possessed the winged sandals, the magic wallet, and the helmet of Hades, which rendered the wearer invisible. Having received from the Nymphs these gifts, from Hermes a sickle, and from Athena a mirror, he mounted into the air, and came to the Gorgons, who dwelt near Tartarus on the coast of the Ocean (Gorgonades). He found them a heap, and cut off the head of Medusa, looking at her reflection in the mirror for a sight of the monster herself would have changed him into stone. Perseus put her head into the wallet which he carried on his back, and as he went away he was pursued by the other Gorgons, but his helmet, which rendered him invisible, enabled him to escape unharmed (Hes. *Scut.* 220-230, Eur. *Tro.* 460, Hyg. *1-7* n. 12, Paus. *v* 18. 1). Perseus then proceeded to Ethiopia, where he saved and married Andromeda (A. *provera*). Perseus is also said to have come to the Hyperboreans, by whom he was hospitably received, and to Atlas, whom he changed by means of the Gorgon's head into the mountain of the same name. On his return to Seriphos, he found his mother with Demeter in a temple, whither they had fled from the violence of Polydektos, and when he went to the palace of Polydektos, and chained him and all his guests into stone (Pind. *Poeb.* vi 10, Strab. p. 487). Demeter was made king, Perseus gave the winged sandals to Hermes, who restored them to the nymphs and to Hades, and the head of Medusa

celebrated games in honour of his guest Acrisius, Perseus, who took part in them, accidentally hit the foot of Acrisius with the discus, and thus killed him (Paus. *ii* 16, 2). Acrisius was buried outside the city of Larissa, and Perseus, leaving the kingdom of Argos to Megapenthes, the son of Proetus, received from him in exchange the government of Tiryns. According to another account, Perseus remained in Argos, and successfully opposed the introduction of the Bacchic orgies (Paus. *ii* 20. 4). An Italian tradition made the chest with Danaë and her son float to the coast of Italy, where king Pilumnus married Danaë and founded Ardea (Virg. *Aen.* vi 410, Serv. ad *Aen.* vi 372, viii 815). Perseus is said to have founded the towns of Midea and Mycenae. By Andromeda he became the father of Perseus, Alcaeus, Sthenelus, Heleus, Mentor, Electryon, Gorgophone, and Autochthos. Perseus was worshipped as a hero in several places. Herodotus speaks of a temple and statue of Perseus at Chionis in Egypt (ii 91).

Perseus or Perses (Περσέης), the last king of Macedonia, was the eldest son of Philip V, and reigned eleven years, from B.C. 178 to 168. Before his accession he persuaded his father to put to death his younger brother Demetrius, whom he suspected that the Roman senate intended to set up as a competitor for the throne on the death of Philip. Immediately after his accession he began to make preparations for war with the Romans, which he knew to be inevitable though seven years elapsed before actual hostilities commenced. The war broke out in 171. The first year of the war was marked by no striking action. The consul P. Licinius Crassus first suffered a defeat in Thessaly in an engagement between the cavalry of the two armies, but subsequently gained a right advantage over the king's troops. The second year of the war (170), in which the consul A. Hostilius Manlius commanded, also passed off without any important battle, but was on the whole favourable to Perseus. The third year (169), in which the consul Q. Marcius Philippus commanded, again produced no important results. The length to which the war had been unexpectedly protracted, and the ill success of the Roman arms, had by this time excited a general feeling in favour of the Macedonian monarch, but the ill timed arrival of Perseus, who refused to advance the sum of money which Ptolemy, king of Pergamus, demanded, deprived him of this valuable ally, and the same unreasonable niggardliness likewise deprived him of the services of 20,000 Gaulish mercenaries who had actually advanced into Macedonia to his support, but retired on failing to obtain their stipulated pay. He was thus obliged to carry on the contest against Rome single handed. The fourth year of the war (168) was also the last. The new consul, L. Aemilius Paulus, defeated Perseus with great loss in a decisive battle fought near Pydna on June 22, 168. Perseus took refuge in the island of Samothrace, where he shortly afterwards surrendered with his children to the praetor Cn. Octavius. When brought before Aemilius, he is said to have degraded himself by the most abject supplications, but he was treated with leniency by the Roman general. The following year he was carried to Italy, where he was compelled to adorn the splendid triumph of his conqueror (Nov. 30, 167), and afterwards cast into a dungeon, from whence, however, the intercession of Aemilius



Perseus and Medusa
(From a Terra cotta in the British Museum)

to Athena, who placed it in the middle of her shield or breastplate. He then went to Argos, accompanied by Danaë and Andromeda. Acrisius, remembering the oracle, escaped to Larissa in the country of the Polyzonians, but Perseus followed him in order to persuade him to return. Some writers state that Perseus on his return to Argos, found Proetus, who had expelled his brother Acrisius, in possession of the kingdom; and that Perseus slew Proetus, and was afterwards killed by Megapenthes, the son of Proetus (Ov. *Met.* v 236, Hyg. *Fab.* 244). The more common tradition, however, relates that when Teutamides, king of Larissa,

procured his release, and he was permitted to end his days in an honourable captivity at Alba. He survived his removal thither a few years, and died, according to some accounts, by voluntary starvation, while others—fortunately with less probability—represent him as falling a victim to the cruelty of his guards, who deprived him of sleep. Perseus had been twice married: the name of his first wife, whom he is said to have killed with his own hand in a fit of passion, is not recorded, his second, *Laodice*, as the daughter of *Seleucus IV Philo*



Perseus King of Macedonia

Obv., head of Perseus *rev.* ΒΑΣΙΛΕΥΣ ΠΕΡΣΕΥΣ, eagle on thunderbolt surrounded by oak wreath

pator. He left two children: a son, *Alexander*, and a daughter, both apparently by his second marriage, as they were more children when carried to Rome. Besides these, he had adopted his younger brother *Philip*, who was regarded by him as the heir to his throne, and became the partner of his captivity (*Liv.* xl–xlv, *Pol.* xxiv, xxv, xxvi, xxix).

Persia [PERSIS]

Persici Montes [PERSICI MONTES]

Persicus Sinus, *Persicum Mare* (ὁ Περσικὸς κόλπος, ἡ Περσικὴ θάλασσα, and other forms *the Persian Gulf*), is the name given by the later geographers to the great gulf of the *Mare Erythraeum* (*Indian Ocean*), extending in a SE direction from the mouths of the *Tigris*, between the NE coast of Arabia and the opposite coast of *Susiana*, *Persis*, and *Carmania*, to the narrow strait formed by the long tongue of land which projects from the N side of *Oman* in Arabia, by which strait it is connected with the open gulf of the *Indian Ocean* called *Paragon Sinus* (*Gulf of Oman*). The earlier Greek writers know nothing of it. *Herodotus* does not distinguish it from the *Erythraean Sea*. The voyage of *Alexander's* admiral *Nearchus* from the *Indus* to the *Tigris* made it better known, but still the ancient geographers in general give inaccurate statements of its form (*Strab.* pp. 78, 727, 765, *Ptol.* vi 3, 1, vi 19, 1, *Plin.* vi 41, *Mel.* ii 8).

Pesides (Περσίδης, Περσιδῆς), a patronymic given to the descendants of *Perseus*.

Persis, and very rarely *Persia* (ἡ Περσις, and ἡ Περσική, see γῆ, the fem. adjectives, the masc. being Περσικός, from the ethnic noun Πέρσης, pl. Πέρσαι, fem. Πέρσις, Latin *Persa* and *Perses*, pl. *Persae*, *Persiae*), originally a small mountainous district of W Asia, lying on the NE side of the *Persian Gulf*, and surrounded on the other sides by mountains and deserts. On the NW and N it was separated from *Susiana*, *Media* and *Parthia* by the little river *Oroatis*, or *Orosis*, and by *M. Parachonthrass*, and on the E from *Carmania* by no definite boundaries in the Desert. The only level part of the country was the strip of seacoast called *Persis Paralia*; the rest was intersected by branches of *M. Parachonthrass*, the valleys between which were watered by several rivers, the chief of which were the

ARAXES, *CYPRUS*, and *MEDUS* in this part of the country, which was called *Koile Persis*, stood the capital cities *PASARGADA* and *PRISEPOLIS*. The country has a remarkable variety of climate and of products: the N mountainous regions being comparatively cold, but with good pastures, especially for camels, the middle slopes having a temperate climate and producing abundance of fruit and wine, and the S strip of coast being intensely hot and sandy, with little vegetation except the palm tree (*Strab.* p. 727, *Arrian*, *Ind.* 39, *Plin.* vi 115). The inhabitants were a collection of nomad peoples of the Indo-European stock, who called themselves by a name which is given in Greek as *Artaei* (*Hdt.* vi 61) and which, like the hundred Median name of *Artu* (Ἄρτιοι), signifies *noble* or *honourable*, and is applied especially to the true worshippers of *Ormuzd* and followers of *Zoroaster*. It was, in fact, rather a title of honour than a proper name, the true collective name of the people seems to have been *Paraca*. According to *Herodotus*, they were divided into three classes or castes: first, the nobles or warriors, containing the three tribes of the *PASARGADA*, who were the most noble, and to whom the royal family of the *Achaemenidae* belonged, the *Maraphii* and the *Maspi*, secondly, the agricultural and other settled tribes—namely, the *Panthialaei*, *Derusiaei*, and *Germannii*, thirdly, the tribes which remained nomadic—namely, the *Danae*, *Mardi*, *Dropici*, and *Sagartii*, names common to other parts of W and Central Asia. The Persians had a close ethnical affinity to the *Medes*, and followed the same customs and religion [*MAGI*, *ZOROASTER*]. The simple and warlike habits which they cultivated in their native mountains, preserved them from the corrupting influences which enervated their Median brethren, so that from being, as we find them at the beginning of their recorded history, the subject member of the *Medo-Persian* kingdom, they obtained the supremacy under *CYRUS*, the founder of the great *Persian Empire*, B.C. 559. An account of the revolution by which the supremacy was transferred from the *Medes* to the Persians is given under *CYRUS*. At this time there existed in W Asia two other great kingdoms: the *Lydian*, which comprised nearly the whole of Asia Minor, W of the river *Halys*, which separated it from the *Medo-Persian* territories, and the *Babylonian*, which, besides *Syria* and *Palestine*. By the successive conquest of these kingdoms, the dominions of *Cyrus* were extended on the W as far as the coast of the *Euxine*, the *Aegean*, and the *Mediterranean*, and to the frontier of *Egypt*. Turning his arms in the opposite direction, he subdued *Bactria*, and effected some conquests beyond the *Oxus*, but fell in battle with the *Massagetae* [*CYRUS*]. His son *Cambyzes* added *Egypt* to the empire [*CAMBYSES*]. Upon his death the *Magian* priesthood made an effort to restore the supremacy to the *Medes* [*MAGI*, *SMERDIS*], which was defeated by the conspiracy of the seven *Persian* chieftains, whose success conferred the crown upon *Darius*, the son of *Hystaspes*. This king was at first occupied with crushing rebellions in every part of the empire, and with the two expeditions against *Scythia* and *Cyrenaica*, of which the former entirely failed, and the latter was only partially successful. He conquered *Thrace*, and on the E he added the valley of the *Indus* to the kingdom, but in this quarter

the power of Persia seems never to have been much more than nominal. The Persian empire had now reached its greatest extent, from Thrace and Cyrenaica on the W to the Indus on the E, and from the Euxine, the Caucasus (or rather a little below it), the Caspian, and the Oxus and Jaxartes on the N to Aethiopia, Arabia, and the Erythraean Sea on the S, and it embraced, in Europe, Thrace and some of the Greek cities N of the Euxine, in Africa, Egypt and Cyrenaica, in Asia, on the W, Palestine, Phoenicia, Syria, the several districts of Asia Minor, Armenia, Mesopotamia, Assyria, Babylonia, Susiana, Atropatene, Great Media, on the N, Hyrcania, Margiana, Bactriana, and Sogdiana, on the E, the Paropamisus, Arachosia, and India (i.e. part of the Punjab and Scinde), on the S, Persis, Carmania and Gedrosia, and in the centre of the E part, Parthia, Aria, and Drangiana. The capital cities of the empire were Babylon, Susa, Ecbatana in Media, and—though these were seldom, if ever, used as residences—Pasargada and Persepolis in Persis (See the several articles). Of this vast empire Darius undertook the organisation, and divided it into twenty satrapies, of which a full account is given by Herodotus. For the other details of his reign, and especially the commencement of the wars with Greece, see DARIUS. Of the remaining period of the ancient Persian history, till the Macedonian conquest, a sufficient abstract will be found under the names of the several kings, a list of whom is now subjoined—(1) CYRUS, B.C. 559–529 (2) CAMBYSES, 529–522 (3) Usurpation of the pseudo SMERDIS, seven months, 522–521 (4) DARIUS I. son of Hystaspes, 521–485 (5) XERXES I., 485–465 (6) Usurpation of ARTABANUS, seven months, 465–464 (7) ARTAXERXES I. LONGIMANUS, 464–425 (8) XERXES II., two months (9) SOGDIANUS, seven months, 425–424 (10) Ochus, or DARIUS II. Nothus, 424–405 (11) ARTAXERXES II. Mnemon, 405–359 (12) Ochus, or ARTAXERXES III., 359–338 (13) ARSES, 338–336 (14) DARIUS III. Codomannus, 336–331 [ALEXANDER]. Here the ancient history of Persia ends, as a kingdom, but, as a people, the Persians proper, under the influence especially of their religion, preserved their existence, and at length regained their independence on the downfall of the Parthian Empire [SASSANIDAE].—In reading the Roman poets it must be remembered that they constantly use *Persae*, as well as *Medi*, as a general term for the peoples E of the Euphrates and Tigris, and especially for the Parthians.

A Persius Flaccus, the poet, was a Roman knight connected by blood and marriage with persons of the highest rank, and was born at Volaterrae in Etruria on the 4th of December, A.D. 34. The particulars of his life are derived from the *Vita A. Persii Flacci* by Valerius Probus, probably prefixed to his edition of Persius. There is no ground for the statement sometimes made that the life was by Suetonius. He received the first rudiments of education in his native town, remaining there until the age of 12, and then removed to Rome, where he studied grammar under the celebrated Remmius Palaemon, and rhetoric under Verginius Flavius. He was afterwards the pupil of Cornutus the Stoic, who became the guide, philosopher and friend of his future life. While yet a youth he was on familiar terms with Lucan, with Caesius Bassus the lyric poet, and with other men of literary eminence (*Vit. Pers.*, Quint. x

1, 9, Mart. iv 29, 7). He was tenderly beloved by the high minded Paetus Thrasea, and seems to have been well worthy of such affection. He died on the 24th of November, A.D. 62, before he had completed his 28th year (*Vita Persii*, ascribed to Probus). The extant works of Persius, who, we are told, wrote seldom and slowly, consist of six short Satires, extending in all to 650 hexameter lines, and were left in an unfinished state. They were slightly corrected after his death by Cornutus, while Caesius Bassus was permitted, at his own earnest request, to be the editor. In boyhood Persius had written some other poems, which were destroyed by the advice of Cornutus. Few productions have ever enjoyed more popularity than the Satires, especially in the middle ages, but it would seem that Persius owes not a little of his fame to a cause which naturally might have produced an effect directly the reverse—to the multitude of strange terms, proverbial phrases, far-fetched metaphors, and abrupt transitions which everywhere embarrass our progress. The difficulty experienced in removing these impediments necessarily impresses both the words and the ideas upon everyone who has carefully studied his pages, and hence no author clings more closely to the memory. In judging of the ability of Persius it must be recollected that the writings which he has left are what would have been regarded as the poems of his immaturity if his life had been of an average length. He is an imitator of Horace, whose influence appears throughout the six Satires, and it is an imitation marked by stiffness, with none of the grace and ease of the original. But there are signs of power in the arrangement of his subject, and in the success with which he sometimes concentrates a number of thoughts in a few telling words. Here and there are short passages of real force and merit; for instance, a promise of really powerful poetry seems to be given by the single line—

‘Virtutem videant intabescantque relicta.’ (iii 38.)

The best editions are by O. Jahn, 1844, Comington and Nettleship, 1874 and 1893.

Pertinax, Helvius, Roman emperor from January 1st to March 28th, A.D. 193, was of humble origin, born at Alba Pompeia, in Liguria, at first a schoolmaster, afterwards, through the interest of his father's friend Lollius Avitus, obtained the post of centurion, and, having distinguished himself in the Parthian wars, in Britain and in Moesia, rose to the highest military and civil commands in the reigns of M. Aurelius and Commodus. On the murder of Commodus on the last day of December, 192, Pertinax, who was then sixty-six years of age, was reluctantly persuaded to accept the empire. He commenced his reign by introducing extensive reforms into the civil and military administration of the empire, but the troops, who had been accustomed both to ease and licence under Commodus, were disgusted with the discipline which he attempted to enforce upon them, and murdered their new sovereign after a reign of two months and twenty-seven days (*Capitol. Pertinax*, Dio Cass. lxxi 3–lxxiii 10). On his death the praetorian troops put up the empire to sale, which was purchased by M. Didius Salvius Julianus [See p. 286, a].

Perusia (Perusinus *Perugia*), an ancient city in the E part of Etruria, between the lake Trasimenus and the Tiber, and one of the twelve cities of the Etruscan confederacy. There is no improbability in the statement of Servius

that it was an Umbrian city which fell into the hands of the Etruscans (Serv. ad *Aen.* 1 201). It was situated on a hill, and was strongly fortified by nature and by art. In conjunction with the other cities of Etruria, it long resisted the power of the Romans, and at a later period it was made a Roman colony (Liv. 1 37, x 30, xxiii 17). It is memorable in the civil wars as the place in which L. Antonius the brother of the triumvir took refuge, when he was no longer able to oppose Octavianus in the field, and where he was kept closely blockaded by Octavianus for some months, from the end of B.C. 41 to the spring of 40. Famine compelled it to surrender, but one of its citizens having set fire to his own house, the flames spread, and the whole city was burnt to the ground. The war between L. Antonius and Octavianus is known, from the long siege of this town, by the name of the *Bellum Perusinum* (App. B.C. 1 32-49, Dio Cass. lxxiii 14, Lucan. 1 41, Propert. 1 22, 3). It was rebuilt and colonised anew by Augustus, from whom it received the surname of *Augusta*. In the later time of the empire it was the most important city in all Etruria, and long resisted the Goths (Dio Cass. l c, Strab. p. 226, Procop. B.G. 1 16, iv 33). Part of the walls and some of the gates of Perugia still remain. The best preserved of the gates is now called *Arco d'Augusta*, from the inscription AVGVSTA PERVSI A over the arch. The whole structure is at least sixty or seventy feet high. Several interesting tombs with valuable remains of Etruscan art have been discovered in the neighbourhood of the city.

Pescennius Niger [NIGL.]

Pessinūs or Pessinūs (Πεσσινούς, Πεσινούς, Πέσσινοῦριος, fem. Πέσσινοῦρια Bala Hissar, twelve miles SSE of Sivri Hissar), a city of Asia Minor, in the SW corner of Galatia, on the S slope of M. Dindymus, was celebrated as a chief seat of the worship of Cybele, under the surname of Agdistis, whose temple, crowded with riches, stood on a hill outside the city (Paus. 1 4, 5, Strab. p. 567). In this temple was a wooden (Livy says, stone) image of the goddess, which was removed to Rome, to satisfy an oracle in the Sibylline books (Liv. xxix 10). The worship of the goddess was still continued by the priestly order called Galli, who were rulers of the state (Liv. xxxviii 18, Pol. xx 4). Under Constantine the city was made the capital of the province of Galatia Salutaris, but it declined, as its neighbour, Justinianopolis (Sivri Hissar), grew in importance, until the sixth century, after which it is not mentioned.

Petālia or Petāliae (*Petalus*), a rocky island off the SW coast of Euboea at the entrance into the Euripus (Strab. p. 444).

Petelia or Petilia (Πετηλία Petelinus Strongoli), an ancient Greek town on the E coast of Bruttium, founded, according to tradition, by Philoctetes (Strab. p. 254, Virg. *Aen.* 1 402). It was situated N of Croton, to whose territory it originally belonged, but it was afterwards conquered by the Lucanians. It remained faithful to the Romans when the other cities of Bruttium revolted to Hannibal, and it was not till after a long and desperate resistance that it was taken by one of Hannibal's generals (Liv. lxxii 20, 30, Pol. vii 1, Sil. It. xii 431). It was recaptured by Hannibal with Brutians, but the Romans subsequently collected the remains of the former population, and put them in possession of the town (App. *Ann.* 29, 57).

Pētēon (Πετεών Πετεώνιος), a small town in Bocotia, between Thebes and Anthedon, de-

pendent upon Haliartus, according to some, and upon Thebes, according to others (*Il.* ii 500, Strab. p. 410).

Pētēos (Πετεός), son of Orneus, and father of Menestheus, was expelled from Athens by Aegeus, and went to Phocis, where he founded Stiris (*Il.* ii 552, Paus. 1 25, 5, Plut. *Thes.* 32).

Pētillus or Petillius 1 Capitolinus [CAPITOLINUS]—2 Cereālis [CEREALIS]—3 Spūlinus [SPURINUS].

Petosiris (Πετοσίρις), an Egyptian priest and astrologer, generally named along with Nechepsos, an Egyptian king. The two are said to be the founders of astrology. Some works on astrology were extant under his name. Like our own Lilly, Petosiris became the common name for an astrologer (Juv. vi 580).

Petovio [POETOVIO]

Petra (ἡ Πετρα Πετραῖος, Petraeus, later Petrensis), the name of several cities built on rocks, or in rocky places—1 A place in Elis, not far from the city of Elis. The sepulchral monument of the philosopher Pyrrho was shown here (Paus. vi 24, 5)—2 (*Casa della Petra*), also called Petraea and Petrine (the people Πετρίνοι and Petrioi), an inland town of Sicily, on the road from Agrigentum to Panormus (Cic. *Ferr.* iii 39, Plin. iii 91, Diod. xxiii 18). It is probable that its site is marked by *Petraha*, eight miles W of Gangi, the ancient Engyum.

—3 A town on the coast of Illyrium, with a bad harbour (Caes. B.C. iii 42)—4 A city of Pieria in Macedonia, in the passes between Pylaea and Pythium in Thessaly (Liv. xxvix 26, xlv 41)—5 A fortress of the Maedi, in Thrace (Liv. xl 22)—6 (Pl. neut.), a place in Dacia, on one of the three great roads which crossed the Danube—7 In Sogdiana, near the Oxus (Q. Curt. vii 11)—8 By far the most celebrated of all the places of this name was Petra or Petrae (*Wady Musa*), in Arabia Petraea, the capital, first of the Idumaeans, and afterwards of the Nabathaeans. It lies in the E of Arabia Petraea, in the district called under the empire Palaestina Tertia, in the midst of the mountains of Seir, at the foot of Mt. Hoi, just halfway between the Dead Sea and the head of the Aelantic Gulf of the Red Sea, in a valley, or rather ravine, surrounded by almost inaccessible precipices, which is entered by a narrow gorge on the E, the rocky walls of which approach so closely as sometimes hardly to permit two horsemen to ride abreast. On the banks of the river which runs through this ravine stood the city itself, a mile in length, and half a mile in breadth between the sides of the valley, and some fine ruins of its public buildings still remain. But this is not all the rocks which surround, not only the main valley, but all its lateral ravines, are completely honeycombed with excavations, some of which were tombs, some temples and some private houses, at the entrances to which the surface of the rock is sculptured into magnificent architectural façades and other figures, whose details are often so well preserved as to appear but just chiselled, while the effect is wonderfully heightened by the brilliant variegated colours of the rock, where red, purple, yellow, sky-blue, black, and white are seen in distinct layers (Diod. ii 48, xix 97, Strab. p. 779, Plin. vi 144). These ruins are chiefly of the Roman period, when Petra had become an important city as a centre of the caravan traffic of the Nabathaeans. At the time of Augustus, as Strabo learnt from a friend who had resided there, it contained many Romans and other foreigners, and was governed

by a native prince. It had maintained its independence against the Greek kings of Syria and returned it under the Romans till the time of Trajan, by whose lieutenant, A. Cornelius Palma, it was taken (Dio Cass. lxxvii 14). It was the chief city of Arabia Petraea, and under the later empire it was the capital of Palaestina Tertia. [See p 96, b]

M. Petronius, a man of great military experience, is first mentioned in 1 c 62 when he served as legatus to the provincial C. Antonius, and commanded the army in the battle in which Catiline perished (Sall. Cat. 59-60). He belonged to the aristocratic party, and in 57 he was sent into Spain along with L. Afranius as legatus of Pompey to whom the provinces of the two Spains had been granted. Soon after the commencement of the Civil War in 49 Caesar defeated Afranius and Petronius in Spain, hereupon the latter joined Pompey in Greece. After the loss of the battle of Pharsalia (48) Petronius crossed over to Africa, and took an active part in the campaign in 46 which was brought to an end by the defeat of the Pompeian army at the battle of Thapsus. Petronius then fled with Julia and despairing of safety they fell by each other's hands (Caes. B. C. i 18, 63, Suet. Afr. 18-91, App. B. C. ii 42, 95, 100, Sall. Jul. 75).

Petrucorin, a people in Gallia Aquitania, in the modern *Pyrénées*. Their country contained iron mines, and their chief town was *Vesunna* (*Petrigetur*) (Caes. B. G. vii 75, Plin. i 109).

Petroneus, C. or T. surname *Arbiter*, an accomplished voluptuary, at the court of Nero. He was one of the chief companions of Nero and was regarded as director in chief of the imperial pleasures, the judge whose decision upon the merits of an proposed scheme of enjoyment was held as final (*Ligaretur arbiter*). The influence thus acquired excited the jealous suspicions of Plinius. He was accused of treason and, believing that destruction was inevitable, he resolved to die as he had lived, and to excite admiration by the frivolous eccentricity of his end. He impaled his veins to keep cool, he found time to time arrested the flow of blood by the application of bandages. During the intervals he conversed with his friends, and even showed himself in the public streets of Cumae, where the scene took place, so that at last, when he sunk from exhaustion his death (c. 66), although compulsory, appeared to be the result of natural and gradual decay. He is said to have despatched in his last moments a sealed document to the emperor, taunting him with his brutal excesses (Tac. Ann. xvi 18, 19, Plin. xxxvii 20). There is little reason to doubt (though some critics have disputed it) that this Petronius was the author of a work bearing the title *Petronei Irbetri Satyricon*, which is a sort of character novel, composed of a series of fragments, chiefly in prose, but interspersed with numerous pieces of poetry, and therefore in form is a *Satura Menippeae* [*Diet. of Ant. art Satira*]. It was originally in twenty books, of which parts of books xi and xvi remain, in which the adventures of a certain Encolpius and his companions in the S. of Italy, chiefly in Naples or its environs, are made a vehicle for exposing the false taste and vices of the age. Unfortunately the vices of the personages introduced are depicted with such fidelity that we are perpetually disgusted by the obscenity of the descriptions. The longest section is generally known as the *Supper of Trimalchio*, presenting us with a detailed account of a fantastic banquet, such as

the gourmands of the empire were wont to exhibit, given by a rich parvenu. The great literary ability of the author is seen in his skillful drawing of the character who preserve their appropriate manner of speech, in the wit and humour of the dialogue, and in his power of giving a vivid though generally most unattractive, picture of the manners of the age. The metrical parts are intended as parodies. The best edition is by Bucheler Berl 1862 (a smaller edition, 1882). The *Supper of Trimalchio* is edited separately with a German translation, by Friedländer, 1892.

Peuce (Πεύκη, Pezma), an island in Moesia inferior formed by the two southern mouths of the Danube, of which the most southernly was also called Peuce, but more commonly the Sacred Mouth. This island was said by the ancients to be as large as Rhodus. It was inhabited by the Peucini, who were a tribe of the Bastarnae and took their name from the island (Strab. p 105, Ptol. iii 10 2).

Peucēla, Peucelaōtis (Πευκελα, Πελαελαῶτις, Pellych or Pelnoli), a city and district in the N.W. of India intra Ganges, but seen the rivers Indus and Sarasitis (Strab. p 699, Arrian. Ind. 1).

Peucestas (Πευκίστας), a Macedonian and distinguished officer of Alexander the Great. He had the chief share in saving the life of Alexander in the assault on the cit. of the Malli in India, and was afterwards appointed by the king to the satrapy of Persia. In the division of the provinces after the death of Alexander (323) he obtained the renewal of his government of Persia. He fought on the side of Eumenes against Antigonus (317-316), but displayed insubordination in these campaigns. Upon the surrender of Eumenes by the Argyraspides, Peucestas fell into the hands of Antigonus, who deprived him of his satrapy (Arrian, lxxvi 9-10, vii 23, Diod. xix 11-18).

Peucētia (Πεύκτις)

Peucini (Πεύκτι)

Phacium (φάκιον, Phacis, Hifak), a mountain fortress of the Scythians in the district of Hermonthis on the right bank of the Pelusius, NE. of Iamnia (Thuc. ii 78, Jay xxxii 19).

Phacusa (φακία or Phacusa) in O.T. Goshen, (*Ialooz*) was a sacred town of the god Sute-Horus and therefore called *Phacusa*. Under the Ptolemies it was an emporium for Asiatic trade (Strab. p 805).

Phacussa (φακοῦσσα, Iacusa), one of the Sporades (Plin. iv 45).

Phaea (φαία), the name of the sow of Cronion in Megaris which ravaged the neighbourhood, and was slain by Theseus (Plut. These. 9).

Phaeaces (φαίαιες, Φαίαιες), a fabulous people immortalised by the Odyssey, who inhabited the island Scheria (Σχερία), situated at the extreme western part of the earth, and who were governed by king Alcinoüs [ALCINOÏS]. They are described by Homer as a people fond of the feast, the fire, and the dance, and hence their name passed into a proverb to indicate persons of luxurious and sensual habits. This nation is called *Phaeac* by Horace (*U p. i* 15, 21). The ancients identified the Homeric Scheria with Coreira. [See p 249, b].

Phaeax (φαίας), an Athenian orator and statesman a contemporary and rival of Nicias and Alcibiades (Plut. Alc. 13). In 422 B.C. he went on an embassy to Sicily and Italy (Thuc. v 4, 5). Some critics maintain that the extant speech against Alcibiades, commonly attributed to Andocides, was written by Phaeax. The internal evidence is, however, against its being

the work of any contemporary author, whether Phaeax or Andocides, and it is held with probability by recent critics that it was the work of a later sophist.

Phaedon (Φαίδων), a Greek philosopher, was a native of Elis, and of high birth, but was taken prisoner, probably about B.C. 400, and was brought to Athens. It is said that he ran away from his master to Socrates, and was ransomed by one of the friends of the latter. Phaedon was present at the death of Socrates, while he was still quite a youth. He appears to have lived in Athens some time after the death of Socrates, and then returned to Elis, where he became the founder of a school of philosophy. He was succeeded by Plistanus, after whom the Elean school was merged in the Eretrian (Diog. Laert. ii 105, Gell. ii 18). The dialogue of Plato which contains an account of the death of Socrates bears the name of Phaedon.

Phaedra (Φαίδρα), daughter of Minos by Pasiphae or Crete, and the wife of Theseus. She was the stepmother of Hippolytus, the son of Theseus, with whom she fell in love, but having been repulsed by Hippolytus, she accused him to Theseus of having attempted her dishonour. After the death of Hippolytus, his innocence became known to his father, and Phaedra made away with herself. For details see HIPPOLYTUS.

Phaëdriades [PARNASSUS]

Phaërias (Φαείριος), a town in the S. of Arcadia, SW. of Megalopolis, fifteen stadia from the Messenian frontier.

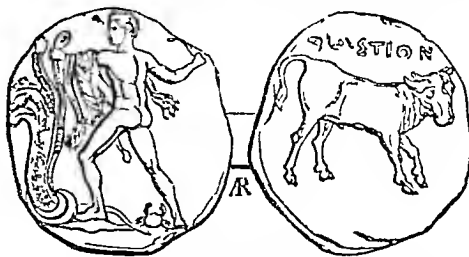
Phaedrus (Φαίδρος) 1 An Epicurean philosopher, and the president of the Epicurean school during Cicero's residence in Athens, B.C. 80. He died in 70, and was succeeded by Patron (Cic. *de Fin.* i 5, 16, *ad Fam.* xiii 1, *ad Att.* xiii 39). He was the author of a work on the gods (Περὶ θεῶν), of which an interesting fragment was discovered at Herculaneum in 1806, and published by Petersen, Hamb. 1833. Cicero was largely indebted to this work for the materials of the first book of the *De Natura Deorum*. —2 The Latin Fabulist, of whom we know nothing but what is collected or inferred from his fables. He was originally a slave, and was brought from Thrace, apparently from Pieria (in *Prolog.* 17), to Rome, where he learned the Latin language. As the title of his work is *Phaedri Aug. Liberti Fabulae Aesopicae*, we must conclude that he had belonged to Augustus, who manumitted him. Under Tiberius he appears to have undergone some persecution from Sejanus (ib. 34). The fables extant under the name of Phaedrus are ninety-seven in number, written in iambic verse, and distributed into five books, and probably an abridgment of a larger collection. Most of the fables are, no doubt, renderings of old fables from Greek or other sources, known as 'Aesopian'. [AESOPUS, BARNES.] Many of the fables, however, refer to contemporary events and names (e.g. in 10), and Phaedrus himself, in the prologue to the fifth book, intimates that he had often used the name of Aesop only to recommend his verses. The expression is generally clear and concise, and the language, with some few exceptions, pure and correct, as we should expect from a Roman writer of the Augustan age. —There is also another collection of thirty-two fables, entitled *Epitome Fabularum*, which was first published at Naples, in 1809, by Cassiti. This appears to have been another abridgment of the original collection, and adds thirty fables which are not transmitted in the MSS. which give the five books of Phaedrus. They are

printed as an appendix to the Fables of Phaedrus. It cannot be asserted positively that they are by Phaedrus, but they are in his manner. A prose version of the fables of Phaedrus by a writer of the tenth century who called himself Romulus supplies paraphrases of several fables which appear in neither of the above mentioned collections. —Editions of Phaedrus by Pithoeus, Autun, 1596, Bentley, 1726, L. Muller, 1868, Riess, 1885.

Phaenarētē [SOCRATES]

Phaenias [PHANIAS]

Phaestus (Φαιστός Φαίστιος) 1 A town in the S. of Crete near Gortyna, twenty stadia from the sea, with a port-town Matala or Matala, said to have been built by Phaestus,



Coin of Phaestus in Crete (about 400 B.C.)

Obv. Heracles fighting the hydra, the crab at his feet, rev. ΦΑΙΣΤΙΟΝ the bull of the story of Europa.

son of Heracles, who came from Sicily to Crete (Paus. ii 6, 7). It is mentioned by Homer (*Il.* ii 648). According to other accounts Minos formed the town from a collection of villages (Diod. v 78, Strab. p. 479). It was destroyed by Gortyna. It was the birthplace of Epimenides, and its inhabitants were celebrated for their wit and sarcasm (Athen. p. 261). —2 A town of Thessaly in the district Thessalotis (Liv. xxxvi 16).

Phaëthon (Φαέθων), that is, 'the shining,' occurs in Homer as an epithet of Helios (the Sun), and is used by later writers as a proper name for Helios (*Il.* xi 734, Ap. Rh. iv 1236, Verg. *Aen.* v 105), but it is more commonly known as the name of a son of Helios by the Oceanid Clymene, the wife of Merops, or a son of Helios by Prote, or, lastly, a son of Helios by the nymph Rhode or Rhodos (Hyg. Fab. 134, Tzetz. *Chyl.* i 137). The story of Phaëthon is most fully described by Ovid (*Met.* i 751–1400) and by Nonnus (*Dionys.* xxxviii 98), but it is earlier than the great Attic tragedians, for it formed the subject of the *Helades* of Aeschylus and the *Phaëthon* of Euripides, of both of which plays some fragments remain. He received the significant name of Phaëthon from his father, and was afterwards presumptuous enough to request his father to allow him for one day to drive the chariot of the sun across the heavens. Helios was induced by the entreaties of his son and of Clymene to yield, but the youth being too weak to check the horses, they rushed out of their usual track, and came so near the earth as almost to set it on fire. Thereupon Zeus killed him with a flash of lightning, and hurled him down into the river Eridanus. His kinsman Cycnus became a swan, his sisters, the *Heladae* or *Phaëthoniades*, who had yoked the horses to the chariot, were changed into poplars and their tears into amber [HELIADAÆ]. In the original mythology Phaëthon was the sun himself and the myth probably grew from the observation of the hot noon day sun sinking rapidly to the

Eridanus, the river of the extreme west, and from an attempt also to explain the difference between the white races and the Ethiopians. The fall of Phaethon from his quadriga is

Phthotis in Thessaly on the Sinus Malacus, served as the harbour of LAMIA.

Phalaris (Φάλαρις), ruler of Agrigentum in Sicily, has obtained a proverbial celebrity as a



Phaethon (From a relief on a sarcophagus Zannoni *Gal di Fien e serie 4, vol II*)

represented in more than one ancient relief the figures of his guide Phosphorus, of his mother Clymene, of the river god Eridanus and of Cygnus are introduced.

Phaethontíades [HELIADAE]

Phaethūsa [HELIADAE]

Phagres (Φάγρης Orfan or Oisana), an ancient and fortified town of the Phocians in Macedonia at the foot of Mount Pangaeon (Hdt vii 112, Thuc ii 99, Strab p 331).

Phalaecus (Φάλακος) 1 Son of Onomarchus, succeeded his uncle Phayllus as leader of the Phocians in the Sacred war, v c 331. In order to secure his own safety, he concluded a treaty with Philip, by which he was allowed to withdraw into the Peloponnesus with a body of 8000 mercenaries, leaving the unhappy Phocians to their fate, 346 (Diod xvi 98-59, Paus i 2, 7). Phalaecus now assumed the part of a mere leader of mercenary troops, in which character we find him engaging in various enterprises. He was slain at the siege of Cydemia in Crete (Diod xvi 63).—2 A lyric and epigrammatic poet of Alexandria, some of whose epigrams are preserved in the Greek Anthology. The hendecasyllabic metre which he especially used is sometimes called *Phalaecian* (Athen p 410, Torontian p 2440).

Phalaesiāe (Φαλαισίαι), a town in Arcadia, S of Megalopolis on the road to Sparta, twenty stadia from the Lacomian frontier (Paus viii 35, 3).

Phalanna (Φάλαννα Φαλανναῖος Karad jōh), a town of the Perrhaebi in the Thessalian district of Hestiacotis on the left bank of the Peneus, not far from Tempe (Strab p 440, Liv xliii 54).

Phalanthus (Φάλανθος), son of Aracus, was one of the Lacedaemonian Partheniae, or the offspring of some marriages with slaves, which the necessity of the first Messenian war had induced the Spartans to permit [See *Dict of Antig art Partheniae*]. As the Partheniae were looked down upon by their fellow citizens, they formed a conspiracy under Phalanthus, against the government. Their design having been detected, they went to Italy, under the guidance of Phalanthus, and founded the city of Tarentum, about v c 708. Phalanthus was afterwards driven out from Tarentum by a sedition, and ended his days at Brundisium (Strab pp 278, 282, Ar Pol v 7, Paus i 10, Hor Od ii 6).

Phalāra (τὰ Φάλαρα Φαλαρεῖς), a town of

cruel and inhuman tyrant, but we have little real knowledge of his life and history. His reign probably began about v c 570, and is said to have lasted sixteen years. He was a native of Agrigentum, and appears to have been raised by his fellow-citizens to some high office in the state, of which he afterwards availed himself to assume a despotic authority (Ar Rhet ii 20, Pol i 10). He was engaged in frequent wars with his neighbours, and extended his power and dominion on all sides, though more frequently by stratagem than by open force. He perished by a sudden outbreak of the popular fury, in which it appears that Telemachus, the ancestor of Theron, must have borne a conspicuous part (Diod iv p 25, Cic Off ii 7, 26, Tzetz Chyl i 956). No circumstance connected with Phalaris is more celebrated than the brazen bull in which he is said to have burnt alive the victims of his cruelty, and of which we are told that he made the first experiment upon its inventor Perillus. This latter story has much the air of an invention of later times, but the fame of this celebrated engine of torture was inseparably associated with the name of Phalaris as early as the time of Pindar (Pind Pyth i 185, cf Diod xiii 90, Pol xii 25). Pindar also speaks of Phalaris himself in terms which clearly prove that his reputation as a barbarous tyrant was then already fully established, and all subsequent writers, until a very late period, allude to him in terms of similar import. But in the later ages of Greek literature, there appears to have existed or arisen a totally different tradition concerning Phalaris, which represented him as a man of a naturally mild and humane disposition, and only forced into acts of severity or occasional cruelty by the pressure of circumstances and the machinations of his enemies. He appears at the same time as an admirer of literature and philosophy, and the patron of men of letters. Such is the aspect under which his character is presented to us in two declamations ascribed to Lucian, and still more strikingly in the well-known epistles which bear the name of Phalaris himself. These epistles are now remembered chiefly on account of the literary controversy to which they gave rise, and the masterly dissertation in which Bentley exposed their spuriousness. They are evidently the composition of some sophist, though the period at which this forgery was composed cannot be determined. The first

author who refers to them is Stobaeus. Edited by Schaefer, Lips 1823, Hercher, 1873

Phalarium (Φαλάριον), a fortress named after Phalaris near the S coast of Sicily, situated on a hill forty stadia E of the river Himera (Diod xiv 118)

Phalasaina (τὰ Φαλάσαρνα), a town on the NW coast of Cete (Strab p 574)

Phalærum (Φάληρον Φαληρεύς), the most easterly of the harbours of Athens, and the one chiefly used by the Athenians before the Persian wars [See PIRÆUS, and plan on p 112]

Phalœria (Φαλαῖρια), a fortified town of Thessaly in Hestiacotis, N of Tricca on the left bank of the Peneis (Liv xxvii 15)

Phanao (Φάναι, ἡ Φαναία ἄκρα C Mastico), the S point of the island of Chios, celebrated for its temple of Apollo, and for its excellent wine (Strab p 645)

Phanagoria (Φαναγόρεια, and other forms *Phanagori*, Ru, near *Taman*, on the E side of the *Strait of Caffa*), a Greek city, founded by a colony of Teians under Phanagoras, on the Asiatic coast of the Cimmerian Bosporus. It became the great emporium for all the traffic between the coasts of the Palus Maeotis and the countries on the S side of the Caucasus, and was chosen by the kings of Bosporus as their capital in Asia (Strab p 195, Ptol v 9, 6, App *Mithr* 108). It had a temple of Aphrodite, and its neighbourhood was rich in olive yards. In the sixth century of our era, it was destroyed by the surrounding barbarians (Procop B G i 5).

Phanaroa (Φανάρωα), a great plain of Pontus in Asia Minor, enclosed by the mountain chains of Parvades on the E, and Lathrus and Ophlimus on the W, was the most fertile part of Pontus (Strab pp 73, 517, 556)

Phanias or **Phaenias** (Φανίας, Φαινίας), of Eresos in Lesbos, a distinguished Peripatetic philosopher, the immediate disciple of Aristotle, and the contemporary, fellow citizen, and friend of Theophrastus. He flourished about b c 336. Phanias does not seem to have founded a distinct school of his own, but he was a most diligent writer upon every department of philosophy, as it was studied by the Peripatetics, especially logic, physics, history, and literature. His works, all of which are lost, are quoted by later writers. One of his works most frequently cited was a sort of chronicle of his native city, bearing the title of *Πρωτάνειες Ἑρεσίου* (Strab p 618, Plut Sol 14, 32, *Them* 7, 78, Athen p 433, Suid s v)

Phanocles (Φανοκλῆς), one of the best of the later Greek elegiac poets, probably lived in the time of Philip and Alexander the Great. He seems only to have written one poem, which was entitled *Ἑρωτες ἢ Καλοί* (Plut *Sympt* p 671, Athen p 603). The work was upon *paederastia*, but the subject was so treated as to exhibit the retribution which fell upon those who addicted themselves to the practice. We still possess a considerable fragment from the opening of the poem, which describes the love of Orpheus for Calais, and the vengeance taken upon him by the Thracian women.—The fragments of Phanocles are edited by Bach, with those of Hermesianax and Philetas, Hals Sax 1829, and by Schneidewin, *Delect Poet Græc* p 158

Phanodæmus (Φανόδημος), the author of one of those works on the legends and antiquities of Attica known under the name of *Attides*. His age and birthplace are uncertain, but we know that he lived before the time of Augustus,

as he is cited by Dionysius of Halicarnassus (Dionys i 61, Plut *Them* 13, *Cam* 12)

Phanote (Γαρδίκη), a fortified town of Epirus in Chaonia near the Illyrian frontier (Liv xliii 23, Pol xxvii 14)

Phaōn (Φάων), a boatman at Mytilene, is said to have been originally an ugly old man, but in consequence of his carrying Aphrodite across the sea without accepting payment, the goddess gave him youth and beauty (Acl *VH* xii 18, Palaeph 19, Lucian, *Dial Mort* 9). After this Sappho is said to have fallen in love with him, and to have leaped from the Leucadian rock when he slighted her [Sappho]. For the possible origin of this story, see *LEUCIS*

Pharæo (Φαρά or Φήραι) 1 (Φαραίεύς or Φαρεύς), an ancient town in the W part of Achaia, and one of the twelve Achaean cities, was situated on the river Pierus, seventy stadia from the sea and 150 from Patrae. It was one of the states which took an active part in reviving the Achaean League in b c 281. Augustus included it in the territory of Patrae (Hdt i 115, Strab p 383, Paus vi 22, 1).—2 (Φαράτης, Φαραίτης, Φαράτης *Kalamata*), an ancient town in Messenia mentioned by Homer on the river Nedon, near the frontiers of Laconia, and about six miles from the sea. In b c 180 Pharæe joined the Achaean League together with the towns of Thuria and Abia. It was annexed by Augustus to Laconia (H i 543, iv 151, Strab p 388, Paus iv 30, 2).—3 Originally **Pharis** (Φάρις Φαρίτης, Φαρίτης), a town in Laconia in the valley of the Eurotas, S of Sparta (Paus ii 20, 9)

Pharbaethus (Φάρβαθος *Horheyt*? Ru) the capital of the Nomos Pharbaethites in Lower Egypt, lay S of Tanis, on the W side of the Pelusiac branch of the Nile (Hdt ii 166, Strab p 802)

Pharacædōn (Φαρακῶν), a town of Thessaly, in the E part of Hestiacotis (Strab p 438)

Phāris [PHARAI, No 3]

Pharmacussæ (Φαρμακούσσαι) 1 Two small islands off the coast of Attica, near Salamis, in the bay of Eleusis (Strab p 395), now called *Kyradhis* or *Megali* and *Miliri Kyra*, on one of them was shown the tomb of Circe.—2 **Pharmacusa** (Φαρμακούσα *Pharmakonisi*), an island off the coast of Asia Minor, 120 stadia from Miletus, where king Attalus died, and where Julius Caesar was taken prisoner by pirates (Suet *Jul* i, Plut *Caes*)

Pharnabāzus (Φαρναβάζος), son of Pharnaces, succeeded his father as satrap of the Persian provinces near the Hellespont. In b c 411 and the following years, he rendered active assistance to the Lacedaemonians in their war against the Athenians (Thuc viii 6, 8, 39, 99–109, Xen *Hell* i 1–3, Diod xiv 49–63). When Demetrius, and subsequently Agesilaus, passed over into Asia to protect the Asiatic Greeks against the Persian power, we find Pharnabazus connecting himself with Conon to resist the Lacedaemonians. In 374 Pharnabazus invaded Egypt in conjunction with Iphicrates, but the expedition failed, chiefly through the dilatory proceedings and the excessive caution of Pharnabazus [IPHICRATES]. The character of Pharnabazus is distinguished by generosity and openness. He has been charged with the murder of Alcibiades, but the latter probably fell by the hands of others [ALCIBIADES]

Pharnāces (Φαρνάκης) 1 King of Pontus, was the son of Mithridates IV, whom he succeeded on the throne, about b c 190. He earned on war for some years with Eumenes,

king of Pergamus, and Ararat, king of Cappadoeia, but was obliged to conclude with them a disadvantageous peace in 179. The year of his death is uncertain, it is placed by conjecture in 156 (Pol. vii 2, xvi 6, xviii 15, Strab. p. 545)—2 King of Pontus, or more properly of the Bosphorus, was the son of Mithridates the Great, whom he compelled to put an end to his life in 63 [ΜΙΘΡΙΔΑΤΗΣ VI.]. After the death of his father, Pharnaces hastened to make his submission to Pompey, who granted him the kingdom of the Bosphorus, with the titles of friend and ally of the Roman people. In the civil war between Caesar and Pompey, Pharnaces seized the opportunity to reinstate himself in his father's dominions, and made himself master of the whole of Colchis and the lesser Armenia. He defeated Domitius Calvinus, the lieutenant of Caesar in Asia, but was shortly afterwards defeated by Caesar himself in a decisive action near Zela (17). The battle was gained with such ease by Caesar that he informed the senate of his victory by the words, *Veni, vidi, vici* (App. *Mithr.* 110-120, Dio Cass. xli 45, *Bull. Hell.* 65-77). In the course of the same year, Pharnaces was again defeated, and was slain by Alexander, one of his generals (Δαλνδρ.).

Pharnacia (Φαρνακία *Kherisoun* or *Kerasunda*), a flourishing city of Asia Minor, on the coast of Pontus Polimoniceus, was built near (some think, on) the site of Cerasus, probably by Pharnaces, the grandfather of Mithridates the Great, and peopled by the transference to it of the inhabitants of Cotyora. It had a large commerce and extensive fisheries, and in its neighbourhood were the iron mines of the Chalybes. It was strongly fortified, and was used by Mithridates, in the war with Rome, for the place of refuge of his harem (Strab. pp. 548-551, Plut. *Lucull.* 18, Arrian, *Periplus Pont. Eux.* p. 17).

Pharsalus (Φάρσαλος, Ion. Φάρσηλος *Farσαλιος* *Pharsa* or *Fersala*), a town in Thessaly in the district Thessalotis, not far from the frontiers of Phthiotis, W. of the river Enipeus, and on the N. slope of Mt. Parthion. It was divided into an old and a new city, and continued

(*Od.* iv 355). When Alexander the Great planned the city of Alexandria, on the coast opposite to Pharos, he caused the island to be united to the coast by a mole seven stadia in length, thus forming the two harbours of the city [ΑΛΕΞΑΝΔΡΙΑ]. The island was chiefly famous for the lofty tower built upon it by Ptolemy II Philadelphus, for a lighthouse, whence the name of *pharus* was applied to all similar structures. The island was well peopled, according to Julius Caesar, but soon afterwards Strabo tells us that it was inhabited only by a few fishermen (Strab. p. 791)—2 (*Lesina* or *Hvar*), an island of the Adriatic, off the coast of Dalmatia, E. of Issa, with a Greek city of the same name (*Civita Vecchia*, Ru.), which was taken and destroyed by the Romans under Aemilius Paulus, but probably rebuilt, as it is mentioned by Ptolemy under the name of Pharia (Pol. ii 11, iii 16, Strab. p. 815).

Pharūsii (Φαρούσιοι), a people in the interior (probably near the W. coast) of N. Africa, who carried on a considerable traffic with Mauretania (Strab. pp. 131, 828, Ptol. iv 6, 17).

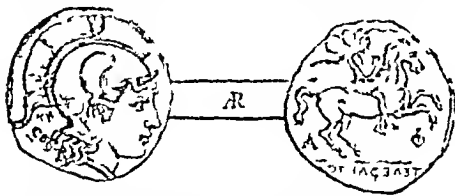
Phasaelus (Φασαήλις prob. *Am-el-Fusail*), a city of Palestine, in the valley of the Jordan N. of Jericho, built by Herod the Great (Jos. *Ant.* xvi 5, 2).

Phasolis (Φασήλις, Φασηλίτης *Tekrova*, Ru.), an important seaport town of Lycia, near the borders of Pamphylia, stood on the gulf of Pamphylia, at the foot of Mt. Solyma, in a narrow pass between the mountains and the sea. It was founded by Dorian colonists, and from its position, and its command of three fine harbours, it soon gained an extensive commerce (Hdt. ii 178, Strab. p. 667). It did not belong to the Lycian confederacy, but had an independent government of its own. It became



Coin of Phasaelis in Lycia (4th cent. B.C.)

Obv. head of Athena. Rev. Thessalian horseman on galloping horse, facing right. The reverse is square, the stem of the galley in incuse square.



Coin of Pharsalus (4th cent. B.C.)

Obv. head of Athena. Rev. Thessalian horseman on galloping horse, facing right. The reverse is square, the stem of the galley in incuse square.

a strongly fortified acropolis (Strab. pp. 131-134, Liv. xlv 1). In its neighbourhood, NE. of the town and on the other side of the Enipeus, was a celebrated temple of Thetis, called *Thetidium*. Near Pharsalus was fought the decisive battle between Caesar and Pompey, B.C. 48, which made Caesar master of the Roman world. It is frequently called the battle of Pharsalia, which was the name of the territory of the town.

Phārus (Φάρος) 1 (*Pharos* or *Raudhat el tin*, i.e. *Fig garden*), a small island off the Mediterranean coast of Egypt, mentioned by Homer, who describes it as a whole day's sail distant from Aegyptus, meaning, probably, not Egypt itself, but the river Nile

afterwards the head quarters of the pirates who infested the S. coasts of Asia Minor, and was therefore destroyed by P. Servilius Isauricus (Cic. *Ver.* ii 10, 21, *Eutrop.* vi 3), and though the city was restored, it never recovered its importance. Phasaelis is said to have been the place at which the light quick vessels called *φασήλοι* were first built, and the figure of such a ship appears on its coins.

Phāsis (Φάσις) 1 (*Phas* or *Rioni*), a renowned river of the ancient world, rose in the Moschnei M. (or according to some in the Caucasus, where, in fact, its chief tributaries rise), and flowed westward through the plain of Colchis into the E. end of the Pontus Euxinus (*Black Sea*), after receiving several affluents, the chief of which were the Glaucaus and the Rion. The name of the latter was sometimes transferred, as it now is, to the main river. It was navigable about thirty-eight miles above its mouth for large vessels, and for small ones further up, as far as Sarnapa (*Sharapani*), whence goods were conveyed in four days across the Moschnei M. to the river Cyrus, and so to the Caspian. It was spanned by 120 bridges,

and had many towns upon its banks. Its waters were celebrated for their purity and for various other supposed qualities, some of a very marvellous nature, but it was most famous in connexion with the story of the Argonautic expedition [ΑΡΓΟΝΑΥΤΑΙ]. Some of the early geographers made it the boundary between Europe and Asia (Strab p 497, Hdt iv 40) it was afterwards the NE limit of the kingdom of Pontus, and under the Romans it was regarded as the N frontier of their empire in W Asia. Another notable circumstance connected with it is that it has given name to the *pheasant* (phasianus, φασιανός, φασιανὸς ὄρνις), which is said to have been first brought to Greece from its banks, where the bird is still found in great numbers (Mart iii 57 16 Plin v 182). —When the geography of these regions was comparatively unknown, it was natural that there should be a doubt as to the identification of certain celebrated names, and thus the name Phasis like Araxes, is applied to different rivers. The most important of these variations is Xenophon's application of the name Phasis to the river Araxes in Armenia (*Anab* iv 6). —2 Near the mouth of the river, on its S side, was a town of the same name, founded and fortified by the Milesians as an emporium for their commerce and used under the kings of Pontus, and under the Romans, as a frontier fort, and now a Russian fortified station, under the name of *Patı*. Some identify it with Sebastopolis, but most likely incorrectly (Strab pp 498, 500 Ptol v 10 2).

Phavorinus [ΦΑΥΟΡΙΝΟΣ]

Phaëllus (Φάειλλος) 1 A celebrated athlete of Crotona, who had thrice gained the victory at the Pythian games. He fought at the battle of Salamis, b c 480, in a ship fitted out at his own expense (Hdt viii 47, Paus v 9, 2 Plut *Alex* 84). He is said to have cleared fifty five feet in jumping (*Anth Pal* ii p 851 Snid sv). It is suggested that (if true at all) it may have been by the 'hop, step, and jump' [*Dict of Ant art Pentathlon*]. —2 A Phocian, brother of Onomarchus, whom he succeeded as general of the Phocians in the Sacred war, 352. He died in the following year, after a long and painful illness. Phaëllus made use of the sacred treasures of Delphi with a far more lavish hand than either of his brothers, and he is accused of bestowing the consecrated ornaments upon his wife and mistresses (Diod xvi 35-38, 61 Pans x 2 6).

Phazania (Φαζανία, a district of Libya Interior [ΓΑΡΑΒΑΝΤΕΣ]).

Phazemon (Φαζημόν prob *Marsiuan*), a city of Pontus in Asia Minor NW of Amasia and the capital of the W district of Pontus called Phazemonitis (Φαζημόνιτις) which lay on the E side of the Halys, S of Gazelonitis and was celebrated for its warm mineral springs. Pompey changed the name of the city to Neapolis, and the district was called Neapolitis, but these names seem to have been soon dropped (Strab pp 553, 560).

Phæa (Φαῖα, Φαῖα, Φαῖα Φαῖος), a town on the frontiers of Elis and Pisatis, with a harbour situated on a promontory of the same name, and on the river Iardanus. In front of the harbour was a small island called Phæas (Φαῖας) (*II* vii 185, *Od* xi 297, Strab p 850).

Phæca or **Phæcadum**, a fortress in Thessaly in the district Hestineotis (*Liv* xxxi 41 xxxii 14).

Phēgeus (Φηγέυς), king of Pæonians in Arcadia, father of Alphesiboea or Arsinoe, of Pronous and Agenor, or of Temenus and Axion. He purified

Alcmaeon after he had killed his mother, and gave him his daughter Alphesiboea in marriage. Alcmaeon presented Alphesiboea with the celebrated necklace and peplos of Harmonia, but when Alcmaeon afterwards wished to obtain them again for his new wife Callirrhoe, he was murdered by the sons of Phēgeus, by their father's command. Phēgeus was himself subsequently put to death by the sons of Alcmaeon. For details see ΑΛΚΜΑΕΩΝ.

Phellus (Φέλλος or Φελλός Φελλίτης Ru near *Saaret*) an inland city of Lycia, on a mountain between Xanthus and Antipheles, the latter having been at first the port of Phellus, but afterwards eclipsing it (Strab p 666).

Phellûsa, a small island near Lesbos.

Phēmîus (Φήμιος), a celebrated minstrel, son of Terpion, who entertained with his song the suitors in the palace of Odysseus in Ithaca (*Od* i 154).

Phēmōndōē (Φημοῖ δῃ), a mythical Greek poetess of the ante Homeric period, was said to have been the daughter of Apollo, and his first priestess at Delphi and the inventor of the hexameter verse. There were poems which went under the name of Phemonoe, like the old religious poems which were ascribed to Orpheus, Musaeus, and the other mythological bards (Pans v 5, 7, v 6, 7 Strab p 419).

Phēneûs (Φειεὺς or Φενεὺς Φενεάτης *Fonia*) a town in the NE of Arcadia, at the foot of Mt Cillene, and on the river Aroanius. Its territory was called Pheneatis (Φειεάτης). There were extensive marshes in the neighbourhood, the waters of which were partly carried off by a subterranean channel which was supposed to have been made by Heracles (Paus viii 14, 3 Catull 68, 109, Plin xxxi 54, cf p 400, b). The town was of great antiquity. It is mentioned by Homer, and was said to have been built by an autochthon Pheneus. It contained a strongly fortified acropolis with a temple of Athene Tritonia, and in the town itself were the tombs of Iphicles and Myrtilus and temples of Hermes and Demeter (*II* ii 605 Pans viii 14, 15, Verg *Aen* viii 165).

Phērae (Φεραί *Pheraios Galestino*), an ancient town of Thessaly, in the SE of the Pelasgian plain, W of Mt Pelion, SW of the lake Boeibæis, and ninety stadia from its port-town Pagasae on the Pagasæan gulf. Pherae is celebrated in mythology as the residence of Admetus, and in history on account of its tyrants, who extended their power over nearly the whole of Thessaly (*II* ii 711, Thuc ii 22, Strab pp 403, 439). Of these the most powerful was Jason, who was made Tagus or generalissimo of Thessaly about b c 374. Jason was succeeded in 370 by his two brothers Polydorus and Polyphron. The former was soon after assassinated by Polyphron. The latter was murdered in his turn in 369, by his nephew Alexander, who was notorious for his cruelty, and who was put to death in 367 by his wife Thebe and her three brothers [JASON, ALEXANDER, p 47 b]. In b c 191 Pherae was taken by Antiochus, and shortly afterwards surrendered to the Romans under Acilius Glabrio (*Liv* xxxvi 9, 14).

Phērae [PHERAE]

Pherecrates (Φερεκράτης), of Athens, one of the best poets of the Old Comedy, was contemporary with the comic poets Cratinus, Crates, Eupolis, Plato, and Aristophanes, being somewhat younger than the first two and somewhat older than the others. He gained his first victory b c 438 and he imitated the style of Crates, whose actor he had been. Crates and Phere

crates, like Epicharmus, very much modified the coarse satire and vituperation of which this sort of poetry had previously been the vehicle, and constructed their comedies on the basis of a regular plot, and with more dramatic action, satirising types of character, not actual persons. Pherecrates did not, however, abstain altogether from personal satire, for we see by the fragments of his plays that he attacked Alcibiades, the tragic poet Melanthius, and others (Athen pp 348, 538). He forestalled in the *Crapatali* the idea, which Aristophanes expressed in the *Frogs*, of laying the scene of his play in the underworld. Pherecrates invented a new metre, which was named, after him, the *Pherecratean*.

The system of the verse is — — ' — — — —

which may be best explained as a chorambus, with a spondee for its base, and a long syllable for its termination. The metre is very frequent in the choruses of the Greek tragedians, and in Horace, as, for example—*Grato Pyrrha sub antro*. The extant titles of the plays of Pherecrates are eighteen (Fragments in Meincke, *Fr Com Gr*).

Phērekydes (Φερικύδης) 1 Of Syros, an island in the Aegean, an early Greek philosopher or rather theologian. He lived in the sixth century B.C. He is said to have obtained his knowledge from the secret books of the Phoenicians, and to have travelled in Egypt. Almost all the ancient writers who speak of him state that he was the teacher of Pythagoras. The most important subject which he is said to have taught was the doctrine of the Metempsychosis adopted by Pythagoras. He gave an account of his views in a work (*Περὶ ψυχῶν καὶ περὶ θεῶν*) which was extant in the Alexandrian period. It was written in prose, which he is said to have been the first to employ in the explanation of philosophical questions (Diog Laert i 116-122, Arist *Met* xiii 1-p 1092, n, Cic *Tusc* i 16, 38, Plut *Sull* 36).—2 Of Leroc, one of the most celebrated of the early Greek logographers. He lived in the former half of the fifth century B.C., and was a contemporary of Hellanicus and Herodotus. Most of his life was spent at Athens, whence he is called indifferently the Lerian or the Athenian. His principal work was a history of the mythology and antiquities of Attica, in ten books. It began with a theogony, and then proceeded to give an account of the heroic age and of the great families of that time—His fragments have been collected by Sturtz, *Pherecydis Fragmenta*, Lips 1824, 2nd ed., and by C and T Müller, in *Fragm Hist Graec* vol 1.

Phēros (Φέρος) 1 Son of Cretheus and Tyro, and brother of Aeson and Amythaon, he was married to Perielymene, by whom he became the father of Admetus, Lyeurgus, Idomene, and Periclypeus. He was believed to have founded the town of Pherae in Thessaly (*Od* xi 259, Apollod i 9, 11).—2 Son of Jason and Medea (Paus ii 8, 6).

Pheretia (Φερητιάς), i.e. a son of Pheres, especially used as the name of Admetus (*Il* ii 763).

Pheretima (Φερητίμα), wife of Battus III, and mother of Arcesilaus III, successive kings of Cyrene. After the murder of her son by the Bareaeans [BATTIADAE, No 6], Pheretima fled into Egypt to Ariandes, the viceroy of Darius Hystaspis, and representing that the death of Arcesilaus had been the consequence of his submission to the Persians, she induced him to avenge it. On the capture of Barea by the

Persian army, she caused those who had the principal share in her son's murder to be impaled, and ordered the breasts of their wives to be cut off. Pheretima then returned to Egypt, where she died (Hdt ii 162, 200-205).

Phéron or **Phēros** (Φέρων, Φερῶς), the Greek name for the son of Sesostris (=Ramses II). This king of Egypt was really Menephtah II, who succeeded on the death of Ramses (or Sesostris), about 1300 B.C., and won great victories over the Libyans and their allies the Agusha and Shardana, whom some believe to be the Achaean and Sardians. By some authorities he is thought to be the Pharaoh of the Exodus. The Greek name Φέρων seems to be a misconception of the title Pharaoh. Herodotus has a story, which is not confirmed by the Egyptian monuments, that he was visited with blindness as a punishment for his impiety in throwing a spear into the waters of the Nile when it had overflowed the fields. By attending to the directions of an oracle he was cured, and he dedicated an obelisk at Heliopolis in gratitude for his recovery (Hdt ii 111). Pliny tells us that this obelisk, together with another, also made by him but broken in its removal, was to be seen at Rome in the Circus of Caligula and Nero at the foot of the Vatican hill. Pliny calls the Phéron of Herodotus Nereus. Diodorus gives him his father's name, Sesostris (Plin xxvii 74, Diod i 59).

Phidias (Φειδίας), the great Greek sculptor. Of his personal history we possess but few details. He was a native of Athens, and the son of Charmides, and was born about the time of the battle of Marathon, B.C. 490. He began to work as a sculptor about 464, and one of his first great works was the statue of Athene Promachos, which may be assigned to about 460. This work must have established his reputation, but it was surpassed by the splendid productions of his own hand, and of others working under his direction, during the administration of Pericles. That statesman not only chose Phidias to execute the principal statues which were to be set up, but gave him the direction of all the works of art which were to be erected. Of these works the chief were the Propylaea of the Acropolis (built by the architect Mnesicles), and, above all, the temple of Athene on the Acropolis, called the *Parthenon* (of which Ictinus and Callicrates were the architects), on which, as the central point of the Athenian polity and religion, the highest efforts of the best of artists were employed. There can be no doubt that the sculptured ornaments of this temple, the remains of which form the glory of the British Museum, were executed under the immediate superintendence of Phidias, but the colossal statue of the divinity made of ivory and gold, which was enclosed within that magnificent shrine, was the work of the artist's own hand. The statue was dedicated in 438. Having finished his great work at Athens, he went to Elis and Olympia, which he was now invited to adorn. He was there engaged for about four or five years from 437 to 434 or 433, during which time he finished his statue of the Olympian Zeus, the greatest of all his works. On his return to Athens, he fell a victim to the jealousy against his great patron, Pericles, which was then at its height. The party opposed to Pericles, thinking him too powerful to be overthrown by a direct attack, aimed at him in the persons of his most cherished friends, Phidias,

Anaxagoras, and Aspasia [PERICLES] Phidias was first accused of peculation, but this charge was at once refuted, as, by the advice of Pericles, the gold had been affixed to the statue of Athene in such a manner that it could be removed and the weight of it examined. The accusers then charged Phidias with impiety, in having introduced into the battle of the Amazons, on the shield of the goddess, his own likeness and that of Pericles. On this latter charge Phidias was thrown into prison, where he died, in 432 (Plut *Pericl* 31). Phidias had executed a statue of Athene for Pallene in Achaia (Paus vii 27, 1), and the colossal statue of Athene Promachos on the Acropolis of Athens [see p 11], but more famous than these was the statue of Athene in the Parthenon, to which reference has already been made. The statue was of that kind of work which the Greeks called *chryselephantine* that is, the statue was formed of plates of ivory laid upon a core of wood or stone, for the flesh parts, while the drapery and other ornaments were of solid gold. The statue stood in the foremost and larger chamber of the temple (*prodomus*). It represented the goddess standing, clothed with a tunic reaching to the ankles, with her spear in her left hand and an image of Victory four cubits high in her right. She was girded with the aegis, and had a helmet on her head, and her shield rested on the ground by her side. The height of the statue was twenty six cubits, or nearly forty feet, including the base (Paus i 24, Plin xxxvi 18). The eyes were of a kind of marble, nearly resembling ivory, perhaps painted to imitate the iris and pupil (Plat *Hipp Maj* p 290, B). The weight of the gold upon the statue, which, as above stated, was removable at pleasure, is said by Thucydides to have been forty talents (ii 13).—Still more celebrated than his statue of Athene was the colossal ivory and gold statue of Zeus which Phidias made for the great temple of this god in the *Altis* or sacred grove at Olympia. This statue was regarded as the master piece, not only of Phidias, but of the whole range of Grecian art, and was looked upon not so much as a statue, but rather as if it were the actual manifestation of the present deity. It was placed in the *prodomus* or front chamber of the temple, directly facing the entrance. It was only visible, however, on great festivals, at other times it was concealed by a magnificent curtain. The god was represented as seated on a throne of cedar wood, adorned with gold, ivory, ebony, stones, and colours, crowned with a wreath of olive, holding in his right hand an ivory and gold statue of Victory, and in his left hand supporting a sceptre, which was ornamented with all sorts of metals, and surmounted by an eagle. The throne was brilliant both with gold and stones, and with ebony and ivory, and was ornamented with figures both painted and sculptured. The statue almost reached to the roof, which was about sixty feet in height. The idea which Phidias essayed to embody in this his greatest work was that of the supreme deity of the Hellenic nation, no longer engaged in conflicts with the Titans and the Giants, but having laid aside his thunderbolt, and enthroned as a conqueror, in perfect majesty and repose, ruling with a nod the subject world. It is related (Strab p 534, Val Max iii 7) that when Phidias was asked what model he meant to follow in making his statue, he replied, that of Homer (*Il* i 528–530).

Ἦ, καὶ κυανέησιν ἐπ' ὀφρύσι νύσσε Κρονίων
ἀμβρόσια δ' ἔρα χαίται ἐπερρώσαντο ἀνάκτορ
κρατὸς ἀπ' ἀθανάτοιο μέγαν δ' ἔλελιξεν Ὀλύμπου

The statue was removed by the emperor Theodosius I to Constantinople, where it was destroyed by a fire in A.D. 475.—The distinguishing character of the art of Phidias was *beauty* of the *sublimest* order, especially in the representation of divinities, and of subjects connected with their worship. While on the one hand he set himself free from the stiff and unnatural forms which, by a sort of religious precedent, had fettered his predecessors of the archaic school, on the other hand he did not aim at representing the typical beauty of face and form which is seen in the works of Polychytus, and still more in those of Praxiteles. In dignity and largeness of style he stood pre-eminent [See further in *Dict of Ant art Statuaria Ars*].

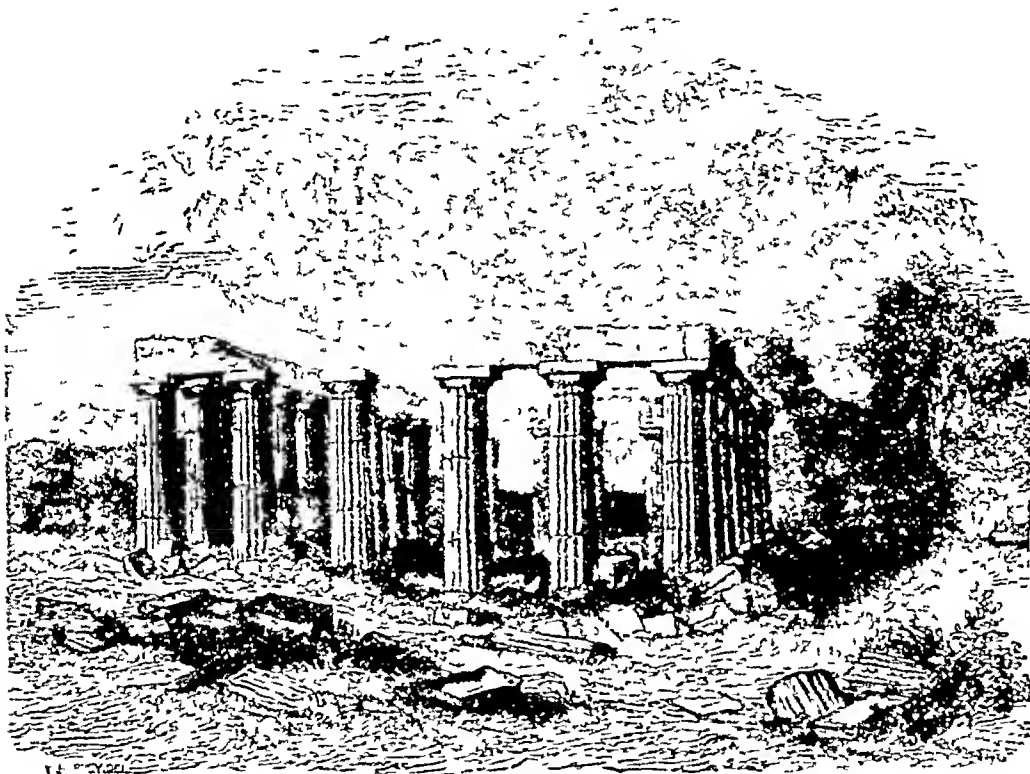
Phidippides or Philippides (Φειδιππίδης, Φιλίππιδης), a courier, was sent by the Athenians to Sparta in B.C. 490, to ask for aid against the Persians, and arrived there on the second day from his leaving Athens. On his return to Athens, he related that on his way to Sparta the god Pan had met him on Mt Parthenium, near Tegea, and calling him loudly by name had bidden him ask the Athenians why they paid him no worship, though he had been hither to their friend, and ever would be so (Hdt vi 105, Paus i 28, 4, viii 54, 6, Nep *Milt* 4). In consequence of this revelation, they dedicated a temple to Pan after the battle of Marathon, and honoured him thenceforth with annual sacrifices and a torch race [PAN].

Phidon (Φειδων) 1 Son of Aristodamidas, and king of Argos, restored the supremacy of Argos over Cleonae, Phlius, Sicyon, Epidaurus, Troezen, and Aegina, and aimed at extending his dominions over the greater part of the Peloponnesus. Plutarch tells a story of his trying (though unsuccessfully) to obtain 1000 picked youths from Corinth, whom he intended to put to death, and so reduce the power of the Corinthians. The story is improbable in its details, but seems to indicate some claim to supremacy over Corinth also (Plut *Am* 2). The Pisatans invited him, according to the received text of Pausanias, in the 8th Olympiad (B.C. 748), to aid them in excluding the Eleans from their usurped presidency at the Olympic games, and to celebrate them jointly with themselves. The invitation quite fell in with the ambitious pretensions of Phidon, who succeeded in dispossessing the Eleans and celebrating the games along with the Pisatans, but the Eleans not long after defeated him, with the aid of Sparta, and recovered their privilege. Thus apparently fell the power of Phidon, but as to the details of the struggle we have no information. The most memorable act of Phidon was his introduction of copper and silver coinage, and a new scale of weights and measures, which, through his influence, became prevalent in the Peloponnesus, and ultimately throughout the greater portion of Greece (Hdt vi 127, Ephorus, ap Strab p 358, Ar *Pol* v 10, p 1310, Paus i 22, 2, Diog Laert viii 14, Ael *V H* xii 10). The coinage of Phidon is said to have been struck in Aegina, with the type of a tortoise (a symbol of the Phoenician Astarte) [*Dict of Ant art Pondera*]. There is considerable doubt about the date of Phidon. The date assigned to the earliest Greek coins is the seventh cent B.C., which agrees with Hdt vi 127, where Phidon the tyrant of Argos who regulated measures in

the Peloponnesus and interfered at Olympia is said to be the father of one of the suitors of Agariste. This would bring Phidon near to the time of Clisthenes of Sicyon, and would preclude an earlier date for his reign than the middle of the seventh cent. B.C. It has been suggested that the text of Pausanias is corrupt and that Ol. 28, instead of 8 (i.e. 658 B.C.), should be read. The suggestion that there was an earlier Phidon also is not satisfactory.—2. An ancient Corinthian legislator of uncertain date.

Phigalia (Φιγαλία, Φιγάλεια, Φιγάλα, Φιγάλεως *Pavlitza*), at a later time called **Phialia**, a town in the SW. corner of Arcadia on the frontiers of Messenia and Elis, and upon the river Lymax. It is said to have derived its name from Phigalus, son of Lyeon, its founder (Paus. viii 39, 2, Steph. B. s. v.). It was taken by the Spartans B.C. 559, but was afterwards recovered by the Phigalians with the help of

are standing. The temple is 125 feet long by 46 broad. In 1812 the frieze round the interior of the inner cella was discovered, containing a series of sculptures in alto-relievo, representing the combat of the Centaurs and the Lapithae, and of the Greeks and the Amazons [see cut on p. 59]. The height of the frieze was a little more than two feet, and the total length about 100 feet. The sculptures were found on the ground under the spot which they originally occupied, and were much injured by their fall, and by the weight of the ruins lying upon them. They were purchased for the British Museum in 1814, where they are preserved. About 3½ miles from Phigalia (according to Paus. viii 42, 1) under the hill Elaeum was the ancient sanctuary of the 'Black' Demeter, a cave in which was an image of the goddess with a horse's head [see p. 277, b]. A natural tunnel through which the river Neda (*Vontzilo*) runs,



Remains of the Temple of Apollo at Bassae near Phigalia.

the Orestasians. It is frequently mentioned in the later wars of the Achæan and Aetolian Leagues (Paus. viii 39, 4, Diod. xv 40, Pol. iv 3, 79).—Phigalia, however, owes its celebrity in modern times to the remains of a splendid temple in its territory, situate about six miles NE. of the town at Bassae on Mt. Cotylium. This temple was built by Ictinus, the contemporary of Pericles and Phidias, and the architect, along with Callicrates, of the Parthenon at Athens. It was dedicated to Apollo Epicurius, or the Deliverer, because the god had delivered the country from the pestilence during the Peloponnesian war. Pausanias describes this temple as the most beautiful one in all Peloponnesus after the temple of Athens at Tegea. It is a Doric hexastyle [see *Dict. of Ant. art. Templum*], but with fifteen columns at the sides, and therefore thirty-eight columns in the whole outer circuit, of which all but three

now called *Stomion tes Panagias*, is shown as the site of this sanctuary. It is about three miles W. of Phigalia.

Phila (Φίλα), daughter of Antipater, the regent of Macedonia, was married to Craterus in B.C. 322, and after the death of Craterus, who survived his marriage with her scarcely a year, she was again married to the young Demetrius, the son of Antigonus. When Demetrius was expelled from Macedonia in 287, she put an end to her own life at Cassandrea. She showed nobility of character in her endeavours to promote peace and to check oppression. She left two children by Demetrius, Antigonus, surnamed Gonnatas, and a daughter, Stratonice, married first to Seleucus, and afterwards to his son Antiochus (Plut. *Demetr.* 14–15, Diod. x 93).

Phila (Φίλα Φιλαῖος, Φιλάτης). A town of Macedonia in the province Pieria, situated on a steep hill on the Peneus between Dium and

Tempe and at the entrance into Thessaly, built by Demetrius II and named after his mother Phila (Λη χη 67, Steph B s v)

Philādelphía (Φιλὰδελφεία Φιλὰδελφεύς) 1 (*Allah Schir*, Rn), a city of Lydia, at the foot of M. Tmolus, on the little river Cogamus, SE of Sardis. It was built by Attalus Philadelphus, king of Pergamus. It suffered severely from earthquakes, so that in Stabo's time (under Augustus) it had greatly declined. In the reign of Tiberius, it was almost destroyed by one of these visitations (Strab p 628, Tac *Ann* ii 47, Steph B s v). It was an early seat of Christianity, and its church is one of the seven to which the Apocalypse is addressed (Rev iii 7)—2 A city of Cilicia Aspcia, N of Claudiopolis (Ptol i 8, 5)—3 In Palestine [RABBATAMANA]

Philādelphus (Φιλὰδελφος), a surname of Ptolemæus II king of Egypt [PTOLEMÆUS] and of Attalus II king of Pergamum [ATTALUS]

Philæ (Φιλαί *Jesiet el-Bibeh*, i e the Island of Temples), an island in the Nile, just above the First Cataract (of Syene), on the S boundary of the country towards Aethiopia. It was inhabited by Egyptians and Ethiopians jointly, and was covered with magnificent temples, whose splendid ruins still remain. It was celebrated in Egyptian mythology as the burial place of Osiris and Isis (Strab pp 40, 808, 818, 820, Ptol i 5, 74, Diod i 22, Sen Q N iv 1, Plin v 59)

Philaeni (Φίλωνοι), two brothers, citizens of Carthage, of whom the following story is told. A dispute having arisen between the Carthaginians and Cyrenæans about their boundaries, it was agreed that deputies should start at a fixed time from each of the cities, and that the place of their meeting, wherover it might be, should thenceforth form the limit of the two territories. The Philaeni were appointed for this service on the part of the Carthaginians, and advanced much further than the Cyrenæan party. The Cyrenæans accused them of having set forth before the time agreed upon, but at length consented to accept the spot which they had reached as a boundary line, if the Philaeni would submit to be buried alive there in the sand. Should they decline the offer, they were willing, they said, on their side, if permitted to advance as far as they pleased, to purchase for Cyrene an extension of territory by a similar death. The Philaeni accordingly then and there devoted themselves for their country, in the way proposed. The Carthaginians paid high honours to their memory, and erected altars to them where they had died, and from these, even long after all traces of them had vanished, the place still continued to be called 'The Altars of the Philaeni' (Sall *Jug* 75, cf Val Max i 6, 4, Strab pp 171, 886, Sil It xv 701). Our main authority for this story is Sallust, who probably derived his information from African traditions during the time that he was proconsul of Numidia. The Greek name by which the heroic brothers have become known to us—Φίλωνοι, or lovers of praise—may have been framed to suit the tale, or the tale to explain the name.

Philagrius (Φιλάγριος), a Greek medical writer, born in Epirus, lived after Galen and before Orbasius, and therefore probably in the third century after Christ. He wrote several works, of which only a few fragments remain.

Phlammōn (Φιλαμμων), a mythical poet and musician of the pre-Homeric period, was said to have been the son of Apollo and the nymph

Chione, or Philonis, or Leuconoe (Theocri xiv 118, Hyg *Fab* 161, Ov *Met* xi 317). By the nymph Agriope, who dwelt on Par-nassus, he became the father of Thamyris and Eumolpus (Eur *Rhes* 916, Apollod i 3, 8, Paus i 33, 3). He is closely associated with the worship of Apollo at Delphi, and with the music of the cithara. He is said to have established the choruses of girls, who, in the Delphian worship of Apollo, sang hymns in which they celebrated the births of Latona, Artemis, and Apollo. Pausanias relates that in the most ancient musical contests at Delphi, the first who conquered was Chrysothemis of Ciete, the second was Phlammōn, and the next after him his son Thamyris (Paus x 7, 2, Plut *Mus* pp 1182, 1183).

Philargyrius Junius, or **Philargyrus**, or **Junilius Flagrius**, an early commentator upon Virgil, who wrote upon the *Bucolics* and *Georgics*. His observations are less elaborate than those of Servius, and have descended to us in a mutilated condition. The period when he flourished is altogether uncertain. They are printed in the edition of Virgil by Burmann.

Phile or **Philes**, **Manuel** (Μανουήλ ὁ Φιλῆς), a Byzantine poet, and a native of Ephesus, was born about A D 1275, and died about 1340. His poem, *De Animalium Proprietate*, chiefly extracted from Aelian, is edited by De Paw, Traj Rhen 1739, and his other poems on various subjects by Wernsdorf, Lips 1768.

Philēas (Φίλεας), a Greek geographer of Athens, whose time cannot be determined with certainty, but who probably belonged to the older period of Athenian literature (Maerob i 20, Avien *Or Mar* 42). He was the author of a *Periplus*, which was divided into two parts, one on Asia, and the other on Europe.

Philemōn (Φιλήμων) 1 An aged Phrygian and husband of Baucis. Once upon a time, Zeus and Hermes, assuming the appearance of ordinary mortals, visited Phrygia, but no one was willing to receive the strangers, until the hospitable hut of Philemōn and Baucis was opened to them, where the two gods were kindly treated. Zeus rewarded the good old couple by taking them to an eminence, while all the neighbouring district was visited with a sudden inundation. On that eminence Zeus appointed them the guardians of his temple, and allowed them both to die at the same moment, and then changed them into trees (Ov *Met* viii 620-724)—2 An Athenian poet of the New Comedy, was the son of Damon, and a native of Soli in Cilicia, but at an early age went to Athens, and there received the citizenship (Strab p 671). He was born about 860 B C, a little earlier than Menander, whom, however, he long survived. He began to exhibit about B C 380. He was the first poet of the New Comedy in order of time, and the second in celebrity, and he shares with Menander the honour of its invention, or rather of reducing it to a regular form. Philemōn lived nearly 100 years (Diod xxi 7, Lucian, *Macrob* 25, Val Max ix 12, 6, Suid s v). The manner of his death is differently related: some ascribing it to excessive laughter at a ludicrous incident, others to joy at obtaining a victory in a dramatic contest; while another story represents him as quietly called away by the goddesses whom he served, in the midst of the composition or representation of his last and best work. Although there can be no doubt that Philemōn was inferior to Menander as a poet, yet he was a greater favourite with the Athenians, and often con-

quered his rival in the dramatic contests [MENANDER] The extant fragments of Philemon display much liveliness, wit and practical knowledge of life His favourite subjects seem to have been love intrigues, and his characters were the standing ones of the New Comedy, with which Plautus and Terence have made us familiar The *Mercator* and *Trinummus* of Plautus are adapted from Philemon's plays *Εμπορος* and *Οησαυρός* The number of his plays was ninety seven, the number of extant titles, after the doubtful and spurious are rejected, amounts to about fifty three, but it is very probable that some of these should be assigned to the younger Philemon The fragments of Philemon are printed with those of Menander by Memeke, in his *Fragmenta Comicorum Graecorum* —3 The younger Philemon, also a poet of the New Comedy, was a son of the former, in whose fame nearly all that belongs to him has been absorbed, so that, although he was the author of fifty four dramas, there are only two short fragments, and not one title, quoted expressly under his name —4 The author of a *Λεξικὸν τεχνολογικόν*, the extant portion of which was first edited by Burney, Lond 1812, and afterwards by Osann, Berlin, 1821 The author informs us that his work was intended to take the place of a similar Lexicon by the grammarian Hyperechius The work of Hyperechius was arranged in eight books, according to the eight different parts of speech Philemon's lexicon was a meagre epitome of this work, and the part of it which is extant consists of the first book and the beginning of the second Hyperechius lived about the middle of the fifth century of our era, and Philemon may probably be placed in the seventh

Philætaerus (Φιλεταίρος) 1 Founder of the kingdom of Pergamum, was a native of Tiemm in Paphlagonia (Strab pp 543, 623) He is first mentioned in the service of Docius, the general of Antigonus, from which he passed into that of Lysimachus, who entrusted him with the charge of the treasures which he had deposited in the strong fortress of Pergamum Towards the end of the reign of Lysimachus he declared in favour of Seleucus, and, after the death of the latter (b c 280), he took advantage of the disorders in Asia to establish himself in virtual independence At his death he transmitted the government to his nephew EUMENES He lived to the age of 80, and died apparently in 263 (Lucian, *Macrob* 12) —2 An Athenian poet of the so-called Middle Comedy He wrote twenty one plays (Suid s v)

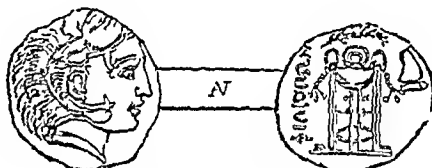
Philetas (Φιλήτας), of Cos, the son of Telephus, a distinguished Alexandrian poet and grammarian, flourished during the reign of the first Ptolemy, who appointed him tutor of his son, Ptolemy II Philadelphus His death may be placed about b c 280 Philetas seems to have been naturally of a very weak constitution, which at last broke down under excessive study He was so remarkably thin as to become an object for the ridicule of the comic poets, who represented him as wearing leaden soles to his shoes, to prevent his being blown away by a strong wind (Athen pp 401, 552, Plut *An Sen sit ger Resp* p 791, Ael *VH* iv 14) His poetry was chiefly elegiac Of all the writers in that department he was esteemed the best after Callimachus, to whom a tasteless pedantic than that of the Alexandrian critics would probably have preferred him, for, to judge by his fragments, he escaped the snare of learned affectation These two poets

formed the chief models for the Roman elegy, and Propertius expressly states in one passage that he imitated Philetas in preference to Callimachus (Propert iv 1, 1) The elegies of Philetas were chiefly amatory, and a large portion of them was devoted to the praises of his mistress *Bittis*, or, as the Latin poets give the name, *Battis* Besides poems, Philetas wrote in prose on grammar and criticism His most important grammatical work was entitled *Ἀτακτα* The fragments of Philetas have been collected by Bach, with those of Hellesianus and Phanocius, Halis Sax 1829

Phileus (Φιλεύς)

Philinus (Φιλίνος) 1 A Greek of Agrigentum, accompanied Hannibal in his campaigns against Rome, and wrote a history of the Punic wars, in which he exhibited much partiality towards Carthage (Nep *Hann* 13, Pol i 14, iii 26) —2 An Attic orator, a contemporary of Demosthenes and Lysiclus He is mentioned by Demosthenes in his oration against Midias, who calls him the son of Nicostatus, and says that he was treacherous with him (Dem *Meril* p 566, § 161) Three orations of Philinus are mentioned by the grammarians (Harpocrat s v) —3 A Greek physician, born in the island of Cos, and the reputed founder of the sect of the Empirici, probably lived in the third century b c He wrote a work on part of the Hippocratic collection, and also one on botany

Philippi (Φίλιπποι Φιλιππεύς, Φιλιππίσιος, Φιλιππηρός Philibah or Felibeyrh), a celebrated city in Macedonia Adjecta [see p 512, b], was situated on a steep height of Mt Pangaeus, and



Coin of Philippi (4th cent B C)

Obv, head of Heracles in lion skin rev ΦΙΛΙΠΠΟΝ, tripod, and palm above it

on the river Gangas or Gangites, between the rivers Nestus and Strymon It was founded by Philip on the site of an ancient town *Crenides* (Κρηνίδες), a colony of the Thasians, who settled here on account of the valuable gold mines in the neighbourhood (Strab p 381, App *BC* iv 105, 107) Philippi is celebrated in history in consequence of the victory gained here by Octavianus and Antony over Brutus and Cassius, b c 42, and as the place where the Apostle Paul first preached in Europe, A D 53 [For its importance in the history of the Church, see *Dict of the Bible*] It was made a Roman colony by Octavianus after the victory over Brutus and Cassius, under the name of *Col Augusta Julia Philippensis*, and it was under the empire a flourishing city (Dio Cass li 4, *CIL* iii 600) Its seaport was Datum or Datus on the Strymonic gulf

Philippides (Φιλιππίδης) 1 See **PHIDIPPIDES** —2 Of Athens, the son of Philocles, is mentioned as one of the six principal comic poets of the New Comedy by the grammarians He wrote about b c 323 Philippides seems to have deserved the rank assigned to him, as one of the best poets of the New Comedy He attacked the luxury and corruptions of his age, defended the privileges of his art, and made use of personal satire with a spirit approaching to that of the Old Comedy (Plut

Demetr 12, 26, *Amat* p 730) His death is said to have been caused by excessive joy at an unexpected victory (*Geil* iii 15) similar tales are told of the deaths of other poets, as, for example, Sophocles, Alexis, and Philemon. The number of his dramas is stated at forty-five (*Suid s v*).

Philippópolis (Φιλιππόπολις) 1 (*Philippo poli*), an important town in Thrace founded by Philip of Macedon on the site of a place previously called Eumolpias or Poneropolis. It was situated in a large plain SE of the Hebrus on a hill with three summits, whence it was sometimes called Trimonitium (*Ann* Marc xxvi 10, 4, *Ptol* in 11, 12, *The Ann* in 38). Under the Roman empire it was the capital of the province of Thracia in its narrower sense, and one of the most important towns in the country.—2 A city of Arabia, near Bostra, found by the Roman emperor Philippus (*Aurel Vict Oacs* 28).

Philippus (Φίλιππος) I *Minor historical persons* 1 Son of Alexander I of Macedonia, and brother of Perdiccas II, against whom he rebelled in conjunction with Dardas. The rebels were aided by the Athenians, *n c* 432 (*Thuc* i 57, ii 95, 100)—2 Son of Herod the Great, King of Judaea, by his wife Cleopatra, was appointed by his father's will tetrarch of Iturea and Trachonitis, the sovereignty of which was confirmed to him by the decision of Augustus (*Jos Ant* xiii 8, xiiii 2). He continued to reign over the dominions thus entrusted to his charge for thirty-seven years (*n c* 4–10 34). He founded the city of Caesarea, surnamed Paneas, but more commonly known as Caesarea Philippi, near the sources of the Jordan, which he named in honour of Augustus [*CAESAREA*, No 2].—3 Son of Herod the Great, by Mariamne, whose proper name was *Herodes Philippus*. [See *Dict of the Bible*]

II *Kings of Macedonia*

I, son of Aigeus, was the third king, according to Herodotus and Thucydides, who, not reckoning CARYIUS and his two immediate successors (Coenus and Thurmus or Timmas), look upon Perdiccas I as the founder of the monarchy. Philip left a son, named Acropus, who succeeded him (*Hdt* iii 137, *Thuc* ii 100, *Just* vii 2).—II, youngest son of Amyntas II and Eurydice, reigned *n c* 359–336. He was born in 382, and was brought up at Thebes, whither he had been carried as a hostage by Pelopidas, and where he received a most careful education. He thus became acquainted with Greek literature and philosophy, with Greek politics, and with the Greek method of war (*Diod* xvi 2, *Plut Pelop* 26, *Just* vii 5). According to some accounts he was for a time a hostage with the Illyrians before he went to Thebes. Upon the death of his brother Perdiccas III, who was slain in battle against the Illyrians, Philip obtained the government of Macedonia, at first merely as regent and guardian to his infant nephew, Amyntas, but within two years he was enabled to set aside the claims of the young prince, and to assume for himself the title of king, *n c* 358. Macedonia was beset by dangers on every side. Its territory was ravaged by the Illyrians on the W, and the Paenionians on the N, while Pausanias and Argæus took advantage of the crisis to put forward their pretensions to the throne. Philip was fully equal to the emergency. By his tact and eloquence he

sustained the failing spirits of the Macedonians, while at the same time he introduced among them a stricter military discipline, and organised their army on the plan of the phalanx. He first turned his arms against Argæus, the most formidable of the pretenders, since he was supported by the Athenians. He defeated Argæus in battle, and then concluded a peace with the Athenians. He next attacked the Paenionians, whom he reduced to subjection, and immediately afterwards defeated the Illyrians in a decisive battle, and compelled them to accept a peace, by which they lost a portion of their territory (*Diod* xvi 4). Thus in the short period of one year, and at the age of twenty-four, had Philip delivered himself from his dangerous position, and provided for the security of his kingdom. But energy and talents such as his were not satisfied with mere security, and henceforth his views were directed, not to defence, but to aggrandisement. He first sought to obtain possession of the various Greek cities upon the Macedonian coast. Soon after his accession he had withdrawn his garrison from Amphipolis, and had declared it a free city, because the Athenians had supported Argæus with the hope of recovering Amphipolis, and his continuing to hold the place would have interposed difficulties in the way of a peace with Athens, which was at that time an object of great importance to him. But he had never meant seriously to abandon this important town, and accordingly, having obtained pretexts for war with the Amphipolitans, he laid siege to the town and gained possession of it in 357 (*Dem Olynth* ii pp 11, 19, *Phil* p 70, *Aristoer* p 659, [*Dem*] *Hal* p 83). The Athenians had sent no assistance to Amphipolis, because Philip in a secret negotiation with the Athenians, led them to believe that he was willing to restore the city to them when he had taken it, and would do so on condition of their making him master of Pydna. After the capture of Amphipolis, he proceeded at once to Pydna, which seems to have yielded to him without a struggle, and the acquisition of which, by his own arms, and not through the Athenians, gave him a pretext for declining to stand by his secret engagement with them. The hostile feeling which such conduct necessarily excited against him at Athens, made it most important for him to secure the good will of the powerful town of Olynthus, and to detach the Olynthians from the Athenians. Accordingly he gave to the Olynthians the town of Potidaea, which he took from the Athenians in 356. Soon after this, he attacked and took a settlement of the Thasians, called Cremides, and, having introduced into the place a number of new colonists, he named it Philippi after himself. One great advantage of this acquisition was, that it put him in possession of the gold mines of the district, from which he is said to have derived annually a thousand talents (*Diod* xvi 8, *Strab* p 323). From this point there is for some time a pause in the active operations of Philip. In 354 he took Methone after a lengthened siege, in the course of which he himself lost an eye (*Diod* xvi 31, 34, *Dem Olynth* i p 12). The capture of this place was a necessary preliminary in any movement towards the S, lying as it did between him and the Thessalian border. He now marched into Thessaly to aid the Aleuadae against Lycophron, the tyrant of Pheræ. The Phocians sent a force to support Lycophron, but they

were defeated by Philip, at Pagasae, B.C. 352, and their general Onomarchus slain. Thus victory gave Philip the ascendancy in Thessaly. He established at Pherae what he wished the Greeks to consider a free government, and then advanced southward to Thermopylae. The pass, however, he found guarded by a strong Athenian force, and he was compelled, or at least thought it expedient, to retire. He now turned his arms against Thrace, and succeeded in establishing his ascendancy in that country also. Meanwhile Philip's movements in Thessaly had opened the eyes of Demosthenes to the real danger of Athens and Greece, and his first Philippic (delivered in 353) was his earliest attempt to rouse his countrymen to energetic efforts against their enemy, but he did not produce much effect upon the Athenians. In 349 Philip commenced his attacks on the Chalcidian cities. Olynthus, in alarm, applied to Athens for aid, and Demosthenes, in his three Olynthiac orations, roused the people to efforts against the common enemy, not very vigorous at first and fruitless in the end. In the course of three years Philip gained possession of all the Chalcidian cities, and the war was brought to a conclusion by the capture of Olynthus itself in 348. In the following year he concluded peace with the Athenians on the basis that he kept all that he had gained, and that the Phocians were excluded from the alliance. The consent of the Athenians to this treaty was obtained by the



Gold stater of Philip II, King of Macedonia
B.C. 340-336

Obv. head of Apollo with laurel wreath. rev. CHARIOTEER, charioteer in biga (These coins were the *talantoi* called by Horace *regale nomisma*, Philippi *Ep.* ii. 1. 231)

assurances of Philocrates and Aeschines, their ambassadors, who had been bribed by Philip (Dem. *F.L.* p. 439). In 346 he marched into Phocis, and brought the Phocian war to an end. The Phocian cities were destroyed, and their place in the Amphictyonic council was made over to the king of Macedonia, who was appointed also, jointly with the Thebans and Thessalians, to the presidency of the Pythian games. Ruling as he did over a barbaric nation, such a recognition of his Hellenic character was of the greatest value to him, especially as he looked forward to an invasion of the Persian empire in the name of Greece, united under him in a great national confederacy. During the next few years Philip steadily pursued his ambitious projects. He was engaged in war with Thrace and with Illyria, and he pushed his influence into the Peloponnese by lending troops to aid the Argives in driving back the Spartans (Dem. *de Pac.* 61, Phil. ii. p. 69). From 342 to 340 he was engaged in an expedition in Thrace, and attempted to bring under his power all the Greek cities in that country (Diod. xvi. 74, 75). In the last of these years he laid siege to Perinthus and Byzantium, but the Athenians, who had long viewed Philip's aggrandisement with fear and alarm, now resolved to send assistance to these cities. Phocion was appointed to the command of the armament destined for this

service, and succeeded in compelling Philip to raise the siege of both the cities (339). Philip now proceeded to carry on war against his northern neighbours, and seemed to give himself no further concern about the affairs of Greece. Against the Triballi he was unsuccessful, and received a wound in the thigh (Just. ix. 2). But meanwhile his hirelings were treacherously promoting his designs against the liberties of Greece. In 339 the Amphictyons declared war against the Locrians of Amphissa for having taken possession of a district of the sacred land, but as the general they had appointed to the command of the Amphictyonic army was unable to effect anything against the enemy, the Amphictyons at their next meeting in 338 conferred upon Philip the command of their army. Philip straightway marched through Thermopylae and seized Elatea. The Athenians heard of his approach with alarm, they succeeded, mainly through the influence of Demosthenes, in forming an alliance with the Thebans, but their united army was defeated by Philip in the month of August, 338, in the decisive battle of Chaeronea, which put an end to the independence of Greece. He used his victory, as before in the defeat of the Phocians, with moderation. Thebes was forced to acknowledge the independence of other Boeotian cities and to receive a Macedonian garrison, but escaped destruction. Athens had merely to acknowledge his hegemony in Greece, and received the town of Oropus as a present. Philip now seemed to have within his reach the accomplishment of the great object of his ambition, the invasion and conquest of the Persian empire. In a congress held at Corinth, which was attended by deputies from every Grecian state with the exception of Sparta, war with Persia was determined on, and the king of Macedonia was appointed to command the forces of the national confederacy. In 337 Philip's marriage with Cleopatra, the daughter of Attalus, one of his generals, led to the most serious disturbances in his family. Olympias and Alexander withdrew in great indignation from Macedonia, and though they returned home soon afterwards, they continued to be on hostile terms with Philip. Meanwhile, his preparations for his Asiatic expedition were not neglected, and early in 336 he sent forces into Asia, under Parmenion, to draw over the Greek cities to his cause (Diod. xvi. 91, Just. ix. 5). But in the summer of this year he was murdered at a grand festival which he held at Aegae, to solemnise the nuptials of his daughter with Alexander of Epirus. His murderer was a youth of noble blood, named Pausanias, who stabbed him as he was walking in the procession. The assassin was immediately pursued and slain by some of the royal guards. His motive for the deed is stated by Aristotle to have been private resentment against Philip, to whom he had complained in vain of a gross outrage offered to him by Attalus. Olympias and Alexander were suspected (probably unjustly) of being implicated in the plot. [OLYMPIAS] Philip died in the forty-seventh year of his age and the twenty-fourth of his reign, and was succeeded by Alexander the Great. Philip had a great number of wives and concubines. Besides Olympias and Cleopatra, we may mention, (1) his first wife, Audata, an Illyrian princess, and the mother of Cynane, (2) Phila, sister of Derdas and Machatas, a princess of Elymiotis, (3) Nicestopolis of Pherae, the mother of Thessa-

lomica, (4) Philinna of Larissa, the mother of Arrhidaeus, (5) Meda, daughter of Cithelas, king of Thrace, (6) Arsinoë, the mother of Ptolemy I, king of Egypt, with whom she was pregnant when she married Lagos. To these numerous connexions temperament as well as policy seems to have inclined him. He was strongly addicted, indeed, to sensual enjoyment of every kind, but his passions, however strong, were always kept in subjection to his interests and ambitious views. He was fond of science and literature, in the patronage of which he appears to have been liberal, and his appreciation of great minds is shown by his connexion with Aristotle. In the pursuit of his political objects he was, as we have seen, unscrupulous, and ever ready to resort to duplicity and corruption, but when we consider the numerous instances of his humanity and clemency, we may admit that he does not appear to disadvantage by the side of other conquerors. (For authorities see the public orations of Demosthenes, Aesch. *I* L and *c* Ctes, Isocr. *Phil*, Diod. *xvi*, Just. *vii*-ix, Plut. *Dem*, *Phoc*, *Alex*)-III, the name of Philip was bestowed by the Macedonian army upon Arrhidaeus, the bastard son of Philip II, when he was raised to the throne after the death of Alexander the Great. He accordingly appears in the list of Macedonian kings as Philip III. For his life and reign see *ARRHIDAËUS*-IV, eldest son of Cassander, whom he succeeded on the throne, B.C. 296. He reigned only a few months, and was carried off by a consumptive disorder (Paus. ix 7, Just. *x* 4, *xvi* 1)-V, son of Demetrius II, reigned B.C. 220-178. He was only eight years old at

counsellor, Aratus, he caused him to be removed by a slow and secret poison in 213 (Pol. *vii* 10-14, Plut. *Arat* 52). Meantime he had become engaged in war with the Romans. In 215 he concluded an alliance with Hannibal, but he did not prosecute the war with any activity against the Romans, who on their part were too much engaged with their formidable adversary in Italy to send any powerful army against the Macedonian king (Liv. *xxii* 33-39, Pol. *vii* 9). In 211 the war assumed a new character in consequence of the alliance entered into by the Romans with the Aetolians. It was now carried on with greater vigour and alternate success, but as Philip gained several advantages over the Aetolians, the latter people made peace with Philip in 205. In the course of the same year the Romans likewise concluded a peace with Philip, as they were desirous to give their undivided attention to the war in Africa. It is probable that both parties looked upon this peace as little more than a suspension of hostilities. Such was clearly the view with which the Romans had accepted it, and Philip not only proceeded to carry out his views for his own aggrandisement in Greece, without any regard to the Roman alliances in that country, but he even sent a body of auxiliaries to the Carthaginians in Africa, who fought at Zama under Hannibal. As soon as the Romans had brought the second Punic war to an end, they again declared war against Philip, 200. This war lasted between three and four years, and was brought to an end by the defeat of Philip by the consul Flaminius at the battle of Cynoscephalae in the autumn of 197 [*FLAMINIUS*]. By the peace finally granted to Philip (196) the king was compelled to abandon all his conquests, both in Europe and Asia, surrender his whole fleet to the Romans, and limit his standing army to 5000 men, besides paying a sum of 1000 talents (Pol. *xviii* 27, Liv. *xxviii* 30). Philip was now effectually humbled, and endeavoured to cultivate the friendship of the all-powerful republic. But towards the end of his reign he determined to try once more the fortune of war, and began to make active preparations for this purpose. His declining years were embittered by the disputes between his sons Perseus and Demetrius, and the former by forged letters at length persuaded the king that Demetrius was plotting against his life, and induced him to consent to the execution of the unhappy prince. Philip was struck with the deepest grief and remorse when he afterwards discovered the deceit that had been practised upon him. He believed himself to be haunted by the avenging spirit of Demetrius, and died shortly after, imprecating curses upon Perseus (Liv. *xl* 6, 21, 54, Pol. *xxiv* 7, 8). His death took place in 179, in the fifty-ninth year of his age, after a reign of nearly forty-two years.

III Family of the Marcus Philippi

1 Q. Marcus Philippus, praetor 188, with Sicily as his province, and consul 186, when he carried on war in Liguria with his colleague Sp. Postumius Albinus. He was defeated by the enemy in the country of the Apuani, and the recollection of his defeat was preserved by the name of the Saltus Marcus. In 169, Philippus was consul a second time, and carried on the war in Macedonia against Perseus, but accomplished nothing of importance [*PERSEUS*]. In 164, Philippus was censor with L. Aemilius Paulus,



Coin of Philip V, King of Macedonia. B.C. 220-178. Obv. head of Philip, *ΡΡ*, *ΒΑΣΙΛΕΥΣ ΦΙΛΙΠΠΟΥ*, club, surrounded by oak wreath.

the death of his father, Demetrius (229), and the sovereign power was consequently assumed by his uncle Antigonus Doson, who, though he certainly ruled as king rather than merely as guardian of his nephew, was faithful to the interests of Philip, to whom he transferred the sovereignty at his death in 220, to the exclusion of his own children (Pol. ii 45, 70, *iv* 2, Just. *xviii* 4). Philip was only seventeen years old at the time of his accession, but he soon showed that he possessed ability and wisdom superior to his years. In consequence of the defeat of the Achaeans and Aratus by the Aetolians, the former applied for aid to Philip. This was granted, and for the next three years Philip conducted with distinguished success the war against the Aetolians. This war, usually called the Social war, was brought to a conclusion in 217, and at once gained for Philip a distinguished reputation throughout Greece, while his clemency and moderation secured him an equal measure of popularity (Pol. *iv*, *v*). But a change came over his character soon after the close of the Social war. He became suspicious and cruel, and having become jealous of his former friend and

and in his censorship he set up in the city a new sundial (Liv xxxviii 35, xxxix 20, xlii 37, xliii 1-16, Plin vi 214).—2 L Marcius Philippus, was a tribune of the plebs 104, when he brought forward an agrarian law, and was consul in 91 with Sex. Julius Caesar. In this year Philippus, who belonged to the popular party, opposed with the greatest vigour the measures of the tribune Drusus, who at first enjoyed the full confidence of the senate. But his opposition was all in vain, the laws of the tribune were carried. Soon afterwards Drusus began to be regarded with mistrust and suspicion, Philippus became reconciled to the senate, and on his proposition a senatus consultum was passed, declaring all the laws of Drusus to be null and void as having been carried against the auspices [Drusus]. In the civil wars between Marius and Sulla Philippus took no part. He survived the death of Sulla, and he is mentioned afterwards as one of those who advocated sending Pompey to conduct the war in Spain against Sertorius (Plut. Pomp 17). Philippus was one of the most distinguished orators of his time (Hor. Epist. i 7, 16, Cic. de Or. ii 78). In this respect he was reckoned only inferior to Crassus and Antonius. He was a man of luxurious habits, which his wealth enabled him to gratify. His fish ponds were particularly celebrated for their magnificence and extent, and are mentioned by the ancients along with those of Lucullus and Hortensius (Varr. R. R. iii 3, 10). Besides his son, L. Philippus, who is spoken of below, he had a stepson Gellius Publicola [PUBLICOLA].—3 L. Marcius Philippus son of the preceding, was consul in 56. Upon the death of C. Octavius, the father of Augustus, Philippus married his widow Atia, and thus became the stepfather of Augustus. Philippus was a timid man. Notwithstanding his close connexion with Caesar's family, he remained neutral in the civil wars, and after the assassination of Caesar he endeavoured to dissuade his stepson, the young Octavius, from accepting the inheritance which the dictator had left him (Vell. Pat. ii 60, Suet. Aug. 8, App. B. C. iii 10, 13). He lived till his stepson had acquired the supremacy of the Roman world. He restored the temple of Hercules and the Muses, and surrounded it with a colonnade, which is frequently mentioned under the name of *Porticus Philippi* (Clar. monumenta Philippi, Ov. Fast. vi. 501, cf. Suet. Aug. 29).

IV Emperors of Rome

1 M. Julius Philippus I, Roman emperor A.D. 244-249, was an Arabian by birth, and entered the Roman army, in which he rose to high rank. He accompanied Gordianus III in his expedition against the Persians, and upon the death of the excellent Misithenus [ΜΙΣΙΘΗΝΕΥΣ] he was promoted to the vacant office of praetorian praefect. He availed himself of the influence of his high office to excite discontent among the soldiers, who at length assassinated Gordian, and proclaimed Philippus emperor, 244. Philippus proclaimed his son Caesar, concluded a disgraceful peace with Sapor, rounded the city of Philippopolis, and then returned to Rome. In 245 he was engaged in prosecuting a successful war against the Carpi on the Danube. In 248, rebellions, headed by Iotapinus and Marinus, broke out simultaneously in the East and in Moesia. Both pretenders speedily perished, but Decius having been despatched to recall the legions on the Danube

to their duty, was himself forcibly invested with the purple by the troops, and compelled by them to march upon Italy. Philippus having gone forth to encounter his rival, was slain near Verona either in battle or by his own soldiers. The great domestic event of the reign of Philippus was the exhibition of the Secular Games, which were celebrated with even more than the ordinary degree of splendour, since Rome had now, according to the received tradition, attained the thousandth year of her existence (A.D. 248) (Aurel. Vict. Caes. xxviii, Eutrop. ix. 3, Zonar. xii 19).—2 M. Julius Philippus II., son of the foregoing, was a boy of seven at the accession (244) of his father, by whom he was proclaimed Caesar, and three years afterwards (247) received the title of Augustus. In 249 he was slain, according to Zosimus at the battle of Verona, or murdered, according to Victor, at Rome by the praetorians when intelligence arrived of the defeat and death of the emperor (Aurel. Vict. Caes. xxviii, Zos. i. 22).

V Literary

1 Of Medma, in the S. of Italy, a Greek astronomer, and a disciple of Plato. His observations, which were made in the Peloponnesus and in Locris, were used by the astronomers Hipparchus, Geminus the Rhodian, and Ptolemy (Plin. xviii 812, Vitruv. ix. 7).—2 Of Thessalonica, an epigrammatic poet, who, besides composing a large number of epigrams himself, compiled one of the ancient Greek Anthologies. The whole number of epigrams ascribed to him in the Greek Anthology is nearly ninety, but of these six (Nos. 36-41) ought to be ascribed to Lucilius, and a few others are manifestly borrowed from earlier poets, while others are mere imitations. The Anthology (Ἀνθολογία) of Philip, in imitation of that of Meleager, and as a sort of supplement to it, contains chiefly the epigrams of poets who lived in, or shortly before, the time of Philip. The earliest of these poets seems to be Philodemus, the contemporary of Cicero, and the latest Antomedon, who probably flourished under Nerva. Hence it is inferred that Philip flourished under Trajan.

Philiscus (Φιλίσκος). 1 Of Abydos, was sent by Ariobarzanes, satrap of Phrygia, B.C. 368 as envoy to mediate between the Thebans and Spartans. A congress was held at Delphi which led to nothing. Philiscus seems to have made the mission a pretext for leaving mercenaries for Ariobarzanes, who was meditating a revolt. Philiscus afterwards exercised a tyranny over Greeks in Asia Minor, and was assassinated at Lampsacus (Xen. Hell. vii. 1, Diod. xv 70).—2 An Athenian poet of the Middle Comedy, of whom little is known. He must have flourished about B.C. 400, or a little later as his portrait was painted by Parrhasius (Plin. xxxv 70).—3 Of Miletus, an orator or rhetorician, and the disciple of Isocrates, wrote a Life of the orator Lycurgus, and an epitaph on Lysias (Suid. s. v.).—4 Of Aegina, a Cynic philosopher, was the disciple of Diogenes the Cynic, and the teacher of Alexander in grammar (Diog. Laert. vi. 73).—5 Of Corcyra, a distinguished tragic poet, and one of the seven who formed the Tragic Pleiad at Alexandria, was also a priest of Dionysus, and in that character he was present at the coronation procession of Ptolemy Philadelphus in B.C. 284. He wrote forty-two dramas (Athen. p. 193, Plin. xxxv 106).—6 Of Rhodes, a

sculptor, several of whose works were placed in the temple of Apollo, adjoining the portico of Octavia at Rome. One of these statues was that of the god himself; the others were Latona and Diana, the nine Muses, and another statue of Apollo, without drapery (Plin. xxxvi. 81). He probably lived about B.C. 146.

Philistinae Fossae [PADUS]

Philistion (Φιλίστιων) 1 Of Nicaea or Magnesia, a mimographer, who flourished in the time of Augustus, about A.D. 7 (Suid. s.v.) —2 A physician, born either at one of the Greek towns in Sicily, or at Locri Epizephyrii in Italy, was tutor to the physician Chrysippus of Cnidos and the astronomer and physician Eudoxus, and therefore must have lived in the fourth century B.C. (Diog. Laert. viii. 8, 89, Gell. xvii. 11).

Philistus (Φίλιστος), a Syracusan, son of Archonides or Archomenides, was born probably about B.C. 435 (Suid. s.v., Paus. i. 28, 6). He assisted Dionysius in obtaining the supreme power, and stood so high in the favour of the tyrant that the latter entrusted him with the charge of the citadel of Syracuse. But at a later period he excited the jealousy of the tyrant by marrying, without his consent, one of the daughters of his brother Leptines, and was in consequence banished from Sicily. He at first retired to Thurii, but afterwards established himself at Adria, where he composed his history (Diod. xvi. 7). He was recalled from exile by the younger Dionysius soon after his accession, and quickly succeeded in establishing his influence over the mind of the latter. He exerted all his efforts to alienate Dionysius from his former friends, and not only caused Plato to be sent back to Athens, but ultimately succeeded in effecting the banishment of Dion also. Philistus was unfortunately absent from Sicily when Dion first landed in the island and made himself master of Syracuse, B.C. 356. He afterwards raised a powerful fleet, with which he gave battle to the Syracusans, but having been defeated, and finding himself cut off from all hopes of escape, he put an end to his own life (Plut. Dion, 11–35; Diod. xvi. 11, 16). Philistus wrote a History of Sicily, which was one of the most celebrated historical works of antiquity, though unfortunately only a few fragments of it have come down to us. He is accused of an inclination to favour tyranny and palliate the injustice of princes (Plut. Dion, 36, Nep. Dion, 8). It consisted of two portions, which might be regarded either as two separate works, or as parts of one great whole, a circumstance which explains the discrepancies in the statements of the number of books of which it was composed. The first seven books comprised the general history of Sicily, commencing from the earliest times, and ending with the capture of Agrigentum by the Carthaginians, B.C. 406. The second part, which formed a sequel to the first, contained the history of the elder Dionysius in four books, and that of the younger in two; the latter was necessarily imperfect. In point of style Philistus is represented by the concurrent testimony of antiquity as imitating and even closely resembling Thucydides, though still falling far short of his great model (Cic. ad Q. Fr. ii. 13, Quintil. x. 1, 74). —The fragments of Philistus have been collected by Goeller in an appendix to his work *De Situ et Origine Syracusarum*, Lips. 1818, and by C. Muller, in the *Fragm. Hist. Graec.* Paris, 1841.

Philo (Φίλων) 1 An Academic philosopher,

was a native of Larissa and a disciple of Clitomachus. After the conquest of Athens by Mithridates he removed to Rome, where he settled as a teacher of philosophy and rhetoric, and had Cicero as one of his hearers (Cic. ad Fam. xiii. 1, Brut. 89, 306). His works supplied Cicero with materials for his account of the New Academy in the *Academica* (cf. Cic. Ac. i. 4, 13, ii. 4, 11). —2 **Byblius**, also called **HERENNIUS BYBLIUS**, a Roman grammarian, and a native of Byblus in Phoenicia, lived in the time of Vespasian. He wrote many works, which are cited by Suidas and others, but his name is chiefly connected with a translation of the writings of the Phoenician Sanchuniathon, which was ascribed to him [SANCHUNIATHON]. —3 **Of Byzantium**, a celebrated mechanician, and a contemporary of Ctesibius, flourished about B.C. 146. He wrote a work on military engineering, of which the fourth and fifth books have come down to us (Ed. Kochly and Rustow, 1853). There is also attributed to this Philo a work *On the Seven Wonders of the World*, i.e. the Hanging Gardens, the Pyramids, the statue of Jupiter Olympius, the Walls of Babylon, the Colossus of Rhodes, the Temple of Artemis at Ephesus, and, we may presume from the prooemium, the Mausoleum, but the last is entirely wanting, and we have only a fragment of the Ephesian temple. The work, however, is probably by a different, and later, writer. Edited by Orselli, Lips. 1816. —4 **Judaeus**, the Jew, was born at Alexandria, and was descended from a priestly family of distinction. He had already reached an advanced age, when he went to Rome (A.D. 40) on an embassy to the emperor Caligula, in order to procure the revocation of the decree which exacted from the Jews divine homage to the statue of the emperor. We have no other particulars of the life of Philo worthy of record. His most important works treat of the books of Moses, and are generally cited under different titles. His great object was to reconcile the Sacred Scriptures with the doctrines of the Greek philosophy, and to point out the conformity between the two. He maintained that the fundamental truths of Greek philosophy were derived from the Mosiac revelation, and in order to make the latter agree more perfectly with the former, he had recourse to an allegorical interpretation of the books of Moses. Philo adopted Eastern views of emanation, and his doctrines on the emanation of the forces of the world from the Logos, or creative wisdom of God, influenced on the one hand the Gnostics, on the other the later school of Neo-Platonists. The best edition of his works is by Mangey, Lond. 1742, two vols. fo. —5 **A Megarian philosopher**, was a disciple of Diodorus Cronus, and a friend of Zeno. —6 **Of Tarsus in Cilicia**, a celebrated physician, frequently quoted by Galen and others. —7 **Artists** (1) Son of Antipater, a statuary who lived in the time of Alexander the Great, and made the statue of Hecphastion, and also the statue of Zeus Ourios, which stood on the shore of the Black Sea, at the entrance of the Bosphorus, near Chalcedon, and formed an important landmark for sailors. It was still perfect in the time of Cicero (*in Ver.* iv. 58, 129), and the base has been preserved to modern times, bearing an inscription of eight elegiac verses. Other works are alluded to by Pliny (xxxiv. 91). —(2) A great architect at Athens in the time of the immediate successors of Alexander. He built for Demetrius Phalerens, about B.C. 318,

the portico of twelve Doric columns to the great temple at Eleusis [See pp 311, 312] He also constructed for the Athenians, under the administration of Lycurgus, a basin (*armamentarium*) in the Piræus in which 1000 ships could lie (Plin vii 125, *GIL* ii 1054) This work, which excited the greatest admiration, was destroyed in the taking of Athens by Sulla, but afterwards restored (Plut *Sull* 14, Val Max vii 12, 2, Strab p 395)

Philo, Q Publilius, a distinguished general in the Samnite wars, and the author of one of the great reforms in the Roman constitution He was consul B.C. 339, with Ti Aemilius Mamercinus, and defeated the Latins, over whom he triumphed In the same year he was appointed dictator by his colleague Aemilius Mamercinus, and, as such, proposed the celebrated *Publiliae Leges*, which were a most important step in equalising the patrician and plebeian orders, by ordaining that one of the censors must be a plebeian, and by making the decrees of the plebs binding (*Diet of Antiq* art *Publiliae Leges*) In 337 Philo was the first plebeian praetor, and in 332 he was censor with Sp Postumius Albinus In 327 he was consul a second time, and carried on war in the S of Italy He was continued in the command for the following year with the title of proconsul, the first instance in Roman history in which a person was invested with proconsular power He took Palaeopolis in 326 In 320 he was consul a third time, with L Papirius Cursor, and carried on the war against the Samnites (Liv vii 15-26, ix 7-16, Diod. xix 56)

Philo, L Veturius 1 L, consul B.C. 220, with C Lutatius Catulus, dictator 217 for the purpose of holding the comitia, and censor 210 with P Licinius Crassus Dives, and died while holding this office (Liv xvii 33, xxvi 6)—2 L, praetor 209, with Cisalpine Gaul as his province In 207 he served under Claudius Nero and Livius Salinator in the campaign against Hasdrubal In 206 he was consul with Q Caecilius Metellus, and in conjunction with his colleague carried on the war against Hannibal in Bruttium He accompanied Scipio to Africa, and after the battle of Zama, 202, was sent to Rome to announce the news of Hannibal's defeat (Liv xxviii 9-11, xxx 38, 40)

Philochæres (Φιλοχάρης), a painter, mentioned by Pliny (xxxv 28), is supposed by some to be the same as the brother of Aeschines of whose artistic performances Demosthenes speaks contemptuously (*F L* p 329)

Philochōrus (Φιλόχορος), a celebrated Athenian writer, chiefly known by his *Attika*, or work on the legends, antiquities, and history of Attica He was a person of considerable importance in his native city, and was put to death by Antigonus Gonatas when the latter obtained possession of Athens, about B.C. 260 (Suidas sv) His most important work, the *Attika*, consisted of seventeen books, and related the history of Attica, from the earliest times to the reign of Antiochus Theos, B.C. 261 The work is frequently quoted by the scholiasts, lexicographers, and other later authors—The fragments have been published by Siebelis, Lips 1811, and by Müller, *Fragm Hist Graec*

Philoëtes (Φιλοκτήτης) 1 An Athenian tragic poet, the sister's son of Aeschylus, his father's name was Philopithes He is said to have composed 100 tragedies In the general character of his plays he was an imitator of Aeschylus, and that he was not unworthy of his great master may be inferred from the fact

that he gained a victory over Sophocles when the latter exhibited his *Oedipus Tyrannus*, B.C. 429 Philoëtes was frequently ridiculed by the comic poets One of his plays, called *Teieus*, on the story of Philomela, is alluded to in Aristoph. *Av* 281, in *Ar Vesp* 462 it is insinuated that his lyrics were unmusical, and the scholiast says that he was nicknamed Χολός.—2 Joined with Conon in command of the Athenian fleet after the battle of Arginusæ He was cruel to his prisoners, for which Lysander put him to death after Aegospotami (Xen *Hell* i 7, 1, ii 1, 90, Plut *Lys* 13)

Philocrâtes (Φιλοκράτης) 1 Son of Ephialtes, went in 390 with ships to aid Evagoras of Cyprus His squadron was captured by Teleutias, the Spartan admiral (Xen *Hell* iv 8, 24)—2 An Athenian orator, was one of the venal supporters of Philip in opposition to Demosthenes (Dem *de Cor* p 230)

Philoctêtes (Φιλοκτήτης), a son of Poëas (whence he is called *Pocantides*, Or *Met* xii 313) and Demonassa, the most celebrated archer in the Trojan war He led the warriors from Methone, Thaumacia, Meliboea, and Olizon, against Troy, in seven ships But on his voyage thither he was left behind by his men in the island of Lemnos, because he was ill of a wound which he had received from the bite of a snake, and Medon, the son of Oileus and Rhene, undertook the command of his troops (*Il* ii 716, *Od* iii 190, vii 219) This is all that the Homeric poems relate of Philoctetes, with the addition that he returned home in safety, but the cyclic and tragic poets have added numerous details to the story Thus they relate that he was the friend and armour-bearer of Hercules, who instructed him in the use of the bow, and who bequeathed to him his bow, with the poisoned arrows These presents were a reward for his having erected and set fire to the pile on Mt Oeta, where Hercules burnt himself (Diod iv 38, Hyg *Fab* 36, Philostr *Her* 5, Or *Met* ix 232) Philoctetes was also one of the suitors of Helen, and thus took part in the Trojan war On his voyage to Troy, while staying in the island of Chryse, he was bitten by a snake Thus misfortune happened to him when he was showing to the Greeks the altar of Athene Chryse, or while he was looking at the tomb of Troilus in the temple of Apollo Thymbreus, or as he was pointing out to his companions the altar of Hercules (Soph *Phil* 1327, Philostr *Im* 17, *Diet Cret* ii 14) According to some accounts, the wound in his foot was not inflicted by a serpent, but by his own poisoned arrows (Serv ad *Aen* iii 402) The wound is said to have become ulcerated, and to have produced such an intolerable stench that the Greeks, on the advice of Odysseus, abandoned Philoctetes, and left him alone on the solitary coast of Lemnos, or (according to the account which Proclus cites from the *Cypria*, and which Euripides followed in his *Philoctetes*) on the island of Tenedos He remained in this island till the tenth year of the Trojan war, when Odysseus and Diomedes came to fetch him to Troy, as an oracle had declared that the city could not be taken without the arrows of Hercules He accompanied these heroes to Troy, and on his arrival Apollo sent him into a deep sleep, during which Machaon (or Podalirius, or both, or Aesclepius himself) cut out the wound, washed it with wine, and applied healing herbs to it (Quint *Smyrn* x 180, Soph *Phil* 1426, Propert ii 1, 61) Philoctetes was thus cured, and soon

after slew Paris, whereupon Troy fell into the hands of the Greeks (Apollod in 12, 6) On his return from Troy he is said to have been cast upon the coast of Italy, where he settled, and built Puteoli and Crimissa. In the latter place he founded a sanctuary of Apollo Alacns, to whom he dedicated his bow (Strab p 254)

Philodēmus (Φιλόδημος), of Gadara, in Palestine, an Epicurean philosopher and epigrammatic poet, contemporary with Cicero. The Greek Anthology contains thirty-four of his epigrams, which are chiefly of a light and amatory character, and which quite bear out Cicero's statements concerning the licentiousness of his matter and the elegance of his manner (Cic in Pis 28, 29) Philodemus is also mentioned by Horace (*Sat* 1, 2, 121)

Philōlāus (Φιλόλαος), a distinguished Pythagorean philosopher, was a native of Croton or Tarentum. He was a contemporary of Socrates, and the instructor of Simmas and Cebes at Thebes, where he appears to have lived many years (Plat *Phaed* p 61, Diog Laert viii. 84) Pythagoras and his earliest successors did not commit any of their doctrines to writing, and the first publication of the Pythagorean doctrines is pretty uniformly attributed to Philolaus. He composed a work on the Pythagorean philosophy in three books, which Plato is said to have procured at the cost of 100 minae through Dion of Syracuse, who purchased it from Philolaus, who was at the time in deep poverty (Diog Laert i c, Gell iii. 17) Plato is said to have derived from this work the greater part of his *Timaeus*. Some fragments have been collected by Boeckh of which those from the work Περὶ ψυχῆς are generally considered to be spurious.

Philōmēla (Φιλομήλα), daughter of king Pandion in Attica, who, being dishonoured by her brother-in-law, Tereus, was metamorphosed into a nightingale. The story is given under TEREUS.

Philomēlium or Philomēlium (Φιλομήλιον, or in the Pisidian dialect Φιλομηδὴ Φιλομηλεύς, Philomelensis or Philomeliensis prob *Al-Shehr*, Ru), a city of Phrygia Parioris, on the borders of Lycania and Pisidia, mentioned by Cicero (*ad Fam* iii. 8, xv. 4), said to have been named from the numbers of nightingales in its neighbourhood. In the division of the provinces under Constantine, it belonged to Pisidia (Strab p 663, Procop *Hist Arc* 18)

Philōmēlus (Φιλόμηλος), a general of the Phocians in the Phocian or Sacred war, persuaded his countrymen to seize the temple of Delphi, and to apply its riches to the purpose of defending themselves against the Amphictyonic forces, B.C. 357. He commanded the Phocians during the early years of the war, but was slain in battle in 353. He was succeeded in the command by his brother Onomarchus (Diod xvi. 23, Paus x. 2, 8)

Philōnīdes (Φιλωνίδης), an Athenian poet of the Old Comedy, who is, however, better known on account of his connexion with the literary history of Aristophanes. Several of the plays of Aristophanes were brought out in the names of Calistratus and Philonides [cf p 115]. It appears that Aristophanes used the name of Philonides for the *Banqueters* and the *Frogs*.

Philōnōmē [ΤΕΛΕΣ]

Philopōemen (Φιλοποίμην), of Megalopolis in Arcadia, one of the few great men that Greece produced in the decline of her political independence, who is ealled by Roman admirers 'the last of the Greeks' (Plut *Philop* 1, *Arat* 24). The great object of his life was to infuse into

the Achaeans a military spirit, and thereby to establish their independence on a firm and lasting basis. He was the son of Crangis, a distinguished man at Megalopolis, and was born about B.C. 252. He lost his father at an early age, and was brought up by Cleander, an illustrious citizen of Mantinea, who had been obliged to leave his native city, and had taken refuge at Megalopolis. He received instruction from Eudemus and Demophanes, both of whom had studied the Academic philosophy under Arcesilaus. At an early age he became distinguished by his love of arms and his bravery in war, showing a remarkable capacity for strategy (Liv xxxv. 28, Plut *Philop* 7). He is said to have studied especially the *Tactics* of Evangelus and the histories of Alexander's campaigns (Plut *ib* 4). His name first occurs in history in B.C. 222, when Megalopolis was taken by Cleomenes (Plut *ib* 5), and in the following year (221) he fought with conspicuous valour at the battle of Sellasia, in which Cleomenes was completely defeated. In order to gain additional military experience, he soon afterwards sailed to Crete, and served for some years in the wars between the cities of that island. On his return to his native country, in 210, he was appointed commander of the Achaean cavalry, and in 203 he was elected strategus or general of the Achaean League, and laboured successfully at military reforms which brought the army into an excellent state of efficiency (Pol x. 24). In this year he defeated Machanidas, tyrant of Lacedaemon, and slew him in battle with his own hand (Pol vi. 13). In 201 he was again elected general of the league, when he defeated Nabis, who had succeeded Machanidas as tyrant of Lacedaemon. Soon afterwards Philopomen took another voyage to Crete, and assumed the command of the forces of Gortyna. He did not return to Peloponnesus till 194. He was made general of the league in 192, when he again defeated Nabis, who was slain in the course of the year by some Aetolian mercenaries. It is said that when Diophanes, the Achaean general, and Flaminius were marching to Sparta in 191 to crush some attempt at revolt, Philopomen hurried thither in advance, and, having quieted the city, induced the Roman and Achaean troops to pass it by, and that when the Spartans in gratitude offered him 120 talents (the proceeds of the estate of Nabis) he refused the present, as unbecoming a man of honour. Philopomen was re-elected general of the league several times afterwards, but the state of Greece did not afford him much further opportunity for the display of his military abilities. The Romans were now in fact the masters of Greece, and Philopomen clearly saw that it would be an act of madness to offer open resistance to their authority. At the same time, as the Romans still recognised in words the independence of the league, Philopomen offered a resolute resistance to all their encroachments upon the liberties of his country, whenever he could do so without affording them any pretext for war. In 188, when he was general of the league, he took Sparta, whose troops had attacked Las, a town which had joined the league. He demanded the surrender of the instigators, and failing to obtain them treated Sparta with great severity. He razed the walls and fortifications of the city, abolished the institutions of Lycurgus, and compelled the citizens to adopt the Achaean laws in their stead. In 183 the Messenians

revolted from the Achaean League. Philopoemen, who was general of the league for the eighth time, hastily collected a body of cavalry, and pressed forward to Messene. He fell in with a large body of Messenian troops, by whom he was taken prisoner, and carried to Messene. Here he was thrown into a dungeon, and was compelled by Dinocrates to drink poison. The news of his death filled the whole of Peloponnesus with grief and rage. An assembly was immediately held at Megalopolis, Lycortas was chosen general, and in the following year he invaded Messenia, which was laid waste far and wide, Dinocrates and the chiefs of his party were obliged to put an end to their lives. The remains of Philopoemen were conveyed to Megalopolis in solemn procession, and the urn which contained the ashes was carried by the historian Polybius (Plut. *Philop.* 21, Liv. xxxix. 49, Pol. xxiv. 9, 12). His remains were then interred at Megalopolis with heroic honours, and soon afterwards statues of him were erected in most of the towns belonging to the Achaean League. It does not detract from the nobility of Philopoemen's character and the purity of his aims, that in much of his military success he was really playing the game of the Romans. His true policy, if it had been possible, would have been to combine with the Spartans and Messenians instead of fighting against them, and to oppose a united Greece to the Romans. But the opportunity for this had probably been irretrievably lost long before when Aratus rejected the overtures of Cleomenes [see p. 97, a]. The contest with Sparta in the time of Machanidas and Nabis was unavoidable (*Life* by Plutarch, Paus. viii. 49-52, references to Polybius and Livy, as above).

Philostephanus (*Φιλοστέφανος*), of Cyrene, an Alexandrian writer of history and geography, the friend and disciple of Callimachus, flourished under Ptolemy II. Philadelphus, about B.C. 249 (Athen. pp. 293, 297, 331).

Philostorgius (*Φιλοστοργίος*), a native of Borsippus in Cappadocia, was born about A.D. 358. He wrote an ecclesiastical history, from the heresy of Arius in 300, down to 425. Philostorgius was an Arian, which is probably the reason why his work has not come down to us. It was originally in twelve books, and we still possess an abstract of it, made by Photius.

Philostratus (*Φιλόστρατος*), the name of a distinguished family of Lemnos, of which there are mentioned three persons in the history of Greek literature. 1. Son of Verus, taught at Athens, but we know nothing about him, with the exception of the titles of his works, given by Suidas. He could not, however, have lived in the reign of Nero, according to the statement of Suidas, since his son was not born till the latter part of the second century.—2. **Flavius Philostratus**, son of the preceding, and the most eminent of the three, was born about A.D. 182. He studied and taught at Athens, and is usually called the Athenian, to distinguish him from the younger Philostratus [No. 3], who more usually bears the surname of the Lemnian. Flavius afterwards removed to Rome, where we find him a member of the circle of literary men whom the philosophic Julia Domna, the wife of Severus, had drawn around her. It was at her desire that he wrote the *Life of Apollonius*. He was alive in the reign of the emperor Philip (244-249). The following works of Philostratus have come down to us.—(1) *The Life of Apollonius of Tyana* (*τα ἐς τὸν Τυανέα Ἀπολλώνιον*), in eight books

[See *Apollonius*, No. 7] (2) *Lives of the Sophists* (*Βίοι Σοφιστῶν*), in two books, contains the history of philosophers who had the character of being sophists, and of those who were in reality sophists. It began with the *Life of Gorgias*, and comes down to the contemporaries of Philostratus in the reign of Philip (3) *Heroica* or *Heroicus* (*Ἡρωικά, Ἡρωικός*), is in the form of a dialogue, and gives an account of the heroes engaged in the Trojan war. (4) *Imagines* (*Εἰκόνες*), in two books, contains an account of various paintings. This is the author's most pleasing work, exhibiting great richness of fancy, power and variety of delineation, and a rich exuberance of style, but there is doubt whether he is describing real or imaginary works of art. (5) *Epistolae* (*Επιστολαί*), seventy-three in number, chiefly amatory. The best editions of the collected works of Philostratus are by Olearius, Lips. 1709, and by Kayser, Lips. 1870, 1871.—3. **Philostratus**, the younger, usually called the Lemnian, as mentioned above, was a son of Nervianus and of a daughter of Flavius Philostratus, but is erroneously called by Suidas a son-in-law of the latter. He enjoyed the instructions of his grandfather and of the sophist Hippodromus. He visited Rome, but he taught at Athens, and died in Lemnos. He wrote several works, and among others one entitled *Imagines*, in imitation of his grandfather's work, of which a portion is still extant (printed in Kayser's edition of Philostratus No. 2).

Philotas (*Φιλότατος*), son of Parmenion, enjoyed a high place in the friendship of Alexander, and in the invasion of Asia obtained the chief command of the *εταίροι*, or native Macedonian cavalry. He served with distinction in the battles of the Granicus and Arbela, and also on other occasions, but in B.C. 330, while the army was in Drangiana, he was accused of being privy to a plot which had been formed by a Macedonian, named Dimnus, against the king's life. There was no proof of his guilt, but a confession was wrung from him by the torture, and he was stoned to death by the troops after the Macedonian fashion [*ΠΑΡΜΕΝΙΟΝ*].

Philotimus (*Φιλότιμος*), an eminent Greek physician, pupil of Praxagoras, and fellow-pupil of Herophilus, lived in the fourth and third centuries B.C.

Philoxenus (*Φιλόξειος*). 1. A Macedonian officer of Alexander the Great, received the government of Cilicia from Perdiccas in 321 (Arian, *An.* iii. 6, 6, Diod. xviii. 39).—2. Of Cythera, one of the most distinguished dithyrambic poets of Greece, was born B.C. 435 and died 380, at the age of fifty-five. He was reduced to slavery in his youth, and was bought by the lyric poet Melanippides, by whom he was educated in dithyrambic poetry. After residing some years at Athens, he went to Syracuse, where he speedily obtained the favour of Dionysius, and took up his abode at his court. But soon afterwards he offended Dionysius, and was cast into prison (Cic. *ad Att.* iv. 6), an act of oppression which most writers ascribe to the wounded vanity of the tyrant, whose poems Philoxenus not only refused to praise, but, on being asked to revise one of them, said that the best way of correcting it would be to draw a black line through the whole paper. Another account ascribes his disgrace to too close an intimacy with the tyrant's mistress, Galatea, but this looks like a fiction arising out of a misunderstanding of the object of his poem entitled *Cyclops* or *Galatea*, which

was written after his departure from Sicily, and intended as a literary revenge upon Dionysius, who was wholly or partially blind of one eye. After some time he was released from prison, and restored outwardly to the favour of Dionysius, but he finally left his court, and is said to have spent the latter part of his life in Ephesus—Of the dithyrambs of Philoxenus by far the most important was his *Cyclops* or *Galatea*, the loss of which is greatly to be lamented. Philoxenus also wrote another poem, entitled *Deipnon* (Δείπνον) or the *Banquet*, which appears to have been the most popular of his works, and of which we have more fragments than of any other. This poem was a most minute and satirical description of a banquet, and the subject of it was furnished by the luxury of the court of Dionysius. Philoxenus was included in the attacks which the comic poets made on all the musicians of the day, for their corruptions of the simplicity of the ancient music, but we have abundant testimony to the high esteem in which he was held both during his life and after his death (Suid *s v*, Diod xiv 46). Fragments of his poems by Bippart, Lips 1843, and in Bergk's *Poet. Lyr. Græc.*—3 The Leucadian, lived at Athens about the same time as Philoxenus of Cythera, with whom he is frequently confounded by the grammarians. He was the son of Eryxis, and his son also bore that name. Like his more celebrated namesake, the Leucadian was ridiculed by the poets of the Old Comedy, and seems to have spent a part of his life in Sicily. The Leucadian was a most notorious parasite, glutton, and effeminate debauchee, but he seems also to have had great wit and good humour, which made him a favourite at the tables which he frequented (Aristoph. *Ran* 934, Schol. *ad loc.*)—4 A celebrated Alexandrian grammarian, who taught at Rome (Suid *s v*), and wrote on Homer, on the Ionic and Laconian dialects, and several other grammatical works, among which was a *Glossary*, which was edited by H. Stephanus, Paris, 1573—5 An Egyptian surgeon, who wrote several valuable volumes on surgery. He must have lived in or before the first century after Christ—6 A painter of Eretria, the disciple of Nicomachus, who painted for Cassander a battle of Alexander with Darius (Plin. xxxv 110).

Philus, Furius 1 P, was consul b c 223 with C. Flaminius, and accompanied his colleague in his campaign against the Gauls in the N of Italy. He was praetor 216, when he commanded the fleet, with which he proceeded to Africa. In 214 he was censor with M. Atilius Regulus, but died at the beginning of the following year (Liv. xxi 35, xxv 2)—2 L, consul 186, received Spain as his province, and was commissioned by the senate to deliver up to the Numantines C. Hostilius Mancinus, the consul of the preceding year. Philus, like his contemporaries Scipio Africanus the younger and Laelius, was fond of Greek literature and refinement. He is introduced by Cicero as one of the speakers in his dialogue *De Republica* (Val. Max. iii 7, 5, Cic. *Off.* iii 30, 109, *Rep.* iii 18, 28).

Philyllius (Φιλύλλιος), an Athenian comic poet, belongs to the latter part of the Old Comedy and the beginning of the Middle (Athen. p 700).

Philyræis (Φιλυρæis) prob. the little island off C. Zefreh, E. of Kerasunt-Ada, an island off the N coast of Asia Minor (Pontus), E. of the country of Mosynoeci, and near the promon-

tory of Zephyrium, where CHIRON was nurtured by his mother Philyra (Ap. Rhod. ii 1231).

Philyræes (Φιλυρæες), a people on the coast of Pontus, near the island PHILYRÆIS.

Phineus (Φινεύς) 1 Son of Belus and Anchimoo, and brother of Cepheus. He was slain by Perseus. For details see ANDROMEDA and PERSEUS—2 Son of Agenor, and king of Salmydessus in Thrace. He was first married to Cleopatra, the daughter of Boreas and Orithyia, by whom he had two children, Orythius (Orthus) and Crambis, but then names are different in the different legends. Ovid calls them Polydectus and Polydorus (Schol. ad Soph. *Ant.* 977, Ov. *Ib.* 273). Afterwards he was married to Idaea (some call her Dia, Eurytia, or Idothea), by whom he again had two sons, Thynus and Mariandynus (Apollod. ii 15, 3)—Phineus was a blind soothsayer, who had received his prophetic powers from Apollo, but was blinded because he had revealed the counsels of Zeus (Apollod. i 9, 21). He is most celebrated on account of his being tormented by the Harpies, who were sent by the gods to punish him on account of his cruelty towards his sons by the first marriage. His second wife falsely accused them of having made an attempt upon her virtue, whereupon Phineus put out their eyes, or, according to others, exposed them to be devoured by wild beasts, or ordered them to be half buried in the earth, and then to be scourged (Soph. *Ant.* 973, Diod. iv 44). Whenever a meal was placed before Phineus, the Harpies darted down from the air and carried it off, later writers add that they either devoured the food themselves, or rendered it unfit to be eaten [HARPYIAE]. When the Argonauts visited Thrace, Phineus promised to instruct them respecting their voyage, if they would deliver him from the monsters. This was done by Zetes and Calais, the sons of Boreas, and brothers of Cleopatra [See p 106, a]. Phineus now explained to the Argonauts the further course they had to take, and especially cautioned them against the Symplegades. According to another story, the Argonauts, on their arrival at Thrace, found the sons of Phineus half buried, and demanded their liberation, which Phineus refused. A battle thereupon ensued, in which Phineus was slain by Hercules. The latter also delivered Cleopatra from her confinement, and restored the kingdom to the sons of Phineus, and on their advice he also sent the second wife of Phineus back to her father, who ordered her to be put to death (Diod. i c, Apollod. ii 15, 3). Some traditions, lastly, state that Phineus was killed by Boreas, or that he was carried off by the Harpies into the country of the Bistones or Milchessians (Strab. p 302). Those accounts in which Phineus puts out the eyes of his sons add that they had their sight restored to them by the sons of Boreas, or by Asclepius.

Phinópolis (Φινόπολις), a town in Thrace on the Pontus Euxinus near the entrance to the Bosphorus (Strab. p 319, Plin. iv 45).

Phintias (Φιντίας) 1 A Pythagorean, the friend of Damon, who was condemned to die by Dionysius the elder. For details see DAMON—2 Tyrant of Agrigentum, who established his power over that city during the period of confusion which followed the death of Agathocles (b c 289). He founded a new city on the S coast of Sicily, to which he gave his own name, and whither he removed the inhabitants from Gela, which he destroyed (Diod. xxii 2).

Phintias (Φιντίας *Alicata*), a town on the

S coast of Sicily, midway between Agrigentum and Gela [see preceding article]. It never rose to importance, but had a good harbour (Diod. xxiv 1, Cic. *Verr.* iii 88, 192).

Phintōnis Insula (*Isola di Figo*), an island between Sardinia and Corsica (Plin. iii 88).

Phlēgēthōn or Pyriphlēgēthōn (Φλεγέθων, Πυριφλεγέθων), i.e. the flaming, a river in the lower world, in whose channel flowed flames instead of water [ΑΣΠΕΡΟΝ, STRAB.].

Phlēgōn (Φλεγων), a native of Tralles in Lydia, was a freedman of the emperor Hadrian, whom he survived (Spartian, *Hadr.* 16). The only two works of Phlegon which have come down to us are a small treatise on wonderful events (*Περὶ θαυμασίων*), and another short treatise on long lived persons (*Περὶ μακροβίων*), which gives a list of persons in Italy who had attained the age of a hundred years and upwards. Besides these two works Phlegon wrote many others, of which the most important was an account of the Olympiads in seventeen books, from OI 1 to OI 239 (A.D. 187) — Editions by Westermann in his *Paradoxographi*, Brunswick 1889, and by Keller, 1877.

Phlegra [PULLENE].

Phlegraei Campi (τὰ Φλεγραῖα πεδία, or ἡ Φλεγρα *Solfatara*), the name of the volcanic plain extending along the coast of Campania from Cumae to Capua. The frequent outbursts of flame and of hot springs gained for it the name 'burning plains,' and it was believed that the giants were buried beneath it (Strab. p. 216, Diod. v 71, Sil. It. viii 540, viii 143). It was also (or part of it) named Laboriae or Laborinus Campus (*Τεῖρα δὲ Λαβοῖο*), perhaps on account of its great fertility and its constant cultivation (Plin. viii 111), but the name is in some MSS Leboriae.

Phlēgyas (Φλεγύας), son of Ares and Chlyrse, the daughter of Halmus, succeeded Eteocles in the government of Orchomenos in Boeotia, which he called after himself Phlegyantis. He was the father of Ixion and Coronis, the latter of whom became by Apollo the mother of Asclepius. Enraged at this, Phlegyas set fire to the temple of the god, who killed him with his arrows, and condemned him to punishment in the lower world (*Hom. Hymn.* vi 3, Pind. *Pyth.* iii 8, Apollod. ii 26, 4, iii 5, 10, Sophocles *Aen.* vi 618). Phlegyas is represented as the mythical ancestor of the race of the Phlegyae, a branch of the Minyae, who emigrated from Orchomenos in Boeotia and settled in Phocis, but the adoption of the worship of Asclepius in other countries caused variations in the story of Phlegyas himself [see p. 151, a].

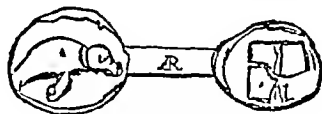
Phliāsia [PHILUS].

Phlius (Φλιάς, ὄντος Φλιάσιος), the chief town of a small province in the NE of Peloponnesus, whose territory Phliasia (Φλιασία), was bounded on the N by Sicyonia, on the W by Arcadia, on the E by the territory of Cleonae, and on the S by that of Argos. The greater part of this country was occupied by mountains, called Coelossa, Carneates, Aiantinus, and Tricaranon. According to Strabo (p. 382, cf. *II* ii 571), the most ancient town in the country was Arachthyrā, which the inhabitants deserted, and afterwards founded Phlius, while Pausanias says nothing about a migration, but relates that the town was first called Aiantia from its founder Aras, an autochthon, afterwards Arachthyrā from the daughter of Aras, and finally Phlius, from Philus, a grandson of Temenus (Paus. ii 12, 4). Phlius was originally inhabited by Argives. It afterwards passed

into the hands of the Dorians, with whom part of the Argive population intermingled, while part migrated to Samos and Clazomenae. During the greater part of its history it remained faithful to Sparta. When Aratus organised the Achaean League, Cleonymus, tyrant of Phlius, abdicated and united his city to the league (Pol. ii 44).

Phlygōnium (Φλυγόνιον), a town in Phocis, destroyed in the Phocian war (Paus. x 8, 2).

Phōcaea (Φώκαια Φωκαίς, Phocaecus the Ru. called *Kaia-Pholia*, i.e. *Old Folia*, SW of *Fouges* or *New Folia*), the northernmost of the Ionian cities on the W coast of Asia Minor, stood at the W extremity of the tongue of land which divides the Sinus Elaiticus (*G of Fouges*), on the N, from the Sinus Hermacus (*G of Smyrna*), on the S. It was said to have been founded by a band of colonists, mainly



Coin of Phocaea (about 563 B.C.)
Obv, a seal (τὰς) rev, incuse square

Phocian, under two Athenian leaders, Philogenes and Damon. It was originally within the limits of Aeolis, in the territory of Cyme, but the Cymaeans voluntarily gave up the site for the new city, which was soon admitted into the Ionian confederacy on the condition of adopting oecists of the race of Codrus (Strab. pp. 632, 638, Paus. vii 8, 5, Plin. v 119). Admirably situated, and possessing two excellent harbours, Naustathmus and Lampter, Phocaea became celebrated as a great maritime state—according to Herodotus, i 163, the earliest of the Greek states who rivalled the Phoenicians in distant voyages—and especially as the founder of the furthest Greek colonies towards the W, namely MASSILLA in Gaul, and the still more distant, though far less celebrated, city of MAENACA in Hispania Baetica. After the Persian conquest of Ionia, Phocaea had so declined that she could only furnish three ships to support the great Ionian revolt (Hdt. vi 11), but the spirit of her people had not been extinguished when the common cause was hopeless, and their city was besieged by Harpagus, they embarked, to seek new abodes in the distant W, and bent their course to the colony of Alania or Alania in Corsica, which they had founded twenty years before. They had bound themselves by an oath never to return to their native land until an iron bar which they threw into the sea should float again (Hdt. i 165, Hor. *Epod.* xvi 17–26), but during the voyage a portion of the emigrants resolved to return to their native city, which they restored, and which recovered much of its prosperity, as is proved by the rich booty gained by the Romans when they plundered it under the praetor Aemilius (Liv. xxxvii 81, 82, Pol. xxi 27). The town and territory was restored to the inhabitants (Liv. xxxviii 30), after which it does not appear as a place of any consequence in history, except as the seat of a bishopric under Smyrna, though it remained a free state (Dio Cass. xli 25, Lucan. i 58)—Caro must be taken not to confound Phocaea with Phocis, or the ethnic adjectives of the former Φωκαίς and Phocaecus, with those of the latter, Φωκεύς and Phocensis, some of the ancient writers themselves have fallen into such mistakes.

(Lucan 1 c) The name of Phocæan is often used with reference to Massilia, and the people of *Marselles* still affect to regard themselves as Phocæans

Phōcīon (Φωκίων), the Athenian general and statesman, son of Phocus, was a man of humble origin, and appears to have been born in B.C. 402. He studied under Plato and Xenocrates. He distinguished himself for the first time under his friend CHABRIAS, in 376, at the battle of Navos, but he was not employed prominently in any capacity for many years afterwards. In 354 (according to some, in 350) he was sent into Enboca in the command of a small force, in consequence of an application from Plutarchus, tyrant of Eubœia. Here he won the victory of Tamynæ, a brilliant success in spite of the treachery of Plutarchus, though the whole campaign was fruitless (Aesch. *Ctes* 88, Plut. *Phoc* 13), and he was subsequently employed on several occasions in the war between the Athenians and Philip of Macedon. In 339, being sent with 120 triremes to the Hellespont, he raised the siege of Byzantium, and caused Philip to retire. He frequently opposed the measures of Demosthenes, and recommended peace with Philip, but he must not be regarded as one of the mercenary supporters of the Macedonian monarch. His virtue is above suspicion, and his public conduct was always influenced by upright motives. When Alexander was marching upon Thebes, in 335, Phocion rebuked Demosthenes for his invectives against the king (Plut. *Phoc* 16, Diod. xvii 15). The true explanation of his policy seems to be that he represented the party at Athens which believed opposition to Macedonia in the existing state of Greek power and politics to be absolutely hopeless, and had come to the conclusion that the wisest course was to acquiesce in this necessity instead of trying to rouse Greece to a war which was, as he thought, certain to fail, and after the destruction of Thebes he advised the Athenians to comply with Alexander's demand for the surrender of Demosthenes and other chief orators of the anti-Macedonian party. This proposal was indignantly rejected by the people, and an embassy was sent to Alexander, which succeeded in deprecating his resentment. According to Plutarch, there were two embassies, the first of which Alexander refused to receive, but to the second he gave a gracious audience, and granted its prayer, chiefly from regard to Phocion, who was at the head of it. Alexander ever continued to treat Phocion with the utmost consideration, and to cultivate his friendship (Arrian, i 10, 8, Plut. *Phoc* 17, Diod. 1 c). He also pressed upon him valuable presents, but Phocion persisted in refusing them, begging the king to leave him no less honest than he found him. After Alexander's death, Phocion opposed vehemently, and with all the earnest bitterness which characterised him, the proposal for war with Antipater. Thus, to Hyperides, who asked him tauntingly when he would advise the Athenians to go to war, he answered, 'When I see the young willing to keep their ranks, the rich to contribute of their wealth, and the orators to abstain from pilfering the public money' (Plut. *Phoc* 29, 30). When Alexander, the son of Polysperchon, led his army to Athens in 318, Phocion was suspected of having advised him to occupy the Piræus, and there is reason to think that Phocion did advocate this step, as he had before favoured the occupation by Nicanor, from fear

of what would ensue to himself and his party at Athens if the democratic party prevailed. Being therefore accused of treason by Agnonides, he fled, with several of his friends, to Alexander, who sent them with letters of recommendation to his father, Polysperchon (Diod. xviii 65, Plut. *Phoc* 33). The latter, willing to sacrifice them as a peace offering to the Athenians, sent them back to Athens for the people to deal with them as they would. Here Phocion was sentenced to death. To the last he maintained his calm and dignified and somewhat contemptuous bearing. When some wretched man spat upon him as he passed to the prison, 'Will no one,' said he, 'check this fellow's indecency?' To one who asked him whether he had any message to leave for his son Phocus, he answered, 'Only that he bear no grudge against the Athenians.' And when the hemlock which had been prepared was found insufficient for all the condemned, and the jailer would not furnish more until he was paid for it, 'Give the man his money,' said Phocion to one of his friends, 'since at Athens one cannot even die for nothing.' He perished in 317, at the age of eighty-five (Plut. *Phoc* 34-37, Diod. xviii 67, Nep. *Phoc* 2, 8). The Athenians are said to have repented of their conduct. A brazen statue was raised to the memory of Phocion, and Agnonides was condemned to death (Plut. *Phoc* 38). There can be no doubt of Phocion's honesty of purpose and patriotic motives, excepting only in his negotiations with Nicanor and Polysperchon. His opposition to Demosthenes, however honest, was a mistaken policy, and against the true interests of his country, if there was any real prospect of resisting Philip successfully. Phocion undoubtedly thought that there was no such prospect, and his philosophical views, to some extent anticipating the views of the Stoics, tended to a cosmopolitanism which would make it easier for him to acquiesce in the possibility of Greek states admitting the Macedonian supremacy, which, it must not be forgotten, by no means involved that subversion of all then institutions which the Greeks would have suffered from their conquest by a really 'barbarous' nation, such as the Persians.

Phōcis (ἡ Φωκίς, Φωκῆς Hom., Φωκέες Hdt., Φωκῆς Attic, or less correctly Φωκέϊς, Phocenses by the Romans), a country in North Greece, was bounded on the N. by the Locri Epizephirici and Opuntii, on the E. by Boeotia, on the W. by the Locri Ozolæ and Doris, and on the S. by the Corinthian Gulf. At one time it possessed a narrow strip of country on the Enbœan sea with the seaport Daphnus, between the territory of the Locri Ozolæ and Locri Opuntii (Strab. pp. 424, 425). It was a mountainous and unproductive country, and owes its chief importance in history to the fact of its possessing the Delphic oracle. Its chief mountain was PARYSSUS, situated in the interior of the country, to which, however, CYNEMIS on its N. frontier, CAPHIS S. of Delphi, and HELICON on the SE. frontier all belonged. The principal river in Phocis was the CEPHYSSUS, the valley of which contained almost the only fertile land in the country with the exception of the celebrated Cissæan plain in the SE. on the borders of the Locri Ozolæ.—Among the earliest inhabitants of Phocis we find mentioned Leleges, Thracians, Abantes, and Hyantes. Subsequently, but still in the prehistorical period, the Phlegææ, an Achaean race, a branch of the Minyæ at Orchomenos, took possession

of the country, and from this time the main bulk of the population continued to be Achaean, although there were Doran settlements at Delphi and Bulis. The Phocians are said to have derived their name from an eponymous ancestor Phocus [Phoet⁵], and they are mentioned under this name in the Iliad. The Phocians were natural enemies of Thebes, and in 456 they readily joined the Athenian alliance. From similar motives they aided the Spartans in 495, but after Leuctra were forced into alliance with Thebes. They refused, however, to send any contingent to Mantinea in 362, and this added to the hostility of the Thebans towards Phocis, which displayed itself fully in the Phocian or Sacred war. The Phocians having cultivated a portion of the Crissaean plain, which the Amphictyons had declared in B.C. 585 should be waste for ever, the Thebans availed themselves of this pretext to persuade the Amphictyons to impose a fine upon the Phocians, and upon their refusal to pay it, the Thebans further induced the council to declare the Phocian land forfeited to the god at Delphi. Thus threatened by the Amphictyonic council, backed by the whole power of Thebes, the Phocians were persuaded by Phylomelus, one of their citizens, to seize Delphi, and to make use of the treasures of the temple for the purpose of carrying on the war. They obtained possession of the temple in B.C. 357. The war which ensued lasted ten years, and was carried on with various success on each side. The Phocians were commanded first by PHILOMELUS, B.C. 356-353 afterwards by his brother ONOMARCHUS, 353-352, then by PHALANX, the brother of the two preceding, 352-351, and finally by PHALANX, the son of Onomarchus, 351-346. The Phocians received some support from Athens, but their chief dependence was upon their mercenary troops, which the treasures of the Delphic temple enabled them to hire. The Amphictyons and the Thebans, finding at length that they were unable with their own resources to subdue the Phocians, called in the assistance of Philip of Macedonia, who brought the war to a close in 346. The conquerors inflicted the most signal punishment upon the Phocians, who were regarded as guilty of sacrilege. All their towns were razed to the ground with the exception of Abae, and the inhabitants distributed in villages containing not more than fifty inhabitants each. The two votes which they had in the Amphictyonic council were taken away and given to Philip. [For further account of the above events, see PHILIPPIA.]

Phocra (Φόκρα) a mountain of N. Africa, in Mauretania Tingitana, a northern spur of the Atlas range (Ptol. ii. 1).

Phocus (Φῶκος) 1 Son of Orontion of Corinth, or, according to some, of Poseidon, is said to have been the leader of a colony from Corinth into the territory of Tithorea and Mt. Parnassus, which derived from him the name of Phocis (Paus. ii. 4, 8, x. 1, 1).—2 Son of Aecus and the Nereid Pamatho, husband of Astero or Asterodia, and father of Panopion and Crissus (Hes. Th. 1604). He was murdered by his half brothers, Telamon and Peleus [PELUS]. According to some accounts the country of Phocis derived its name from him (Paus. ii. 29, 2).—3 Son of Phocion [PHOCION].

Phocylides (Φακυλίδης), of Miletus, an Ionian poet, contemporary with Theognis, was born B.C. 660. His poetry was chiefly gnomic, and the few fragments of it which we possess dis-

play that contempt for birth and station, and that love for substantial enjoyment, which always marked the Ionian character (Arist. *Pol.* ii. 8, *Sind* s. 1). Among the longer pieces in hexameters is a satire on women resembling that of Simonides. The fragments, which are eighteen in number, are included in all the chief collections of the lyric and gnomic poets. Some of these collections contain a didactic poem, in 217 hexameters, entitled *Nostica iousterikis*, to which the name of Phocylides is attached, but which is undoubtedly a forgery, probably by an Alexandrian Christian of Jewish origin.

Phoebe (Φοίβη) 1 Daughter of Uranus and Ge, became by Coeus the mother of Astero and Leto (Latona) (Hes. Th. 116, 401, Apollod. i. 1, 8).—2 Daughter of Tindareos and Leda, and a sister of Clytemnestra (Eur. I. A. 50, O. Her. viii. 77).—3 Daughter of Laonippus, and sister of Hilaira, a priestess of Athena, was carried off with her sister by the Dioscuri, and became by Pollux the mother of Mucellios (Paus. ii. 22, 6, Apollod. iii. 10, 3, cf. p. 204, a).

—4 [ARTIFIS]. **Phoebidas** (Φοιβίδας), a Laedaeon man, who, in B.C. 352, was appointed to the command of the troops destined to reinforce his brother Iphicrates, who had been sent against Olynthus. On his way Phoebidas halted at Thebes, and treacherously made himself master of the Cadmea. The Laedaeonians fined Phoebidas 100,000 drachmas but nevertheless kept possession of the Cadmea. In 374 he was left by Agesilaus as harmost at Thebes, and was slain in battle by the Thebans (Xen. *Hell.* v. 2, 24, x. 4, 11, Diod. xii. 20, 31, Plut. *Ag.* 23).

Phoebus [ARTIS]. **Phoenice** (τονική Φοινίκη) is only found in a doubtful passage of Cicero (*de Fin.* ii. 20, 56) Φοινίξ, pl. Φοινίκες, fem. Φοινίσσα, Phoenix, Phoenices, also, the adj. Punicus, though used specifically in connexion with Carthago, is etymologically equivalent to Φοινίξ) a country of Asia, on the coast of Syria, extending from the river Eleutherus (*Nahr el Jebel*) on the N. to below Mt. Carmel on the S. and bounded on the E. by Coele Syria and Palestine (Plin. v. 75). It was a mountainous strip of coast land, not more than ten or twelve miles broad, hemmed in between the Mediterranean and the chain of Lebanon, whose lateral branches, running out into the sea in bold promontories, divided the country into valleys, which are well watered by rivers flowing down from Lebanon, and are extremely fertile. Of these rivers the most important are, to one going from N. to S., the Eleutherus (*Nahr el Jebel*), the Sabbatians (*Arka*), the river of Tripolis (*Kadisha*), the Adonis (*Nahr Ibrahim*), S. of Byblus, the Lacus (*Nahr el Kelb*), N. of Berytus, the Magoras (*Nahr Benut*), by Berytus, the Tamyris (*Nahr el Damur*), between Berytus and Sidon, the Leo, or Bestrinus (*Nahr el Luth*), N. of Sidon, the larger river Lata (*Lutan*), which flows from Ichopolis SSW, through Coele Syria, and then, turning westwards, falls into the sea N. of Tyre, the Belus, or Papida (*Numan* or *Rahum*), by Ptolemais, and the Kishon (*Kishon*), N. of Mt. Carmel. Of the promontories referred to, omitting a number of less important ones, the chief were Thau prosōpon (*Ras el Shukah*), between Tripolis and Byblus, Pr. Albani (*Ras el Abiad*, i.e. *White Cape*), S. of Tyre, and Mt. Carmel, besides those occupied by the cities of Tripolis, Byblus, Berytus, Sidon, Tyre, and Ptolemais. Thus conformation of the

coast and the position of the country rendered it admirably suited for the home of great maritime states, and accordingly we find the cities of Phoenicia at the head, both in time and importance, of all the naval enterprise of the ancient world. For the history of those great cities, see SIDON, and TYRUS. As to the country in general, there is some difficulty about the origin of the inhabitants and of their name. In the O T the name does not occur, the people seem to be included under the general designation of Canaanites, and they are also named specifically after their several cities as the Sidonians, Gabilites (from Gebal, *i.e.* Byblus), Sinites, Arlakes, Arvadites, &c. The name *Φοινίκη* (*Od* iv 83) is first found in Greek writers as early as Homer, and is derived by some from the abundance of palm trees in the country (*φοινίξ*, *the date palm*), and by others from the purple red (*φοινίξ*) which was obtained from a fish on the coasts, and was a celebrated article of Phoenician commerce, by others from the complexion of the inhabitants, the mythical derivation is from Phoenix, the brother of Cadmus. The people were of the Semitic race, and are said to have dwelt originally on the shores of the Erythraean sea. Their language was a dialect of the Aramaic, closely related to the Hebrew. Their written characters formed the basis of the Greek alphabet, and hence they were regarded by the Greeks as the inventors of letters (*p* 178, b). Other inventions in the sciences and arts are ascribed to them such as arithmetic, astronomy, navigation, the manufacture of glass, and the coining of money. In the Homeric poems the Phoenicians are the artistic workers in gold and silver. From them the Greeks borrowed the types for all such workmanship, for armour, and for patterns on vases, many of which the Phoenicians had themselves adopted from Egypt. [For their early influence on Greek religion, see ARIMODITIS, HERACLES.] Respecting Phoenician literature, we know of little beyond the celebrated work of SANCHUNIATON. In the sacred history of the Israelitish conquest of Canaan, in that of the Hebrew monarchy and in the earliest Greek poetry, we find the Phoenicians already a great maritime people. Early formed into settled states, supplied with abundance of timber from Lebanon, and placed where the caravans from Arabia and the E came upon the Mediterranean, they carried over to the coasts of this sea the products of those countries as well as of their own, which was rich in metals, and the shores of which furnished the materials of glass and the purple fish already mentioned. Their colonies and trading stations were, especially for their trade in purple dye, planted throughout the Aegæan coast and the islands. [See CYPRIUS, CRETA, GRÆCIA.] They were in possession of the chief places in the Propontis and Bosphorus until, in the eighth century B C, the Milesians ousted them from those districts. Their voyages and their settlements extended beyond the Pillars of Hercules, to the W coasts of Africa and Spain, and even as far as our own islands, according to some accounts [but see *p* 171, b]. Within the Mediterranean they planted numerous colonies, on its islands, on the coast of Spain, and especially on the N coast of Africa, the chief of which was CARTHAGO, they had also settlements on the EUFRATE and in Asia Minor. In the E seas, we have records of their voyages to OPHIR, in connexion with the navy of Solomon, and to the coasts of Africa

under the kings of Egypt [ΑΙΘΙΟΠ, *p* 31, b]. They were successively subdued by the Assyrians, Babylonians, Persians, Macedonians, and Romans, but neither these conquests nor the rivalry of Carthage entirely ruined their commerce, which was still considerable at the Christian era, on the contrary, their ships formed the fleet of Persia and the Syrian kings, and partly of the Romans [ΣΙΔΩΝ, ΤΥΡΟΣ]. Under the Romans, Phoenice formed a part of the province of Syria, and, under the E empire, it was erected, with the addition of Coele Syria, into the province of Phoenice Libanensis or Libanensis.

Phoenice (*Φοινίκη* *Finili*), an important commercial town on the coast of the Epirus in the district Chaonia, 56 miles NW of Butthrotum, in the midst of a marshy country (Strab *p* 324, *Pol* ii 5, 8, *Liv* xxix 12). It was strongly fortified by Justinian (Procop *Aed* iv 1).

PHOENICIA [PHOENICE]

Phoenicium Mare (ὁ φοινίκιον πέλαγος Σιδοῖν θάλασσα), the part of the Mediterranean which washes the coast of Phoenice.

Phoenicius (*Φοινικός* *Φοινικόντιος*, *Φοινικοῦσιος*). 1 Also **Phoenix** (*Φοινίξ*), a harbour on the S of Crete, visited by St Paul during his voyage to Rome (Acts xxii 12, Strab *p* 476).—2 A harbour in Messenia, opposite the islands Oenussæ (Paus ii 34, 12).—3 A seaport of the island of Cythera.—4 (*Chesme* or *Egri Liman*?), a harbour of Ionia, in Asia Minor, at the foot of Mt Mimas (Thuc viii 34, *Liv* xxxi 45).—5 (*Deliktash*, Ru), a flourishing city in the S of Lycia, on Mt Olympus, with a harbour below it. It is a little to the E of Patara (*Liv* xxxvii 16). It was some times called Olympus (Strab *p* 666). Having become, under the Romans, one of the headquarters of the pirates, who celebrated here the festival and mysteries of Mithras, it was destroyed by Severus Isauricus [VATIA].

PHOENICUSA [ÆOLIAE INSULÆ]

Phoenix (*Φοινίξ*) 1 Son of Agenor by Agriopë or Telephassa, and brother of Europa, but Homer makes him the father of Europa (*Il* vi 321). Being sent by his father in search of his sister, who was carried off by Zeus, he settled in the country, which was called after him Phoenicia (Apollod in 1, 1, *Hyg Fab* 178).—2 Son of Amyntor by Cleobule or Hippodamia, and king of the Dolopes, took part in the Calydonian hunt. His father Amyntor neglected his legitimate wife, and attached himself to a mistress, whereupon Cleobule persuaded her son to seduce her rival. When Amyntor discovered the crime, he cursed Phoenix, who shortly afterwards fled to Pelus. Pelus received him kindly, made him the ruler of the country of the Dolopes, on the frontiers of Phthia, and entrusted to him his son Achilles, whom he was to educate. He afterwards accompanied Achilles on his expedition against Troy (*Il* ix 447-480). According to another tradition, Phoenix did not dishonour his father's mistress, but she merely accused him of having made overtures to her, in consequence of which his father put out his eyes. But Pelus took him to Chiron, who restored to him his sight (Apollod in 13, 8). Phoenix moreover is said to have called the son of Achilles Neoptolemus, after Lycomedes had called him Pyrrhus (Paus i 26, 4). Neoptolemus was believed to have buried Phoenix at Eion in Macedonia or at Trachis in Thessaly (Strab *p* 428).—3 A fabulous bird Phoenix, which, according to a tale told to Herodotus

(ii 73) at Heliocholis in Egypt, visited that place once in every 500 years on his father's death, and buried him in the sanctuary of Helios. For this purpose the Phoenix was believed to come from Arabia, and to make an egg of myrrh as large as possible, this egg he then hollowed out and put into it his father, closing it up carefully, and the egg was believed then to be of exactly the same weight as before. This bird was represented as resembling an eagle, with feathers partly red and partly golden. It is further related that when his life drew to a close, he built a nest for himself in Arabia, to which he imparted the power of generation so that after his death a new phoenix rose out of it. As soon as the latter was grown up he like his predecessor, proceeded to Heliocholis in Egypt, and burned and buried his father in the temple of Helios (Tac. *Ann.* vi 31).—According to a story which has gained more currency in modern times, the Phoenix when he arrived at a very old age (some say 700 and others 1461 years), committed himself to the flames (Lucan. *de Mort. Per.* 27, Philostr. *Apollon.* in 49).—Others, again, state that only one Phoenix lived at a time, and that when he died a worm crept forth from his body, and was developed into a new Phoenix by the heat of the sun. His death, further, took place in Egypt after a life of 744 years (Plin. x 4, *Histor. Nat.* x 97).—Another modification of the same story relates that when the Phoenix arrived at the age of 700 years, he built for himself a funeral pile, consisting of spices, settled upon it, and died. Out of the decomposing body he then rose again, and having grown up he ripped the remains of his old body up in myrrh, carried them to Heliocholis, and burnt them there (Ov. *Met.* xv 392-407, Stat. *Silv.* ii 4, 26). Similar stories of mercurial birds occur in many parts of the East; as, in Persia, the legend of the bird Simorgh, and, in India, that of the bird Garuda.

Phoenix (*Φοίνιξ*), a small river in Asia, flowing into the Aegean near Thermopylae (Hdt. iii 200, Strab. p. 424).—2 A river further N. in Thessaly, which flows into the Apidanus (Lucan. vi 371, Plin. ii 9).—3 A harbour in Crete (Phoeniciae, No 1).

Phoetiae or **Phytia** (*Φοιτίαι*, *Φοιτειαί* *Φοιτειαί*, Thuc.), a town in Acarnania on a hill, W. of Stratus (Thuc. iii 116, Pol. ii 6).

Pholegandros (*Φολέγγανδρος*), an island in the Aegean between Melos and Sicinos (Strab. p. 481).

Phōlōē (*Φολώη* *Olonē*), a mountain forming the boundary between Arcadia and Phis, being a continuation of Mount Erymanthus, in which the rivers Sellas and Ladon took their origin (Strab. pp. 236, 377). It is mentioned as one of the seats of the Centaurs (Paus. i 3).

Phōlēus (*Φολέως*), a Centaur, a son of Silenus and the nymph Melia. He was accidentally slain by one of the poisoned arrows of Hercules. The mountain, between Arcadia and Phis, where he was buried was called Pholoe after him. For details of his story see p. 397, n.

Phorbantia (*ΑΙΓΑΤΗΣ*).

Phorbas (*Φορβας*). 1 Son of Lyphthes and Orinome, and brother of Periphus. The Rhodians, in pursuance of an oracle, are said to have invited him into their island to deliver it from snakes, and afterwards to have worshipped him as a hero. From this circumstance he was called Ophionchus, and is said by some to have been placed among the stars (Diod. v 53, *Reg. Astr.* ii 11). According to another tradition, Phorbas went from Thessaly

to Olenos, where Alektor, king of Elis, made use of his assistance against Pelops, and shared his kingdom with him. Phorbas then gave his daughter Diogenia in marriage to Alektor, and he himself married Hyrmene, sister of Alektor, by whom he became the father of Augers and Aetor (Paus. i 1, 8, Apollod. ii 5, 6). He is also described as a bold boxer, and is said to have plundered the temple of Delphi along with the Phlegya, but to have been defeated by Apollo (Ov. *Met.* xi 414, Schol. ad *Il.* xxiii 660).

Phoreides, **Phorejdes**, or **Phoreynides**, that is, the daughters of Phoreus and Ceto, or the Gorgons and Graecae (Gorgones and Graecae).

Phoreus, **Phoreys**, or **Phoreyn** (*Φόρως*, *Φόρως*, *Φόρυν*). 1 A sea deity to whom a harbour in Ithaca was dedicated. He is called the father of the nymph Thoosa (Od. i 71, xiii 96, 315). Other writers call him a son of Pontus and Gaia, and a brother of Thaumias, Nereus, Euribia, and Ceto (Hes. *Th.* 237, Apollod. i 2, 6). By his sister Ceto he became the father of the Graecae and Gorgones, the Hesperian dragon, and the Hesperides, and by Hecate or Crataeis, he was the father of Scylla (Hes. *Th.* 270, 133).—2 Son of Phaeonops, commander of the Phrygians of Aeneas, assisted Priam in the Trojan war, but was slain by Ajax (*Il.* ii 152, xiii 312, Paus. x 26, 6).

Phormion (*Φορμιων*). 1 A celebrated Athenian general, the son of Asopius. He is first mentioned as one of the generals sent to reinforce the Athenians at Samos in 440 B.C. In 432 he commanded in the siege of Potidaea, and afterwards in Chalcidice (Thuc. i 64, 117 ii 29). In 429 he was sent with thirty ships to Ambracia, and then to Naupactus, to blockade the Gulf of Corinth. He particularly distinguished himself, and with far inferior forces gained some brilliant victories over the Peloponnesians (see p. 429). In the ensuing winter he landed on the coast of Acarnania, and advanced into the interior, where he also gained some successes (Thuc. ii 80-92, 102, Diod. xii 37, 47). He died before 424 (Thuc. iii 7), and was commemorated by a statue on the Acropolis (Paus. i 23, 10). Pausanias mentions that the Athenians on one occasion paid his debts, because he refused to go on an expedition while he was in debt to anyone. Aristophanes alludes to his haughty and imperious character (Aristoph. *Pax*, 318, *Lys.* 801, cf. *Athen.* p. 419).—2 A Peripatetic philosopher of Ephesus, of whom is told the story that he disapproved before Hannibal on the military art and the duties of a general. When his admiring audience asked Hannibal what he thought of him, the latter replied that of all the old blockheads whom he had seen none could match Phormion (Cic. *de Orat.* ii 18, 75).

Phormis or **Phormus** (*Φόρμις*, *Φόρμος*), a native of Maenalis in Arcadia removed to Sicily, where he became intimate with Gelon whose children he educated. He distinguished himself as a soldier, both under Gelon and Hieron his brother. In gratitude for his martial successes, he dedicated gifts to Zeus at Olympia, and to Apollo at Delphi. He is associated by Aristotle with Epicharmus, as one of the originators of comedy, or of a particular form of it (Arist. *Poet.* 5, Paus. i 27, *Athen.* p. 652, *Suid.* s. v.).

Phormisius (*Φορμισιος*), one of the party of Theramenes who adopted the Lacedaemonian views, and proposed that only landowners

should have the franchise (Argument to Lys *Περὶ τῆς πολιτείας* Arist. *Ἀθ. πολ.* 34)

Phorōneus (Φωρωνεύς), son of Inachus and the Oceanid Melia or Archua, was a brother of Aegaleus and the ruler of Argos. He was married to the nymph Laodice, by whom he became the father of Niobe, Apis, and Cai (Paus. 1.39.4, Apollod. 1.1, Hyg. *Fab.* 143). According to other writers his sons were Pelasgus, Iasus, and Agenor, who, after their father's death, divided the kingdom of Argos among themselves (Eustath. ad Hom. p. 885). Phoroneus is said to have been the first who offered sacrifices to Hera at Argos, and to have united the people, who until then had lived in scattered habitations, into a city which was called after him ἄστυ Φωρωνίκον (Paus. 1.15.5). The patronymic Phorontides is sometimes used for Argives in general, and especially to designate Amphimachians and Adiasus.

Phorōnīs (Φωρωνίς), a surname of Io, who was either a descendant or a sister of Phoroneus (Ov. *Met.* 1.668).

Phosphōrus [Hesperus]

Photius (Φωτίος), patriarch of Constantinople in the ninth century of our era, played a distinguished part in the political and religious history of his age. After holding various high offices in the Byzantine court, he was, although a layman, elected patriarch of Constantinople in A.D. 858, in place of Ignatius, who had been deposed by Bardas, who was all powerful at the court of his nephew Michael III, then a minor. The patriarchate of Photius was a stormy one, and full of vicissitudes. The cause of Ignatius was espoused by the Romish Church, and Photius thus became one of the great promoters of the schism between the Eastern and Western Churches. In 867 Photius was himself deposed by the emperor Basil I, and Ignatius was restored, but on the death of Ignatius in 877, Photius, who had meantime gained the favour of Basil, was again elevated to the patriarchate. On the death of Basil, in 886, Photius was accused of a conspiracy against the life of the new emperor, Leo VI, and was banished to a monastery in Armenia, where he seems to have remained till his death. Photius was one of the most learned men of his time, and in the midst of a busy life found time for the composition of numerous works, several of which have come down to us. Of these the two most important are (1) *Μυριοβιβλίον seu Bibliotheca* (Μυριοβιβλίον ἢ Βιβλιοθήκη). It may be described as an extensive review of ancient Greek literature by a scholar of immense erudition and sound judgment. It is an extraordinary monument of literary energy, for it was written while the author was engaged in an embassy to Assyria, at the request of his brother Tarasius, who desired an account of the books which Photius had read in his absence. It contains the analyses of or extracts from 280 volumes, and many valuable works are only known to us from the account which Photius has given of them. The best edition of this work is by Bekker, Berlin, 1824-1825. (2) The *Lexicon* or Glossary, which has reached us in an imperfect state, but is of great value for its citation of authors and for the light which it throws on many Greek terms. It was first published by Hermann, Lips. 1808, and subsequently at London, 1822, from the papers of Porson. Photius likewise wrote many theological works, some of which have been published, and others remain in MS.

Phraāta or **Phraaspa** (τὰ Φράατα, and other forms), a great city of Media Atropatene, the winter residence of the Parthian kings, especially as a refuge in time of war, lay SE. of Gaza, near the river Amardus (Appian, *Parth.* p. 80, Dio Cass. xlix. 25). The mountain fortress of Vera (Οὐέρα), which was besieged by Antony, was probably the same place (Strab. p. 528).

Phraatāces, king of Parthia [ARSACES XVI].

Phraates, the name of four kings of Parthia [ARSACES, V. VII. XII. XV].

Phranza or **Phranzes**, **Georgius** (Φραντζή or Φραντζής), the last, and one of the most important, of the Byzantine historians, was frequently employed on important public business by Constantine XIII, the last emperor of Constantinople. On the capture of Constantinople by the Turks, in 1453, Phranza was reduced to slavery, but succeeded in making his escape. He subsequently retired to a monastery, where he wrote his *Chronicon*. This work extends from 1259 to 1477, and is a valuable authority for the history of the author's time, especially for the capture of Constantinople.—Edited by Aiter, Vienna, 1796, by Bekker, Bonn, 1838.

Phraortes (Φραορτης), second king of Media, and son of Deioces, whom he succeeded, reigned from B.C. 656 to 634 [MEDIA]. He first conquered the Persians, and then subdued the greater part of Asia, but was at length defeated and killed while laying siege to Ninus (Nineveh). He was succeeded by his son Cyaxares (Hdt. 1.73, 102).

Phricium (Φρίκιον), a mountain in the E. of Locris near Thermopylae (Strab. pp. 582, 621).

Phricoms [Cryse, Larissa, 2].

Phrixia (Φρίξα, Φρίλαι, Οφίλαι *Paleofanaro*), a town of Elis in Triphylia on the borders of Pisatis, was situated upon a steep hill on the river Alpheus, and was thirty stadia from Olympia. It was founded by the Minyae, and is said to have derived its name from Phrixus (Paus. 1.21.6, Strab. p. 343).

Phrixus (Φρίξος), son of Athamas and Nephele, and brother of Helle. In consequence of the intrigues of his stepmother, Ino, he was to be sacrificed to Zeus, but Nephele rescued her two children, who rode away through the air upon the ram with the golden fleece, the gift of Hermes. Between Sigaeum and the Chersonesus, Helle fell into the sea which was called after her the Hellespont. A fine Pompeian painting (*Mus. Borb.* 1.19) shows the exact moment described by Ovid (who possibly had the picture in his mind).

Pene simul perit dum vult succurrere lapsae
Frater et extentas porrigit usque manus

(*Fast.* 11.871) Phrixus arrived in safety in Colchus, the kingdom of Aetes, who gave him his daughter Chalciope in marriage. Phrixus sacrificed the ram which had carried him, to Zeus Phyxius or Laphystius, and gave its fleece to Aetes, who fastened it to an oak tree in the grove of Ares (Paus. 1.24.2, Schol. ad Ap. Rh. 1.653). This fleece was afterwards carried away by Jason and the Argonauts [JASON]. By Chalciope Phrixus became the father of Argus, Melas, Phrontis, Cytissorus, and Presbon (Apollod. 1.9.1, Hyg. *Fab.* 14). Phrixus either died of old age in the kingdom of Aetes, or was killed by Aetes in consequence of an oracle (Ap. Rh. 1.1151, Hyg. *Fab.* 3). Pausanias (1.34.5) gives a story that either Phrixus or his son Presbon returned to Orchomenos. Herodotus in his account of the

myth (vii 197) mentions that the people of Phthiotis used to offer a human victim from the family of the Athamantidae to Zeus Laphystius. It is not unlikely that the story of Phrixus in part arose from this rite of sacrifice to the Minyan Zeus. It is held by some mythologists that the ram commonly offered to Zeus symbolised the clouds, and that the golden ram meant the wealth giving clouds of



Phrixus riding on a ram across the Hellespont with Helle fallen into the sea (Pompeian painting)

spring. Phrixus in this view signified the spring rains, and therefore his mother is Nephele or Cloud, and he is drawn towards the land of the sun [see also p 107, a].

Phrixus (Φρίξος), a river in Aegolis, which flows into the Argolic gulf between Temenium and Lerna (Paus ii 86, 6)

Phrygia Mater, a name frequently given to Cybele, because she was especially worshipped in Phrygia [RHEA]

Phrygia (Φρυγία φρύγι, pl φρύγες, Phryx, Phryges), a country of Asia Minor, which was of very different extent at different periods. According to the division of the provinces under the Roman empire, Phrygia formed the E part of the province of Asia, and was bounded on the W by Mysia, Lydia, and Caria, on the S by Lycia and Pisidia, on the E by Lycaonia (which is often reckoned as a part of Phrygia) and Galatia (which formerly belonged to Phrygia), and on the N by Bithynia. With reference to its physical geography and its early history, Phrygia formed the W part (as Cappadocia did the E) of the great central table land of Asia Minor, supported by the chains of Olympus on the N and Taurus on the S, and breaking on the W into the ridges which separate the great valleys of the **HERNUS**, the **MAEANDER**, &c, and which form the headlands of the W coast. This table land itself was intersected by mountain chains, and watered by the upper courses and tributaries of the rivers just mentioned in its W part, and in its N part by those of the **RYNDACUS** and **SANGARIUS**. These parts of the country were very fertile, especially in the valley of the

Sangarius, but in the S and E the streams which descend from Taurus lose themselves in extensive salt marshes and salt lakes, some of which are still famous, as in ancient times, for then manufactures of salt—There has been much dispute about the origin of the Phrygians. Their claim to a high antiquity is indicated by the story in Herodotus (ii 2) of the experiment made by Psammethichus, king of Egypt, on the first spontaneous speech of children, which was held to show that they were the most ancient of people. Their own legends of a great flood, to escape which their king, Nannaeus, built an ark, are also significant (Zosim ii 10, Suid s v Νάννακος). Greek writers represent the Phrygians as a Thracian tribe, called in Europe Buges, who either before or shortly after the Trojan war migrated into Asia (Hdt vi 73, Strab pp 295, 471, 680). Other evidence on the question is to be sought in the character of the people—warlike in the Homeric age, but the reverse afterwards—in then mixed religions, and in their monuments, on which much light has been thrown in recent years. On the whole, the most probable theory is that to which Mr Ramsay has been brought by his researches in Asia Minor—that the Phrygians were, as Greek tradition related, a European people who crossed the Hellespont before the period of the Trojan war, and established a kingdom in Asia Minor, W of the Halys, they were a race of hardy warriors, of Aryan descent, and their special deity was akin to Zeus, and was variously called Osogo or Papas (Father) or Bronton (Thunderer), the people whom they found in possession and conquered were a Semitic nation, who practised the orgiastic worship of a female deity (the Greek Cybele), with rites of an Oriental character, and with temples served by slaves [cf p 86, b], the capital of this nation is conjectured to have been Pteria in Cappadocia [PTERIA], the invading Phrygians probably occupied first the sea coast on the Asiatic side of the Hellespont, and then, as they pressed inwards, reduced the Semitic people, but adopted much of their religion (just as the Galatians afterwards did), combining it also with their own, and gradually degenerated themselves in courage and manliness. Some early reliefs of armed warriors which have been discovered in Phrygia are taken to represent the invaders before they adopted the softer and weaker manners of the shophord people whom they conquered. The lion sculptures resembling those of Mycenae [p 580, a], and the sculptured tombs, such as that of Midas, belonged to the ruling dynasty which the invaders established. If the above conjectures are well founded, it is not unlikely that the stories of the wars with Amazons really represent the struggle which the invaders, whose deity was a god and whose right of inheritance was male, waged against a race who worshipped a goddess served by female temple-slaves, and who counted their descent through the mother (by 'Mutterrecht'). The invaders left their name in the coast district which they first occupied in the neighbourhood of Cyzicus—namely, **Phrygia Minor** or **Phrygia Hellespontus**—The kingdom of Phrygia was conquered by Croesus, and formed part of the Persian, Macedonian, and Syro-Grecian empires, but under the last the NE part, adjacent to Paphlagonia and the Halys, was conquered by the Gauls, and formed the W part of **GALATIA**, and a part W of this, containing the richest portion of the country, about the

Sangarius, was subjected by the kings of Bithynia, this last portion was the object of a contest between the kings of Bithynia and Pergamus, but at last, by the decision of the Romans, it was added, under the name of Phrygia Epictetus (ἡ ἐπικτήτος, i.e. the *acquired Phrygia*), to the kingdom of Pergamus, to which the whole of Phrygia was assigned by the Romans, after the overthrow of Antiochus the Great in B.C. 190. With the rest of the kingdom of Pergamus, Phrygia passed to the Romans by the testament of Attalus III, and thus became a part of the province of Asia, B.C. 180.—As to the distinctive names the inland district usually understood by the name of Phrygia, when it occurs alone, was also called Great Phrygia or Phrygia Proper, in contradistinction to the Lesser Phrygia or Phrygia on the Hellespont, and of this Great or Proper Phrygia, the N part was called, as just stated, Phrygia Epictetus, and the S part, adjacent to the Taurus, was called, from its position, Phrygia Paiores (ἡ παρρειος), a district of mountain valleys between Polybotus and Tyriaeum, in the SE of Phrygia, with chief towns Antiochia and Apollonia. At the division of the provinces in the fourth century, the last mentioned part, also called Phrygia Pisidicus, was assigned to Pisidia, and the SW portion, about the Maeander, to Caria, and the remainder was divided into Phrygia Salutaris (or Secunda) on the E, with Synnada, Eucarpia, and Dorylaeum for its chief towns, and Phrygia Pacatiana (or Prima) on the W, with the chief town Laodicea, extending N and S from Bithynia to Pamphylia.—Phrygia was rich in products of every kind. Its mountains furnished gold and marble, its valleys oil and wine, the less fertile hills in the W afforded pasture for sheep, whose wool was celebrated (Strab. pp. 578, 579), and the marshes of the SE furnished abundance of salt.

Phryne (Φρύνη), one of the most celebrated Athenian hetairae, was a native of Thespie in Boeotia. Her beauty procured for her so much wealth that she is said to have offered to rebuild the walls of Thebes, after they had been destroyed by Alexander, if she might be allowed to put up this inscription on the walls—'Alexander destroyed them, but Phryne, the hetaira, rebuilt them.' She had among her admirers many of the most celebrated men of the age of Philip and Alexander, and the beauty of her form gave rise to some of the greatest works of art. The most celebrated picture of Apelles, his 'Venus Anadyomene' [APELLES], is said to have been a representation of Phryne, who, at a festival at Eleusis, entered the sea with dishevelled hair. The Cnidian Venus of Praxiteles, who was one of her lovers, was modelled from her (Athen. pp. 553, 567, 583, 585, 590, Ael. V. H. ix. 32, Propert. ii. 6, 5, Plin. xxiv. 71).

Phrynichus (Φρύνιχος) 1. An Athenian and one of the early tragic poets, is said to have been the disciple of Thespis. He gained his first tragic victory in B.C. 511, twenty-four years after Thespis (535), twelve years after Choerilus (523), and twelve years before Aeschylus (499), and his last in 476, on which occasion Themistocles was his *choragus*, and recorded the event by an inscription (Plut. Them. 5). The play is supposed to have been the *Phoenissae*, which had the same subject as the *Persae* of Aeschylus. Phrynichus probably went, like other poets of the age, to the court of Hiero, and there died. In all the accounts of the rise and development of tragedy, the chief place after Thespis is assigned to Phrynichus, and

the improvements which he introduced in the internal poetical character of the drama entitle him to be considered as the real inventor of tragedy. For the light Bacchanalian stories or satyr plays which are supposed to have been exhibited by Thespis he substituted serious subjects, taken either from the heroic age, or the heroic deeds which illustrated the history of his own time. In these he aimed not so much to amuse the audience as to move their passions, and so powerful was the effect of his tragedy on the capture of Miletus, that the audience burst into tears, and fined the poet 1000 drachmae, because he had exhibited the sufferings of a kindred people, and they even passed a law that no one should ever again make use of that drama. He was celebrated especially for the beauty of his lyrical choruses (Aristoph. Av. 748, Ran. 910, Thesmoph. 166). Phrynichus was the first poet who introduced masks representing female characters in the drama. He also paid particular attention to the dances of the chorus. In the drama of Phrynichus, however, the chorus still retained the principal place, and it was reserved for Aeschylus and Sophocles to bring the dialogue and action into their due position.—2. A comic poet of the Old Comedy, was a contemporary of Eupolis, and flourished B.C. 429 (Aristoph. Ran. 14, Schol. ad loc.)—3. An Athenian general, son of Stratonicus, who was sent with a fleet to Asia Minor in 412 B.C. (Thuc. viii. 25). In the following year he endeavoured to strengthen the position of the oligarchical party by calling in the Spartans, and he was assassinated in the Agora (Thuc. viii. 92).—4. A Greek sophist and grammarian, described by some as an Arabian, and by others as a Bithynian, lived under M. Aurelius and Commodus. His great work was entitled *Σοφιστικὴ παρασκευὴ* in thirty-seven books, of which we still possess a fragment, published by Bekker, in his *Anecdota Graeca*, Berol. 1814, vol. i. He also wrote a *Lexicon of Attic words* (*Ἑκλογὴ ῥημάτων καὶ ὀνομάτων Ἀττικῶν*), edited by Lobeck, Lips. 1830.

Phrynis (Φρύνις), or **Phrynus** (Φρύνις), a dithyrambic poet, of the time of the Peloponnesian war, was a native of Mytilene, but flourished at Athens. His innovations, effeminacies, and frigidness, are repeatedly attacked by the comic poets (Aristoph. Nub. 971, Plut. Mus. p. 1146). Among the innovations which he made, was the addition of two strings to the heptachord. He was the first who gained the victory in the musical contests established by Pericles in connexion with the Panathenaic festival, probably in B.C. 445.

Phthia [ΦΗΘΙΩΤΙΣ]

Phthiōtis (Φθιώτις, Φθιώτης), a district in the SE of Thessaly, bounded on the S by the Malac gulf, and on the E by the Pagasacan gulf, and inhabited by Achaeans [THESSALIA]. Homer calls it Phthia (Φθίη), and mentions a city of the same name, celebrated as the residence of Achilles (Il. i. 155, ii. 683, Strab. pp. 383, 430). Hence the poets call Achilles *Phthius heros*, and Peleus *Phthius rex*.

Phthira (τὰ Φθίρα, Φθειρῶν ὄρος), a mountain in Caria, forming a part of a branch of Latmus, inhabited by a people called *Phthipes* (Il. ii. 868, Strab. p. 635).

Phthirōphāgi (Φθειρόφαγοι, i.e. *eaters of ice*), a Scythian people near the Caucasus, or, according to some, beyond the river Rha, in Sarmatia Asiatica (Strab. pp. 449, 492, Plin. vi. 14).

Phya [ΠΙΣΙΣΤΡΑΤΟΣ]

Phycus (Φυκοῦς *Ras Sem* or *Ras el-Kazat*),

a promontory on the coast of Cyrenaica, a little W of Apollonia and NW of Cyrene. It is the northernmost headland of Libya E of the Lesser Syrtis, and the nearest point of this coast to that of Europe, the distance from Phycus to Taenarum, the S promontory of Peloponnesus, being 208 miles. There was a small town of the same name on the headland (Strab pp 363, 387, Lucan, iv 40, Plin v 32).

Phylacē (φυλάκη) 1 A small town of Thesaly, in Phthiotis, on the N slope of Mt Othrys, the birthplace of Protesilaus (Il ii 695, vii 696, Od xi 290, Strab p 433)—2 A town of Epirus, in Molossia (Liv xiv 26)—3 A town in Aicadia on the frontiers of Tegea and Lacoma (Pans viii 54, 1).

Phylacus (φύλακος), son of Deion and Diomede, and husband of Peilymene or Clymene, the daughter of Minyas, by whom he became the father of Iphielus and Alcimedē (Il ii 705, Apollod i 3, 4). He was believed to be the founder of the town of Phylace, in Thesaly. Either from its name or that of the town, his descendants, Phylacus, Iphiclus, and Protesilaus, are called *Phylacidae*.

Phylarchus (φύλαρχος), a Greek historical writer, and a contemporary of Arius, was probably a native of Naucratis in Egypt, but spent the greater part of his life at Athens (Athen p 58). His great work was a history in twenty-eight books, which embraced a period of fifty-two years, from the expedition of Pyrrhus into Peloponnesus, B.C. 272, to the death of Cleomenes, 220. Phylarchus is violently attacked by Polybius (ii 56), who charges him with falsifying history through his partiality to Cleomenes and his hatred against Aratus and the Achaeans. The accusation is probably not unfounded, but it might be retorted with equal justice upon Polybius, who has fallen into the opposite error of exaggerating the merits of Arius and his party, and depreciating Cleomenes. The fragments of Phylarchus have been collected by Müller, *Fragm. Hæstor. Græc.* Paris, 1840 and 1868.

Phylas (φύλας) 1 King of the Dryopes, was attacked and slain by Hercules, because he had violated the sanctuary of Delphi. By his daughter Midea, Hercules became the father of Antiochus (Paus i 5, 2, iv 34, 6, Diod iv 87)—2 Son of Antiochus, and grandson of Hercules and Midea, was married to Deiphile, by whom he had two sons, Hippotas and Theio (Paus ii 4, 3)—3 King of Ephyria in Thesprotia, and the father of Polymelo and Astyoche, by the latter of whom Hercules was the father of Telephus (Il xvi 181, Apollod ii 7, 6).

Phylē (φυλή, φυλάσιος *Fili*), a demus in Attica, and a strongly fortified place, belonging to the tribe Oeneis, was situated on the confines of Boeotia, and on the SW slope of Mt Parnes, about thirteen miles from Athens. It is placed in a narrow defile 2100 feet above the sea level, and overlooks the plain of Athens and the city itself. The remains of the walls are still visible. It is memorable as the place where Thrasybulus and the Athenian patriots seized, soon after the end of the Peloponnesian war, B.C. 404, and from which they directed their operations against the Thirty Tyrants at Athens (THRASYBULUS).

Phyleus (φυλεύς), son of Augeas, was expelled by his father from Ephyra, because he gave evidence in favour of Hercules [See p 397, b]. He then emigrated to Dulichium (Il xv 530, xiii 637). By Clumene or Timandria

he became the father of Meges, who is hence called Phylides (Pans v 3, 4).

Phyllidas (φυλλίδας), a Thieban, secretary to the polemarchs who held the Cadmeia after B.C. 382. He used his opportunities to aid the movement of liberation, and introduced Pelopidas and his associates to the house of Leontidas (Xen. Hell. v 4, 2, PELOPIDAS).

Phyllis (Φύλλισ), No. 2.]

Phyllis (φύλλισ), a district in Thrace, S of the Strymon, near Mt Pangæus (Hdt vii 113).

Phyllus (φύλλος *Petino*), a town of Thesaly, in the district Thessalotis, N of Metio polis (Strab p 485).

Physcon (ΠΤΟΛΕΜÆUS).

Physcus (φύσκος) 1 (*Main oras*), a town on the S coast of Caria, in the Rhodian territory, with an excellent harbour, used as the port of Mylasa, and the landing-place for travellers coming from Rhodes (Strab pp 652, 663)—2 (*Odonuck*), an E tributary of the Tigris in Lower Assyria. The town of Opis stood at its junction with the Tigris (Xen. An. ii 4, 25).

Phytaeum (φύταιον *Phytaios*), a town in Actolia, on the lake Trichonis (Pol. v 7).

Phytia (ΦΥΘΕΤΙΑΕ).

Picēni (PICENUM).

Picentes (PICENUM).

Picentia (Picentinus *Vicenza*), a town in the S of Campania at the head of the Sinus Paestanus, and between Salernum and the frontiers of Lucania, the inhabitants of which were compelled by the Romans, in consequence of their revolt to Hannibal, to abandon their town and live in the neighbouring villages (Strab p 251). Between the town and the frontiers of Lucania there was an ancient temple of the Argive Juno, said to have been founded by Jason the Argonaut. The name of Picentini was not confined to the inhabitants of Picentia, but was given to the inhabitants of the whole coast of the Sinus Paestanus, from the promontory of Minerva to the river Silarus (Strab 7c, Plin iii 70). They were a portion of the Sabino Picentes, who were transplanted by the Romans to this part of Campania after the conquest of Picenum, B.C. 268, when they founded Picentia.

Picentini (PICENTIA).

Picēnum (Picentes, sing Picens, more rarely Picentini and Piceni), a country in Central Italy, was a narrow strip of land along the N coast of the Adriatic, and was bounded on the N by Umbria, from which it was separated by the river Aesis, on the W by Umbria and the territory of the Sabines, and on the S by the territory of the Marsi and Vestini, from which it was separated by a range of hills and by the river Matrinus (Strab p 240, Plin iii 110). It is said to have derived its name from the bird *picus*, which directed the Sabino immigrants, under the row of a Ver Sacrum, into the land (Plin 7c, Strab 7c). That this points to the existence of an ancient tribal totem or sacred animal is by no means impossible [PICUS]. The inhabitants of the southern portion of Picenum in the neighbourhood of Interamnium and Adria and the river Vomanius had a special name Praetuttini (Praetuttianus Agel), from which the modern *Abruzzo* is derived (Plin 7c, Liv xxii 9, xxiii 13), but the part of this district between the Vomanius and Matrinus was distinguished as Agel Hadrianus. Picenum formed the fifth region in the division of Italy made by Augustus, and extended as far as the river Aternus. The country was traversed by a number of hills of

moderate height, eastern offshoots of the Apennines, and was drained by several small rivers flowing into the Adriatic through the valleys between these hills. The country was upon the whole fertile, and was especially celebrated for its apples, but the chief employment of the inhabitants was the feeding of cattle and swine.—The Picentes, as already remarked, were Sabine immigrants, but the population of the country appears to have been of a mixed nature. The Umbrians were in possession of the land when it was conquered by the Sabine Picentes, and some of the Umbrian population became intermingled with them. Sabine conquerors. In addition to this the S part of the country was for a time in the possession of the Liburnians, and ANCONA was occupied by Greeks from Syracuse. In B.C. 299 the Picentes made a treaty with the Romans, but having revolted in 269, they were defeated by the consul Scipionius Sophus in the following year, and were obliged to submit to the Roman supremacy (Flor. i 19, Liv. Ep. 15, Eutrop. ii 16). A portion of the people was transplanted to the coast of the Sinus Paestanus, where they founded the town Picentia [PICENTIA]. Two or three years afterwards the Romans sent colonies to Firmum and Castrum Novum in Picenum, in order to secure their newly conquered possession. The Picentes fought with the other Soci against Rome in the Social or Marsic war (90–89), and received the Roman franchise at the close of it (App. B.C. i 38–48, Flor. iii 18).

Picti, a people inhabiting the northern part of Britain, appear to have been either a tribe of the Caledonians, or the same people as the Caledonians, though under another name. It is supposed by many that their name was given by the Romans because the Picti painted their bodies [cf. p. 171, b], but it is quite as probable that (like that of the Pictones) it is a Celtic name. They are first mentioned by the rhetorician Ennienus in an oration addressed to Constantinus Chlorus, A.D. 296, and after this time their name frequently occurs in the Roman writers, and often in connexion with that of the Scoti. In the next century we find them divided into two tribes, the Dicaledonae or Dicaledones, and the Verturiones (Amm. Marc. xx i, xxvi 4) [Verturiones is the MS. reading, not Verturiones, and is supported by the name Verterae in Westmoreland].

Pictōnes, subsequently Pictāvi, a powerful people on the coast of Gallia Aquitania, whose territory extended N as far as the Liger (*Loire*), and E probably as far as the river *Creuse*. Their chief town was Limonum, subsequently Pictavi (*Poitiers*) (Caes. B.G. iii 11, vi 4, Strab. p. 190).

Pictor, Fabius 1 C., painted the temple of Salus, which the dictator C. Junius Brutus Bubulus contracted for in his censorship, B.C. 807, and dedicated in his dictatorship, 302. This painting, which must have been on the walls of the temple, was probably a representation of the battle which Bubulus had gained against the Samnites. This is the earliest Roman painting of which we have any record. It was preserved till the reign of Claudius, when the temple was destroyed by fire. In consequence of this painting C. Fabius received the surname of Pictor, which was borne by his descendants (Plin. xxxv 19, Dionys. xvi 6, Val. Max. viii 14, 6).—2 C., son of No. 1, consul 269.—3 N. (i.e. Numerius), also son of No. 1, consul, 266.—4 Q., son of

No. 2, was the most ancient writer of Roman history in prose (Liv. i 44, ii 10, Dionys. i 6, vii 71). He served in the Gallic war, 225, and also in the second Punic war (Pol. iii 9, Liv. xxi 7, Eutrop. iii 5, Plin. x 71). After the battle of Cannae he was sent to consult the oracle of Delphi (Liv. xxi 57, Plut. *Fab. Max.* 18). His history was written in Greek, which was then the only language of learning and literature, and was the channel of communication with writers outside the Italian peninsula. The History of Fabius began with the arrival of Aeneas in Italy, and came down to his own time. Polybius (i 14, 58) speaks of his History as marked by some partiality, though not from design. That he was used as an authority by Livy and Diodorus there can be little doubt, though to what extent is a disputed question. For Polybius he was the chief authority in the account of the second Punic war. There seems to have been a Latin version or abridgment of his history (Gell. v 4), to which Cicero probably alludes (*de Or.* ii 12, 51). The order in which Cicero alludes to this version implies that it was made after Cato's *Origines*, whether by Fabius Pictor himself in his old age, or by some one else is uncertain. Some have attributed it to No. 6.—5 Q., praetor 189, and flamen Quinalis (Liv. xxxvii 47, lv 44).—6 Ser., is said by Cicero to have been well skilled in law, literature, and antiquity. He lived about B.C. 150. He wrote a work *De Jure Pontificio*, in several books (Cic. *Brut.* 21, 81, Gell. i 12, x 15, Macrobi. ii 2, 3).

Picumnus and Pilumnus, two Roman divinities, were regarded as two brothers, and as the beneficent gods of matrimony in the rustic religion of the ancient Romans were worshipped in the Indigitamenta [See p. 443, a]. They were originally the Italian deities of the grain or meal store and of the fertilisation of the fields. Picumnus was identified with Sterquilinus, the god who presided over the manuring of fields, and Pilumnus presided over the pounding of grain with the pestle, or *pilum* (Serv. ad *Aen.* ix 4, Isid. *Or.* iv 11). Hence the two deities were supposed to supply strength and growth to children. A couch was prepared for them in the house in which there was a newly-born child. Pilumnus was believed to ward off all sufferings from the infant with his *pilum*, and Picumnus conferred upon the infant prosperity (Varro, ap. August. *C.D.* vi 9, Non. p. 528). The account cited from Varro states that at the time of childbirth these two deities, associated with a third called Deverra, were supposed to prevent the incursion of Silvanus, who represented wild forest life. Three men in the character of these gods went round the house where the child was born: the first two smote the threshold with a hatchet and a pestle, the third swept it with a broom.

Picus, a Latin prophetic divinity, is described as a son of Saturnus or Sterculus, as the husband of Canens, and the father of Faunus. In some traditions he was called the first king of Italy. He was a famous soothsayer and augur, and as he made use in his prophetic art of a *picus* (a woodpecker), he himself was also called Picus. He was represented in a rude and primitive manner as a wooden pillar with a woodpecker on the top of it, but afterwards as a young man with a woodpecker on his head. Pomona, it is said, was beloved by Mars, and when Circe's love for him

was not requited, she changed him into a wood pecker, who, however, retained the prophetic powers which he had formerly possessed as a man (Ov Met xiv 314, Fast in 37, Verg Aen vii 190, Plat Q R 21). In the stories of Paeus there seems to be a combination of various popular beliefs. The woodpecker was a bird of prophetic power sacred to Mars, in his character of the agricultural god; hence Paeus is at one time the agricultural deity son of Saturnus or Sterculus, at another the woodpecker itself, while in other traditions he partakes of the warlike character of Mars and is represented as a warrior king of Italy.

Piēria (Πιέρια Πιέρης) 1 A narrow strip of country on the SE coast of Macedonia, extending from the mouth of the Peneus in Thessaly to the Halaemon, and bounded on the W by Mount Olympus and its offshoots. A portion of these mountains was called by the ancient writers **Pierus**, or the Pierian mountain. The inhabitants of this country, the **Pierae**, were a Thracian people, and are celebrated in the early history of Greek poetry and music, since their country was one of the earliest seats of the worship of the Muses, and Orpheus is said to have been buried there (Hes Th 53, Ap Rh i 29). After the establishment of the Macedonian kingdom in Emathia in the seventh century B.C. Pieria was conquered by the Macedonians, and the inhabitants were driven out of the country.—2 A district in Macedonia E of the Stramon near Mount Pangaeus, where the **Pierians** settled who had been driven out of their original abodes by the Macedonians, as already related. They possessed in this district the fortified towns of Phlegyas and Pergamum (Hdt vii 112, Thuc ii 99, Strab p 331).—3 A district on the N coast of Syria, so called from the mountain **Pieria**, a branch of the Amanus, a name given to it by the Macedonians after their conquest of the East. In this district was the city of Seleucia which is distinguished from other cities of the same name as Seleucia in Pieria (Strab pp 749, 751).

Piērides (Πιέριδες) 1 A surname of the Muses, which they derived from Pieria near Mt Olympus, where they were first worshipped among the Thracians. Some derived the name from an ancient king **Pierus**, who is said to have emigrated from Thrace into Boeotia, and to have established their worship at Thebes. **Pieris** also occurs in the singular (See p 578, b).—2 The nine daughters of **Pierus**, king of Emathia (Macedonia), whom he begot by Euppe or Antiope, and to whom he gave the names of the nine Muses (Metas). They afterwards entered into a contest with the Muses, and, being conquered, they were changed into birds called **Columbas**, **Iyngx**, **Cenchris**, **Cissa**, **Chloris**, **Acalanthus**, **Nessa**, **Pipo**, and **Dracontis** (Ov Met i 300-678, Paus ix 29, 2, Ant Lib 9).

Piērus (Πιέρως) 1 Mythological [PIERIDES].—2 A mountain [PIRIUS, No 1].

Pietas, a personification of faithful attachment, love, and veneration among the Romans. At first she had only a small sanctuary at Rome, but in B.C. 191 a larger one was built. She is represented on Roman coins as a matron throwing incense upon an altar, and her attributes are a stork and children. She is sometimes represented as a female figure offering her breast to an aged parent, there being a tradition that the temple was dedicated in memory of a daughter who thus supported her

mother in prison (Plin vii 121, Val Max i 417).

Piētas Julia [POLA].

Pigres (Πίγρης), of Halicarnassus, either the brother or the son of the celebrated Artemisia, queen of Caria. He is said by some writers to have been the author of the *Margites* and the *Batrachomyomachia* (Suid s.v., Plut de Herod Malig 43, p 873, cf p 423, b).

Pilia, the wife of T. Pomponius Atticus, to whom she was married on February 12, B.C. 56. In the summer of the following year she bore her husband a daughter, who subsequently married Vipsanius Agrippa (Cic ad Att ii 16, i 19, ii 1, ad Q Fr ii 3).

Pilōros (Πίλαρος), a town of Macedonia in Chalcidice, at the head of the Singitic gulf (Hdt vii 122).

Pilumnus [PIUMNUS].

Pimplēa (Πίμπληα), a town in the Macedonian province of Pieria, sacred to the Muses, who were hence called *Pimplædes* (Strab pp 110, 471, Iycophr 273). Horace (Od i 26, 9) uses *Pimplæa* for *Pimplis*.

Pimēra (τὰ Πίμπερα Πιμπεύς Minara), an inland city of Lycia, some distance W of the river Xanthus, at the foot of Mt Cragus. Hero Pandarus was worshipped as a hero (Strab p 665 Plin i 101). There are fine remains of the city and sculptured rock tombs.

Pināria Gens, one of the most ancient patrician gentes at Rome, traced its origin to a time long previous to the foundation of the city. The legend related that when Hercules came into Italy he was hospitably received, on the spot where Rome was afterwards built, by the Potitii and the Pinarii, two of the most distinguished families in the country. The hero, in return, taught them the way in which he was to be worshipped, but as the Pinarii were not at hand when the sacrificial banquet was ready, and did not come till the entrails of the victim were eaten, Hercules, angrily exclaiming *τῆς δὲ -εισδοτε*, determined that the Pinarii should in all future time be excluded from partaking of the entrails of the victims, and that in all matters relating to his worship they should be inferior to the Potitii (Liv i 7, Dionys i 40, Diod ii 21, Macrobi in 6, 12, Serv ad Ien vii 269). These two families continued to be the hereditary priests of Hercules till the censorship of App Claudius (B.C. 312), who, as the story says, induced the Potitii to communicate the knowledge of the sacred rites to public slaves, in whose charge they remained thenceforth, whereat the god was so angry that the whole Potitia gens, containing twelve families and thirty grown up men, perished within a year, or according to other accounts within thirty days, and Appius himself became blind (Liv ix 29). The Pinarii did not share in the guilt of communicating the sacred knowledge, and therefore did not receive the same punishment as the Potitii, but continued in existence to the latest times. The story may have arisen partly from a fancied etymology of the name of the Pinarii, partly from an attempt to account for the disappearance of a family who traditionally had held the priesthood. The worship of Hercules by the Potitii and Pinarii is described as a *sacrum gentilitium* belonging to these gentes, but it was a *sacrum publicum* entrusted by the state to these families. If it had been a *sacrum privatum* it would, as has justly been remarked, have ceased altogether when the family who administered it died out, instead of being

entrusted to the public slaves. The Pinarii were divided into the families of *Mamercinus*, *Natta*, *Posca*, *Rusca*, and *Scarpus*, but none of them obtained sufficient importance to require a separate notice.

Pinārius, L., the great nephew of the dictator C. Julius Caesar, being the grandson of Julia, Caesar's eldest sister. In the will of the dictator, Pinarius was named one of his heirs along with his two other great-nephews, C. Octavius and L. Pinarius, Octavius obtaining three-fourths of the property, and the remaining fourth being divided between Pinarius and Pedius (Suet. *Jul* 83, App. *BC* iii 22).

Pinārus (*Πίναρως*), a river of Cilicia, rising in M. Amanus, and falling into the gulf of Issus near Issus, between the mouth of the Pyramus and the Syrian frontier (Strab. p. 676).

Pindārus (*Πίνδαρος*), the greatest lyric poet of Greece, was born either at Thebes or at Cynoscephalæ, a village in the territory of Thebes, about B.C. 522. His family was one of the noblest in Thebes, and seems also to have been celebrated for its skill in music. The father or uncle of Pindar was a flute player, and Pindar at an early age received instruction in the art from the flute player Scopelus. But the youth soon gave indications of a genius for poetry, which induced his father to send him to Athens to receive more perfect instruction in the art. Later writers tell us that his future glory as a poet was miraculously fore-shadowed by a swarm of bees which rested upon his lips while he was asleep, and that this miracle first led him to compose poetry (Paus. i 23, 2, Ael. *VH* vii 45). At Athens Pindar became the pupil of Lasus of Hermione, the founder of the Athenian school of dithyrambic poetry. He returned to Thebes before he completed his twentieth year, and is said to have received instruction there from Myrtis and Corinna of Tauagia, two poetesses, who then enjoyed great celebrity in Boeotia. It is said that Corinna objected to his earlier poems that they had too little mythology, but in the next poem he went to the opposite extreme of too profuse reference to myths, and she advised him 'to sow with the hand and not with the sack' (Plut. *de Glor. Athen.* 14). With both these poetesses Pindar contended for the prize in the musical contests at Thebes, and he is said to have been defeated five times by Corinna. Pindar began his career as a poet at an early age, and was soon employed by different states and princes in all parts of the Hellenic world to compose for them choral songs for special occasions. He received money and presents for his works, but without sacrificing his independent position as a great poet. The earliest of his extant poems appears to be the tenth Pythian ode, which he wrote at the age of twenty in praise of Hippocleas, winner of a Pythian race B.C. 502. It was composed at the instance of Thorax, a prince of Larissa, belonging to the family of the Alcadae. He composed poems for Hiero, tyrant of Syracuse, Alexander, son of Amyntas, king of Macedonia, Theron, tyrant of Agrigentum, Arcesilaus, king of Cyrene, as well as for many free states and private persons. He was courted especially by Alexander, king of Macedonia, and Hiero, tyrant of Syracuse, and the praises which he bestowed upon the former are said to have been the chief reason which led his descendant, Alexander, the son of Philip, to spare the house of the poet when he destroyed the rest of Thebes. Pindar wrote the seventh Pythian ode

in B.C. 490, the year of the battle of Marathon, in honour of the Athenian Megacles, winner of a chariot race. Between that year and the battle of Salamis only three of his extant odes were written—the tenth and eleventh Olympian and the fifth Nemean. This was in honour of the Aeginetan Pytheas, winner in the boys' contest at the Nemean games. It is the earliest of those odes (one-fourth of the whole number) which honour Aeginetan victors and sing the praises of the heroic Alcæidae of Aegina. Sicily claimed even a larger share of his work, for fourteen of his odes were written in honour of Sicilian victors. These date after the battle of Salamis, when Pindar was nearly forty years of age. It was probably about that time that he visited Hiero, at whose court he spent four years (476–472), Agrigentum, Camarina, and Himeræ. It is even possible that he went to Cyrene, which is celebrated in more than one of his odes, notably in one of his finest, the fourth Pythian, written to celebrate the victory of Arcesilas, king of Cyrene, in the chariot race—which deserves mention, not only for its beautiful poetry, but also as a good instance of Pindar's manner of introducing a mythological story. It will be seen that though Pindar's home was Thebes, he frequently left it to visit princes and great men who courted his friendship and employed his services. With Athens he probably was well acquainted; the Athenians were grateful for his praises of their city (*Dithy.* 4 = *Thagm.* 16), and made him their πρόξενος, besides setting up his statue and making him great presents of money (Paus. i 8, 4, Isoc. *περὶ Ἀντιδ.* § 166). He is said to have died in the theatre of Argos at the age of 80. The latest work of his which can be dated is the fourth Olympian, which seems to have been written B.C. 452. A peculiar honour was paid to him at Delphi, where he was formally summoned to the sacred feast, and his descendants were admitted to it as his representatives [*Dict. of Ant. and Theocrit.*]. At Delphi, too, an non clian was preserved on which, as it was said, he used to sit (Paus. i 23, 4). The only poems of Pindar which have come down to us entire are his *Epimelia*, or *triumphal odes*. But these were but a small portion of his works. Besides his triumphal odes he wrote hymns to the gods, pæans, dithyrambs, odes for processions (*προσόδια*), songs of maidens (*παρθενικά*), mimic dancing songs (*υπορχήματα*), drinking songs (*σκόλια*), dirges (*θρήνοι*), and eucemia (*ἐγκώμια*), or panegyrics on princes. Of these we have numerous fragments. Most of them are mentioned in the well-known lines of Horace (*Od.* i 2).

Sen per audaces nova dithyrambos

Verba dei oliv, numerique fertur

Leges solitis

Sen deos (hymns and pæans) regesve (eucemia)

canit, deorum

Singulorum

Sive quos flet domum reduct

Palma cenelestes (the *Epimelia*)

Flebilli sponse puerumve rapit nūm

Plorat (the *dirges*)

In all of these Pindar excelled, as we see from the numerous quotations made from them by the ancient writers, though they are generally of too fragmentary a kind to allow us to form a judgment respecting them. Our estimate of Pindar as a poet must be formed almost exclusively from his *Epimelia*, which were composed in commemoration of some victory in the public games. The *Epimelia* are divided into four

books, celebrating respectively the victories gained in the Olympian, Pythian, Nemean, and Isthmian games. In order to understand them properly we must bear in mind the nature of the occasion for which they were composed and the object which the poet had in view. A victory gained in one of the four great national festivals conferred honour, not only upon the conqueror and his family, but also upon the city to which he belonged. It was accordingly celebrated with great pomp and ceremony. Such a celebration began with a procession to a temple, where a sacrifice was offered, and it ended with a banquet and the joyous revelry called by the Greeks *comus* (κόμος). For this celebration a poem was expressly composed, which was sung by a chorus. The poems were sung either during the procession to the temple or at the *comus* at the close of the banquet. Those of Pindar's Epimicran odes which consist of strophes without epodes were sung during the procession, but the majority of them appear to have been sung at the *comus*. In these odes Pindar rarely describes the victory itself, as the scene was familiar to all the spectators, but he dwells upon the glory of the victor, and celebrates chiefly either his wealth (ἄλσος) or his skill (ἀρετή)—his *wealth*, if he had gained the victory in the chariot race, since it was only the wealthy that could contend for the prize in this contest, his *skill*, if he had been exposed to peril in the contest.—Editions of Pindar by Dissen, 1843, Donaldson, 1868, C. T. Mommsen, 1864, Bergk, 1878, Burz, 1892, Fennell, 1898, Gildersleeve, Transl. by Myers, 1874.

Pindäus (Πινδαίος), a S. branch of Mount Temnus in Myria, extending to the Elaïtic gulf, and containing the sources of the river Cetus (Plin v 126).

Pindessus (Πινδευσσός), a town of eastern Cilicia on a spur of Mount Amanus, which was taken by Cicero after a siege of two months (Cic. *ad Att.* v 20, *ad Fam.* ii 10, cv 4).

Pindus (Πίνδος). 1. A lofty range of mountains in northern Greece, a portion of the great backbone which runs through the centre of Greece from N to S (Hdt. i 56, vi 129, Strab. pp 327, 428, 430). The name of Pindus was confined to that part of the chain which separates Thessaly and Epirus, and its most northerly and also highest part was called *Lacina*.—2. One of the four towns in Doris, near the sources of a small river of the same name which flowed through Locris into the Cephissus (Strab. p 427, Plin iv 28).

Pinna (Pinnensis *Civitas di Penna*), the chief town of the Vestini at the foot of the Apennines, surrounded by beautiful meadows. It stood by the Romans in the Social war. It was a municipium, but was made a colony by Augustus (Plin iii 107, Sil. It. viii 517).

Pinnes, Pinneus, or Pineus, was the son of Agron, king of Illyria, by his first wife, Triteuta. At the death of Agron (B.C. 231), Pinnes, who was then a child, was left in the guardianship of his stepmother Teuta, whom Agron had married after divorcing Triteuta. When Teuta was defeated by the Romans, the care of Pinnes devolved upon Demetrius of Pharos, but when Demetrius in his turn made war against the Romans and was defeated, Pinnes was placed upon the throne by the Romans, but was compelled to pay tribute (Liv. xxii 33, Dio Cass. xxxiv 46, 151, App. *Illyr.* 7, 8).

Pintuaria (Πιντοβάπια *Teneriffe*), one of the Insulae Fortunatae (Canary Is.) off the W coast of Africa, also called *Convallis*, and

from the perpetual snow on its peak, *Nivaria* [FORTUNATAE INSULAE].

Piraeus or Piraeus (Πειραιεύς *Porto Leone* or *Porto Dracone*), the most important of the harbours of Athens, was situated in the peninsula about five miles SW of Athens. This peninsula, which is sometimes called by the general name of Piraeus, contained three harbours, *Piraeus* proper on the W side, by far the largest of the three, *Zea* on the E side separated from Piraeus by a narrow isthmus and *Munychia* (*Pharnari*) still further to the E. The northern portion of the Piraeus proper (or the great harbour) seems to have been used by the merchant vessels, and the *Cantharus*, where the ships of war were stationed, was on the S side of the harbour near the entrance, the docks, called *Aphrodisium*, were in the middle of the E side, and derived their name from the temple of *Aphrodite* built on that part of the shore by *Conon* after the battle of *Cnidus* (Paus. i 1, 3, cf. Schol. ad Aristoph. *Pac.* 145). It was through the suggestion of *Themistocles* that the Athenians were induced to make use of the harbour of Piraeus. Before the Persian war their principal harbour was *Phalerum*, which was not situated in the Pnaean peninsula at all, but lay to the E of *Munychia* [PHALERUM]. At the entrance of the harbour of Piraeus there were two promontories, the one on the right hand called *Alcimus* (Ἀλλυμῖος), on which was the tomb of *Themistocles* (Paus. i 1 2, Plut. *Them.* 82), and the other on the left called *Ectonēa* (Ἑκτιώνεια), on which the *Four Hundred* erected a fortress (Thuc. viii 90). The entrance of the harbour, which was narrow by nature, was rendered still narrower by two mole heads to which a chain was attached to prevent the ingress of hostile ships. The town or demus of Piraeus was surrounded with strong fortifications by *Themistocles*, and was connected with Athens by means of the celebrated *Long Walls* under the administration of *Percles* [See p 140, b]. The town possessed a considerable population, especially of *Metocci* who were attracted in large numbers by the facilities for trade. The most important of its public buildings were the *Agora Hippodamia*, the market built by *Hippodamus* of Miletus, which stood in the centre of the town, the temples of *Zeus Soter* and *Athene Sotera* (Paus. i 1, 3, Strab. p 395, Plin xxxiv 74), and a temple of the Syrian *Aphrodite*. The *Scholast* to *Aristophanes* cited above speaks of five halls (στοαί), the largest of which is mentioned by *Thucydides* (viii 90). The *Phreattys*, where those who had gone into exile for manslaughter, were tried for a new offence of the same kind [*Dict. of Ant.* art. *Phonos*], lay on the E side of the peninsula to the S of *Zea* [For a map of the harbour see p 142].

Pirēnē (Πειρήνη), a celebrated fountain at Corinth, which, according to tradition, took its origin from *Pirene*, a daughter of *Oebalus*, who here melted away into tears through grief for the loss of her son, *Cenchrias*. At this fountain *Bellerophon* is said to have caught the horse *Pegasus*. It gushed forth from the rock in the *Acrocorinthus*, was conveyed down the hill by subterraneous conduits, and fell into a marble basin, from which the greater part of the town was supplied with water. The fountain was celebrated for the purity and salubrity of its water, and was so highly valued that the poets frequently employed its name as equivalent to that of Corinth itself (Strab. p 379, *PEGASUS*).

Pirēsīae (Πειρεσῖαι), a town of Thessaly, S of the Peneus, on the river Pannisus and on the road from Tricca to Pharsalus

Pirithōus (Πειρίθοος), son of Ixion or Zeus by Dia, was king of the Lapithae in Thessaly, and married to Hippodamia, by whom he became the father of Polypoetes (*Il* ii 741, *iv* 317) When Pirithous was celebrating his marriage with Hippodamia, the intoxicated Centaur Eurytion or Eurytus carried her off, and this act occasioned the celebrated fight between the Centaurs and Lapithae, in which the Centaurs were defeated (*Il* i 263, *Od* xi 630, *xxi* 295, *Or Met* vi 210) Pirithous once invaded Attica, but when Theseus came forth to oppose him, he conceived a warm admiration for the Athenian king, and from this time a most intimate friendship sprang up between the two heroes Theseus was present at the wedding of Pirithous, and assisted him in his battle against the Centaurs Hippodamia afterwards died, and each of the two friends resolved to wed a daughter of Zeus With the assistance of Pirithous, Theseus carried off Helen from Sparta, and placed her at Aethra under the care of Phaedra Pirithous was still more ambitious, and resolved to carry off Peisephone, the wife of the king of the lower world Theseus would not desert his friend in the enterprise, and the two friends descended to the lower world Here they were seized by Pluto and fastened to a rock, where they both remained till Heracles delivered Theseus, who had made the daring attempt only to please his friend, but Pirithous remained for ever a prisoner (*amatores trecentae Pirithoum cohibent catenae*, *Hor Od* iii 4, 80) Pirithous was worshipped at Athens, along with Theseus, as a hero [THESEUS]

Pirus (Πῆρος), or **Pierus** (Πῆρος *Kame nta*), the chief river of Achaia, which falls into the gulf of Patrae, near Olcnus (*Strab* pp 342, 386)

Pirustae (Πειρούσται), a people in Illyria, exempted from taxes by the Romans, because they deserted Gentius and passed over to the Romans (*Strab* p 314, *Liv* xlv 26)

Pisa (Πῖσα Πισάρις), the capital of **Pisatis** (Πισάρις), the middle portion of the province of Elis in Peloponnesus [ELIS] In the most ancient times Pisatis formed a union of eight states, of which, in addition to Pisa, we find mention of Salmone, Heiaclea, Harpinna, Cycesium and Dyspontium (*Strab* p 356) Pisa itself was situated N of the Alpheus, at a very short distance E of Olympia (*Hdt* ii 7, cf *Pind Ol* ii 3), and, in consequence of its proximity to the latter place, was frequently identified by the poets with it The history of the Pisatae consists of their struggle with the Eleans, with whom they contended for the presidency of the Olympic games [ELIS] The Pisatae obtained this honour in the 8th Olympiad (B.C. 748) with the assistance of Phidon, tyrant of Aigis, and also a second time in the 31st Olympiad (644) by means of their own king Pantaleon In the 52nd Olympiad (572) the struggle between the two peoples was brought to a close by the conquest and destruction of Pisa by the Eleans So complete was the destruction of the city, that not a trace of it was left in later times, and some persons, as we learn from *Strabo*, even questioned whether it had ever existed, supposing that by the name of Pisa the kingdom of the Pisatae was alone intended (*Strab* *loc.*, cf *Paus* vi 22, 2) Even after the destruction of the city, the Pisatae

did not relinquish their claims, and in the 104th Olympiad (364), they had the presidency of the Olympic games along with the Arcadians, when the latter people were making war with the Eleans

Pisae, more rarely **Pisa** (Pisanus *Pisa*), one of the most ancient and important of the cities of Etruria, was situated at the confluence of the Arnus and Ausar (*Seclio*), about six miles from the sea, but the latter river altered its course in the twelfth century, and now flows into the sea by a separate channel According to some traditions, due perhaps to similarity of name, Pisae was founded by the companions of Nestor, the inhabitants of Pisa in Elis, who were driven upon the coast of Italy on their return from Troy, whence the Roman poets give the Etruscan town the surname of Alpheia (*Strab* p 222, *Verg Aen* i 179, *Claud Bell Gild* 483) Phny (*iii* 50) speaks of it as founded by Pelops, Dionysius calls it a Pelasgian city (i 20) It would seem that Pisa passed into the hands of the Ligyaes, and from them into those of the Etruscans It then became one of the twelve cities of Etruria, and was down to the time of Augustus the most northern city in the country Pisa was an ally of Rome in B.C. 225 (*Pol* ii 27), and is mentioned in the Ligurian wars as the head quarters of the Roman legions (*Liv xxviii* 43, *xxxv* 22) In B.C. 180 it was made a Latin colony, and appears to have been colonised again in the time of Augustus, since we find it called in inscriptions *Colonia Julia Pisana* (*Liv* xl 43) Its harbour, called *Portus Pisanus*, between the mouth of the Arnus and the modern Leghorn, was much used by the Romans, and in the time of *Strabo* the town of Pisa was still a place of considerable importance on account of the marble quarries in its neighbourhood and the quantity of timber which it yielded for ship building (*Strab* p 223) About three miles N of the town were mineral springs, called *Aquae Pisanac* (*Plin* ii 297), which have been identified with the modern *Bagni di S Giuliano*, between Pisa and Lucca

Pisander (Πισανδρος) 1 Son of Polyctor, and one of the suitors of Penelope (*Od xviii* 298, *xii* 268, *Or Her* i 91)—2 An Athenian, of the demus of Acharnae, lived in the time of the Peloponnesian war, and was attacked by the comic poets for his rapacity and cowardice (*Aristoph Pax*, 339, *Av* 1556, *Athen* p 415, *Ael VH* i 27) In 412 he comes before us as the chief ostensible agent in effecting the revolution of the Four Hundred In all the measures of the new government, of which he was a member, he took an active part, and when Theramenes and others withdrew from it, he sided with the more violent aristocrats, and was one of those who, on the counter revolution, took refuge with Agis at Decelaea (*Thuc* vi 27, 60, *viii* 49, 63, 89, *Diod xiii* 34) His property was confiscated, and it does not appear that he ever returned to Athens—3 A Spartan, brother in law of Agesilaus II, who made him admiral of the fleet in 395 In the following year he was defeated and slain in the sea fight off Cnidus, against Conon and Pharnabazus (*Xen Hell* iii 4, 29, *iv* 3, 10)—4 A poet of Camirus in Rhodes, flourished about B.C. 648-645 (*Strab* pp 655, 688) He was the author of a poem in two books on the exploits of Heracles, called *Heracleia* (*Ἡρακλεία*) (*Paus* ii 37, *viii* 22, *Athen* p 469, *Schol ad Ar Nub* 1034) The Alexandrian grammarians thought so highly of the poem that they re-

ceived Pisander, as well as Antimachus and Panyasis, into the epic canon together with Homer and Hesiod. Only a few lines of it have been preserved. In the Greek Anthology we find an epigram attributed to Pisander of Rhodes, perhaps the poet of Camirus—5. A poet of Laranda, in Lycia or Lycaonia, was the son of Nestor, and flourished in the reign of Alexander Severus (A.D. 222-235). He wrote a poem, called *Ἡραϊκαὶ θεογαμίαι*, which probably treated of the marriages of gods and goddesses with mortals, and of the heroic progeny thus produced (Zosim. v. 29, Macrob. v. 2).

Pisatis [Pisa.]

Pisaurum (Pisanensis *Pesaro*), an ancient town of Umbria, near the mouth of the river *Pisaurus* (*Foglia*), on the road to Ariminum (Plin. iii. 118). It was colonised by the Romans in B.C. 186, and probably a second time by Augustus, since it is called in inscriptions *Colonia Julia Felix* (Liv. xxxix. 44).

Pisaurus [PISAURUM]

Pisidia (ἡ Πισιδικὴ Πισίδης, pl. *Πισίδαι*, also *Πισίδαι*, *Πισεῖδαι* and *Πισιδικοί*, *Pisida* pl. *Pisidae*, or *Peisidae*), an inland district of Asia Minor, bounded by Lycia and Pamphylia on the S., Cilicia on the SE., Lycaonia and Isauria (the latter often reckoned a part of Pisidia) on the E. and NE., Phrygia Parorios on the N., where the boundary varied at different times, and was never very definite, and Caria on the W. It was a mountainous region, formed by that part of the main chain of Mt. Taurus which sweeps round in a semicircle parallel to the shore of the Pamphylian gulf, the strip of shore itself, at the foot of the mountains, constituting the district of PAMPHYLIA. The inhabitants of the mountains were a warlike aboriginal people, related apparently to the Isaureans and Cilicians. They maintained their independence, under petty chieftains, against all the successive rulers of Asia Minor (Xen. An. i. 1, 11, ii. 1, 4, Strab. pp. 180, 569-571, 670, Liv. xxxv. 18). The Romans never subdued the Pisidians in their mountain fortresses, though they took some of the towns on the outskirts of their country, for example, Antiochia, which was made a colony with the Jus Italicum. In fact the N. part, in which Antiochia stood, had originally belonged to Phrygia, and was more accessible and more civilised than the mountains which formed the proper country of the Pisidians. Nominally, the country was considered a part of Pamphylia, till the new subdivision of the empire under Constantine, when Pisidia was made a separate province. On the S. slope of the Taurus, several rivers flowed through Pisidia and Pamphylia, into the Pamphylian gulf, the chief of which were the Cestrus and the Catarhactes, and on the N. the mountain streams form some large salt lakes, namely, *Ascania* (*Aspituz*) S. of Antiochia, *Caralis* (*Kerehi*) SE. of Ascania, and *Trogitis* (*Sighla*) further to the SE., in Isauria. Special names were given to certain districts, which are sometimes spoken of as parts of Pisidia, sometimes as distinct countries, namely, *Cabalia*, in the SW. along the N. of Lycia, *Milyas*, the district NE. of Lycia and NW. of Pamphylia, and *Isauria*, in the E. of Pisidia, on the borders of Lycaonia.

Pisistratidae (*Πεισιστρατῖδαι*), the sons of Pisistratus. The name is used sometimes to indicate only Hippas and Hipparchus, and sometimes in a wider application, embracing the grandchildren and near relations of Pisistratus (as by Herod. viii. 52, referring to a

time when both Hippas and Hipparchus were dead).

Pisistratus (*Πεισίστρατος*), the youngest son of Nestor and Anaxibia, was a friend of Telemachus, and accompanied him on his journey from Pylos to Menelaus at Sparta (*Od.* iii. 400).

Pisistratus (*Πεισίστρατος*), an Athenian, son of Hippocrates, was so named after Pisistratus, the youngest son of Nestor, since the family of Hippocrates was of Pylia origin, and traced their descent to Nelcus, the father of Nestor. The mother of Pisistratus was cousin to the mother of Solon. Pisistratus grew up equally distinguished for personal beauty and for mental endowments. The relationship between him and Solon naturally drew them together, and a close friendship sprang up between them. It is commonly said, on the authority of Plutarch (*Sol.* 8), that Pisistratus not only assisted Solon by his eloquence in persuading the Athenians to renew their struggle with the Megarians for the possession of Salamis, but afterwards fought with bravery in the expedition which Solon led against the island. It is, however, difficult to suppose that the distinguished services of Pisistratus against the Megarians can have been in Solon's expedition of 600 B.C., i.e. seventy-three years before the death of Pisistratus, especially as Herodotus seems to speak of him as commanding in the capture of Nisaea, which would imply that he was not then in his early youth. It is suggested, with probability, that the exploits of Pisistratus against the Megarians (recorded by Herodotus and Aristotle) were not in the campaign of 600, but in one several years later, possibly about 565, in which the Athenians a second time took Salamis and Nisaea, which had been recaptured by the Megarians (Plut. *Sol.* 12). In this war it is not unlikely that Pisistratus was *στρατηγός*, though the sentence in Arist. *Ἀθ. Πολ.* 17 is ambiguous (cf. *Hdt.* i. 59, Arist. *Ἀθ. Πολ.* 14). When Solon, after the establishment of his constitution, retired for a time from Athens, the old rivalry between the parties of the Plain, the Highlands and the Coast broke out into open feud. The party of the Plain, comprising chiefly the landed proprietors, was headed by Lycurgus and Miltiades, son of Cypselus, that of the Coast, consisting of the wealthier classes not belonging to the nobles, by Megacles, the son of Alcmaeon, the party of the Highlands, which aimed at more of political freedom and equality than either of the two others, was the one at the head of which Pisistratus placed himself, because they seemed the most likely to be useful in the furtherance of his ambitious designs. His liberality, as well as his military and oratorical abilities, gained him the support of a large body of citizens. Solon, on his return, quickly saw through the designs of Pisistratus, who listened with respect to his advice, though he prosecuted his schemes none the less diligently. When Pisistratus found his plans sufficiently ripe for execution, he one day made his appearance in the agora with his mules and his own person exhibiting recent wounds, pretending that he had been nearly assassinated by his enemies as he was riding into the country. An assembly of the people was forthwith called, in which one of his partisans proposed that a body guard of fifty citizens, armed with clubs, should be granted to him (*Hdt.* i. 59, Plut. *Sol.* 30, Arist. *Ἀθ. Πολ.* 14). It was in vain that Solon opposed this, the guard was given him. Through the neglect or connivance

of the people Pisistratus took this opportunity of raising a much larger force, with which he seized the citadel, B.C. 560, thus becoming what the Greeks called *Tyrant* of Athens. Having secured to himself the substance of power, he made no further change in the constitution, or in the laws, and governed ably and moderately. His first usurpation lasted but a short time (probably five years, as Aristotle reckons it). Before his power was firmly rooted, the factions headed by Megacles and Cleisthenes combined, and Pisistratus was compelled to evacuate Athens (Hdt. i. 60, Arist. *Pol.* i. c). He remained in banishment B.C. 555-551 (if we take the 'twelfth year' of Arist. *Pol.* to mean the twelfth year after his first establishment). Meantime the factions of Megacles and Cleisthenes renewed their old feuds, and Megacles made overtures to Pisistratus, offering to reinstate him in the tyranny if he would connect himself with him by receiving his daughter in marriage. The proposal was accepted by Pisistratus, and the following stratagem was devised for accomplishing his restoration, according to the account of Herodotus. A damsel named Phaea, of remarkable stature and beauty, was dressed up as Athene in a full suit of armour, and placed in a chariot, with Pisistratus by her side. The chariot was then driven towards the city, heralds being sent on before to announce that Athene in person was bringing back Pisistratus to her Acropolis. The report spread rapidly, and those in the city, believing that the woman was really their tutelary goddess, worshipped her, and admitted Pisistratus (Hdt. i. 59, 60, Plut. *Sol.* 29, 30, Arist. *Pol.* i. 14). Pisistratus nominally performed his part of the contract with Megacles, but in consequence of the insulting manner in which he treated his wife, Megacles again made common cause with Cleisthenes, and Pisistratus was a second time compelled to evacuate Athens, B.C. 545, after six years of power (Hdt. i. 61, Arist. *Pol.* i. 15). He retired to Thrace, where he dwelt near Pangaea, and employed the next ten years in making preparations to regain his power. At the end of that time he transferred his head quarters to Euboea in Enboea, where he gathered forces of Eretrians and Thebans, and of troops supplied by Lygdamis of Naxos, who aided him in person. With these he invaded Attica, and defeated his opponents near the temple of Athene at Pallene, and then entered Athens without opposition. Lygdamis was rewarded by being restored as tyrant of Naxos, which island Pisistratus conquered [Lygdamis]. Having now become tyrant of Athens for the third time, Pisistratus adopted measures to secure the undisturbed possession of his supremacy. Aristotle mentions a story that he disarmed the democratic party by a stratagem having engaged their attention by a public speech, he induced them to follow him to a spot more convenient for hearing, and in the meantime their arms, which had been piled, were removed by the guards of Pisistratus (*Pol.* i. 15). He took a body of foreign mercenaries into his pay, and seized as hostages the children of several of the principal citizens, placing them in the custody of Lygdamis, in Naxos. He maintained at the same time the form of Solon's institutions, only taking care, as his sons did after him, that the highest offices should always be held by some member of the family. He not only exacted obedience to the laws from his subjects and friends, but himself set the example of submitting to them. On one occa-

sion he even appeared before the Areopagus to answer a charge of murder, which, however, was not prosecuted (Arist. *Pol.* i. 12 = p. 1815, Plut. *Sol.* 31). There is abundant testimony to the just and moderate character of his rule. He encouraged commerce and agriculture with occasional aids both by remission of taxes and by presents of seed. For such expenses and for his public works funds were provided by a tax on produce of 10 per cent (according to Aristotle, *Pol.* i. 16). Thucydides (i. 54) speaks of a 5 per cent tax, but there he seems to refer to the rule of Hipparchus and Hipparchus. He took pains himself to terminate disputes among the agriculturists, and he maintained the state in peace (Hdt. i. 59, Thuc. vi. 54; Arist. *Pol.* i. 16). In spite, however, of the prosperity which Athens enjoyed, there was doubtless an underlying impatience of despotism which broke out against the later and harsher rule of Hipparchus. Athens was indebted to Pisistratus for many stately and useful buildings. Among these may be mentioned a temple to the Pythian Apollo, and a magnificent temple to the Olympian Zeus, which remained unfinished for several centuries, and was at length completed by the emperor Hadrian (See p. 143, a). Pisistratus also encouraged literature in various ways. It was apparently under his auspices that Thespis introduced at Athens his rude form of tragedy (B.C. 535), and that dramatic contests were made a regular part of the Attic Dionysia. [For the accounts of his work in connexion with the Homeric poems, see HOMERUS.] Pisistratus is also said to have been the first person in Greece who collected a library, to which he generously allowed the public access. By his first wife Pisistratus had two sons, Hipparchus and Hipparchus. By his second wife, Timonassa, he had also two sons, Iophon and Thessalus who are rarely mentioned. He had also an illegitimate son, Hegesistratus, whom he made tyrant of Sigeum, after taking that town from the Mytilenaeans. Pisistratus died at an advanced age in 527, and was succeeded in the tyranny by his eldest son Hipparchus, but Hipparchus and his brother Hipparchus appear to have administered the affairs of the state with so little outward distinction, that they are frequently spoken of as though they had been joint tyrants. They continued the government on the same principles as their father. Thucydides (vi. 54) speaks in terms of high commendation of the virtue and intelligence with which their rule was exercised till the death of Hipparchus. Hipparchus inherited his father's literary tastes. Several distinguished poets lived at Athens under the patronage of Hipparchus, as, for example, Simonides of Ceos, Anacreon of Teos, Lasus of Hermione, and Onomacritus. After the murder of Hipparchus in 514, an account of which is given under HARMODIUS, a great change ensued in the character of the government. Under the influence of revengeful feelings and fears for his own safety, Hipparchus now became a morose and suspicious tyrant (Thuc. vi. 57-60, Arist. *Pol.* i. 19). He put to death great numbers of the citizens, and raised money by extraordinary imposts. His old enemies the Alcmeonidae, to whom Megacles belonged, availed themselves of the growing discontent of the citizens, and, after one or two unsuccessful attempts, they at length succeeded, supported by a large force under Cleomenes, in expelling the Pisistratidae from Attica. Hipparchus and his connexions retired to

Sigeum, 510 (Hdt v 67) The family of the tyrants was condemned to perpetual banishment, a sentence which was maintained even in after times, when decrees of amnesty were passed. Hippas afterwards repaired to the court of Darius, and looked forward to a restoration to his country by the aid of the Persians. He accompanied the expedition sent under Datis and Artaphernes and pointed out to the Persians the plain of Marathon as the most suitable place for their landing (Hdt vi 102, 107). He was now (490) of great age. According to some accounts he fell in the battle of Marathon according to others he died at Lemnos on his return (Strab. x. 17—*las*, Cic. ad Att. ix 10, Just. i 9). Hippas was the only one of the legitimate sons of Pisistratus who had children, but none of them attained distinction.

Piso, Calpurnius, the name of a distinguished plebeian family. The name of Piso, like many other Roman cognomens, is connected with agriculture, the noblest and most honourable pursuit of the ancient Romans; it comes from the verb *piscere* or *piscere*, and refers to the pouring or grading of corn (Plin. xiii 10).—1. Was taken prisoner at the battle of Cannae B.C. 216, and sent by Hannibal to Rome to negotiate the exchange of prisoners (Liv. xxii 61), was *prieto urbanus* 211, and afterwards commanded as praetor in Etruria, 210 (Liv. xxv. 21). Piso in his praetorship proposed to the senate that the Ludi Apollinares, which had been exhibited for the first time in the preceding year (212) should be repeated and should be celebrated in future annually. The senate passed a decree to this effect. The establishment of these games by their ancestor was commemorated on coins by the Pisones in later times (Liv. xxi 2. 1).—2. C., son of No. 1, was praetor 156 and received Further Spain as his province. He returned to Rome in 154, and obtained a triumph for a victory he had gained over the Lusitani and Celtiberi. He was consul in 150, and died during his consulship, not without suspicion of poison (Liv. xxxix 6, 10, xl 37).

Pisones with the agnomen Caesennius

3. L., received the agnomen Caesennius, because he originally belonged to the Caesennia gens. He was praetor in 154, and obtained the province of Further Spain, but was defeated by the Lusitani. He was consul in 148, and was sent to conduct the war against Carthago, in which he showed little ability, he was succeeded in the command in the following year by Scipio (App. *Hisp.* 56, *Pun.* 110).—4. L., son of No. 3, consul 112 with M. Lavius Drusus. In 107 he served as legatus to the consul, L. Crassus Longinus, who was sent into Gaul to oppose the Cimbri and their allies, and he fell together with the consul in the battle in which the Roman army was utterly defeated by the Ligurians in the territory of the Allobroges (Oros. i 15). This Piso was the grandfather of Caesar's father-in-law, a circumstance to which Caesar himself alludes in recording his own victory over the Ligurians at a later time (Caes. *B.G.* i 7, 12).—5. L., son of No. 4, never rose to any of the offices of state, and is only known from the account given of him by Cicero in his violent invective against his son. He married the daughter of Calventinus, a native of Cisalpine Gaul, who came from Placentia and settled at Rome, and hence Cicero calls his son in contempt a *semi* Placentian (*Pis.*

23, 53).—6. L., son of No. 5, appears in Cicero (who perhaps somewhat exaggerates his faults) as an unprincipled debauchee and a cruel and corrupt magistrate. He is first mentioned in 59, when he was brought to trial by P. Clodius for plundering a province of which he had the administration after his praetorship, and he was only acquitted by throwing himself at the feet of the judges (Val. Max. viii 1, 6). In the same year Caesar married his daughter Calpurnia, and through his influence Piso obtained the consulship for 58, having for his colleague A. Gabinius, who was indebted for the honour to Pompey. Both consuls supported Clodius in his measures against Cicero, which resulted in the banishment of the orator. The conduct of Piso in support of Clodius produced that extreme resentment in the mind of Cicero which he displayed against him on many subsequent occasions. At the expiration of his consulship Piso went to his province of Macedonia, where he remained during two years (57 and 56), plundering the province in the most shameless manner. In the latter of those years the senate resolved that a successor should be appointed, and in the debate in the senate which led to his recall Cicero attacked him in the most unmeasured terms in an oration which has come down to us (*De Provinciis Consularibus*). Piso on his return (55) complained in the senate of the attack of Cicero, and justified the administration of his province, whereupon Cicero reiterated his charges in a speech which is likewise extant (*In Pisonem*). Cicero, however, did not venture to bring to trial the father-in-law of Caesar. In 50 Piso was censor with Ap. Claudius Pulcher. On the breaking out of the Civil war (49) Piso accompanied Pompey in his flight from the city, and although he did not go with him across the sea he still kept close from Caesar. He subsequently returned to Rome, and remained neutral during the remainder of the Civil war. After Caesar's death (44) Piso at first opposed Antony, but is afterwards mentioned as one of his partisans (Caes. *B.C.* i 3, Dio Cass. xli 16, App. *B.C.* ii 137, iii 54).—7. L., son of No. 6 was consul 15, and afterwards obtained the province of Pamphylia, from thence he was recalled by Augustus in 11, in order to make war upon the Thracians, who had attacked the province of Macedonia. He was appointed by Tiberius praefectus urbi and was a companion of his revels. While retaining the favour of the emperor without concealing to servility, he at the same time earned the good will of his fellow-citizens by the integrity and justice with which he governed the city. He died in A.D. 32, at the age of eighty, and was honoured, by a decree of the senate, with a public funeral (Tac. *Ann.* vi 16, 17, Dio Cass. li 21, 34, lvi 19, Vell. Pat. ii 94, Suet. *Tib.* 42, *Plin.* xiv 145). It was to this Piso and his two sons that Horace addressed his epistle on the Art of Poetry.

Pisones with the agnomen Frugi

8. L., received from his integrity and conscientiousness the surname of Frugi which is perhaps nearly equivalent to our 'man of worth'. He was tribune of the plebs, 149, in which year he proposed the first law for the punishment of extortion in the provinces (Cic. *Brut.* 27, 106). He was consul in 133, and carried on war against the slaves in Sicily (Val. Max. ii 7, 9). He was a staunch sup-

porter of the aristocratical party, and offered a strong opposition to the measures of C Gracchus. Piso was censor, but it is uncertain in what year (Plin *h* 37). He wrote *Annals*, which contained the history of Rome from the earliest period to the age in which Piso himself lived (Cic *l c*, Gell *xi* 14)—9 L, son of No 8, served with distinction under his father in Sicily in 133, and died in Spain about 111, whither he had gone as praetor (Cic *Ver* 11 25)—10 L, son of No 9, was a colleague of Verres in the praetorship, 74, when he thwarted many of the unrighteous schemes of the latter (Cic *Ver* 1 46)—11 C, son of No 10, married Tullia, the daughter of Cicero, in 68, but was betrothed to her as early as 67. He was quaestor in 58, when he used every exertion to obtain the recall of his father-in-law from banishment, but he died in 57 before Cicero's return to Rome. He is frequently mentioned by Cicero in terms of gratitude on account of the zeal which he had manifested in his behalf during his banishment (Cic *ad Att* 1 8, 11 24, *ad Fam* 11 1).

Pisones without an agnomen

12 C, consul 67, belonged to the high aristocratical party, and in his consulship opposed with the utmost vehemence the law of the tribune Gabinius for giving Pompey the command of the war against the pirates. In 66 and 65, Piso administered the province of Narbonese Gaul as proconsul, and while there suppressed an insurrection of the Allobroges. In 63 he was accused of plundering the province, and was defended by Cicero. The latter charge was brought against Piso at the instigation of Caesar, and Piso, in revenge, employed Cicero, but without success, to accuse Caesar as one of the conspirators of Catiline (Plut *Pomp* 25, 27, Dio Cass *xxv* 20, Sall *Cat* 49)—13 M, usually called M PUPPIUS PISO, because he was adopted by M Puppius, when the latter was an old man. He retained, however, his family name Piso, just as Scipio, after his adoption by Metellus, was called Metellus Scipio [METELLUS, No 15]. On the death of L Cinna, in 84, Piso married his wife, Anna. In 83 he was appointed quaestor to the consul L Scipio, but he quickly deserted this party, and went over to Sulla, who compelled him to divorce his wife on account of her previous connexion with Cinna (Vell *Pat* 11 41). After his praetorship, the year of which is uncertain, he received the province of Spain with the title of proconsul, and on his return to Rome in 69, enjoyed the honour of a triumph. He served in the Mithradatic war as a legatus of Pompey (Dio Cass *xxxvii* 44, Cic *ad Att* 1 12-18). He was elected consul for 61 through the influence of Pompey. In his consulship Piso gave great offence to Cicero, by not asking the orator first in the senate for his opinion, and by taking P Clodius under his protection after his violation of the mysteries of the Bona Dea. Cicero revenged himself on Piso, by preventing him from obtaining the province of Syria, which had been promised him. Piso, in his younger days, had so high a reputation as an orator that Cicero was taken to him by his father, in order to receive instruction from him. He belonged to the Peripatetic school in philosophy, in which he received instructions from Staseas (Cic *N D* 1 7)—14 Cn, a young noble who had dissipated his fortune by his extravagance and profligacy, and therefore

joined Catiline in what is usually called his first conspiracy (66) [For details see p 207, b]. The senate, anxious to get rid of Piso, sent him into Nearer Spain as quaestor, but with the rank and title of praetor. Here he was murdered by his escort, and some supposed that this was done at the instigation of Pompey (Dio Cass *xxxvi* 27, Sall *Cat* 18, 19)—15 Cn, fought against Caesar in Africa (46), and after the death of the dictator joined Brutus and Cassius. He was subsequently pardoned, and returned to Rome, but he disdained to ask Augustus for any of the honours of the state, and was, without solicitation, raised to the consulship in 23 (Tac *Ann* 11 43)—16 Cn, son of No 15, inherited all the pride and haughtiness of his father. He was consul 11 B C 7, and was sent by Augustus as legate into Spain, where he made himself hated by his cruelty and avarice. Tiberius after his accession was chiefly jealous of Germanicus, his brother's son, and accordingly, when the eastern provinces were assigned to Germanicus in A D 18, Tiberius conferred upon Piso the command of Syria, in order that the latter might do every thing in his power to thwart and oppose Germanicus. Plancina, the wife of Piso, was also urged on by Livia, the mother of the emperor, to vie with and annoy Agrippina. Germanicus and Agrippina were thus exposed to every species of insult and opposition from Piso and Plancina, and when Germanicus fell ill in the autumn of 19, he believed that he had been poisoned by them. Piso on his return to Rome (20) was accused of murdering Germanicus; the matter was investigated by the senate, but before the investigation came to an end, Piso was found one morning in his room with his throat cut, and his sword lying by his side. It was generally supposed that, despairing of the emperor's protection, he had put an end to his own life, but others believed that Tiberius dreaded his revealing his secrets, and accordingly caused him to be put to death. The powerful influence of Livia secured the acquittal of Plancina (Tac *Ann* 11 43, 55, 57, 69, 74, 80, 11 10-18, Dio Cass *lvi* 18, Suet *Tib* 15, 52, *Cal* 2)—17 C, the leader of the well known conspiracy against Nero in A D 65. Piso himself did not form the plot, but as soon as he had joined it, his great popularity gained him many partisans. He possessed most of the qualities which the Romans prized, high birth, an eloquent address, liberality and affability, and he also displayed a sufficient love of magnificence and luxury to suit the taste of the day, which would not have tolerated austerity of manner or character. The conspiracy was discovered by Mithras, a freedman of Flavius Scaevinus, one of the conspirators. Piso thereupon opened his veins, and thus died (Tac *Ann* *xiv* 65, *xv* 48-59, Dio Cass *lxi* 24, Suet *Ner* 36, Schol *ad Jul* v 109). It is probable that the poem *De Laude Pisonis* refers to this Piso [see No 19].—18 L, surnamed LICINIUS, was the son of M Licinius Crassus Frugi, and was adopted by one of the Pisones. On the accession of Galba to the throne, he adopted as his son and successor Piso Licinianus, but the latter only enjoyed the distinction four days, for Otho, who had hoped to receive this honour, induced the praetorians to rise against the emperor. Piso fled for refuge into the temple of Vesta, but was dragged out by the soldiers, and despatched at the threshold of the temple, A D 69 (Tac *Hist* 1 14, 34, 48, Dio Cass *lxiv* 5, Suet *Galb* 17)—19 T Cal-

parvus Siculus, a poet in Nero's reign, who wrote seven Eclogues in imitation of Virgil and Theocritus. He praises the prosperous opening of Nero's reign, whom he calls 'deus' as well as 'juvenis' (i. 44, iv. 85). Editions by Reece, Lord 1857, and in *Poet. Lat. Min.* It is probably right to assign to him also the poem *De Laude Pisonis*, which used to be ascribed to Silius Bassus. It is interesting for its description of the game *Lutrum* (*Dict. of Ar.* s.v.). Editions by C. F. Weber, 1859, and in *Poet. Lat. Min.*

Pistor—that is, the 'pounder'—a surname of Jupiter at Pome, which probably was applied to him as the destroyer by thunderbolts, but a later tradition arose from a false connexion with the more familiar meaning 'baker', and the common story was that, when the Gauls were besieging Pome, the god suggested to the besieged the idea of throwing loaves of bread among the enemies, to make them believe that the Romans had plenty of provisions, and thus caused them to give up the siege (*Or. Fast.* vi. 343; *Lactant.* i. 23, 34).

Pistoria or **Pistorium** (*Pistoriensis*, *Pistoria*), a small place in Etruria, on the road from Luca to Florentia, rendered memorable by the defeat of Catiline in its neighbourhood (*Plin.* iii. 52, *Sall. Cat.* 57).

Pitane (*Spartan*).

Pitane (*Πιτανή*, *Telandrula*), a seaport town of Aeolia, on the coast of the Hellespont, at the mouth of the Euxinus or, according to some, of the Caucasus, almost destroyed by an earthquake under Titus (*Strab.* i. 140, *Strab.* p. 561, *Or. Met.* vi. 377). It was the birthplace of the Academic philosopher Arcesilaus.

Pithécée (*Αἰθρία*).

Pitho (*Πήθη*), called *Suada* or *Suadilla* by the Romans (the personification of Persuasion). She was worshipped as a divinity at Sevor, where she was honoured with a temple in the agora, because she had persuaded Apollo and Artemis to return (*Hdt.* viii. 111, *Paus.* i. 7, 7). Pitho also occurs as a surname of Aphrodite, who was worshipped as if she had been introduced at Athens by Theseus, when he united the country communities into towns. At Athens the statue of Pitho and Aphrodite Pandemos stood close together, and at Megara the statue of Pitho stood in the temple of Aphrodite, so that the two divinities must be conceived as closely connected. Pitho, in fact, was personified as the intercessor who made prayers to a deity effectual (*Paus.* ii. 22, 3).

Pithon (*Πήων*, also *Πήλων* and *Πήων*). 1. Son of Agenor, a Macedonian officer of Alexander the Great. He received from Alexander the government of part of the Indian provinces, in which he was confirmed after the king's death. In c. 316, he received from Antipatros the satrapy of Babylon. He afterwards fought with Demetrius against Ptolemy, and assisted at the battle of Gaza, 312 (*Arrian.* vi. 6, *Curt.* ix. 8, *Diod.* xix. 76, 80, 85). 2. Son of Crates or Cratesas, a Macedonian officer of Alexander (*Just.* xiv. 4), who is frequently confounded with the preceding (*Arrian.* vi. 28, 4). After Alexander's death he received from Perdiccas the satrapy of Media. He accompanied Perdiccas on his expedition to Egypt (321), but he took part in the mutiny against Perdiccas which terminated in the death of the latter (*Diod.* xviii. 36). Pithon rendered important service to Antigonus in his war against Eumenes, but after the death of Eumenes, he

began to form schemes for his own aggrandisement, and was put to death by Antigonus, 316 (*Diod.* xix. 18).

Pitunum (*Πιτύναι*, 5t. 3). 1. A municipium in the interior of Umbria on the river Pisaurum, whence its inhabitants are called *Pitunenses* or *Pitunates Pisaurenses*. 2. (*Petting*), a town on the borders of the Sabini and Vestini, on the road from Amisenum to Praeternum.

Pittacus (*Πιττακός*), one of those early cultivators of letters who were designated as 'the Seven Wise Men of Greece'; a native of Mitylene in Lesbos, and was born about B.C. 612. He is highly celebrated as a warrior, a statesman, a philosopher, and a poet. He is first mentioned in public life as an opponent of the tyrants of Mitylene (ALEXANDER in conjunction with the brothers of Alexius he overthrew and killed the tyrant Melanochrus, B.C. 612). In 606 he commanded the Mitylenians in their revolt with the Athenians for the possession of Sigeum on the coast of the Troad, and signalled himself by killing in a single combat Parryon, the commander of the Athenians. This feat Pittacus performed by engaging his adversary in a duel, and then despatching him with a sword and a dagger, exactly after the fashion in which the gladiators called *retarii* long afterwards fought at Rome (*Strab.* p. 690). This war was terminated by the mediation of Persarion, who assigned the divided territory to the Athenians, but the internal troubles of Mitylene still continued. The supreme power was fiercely disputed between a succession of tyrants and the aristocratic party headed by Alexius and his brother Antimenides, and the latter were driven into exile (ALEXANDER). After he had tried to effect their return by force of arms, the popular party chose Pittacus as their ruler with absolute power under the title of *tesmistes* (*Plat.* *Sol.* 14). He held this office for ten years (579-570), and then voluntarily resigned it, having by his administration restored order to the island and prepared it for the adoption of a republican form of government. He lived in great honour at Mitylene for ten years after the resignation of his government, and died in 560 at an advanced age. Of the proverbial maxims of practical wisdom which were current under the name of the seven wise men of Greece, two were ascribed to Pittacus, namely, *Ἀλέκτορ δόλοιο ἔμμεται* and *καὶ φῶς γράει* (*Ar. Pol.* ii. 9, 9, *Plat. Prot.* p. 44), *Paus.* x. 24, 1).

Pitheus (*Πιθεΐδης*) king of Troezen, was son of Pelops and Dia, father of Aethra and grandfather and instructor of Theseus. When Theseus married Phaedra, Pitheus took Hippolytus into his house. His tomb and the chair on which he had sat in judgment were shown at Troezen down to a late time. He is said to have taught the art of speaking and even to have written a book upon it. Aethra, his daughter, is called *Pitheia* (*Paus.* ii. 30, 8, *Strab.* p. 374, *Or. Her.* x. 81).

Pityia (*Πιτυία*, prob. *Shanclis*), a town mentioned by Homer, in the N. of Mysia, between Parium and Priapus, evidently derived from the pine forests in its neighbourhood (*Il.* ii. 259, *Strab.* p. 585).

Pityonessus (*Πιτυόνισσος*, *Anahistin*), an island off the coast of Argolis (*Plin.* iv. 57).

Pityus (*Πιτυός*, *Pitunda*) a Greek city, in Sarmatia Asiatica, on the NE coast of the Luxus, NW of Dioscurias. In the time of Strabo, it was a considerable city, and port. It

was afterwards destroyed by the neighbouring tribe of the Hemochi but it was restored, and long served as an important frontier fortress of the Roman empire (Strab p 496, Arrian, *Peripl* p 18, Plin vi 16, Zosim i 32)

Pityūsa, **Pityussa** (Πιτυούσα, Πιτυύσσα, contracted from *πιτυδέσσα*, fem of *πιτυδής*), i.e. abounding in pine-trees 1 (*Petsa*), a small island in the Argolic gulf (Paus ii 34, 8, Plin ii 56)—2 The name of two islands off the S coast of Spain, W of the Baleares The larger of them was called Ebusus (*Iviza*), the smaller Ophnssa (*Formentera*) the latter was uninhabited (Diod v 17, Strab p 167, Liv xxviii 37, Plin iii 76)

Πικῶδάριος (Πικῶδαρος), prince or king of Caria, was the youngest of the three sons of Hecatomnus, all of whom successively held the sovereignty of Caria Pixodarus obtained possession of the throne by the expulsion of his sister ADA, the widow and successor of her brother INDREUS, and held it for five years, B C 340-335 He was succeeded by his son in law Orontobates (Strab pp 656, 657)

Placentia (Placentinus *Placenza*), a Roman colony in Cisalpine Gaul, founded at the same time as Cremona, B C 219 (Pol iii 40, Liv Ep 20, Vell Pat i 14) It was situated in the territory of the Anamares, on the right bank of the Po, not far from the mouth of the Trebia, and on the road from Mediolanum to Parma It was besieged in vain by Hasdrubal, but a few years afterwards was taken and destroyed by the Gauls (Liv xxviii 39, xxxi 10) It was, however, soon rebuilt by the Romans, and became an important place It seems to have received a fresh colony under Augustus, and continued to be a flourishing town down to the time of the Goths Its prosperity was partly due to its position close to the river Po, on which it had a port (Liv xxi 57, Tac *Hist* ii 19, Plin iii 115 Strab p 215)

Placia (Πλακίη, Ion Πλακηνός), an ancient town, in Mysia, E of Cyzicus, at the foot of Mt Olympus, seems to have been early destroyed (Hdt i 51)

Placidia, **Galla** [GALLA]

Placitus, **Sex**, the author of a short Latin work, entitled *De Medicina* (or *Medicamentis*) *ex Animalibus*, consisting of thirty-four chapters, each of which treats of some animal whose body was supposed to possess certain medical properties As might be expected, it contains numerous absurdities, and is of little or no value or interest The date of the author is uncertain, but he is supposed to have lived in the fourth century after Christ The work is printed by Stephanus in the *Medicæ Artis Principes*, Paris, fol 1567, and elsewhere

Placus (Πλακος), a mountain of Mysia, above the city of Thebe (*Il* vi 397, xxxi 479) The name had disappeared in Strabo's time (Strab p 614)

Planāria (prob *Canaria*, *Canary*), one of the islands in the Atlantic called *FORTUNATÆ*

Planasia (*Pianosa*), an island between Corsica and the coast of Etruria, to which Augustus banished his grandson Agrippa Postumus (Tac Ann i 3, 6, ii 39)

Planciades, **Fulgentius** [FULGENTIUS]

Plancia, **Munatia**, the wife of Cn Piso, who was appointed governor of Syria in A.D. 18 While her husband used every effort to thwart Germanicus, she exerted herself equally to annoy and insult Agrippina She was encouraged in this conduct by Livia, the mother of the emperor, who saved her from condemna-

tion by the senate when she was accused along with her husband in 20 [Piso, No 16] She was brought to trial again in 38, a few years after the death of Livia, and, having no longer any hope of escape, she put an end to her own life (Tac *Ann* ii 43, 75, iii 9, 17, vi 32; Dio Cass lvi 22)

Plancius, **Cn**, first served in Africa under the propraetor A Torquatus, subsequently, in B C 60, under the proconsul Q Metellus in Crete, and next, in 62, as military tribune in the army of C Antonius in Macedonia In 58 he was quaestor in Macedonia under the propraetor L Appuleius, and here he showed great kindness to Cicero when the latter came to this province during his banishment He was tribune of the plebs in 56, and was elected curule aedile with A Plotius in 54 But before Plancius and Plotius entered upon their office they were accused by Juventius Laterensis and L Cassius Longinus, of the crime of *sodalitium*, or the bribery of the tribes by means of illegal associations and agencies [*Dict of Ant art Ambitus*], in accordance with the Lex Licinia, which had been proposed by the consul Lucius Crassus in the preceding year Cicero defended Plancius in an oration still extant, and obtained his acquittal Plancius espoused the Pompeian party in the civil wars, and after Caesar had gained the supremacy lived in exile in Corcyra (Cic *pro Plancio*, *ad Fam* iv 14, xiv 1, 8)

Plancus, **Munatius**, the name of a distinguished plebeian family The surname Plancus signified a person having flat splay feet without any bend in them 1 L, was a friend of Julius Caesar, and served under him both in the Gallic and the Civil wars (Caes *B G* v 24) Caesar shortly before his death nominated him to the government of Transalpine Gaul for B C 44, with the exception of the Narbonese and Belgic portions of the province, and also to the consulship for 42, with D Brutus as his colleague After Caesar's death Plancus hastened into Gaul, and took possession of his province Here he prepared at first to support the senate against Antony, but when Lepidus joined Antony, and their united forces threatened to overwhelm Plancus, the latter, in spite of Cicero's dissuasion, was persuaded by Asinius Pollio to follow his example, and to unite with Antony and Lepidus Plancus during his government of Gaul founded the colonies of Lugdunum and Raurica (Cic *ad Fam* x. 1-24, App *B C* iii 46, 74, 81, 97, Plut *Ant* 18) He was consul in 42 according to the arrangement made by Caesar, and he subsequently followed Antony to Asia, where he remained for some years, and governed in succession the provinces of Asia and Syria (App *B C* iv 37, Vell Pat ii 67) He deserted Antony in 32, shortly before the breaking out of the civil war between the latter and Octavian (Plut *Ant* 56) He was favourably received by Octavian, and continued to reside at Rome during the remainder of his life It was on his proposal that Octavian received the title of Augustus in 27, and the emperor conferred upon him the censorship in 22 with Paulus Aemilius Lepidus Both the public and private life of Plancus was stained by numerous vices In his political action he was unprincipled as well as undecided (Vell Pat ii 83) One of Horace's odes (*Od* i 7) is addressed to him—2 T, surnamed **Bursa**, brother of the former, was tribune of the plebs B C 52, when he supported the views of Pompey, who was anxious to obtain the dictatorship With this object he did every-

thing in his power to increase the confusion which followed upon the death of Clodius. At the close of the year, as soon as his tribunate had expired, Plancus was accused by Cicero of *vis* and was condemned. After his condemnation Plancus went to Ravenna in Cisalpine Gaul, where he was kindly received by Caesar. Soon after the beginning of the Civil war he was restored to his civic rights by Caesar, but he appears to have taken no part in the Civil war. After Caesar's death Plancus fought on Antony's side in the campaign of Mutina. He was driven out of Pollentia by Pontius Aquila, the legate of D. Brutus, and in his flight broke his leg (*Cic. Phil.* vi 4, x 10, xi 6, xiii 12, *Dio Cass.* xl 49, xlv 38, *Plut. Pomp.* 55)—3 Cn., brother of the two preceding, praetor elect 44, was charged by Caesar in that year with the assignment to his soldiers of lands at Buthrotum in Epirus. As Atticus possessed property in the neighbourhood, Cicero commended to Plancus with much earnestness the interests of his friend. He was praetor in 43, and was allowed by the senate to join his brother Lucius [No 1] in Transalpine Gaul, but caught a fever and was sent back to Rome (*Cic. ad Att.* xvi 16, *ad Fam.* x 15, 17, 21)—4 L. Plautius Plancus, brother of the three preceding, was adopted by a L. Plautius, and therefore took his praenomen as well as nomen, but retained his original cognomen, as was the case with Metellus Scipio [METELLUS, No 15], and Pupius Piso [PISO, No 13]. Before his adoption his praenomen was Caius. He was included in the proscription of the triumvirs, 43, with the consent of his brother Lucius, and was put to death (*Val. Max.* xi 8, 5, *App. B. C.* iv 12, *Plin.* vii 25).

Planudes Maximus, was one of the most learned of the Constantinopolitan monks of the last age of the Greek empire, and was greatly distinguished as a theologian, grammarian, and rhetorician, but his name is now chiefly interesting as that of the compiler of the latest of those collections of minor Greek poems, which were known by the names of *Garlands* or *Anthologies* (*Στέφανοι*, *Ἀνθολογίαι*). Planudes lived at Constantinople in the first half of the fourteenth century, under the emperors Andronicus II and III. Palaeologus. In A.D. 1327 he was sent by Andronicus II as ambassador to Venice. As the *Anthology* of Planudes was not only the latest compiled, but was also that which was recognised as *The Greek Anthology* until the discovery of the *Anthology* of Constantinus Cephalas, this is chosen as the fittest place for an account of the *Literary History of the Greek Anthology*. 1 *Materials*. The various collections to which their compilers gave the name of *Garlands* and *Anthologies* were made up of short poems, chiefly of an epigrammatic character, and in the elegiac metre. The earliest examples of such poetry were furnished by the inscriptions on monuments, such as those erected to commemorate heroic deeds, the statues of distinguished men, especially victors in the public games, sepulchral monuments, and dedicatory offerings in temples (*ἀναθήματα*), to which may be added oracles and proverbial sayings. At an early period in the history of Greek literature, poets of the highest fame cultivated this species of composition, which received its most perfect development from the hand of Simonides. Thenceforth, as a set form of poetry, it became a fit vehicle for the brief expression of thoughts and sentiments on any subject, until at last

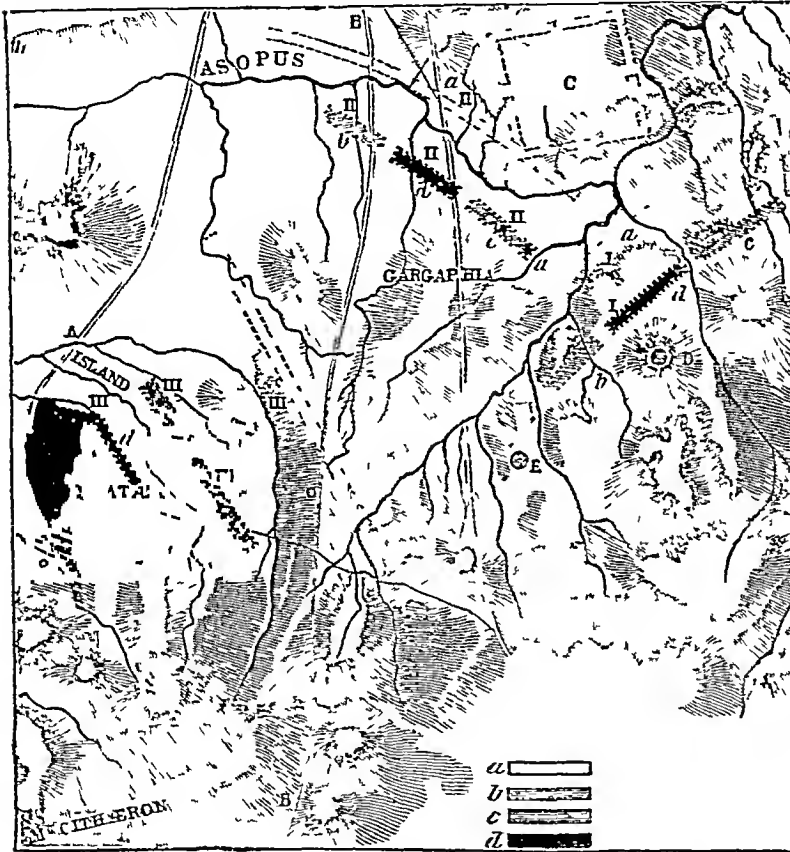
the form *circa* to be cultivated for its own sake, and the *literati* of Alexandria and Byzantium deemed the ability to make epigrams an essential part of the character of a scholar. Hence the mere trifling, the stupid jokes and the wretched personalities which form so large a part of the epigrammatic poetry contained in the Greek *Anthology*—2 *The Garland of Meleager*. At a comparatively early period in the history of Greek literature, various persons collected epigrams of particular classes, and with reference to their use as historical authorities, but the first person who made such a collection solely for its own sake, and to preserve epigrams of all kinds, was MELEAGER, a Cynic philosopher of Gadara, in Palestine, about B.C. 60. He entitled it *The Garland* (*Στέφανος*), with reference to the common comparison of small beautiful poems to flowers. The same idea is kept up in the word *Anthology* (*ανθολογία*), which was adopted by the next compiler as the title of his work. The *Garland* of Meleager was arranged in alphabetical order, according to the initial letters of the first line of each epigram. He included in this collection poems by forty-six authors of various dates from Archilochus to his own contemporaries, and also compositions of his own—3 *The Anthology of Philip of Thessalonica*, was compiled in the time of Trajan, with the view of adding to the *Garland* of Meleager the epigrams of more recent writers—4 *Diogenianus, Straton, and Diogenes Laertius*. Shortly after Philip, in the reign of Hadrian, the learned grammarian, Diogenianus of Heraclea, compiled an *Anthology*, which is entirely lost. It might have been well if the same fate had befallen the very polluted collection of his contemporary, Straton of Sardis. About the same time Diogenes Laertius collected the epigrams which are interspersed in his *Lives of the Philosophers* into a separate book—5 *Agathias Scholasticus*, of Myrina, who lived in the time of Justinian, made a collection entitled *Κύκλος ἐπιγραμμάτων*. It was arranged in seven books, according to subjects. The poems included in it were those of recent writers, and chiefly those of Agathias himself and of his contemporaries, such as Paulus Silentarius and Macedonius—6 *The Anthology of Constantinus Cephalas*, or the *Palatine Anthology*. Constantinus Cephalas appears to have lived about four centuries after Agathias, and to have flourished in the tenth century, under the emperor Constantinus Porphyrogenitus. The labours of preceding compilers may be viewed as merely supplementary to the *Garland* of Meleager, but the *Anthology* of Constantinus Cephalas was an entirely new collection from the preceding *Anthologies* and from original sources. Nothing is known of Constantine himself. The MS. of the *Anthology* was discovered by the French scholar Saumaise, or Salmassius, in 1606, in the library of the Electors Palatine at Heidelberg. It was afterwards removed to the Vatican, with the rest of the Palatine library (1623), and has become known under the name of the *Palatine Anthology*. The MS. was restored to its old home at Heidelberg after the peace of 1815—7 *The Anthology of Planudes* was an extract from the collection of Cephalas, divided into seven books, each of which, except the fifth and seventh, is subdivided into chapters according to subjects, and these chapters are arranged in alphabetical order. The contents of the books are as follows—(1) Chiefly ἐπιδεικτικά that is, displays

of skill in this species of poetry, in 91 chapters (2) Jocular or satiric (σκαωτικά), chaps 53 (3) Sepulchral (επιτύμβια), chaps 82 (4) Inscriptions on statues of athletes and other works of art, descriptions of places, &c, chaps 83 (5) The *Ecpbasis* of Christodorus, and epigrams on statues of charioteers in the Hippodrome at Constantinople (6) Dedicatory (αἱσθηματικά), chaps 27 (7) Amatory (έρωτικά) This abridgment by Planudes was the most complete anthology known until the discovery of the Palatine MS of Cephalas, which then superseded it—Edition of the Palatine Anthology by Jacobs, Lips 1818–1817, Truchnitz edition, Lips 1872, Dubner, Paris, 1864

Plātaea, more commonly Plataeae (Πλάταια, πλαταιαί, Πλαταιεύς), an ancient city of Boeotia, on the N slope of Mount Cithaeron, not far

afterwards (480) their city was destroyed by the Persian army under Xerxes at the instigation of the Thebans, and the place was still in ruins in the following year (479), when the memorable battle was fought in their territory in which Mardonius was defeated, and the independence of Greece secured (Hdt ix 25–70) In consequence of this victory, the territory of Plataea was declared inviolable, and Pausanias and the other Greeks swore to guarantee its independence (Thuc ii 71, Plut *Aristid* 19, Strab p 412, Paus ix 2, 4) The sanctity of the city was still further secured by its being selected as the place in which the great festival of the Eleutheria was to be celebrated in honour of those Greeks who had fallen in the war [See *Dict of Antiq art Eleutheria*] The Plataeans further received

from the Greeks the large sum of eighty talents Plataea now enjoyed a prosperity of fifty years, but in the third year of the Peloponnesian war (429) the Thebans persuaded the Spartans to attack the town, and after a siege of two years at length succeeded in obtaining possession of the place (427) (Thuc ii 1, 71, iii 20, 52, 68) Plataea was now razed to the ground Its inhabitants sought refuge at Scione and afterwards at Athens, but it was again rebuilt after the peace of Antalcidas (387) (Thuc v 82, Plut *Lys* 14, Paus ix 1, 4) It was destroyed the third time by its inveterate enemies the Thebans in 372 (Paus ix 1, 5, Diod xv 48, Isocr *Plataic* § 13) It was once more restored under the Macedonian supremacy, and continued in existence till a very



Battle of Plataea

a Persians b Athenians c Lacedaemonians d Various Greek allies I First Position occupied by the opposing armies II Second position III Third position A Road from Plataea to Thebes B Road from Megara to Thebes C Persian camp D Erythrae E Hysiae.

from the sources of the Asopus, and on the frontiers of Attica It was said to have been founded by Thebes, and its name was commonly derived from Plataea, a daughter of Asopus (II ii 504, Thuc iii 61, Strab p 411, Paus ix 1, 1) The town, though not large, played an important part in Greek history, and experienced many striking vicissitudes of fortune At an early period the Plataeans deserted the Boeotian confederacy and placed themselves under the protection of Athens (Hdt vi 108, Thuc iii 68), and when the Persians invaded Attica, in B.C. 490, they sent 1000 men to the assistance of the Athenians, and had the honour of fighting on their side at the battle of Marathon. Ten years

late period Its walls were rebuilt by Justinian (Procop *Aed* iv 2)

Platamōdes (Πλαταιώδης C Κίρια), a promontory in the W of Messenia (Strab p 348)

Plātāna, -um, -us (Πλατάνη, Πλάτανον, Πλάταιος), a fortress in Phoenicia, in a narrow pass between Lebanon and the sea, near the river Damurus or Tamyras (*Damur*) (Pol v 68, Jos *Ant* xvi 11, 1)

Plātēs (Πλατεια, also -εία, -εία, -αία *Bomba*), an island on the coast of Cyrenaica, in N Africa, the first place taken possession of by the Greek colonists under Battus

Plāto (Πλάτων), the comic poet, was a native of Athens, contemporary with Aristot-

phanes, Phrynichus, Eupolis, and Pherecrates, and flourished from B.C. 428 to 389. He ranked among the best poets of the Old Comedy. From the expressions of the grammarians, and from the large number of fragments which are preserved, it is evident that his plays were only second in popularity to those of Aristophanes. He attacked in many of his plays public characters of the day, e.g. demagogues in the *Hyperbolus* and the *Cleophon*, and a contemporary poet in the *Cinesias*. Purity of language, refined sharpness of wit, and a combination of the vigour of the Old Comedy with the greater elegance of the Middle and the New, were his chief characteristics. Suidas gives the titles of thirty of his dramas. With the *Cleophon* he won the third prize in 405 B.C., when Aristophanes was first with the *Frogs*, and Phrynichus second with the *Muses* — Fragments in Meineke, *Fr. Com. Graec.*

Plato (Πλάτων), the philosopher, was born on the seventh day of Thargelion (= May 26th) B.C. 428 (if we follow the statements of Hermodorus and Apollodorus see Diog. Laert. iii 2, 6). Athens was probably his birthplace, though some say Aegina (Diog. Laert. i c). His father, Aristo, claimed descent from Codrus, and the ancestors of his mother, Perictione, were related to Solon. Plato himself mentions the relationship of Critias, his maternal uncle, with Solon (*Gharm.* p. 155). Originally, we are told, he was named after his grandfather Aristocles, but in consequence of the fluency of his speech, or, as others have it, the breadth of his chest, he acquired that name under which alone we know him (Diog. Laert. iii 4). One story made him the son of Apollo, another related that bees settled upon the lips of the sleeping child (*Cic. Div.* i 46, 78). He is said to have contended, when a youth, in the Isthmian and other games, as well as to have made attempts in epic, lyric, and dithyrambic poetry, and not to have devoted himself to philosophy till a later time, probably after Socrates had drawn him within the magic circle of his influence. Plato was instructed in grammar, music, and gymnastics by the most distinguished teachers of that time. He was thus by birth and education inclined to the aristocratic and cultivated classes at Athens, but though he had great opportunities for a favourable start in political contests by the help of his connexions, especially of Critias, the most powerful of the Thirty, he preferred a life of philosophic study. At the same time it would be a mistake to suppose that he never took any part in public life. He must necessarily (as Grote points out) have served in military posts after he was eighteen, and the military service of 409–403 B.C. was constant and severe. Plato's birth and means probably placed him in the cavalry. There is abundant evidence from the *Republic* as well as from his letters that he had no aversion for such active employment, and some indication of his having once thought of political life, though there is no warrant for believing that he ever spoke or acted as a politician. Whatever inclinations that way he may have had were diverted by his disappointment and disgust at the tyranny of the Thirty, and he sought refuge in philosophy. At an early age he had become acquainted, through Cratylus, with the doctrines of Heraclitus, and through other instructors with the philosophical dogmas of the Eleatics and of Anaxagoras. In his twentieth year he is said to have betaken himself to Socrates, and became one of his most

ardent admirers (cf. Diog. Laert. iii 5, Xen. *Mem.* iii 6, 1). Pausanias (i 30, 8) preserves a story that Socrates on the night before Plato first became his pupil, dreamed that a swan, the bird of Apollo, flew into his lap. After the death of Socrates (399) he withdrew to Megara, where he probably composed several of his dialogues, especially those of a dialectical character. He next went to Cyrene through friendship for the mathematician Theodorus, and is said to have visited afterwards Egypt, Sicily, and the Greek cities in Lower Italy, about 388 B.C. (*Plat. Epist.* vii p. 324), in his desire to see new countries, especially Mount Etna. More distant journeys of Plato into the interior of Asia, to the Hebrews, Babylonians, and Assyrians, to the Magi and Persians, are mentioned only by writers on whom no reliance can be placed (Clem. Alex. *adv. Gent.* p. 46). To this tradition Cicero (*Tusc.* iv 19, 48) seems to refer. His journey to Egypt is not mentioned by any writer before Cicero (*de Rep.* i 10, 15, *de Fin.* v 29, 87), but there is no doubt that he visited Cyrene, and no improbability in his going thence to Egypt. Plato, during his residence in Sicily, became acquainted, through Dion, with the elder Dionysius, but very soon fell out with the tyrant, who disliked his free exposition of social and political truths. It is impossible to reject altogether the story of his being sold into slavery (though of short duration). The best attested account is that Dionysius handed him over to the Spartan envoy Polus to be taken to Greece, with secret instructions that he should be sold as a slave, that he was sold at Aegina and was purchased for twenty or thirty minae and freed by Anniceris, whom he had known at Cyrene (*Plut. Dion.* 5, Diog. Laert. iii 17, *Nep. Dion.* 2). The story is given differently by Diodorus (xv 7), who says that Plato was sold by orders of Dionysius in the slave market at Syracuse, and freed by his friends, who subscribed twenty minae for the price. After his return to Athens, about 386, he began to teach, partly in the gymnasium of the Academy and its shady avenues, near the city, between the exterior Ceramicus and the hill Colonus Hippius, and partly in his garden, which was situated at Colonus. He taught without exacting fees, and his lectures were mainly in the form of lively dialogue, yet on the more difficult parts of his doctrinal system he probably delivered also connected discourses. The more narrow circle of his disciples assembled themselves in his garden at common simple meals (Diog. Laert. iii 8, *Ael. V. H.* ii 18, iii 35), and it was probably to them alone that the inscription said to have been set up over the vestibule of the house, 'Let no one enter who is unacquainted with geometry,' had reference (*Tzetz. Chil.* viii 972). Among his pupils were his nephew Speusippus, Xenocrates of Chalcedon, Aristotle, Heraclides Ponticus, Hestiaeus of Perinthus, Philippus the Opuntian, and others, men from the most different parts of Greece. To the wider circle of those who, without attaching themselves to the more narrow community of the school, sought instruction and excitement from him, such distinguished men as Chabrias, Iphicrates, Timotheus, Phocion, Hyperides, Lycurgus, and Isocrates, are said to have belonged. Whether Demosthenes was of the number is doubtful (cf. *[Dem.] Epist.* v *Cic. de Or.* i 20, 89, *Or.* 4, 16, *de Off.* i 1, 4). Cicero clearly has no doubt of it, but he refers to the letters of Demosthenes as his authority,

and these are probably spurious. Plato's occupation as an instructor was twice interrupted by his voyages to Sicily, first when Dion, probably soon after the death of the older Dionysius, persuaded him to make the attempt to win the younger Dionysius to philosophy, the second time, a few years later (about 360), when the wish of his Pythagorean friends, and the invitation of Dionysius to reconcile the disputes which had broken out between him and his step uncle Dion, brought him back to Syracuse. His efforts were both times unsuccessful, and he owed his own safety to nothing but the earnest intercession of Archytas. That Plato cherished the hope of realising through the conversion of Dionysius his idea of a state in the rising city of Syracuse was a belief pretty generally spread in antiquity, which finds some confirmation in the expressions of the philosopher himself, and of the seventh Platonic letter (which, though spurious, is written with the most evident acquaintance with the matters treated of) (Plut. *Dion*, 11-20, Diog. Laert. in 21, 25, [Plat.] *Epist.* iii, vii). With the exception of these two visits to Sicily, Plato was occupied from the time when he opened the school in the Academy in giving instruction and in the composition of his works. He died in the 82nd year of his age, B.C. 347. According to some he died while writing, according to others, at a marriage feast. According to his last will his garden remained the property of the school, and passed, considerably increased by subsequent additions, into the hands of the Academic school, who kept as a festival his birthday as well as that of Socrates. Athenians and strangers honoured his memory by monuments. Still he had no lack of enemies and enviers. He was attacked by contemporary comic poets, as Theopompus, Aloxis, Cratinus the younger, and others, by one-sided Socratics, as Antisthenes, Diogenes, and the later Megarics, and also by the Epicureans, Stoics, certain Peripatetics, and later writers eager for detraction. Thus even Antisthenes and Aristoxenus charged him with sensuality, avarice, and sycophancy, and others with vanity, ambition, and envy towards other Socratics, Protagoras, Epicharmus and Philolaus (Diog. Laert. in 26, 35, Athen. pp. 59, 424, 507, 509, 589). But the admiration is better attested, and the character which his admirers have drawn is substantiated by his writings.—**The Writings of Plato.** These writings have come down to us complete, and have always been admired as a model of the union of artistic perfection with philosophical acuteness and depth. They are in the form of dialogue. Plato was not the first writer who employed this style of composition for philosophical instruction. Zeno the Eleatic had already written in the form of question and answer, Alexamenus the Teian and Sophron in the mimes had treated ethical subjects in the form of dialogue, and in later periods Xenophon, Aeschines, Antisthenes, Euclides, and other Socratics also made use of the dialogical form. But Plato has handled this form not only with greater mastery than anyone who preceded him, but, in all probability, with the distinct intention of keeping by this very means true to the admiration of Socrates, not to communicate instruction, but to lead to the spontaneous discovery of it, and he is the first who has made this style of writing a literary model. The advantages which he found in this method were that he was able to make Socrates a central figure,

that he could more easily argue out every question, from all points of view, and that he had full scope for his dramatic power of drawing character. Various arrangements of the dialogues of Plato have been proposed, but none of them can be maintained by any convincing arguments. There is no ground for the belief that Plato arranged them on any scheme, so as to form a consecutive series, and the probabilities are all the other way. The arrangement, therefore, which assumes progressive stages of philosophy from one dialogue to another will be wisely rejected, nor is there any warrant for saying that certain dialogues belong to certain periods of Plato's life because this or that view is apparent in them. Even if the adoption of any doctrine, such as that of Ideas or of *ἀνάμνησις*, could be assigned to a particular date (which is, to say the least, doubtful), there would still remain the possibility of a later revision of the dialogue in question. Of external evidence as to date there is none, and the guidance from mention of historical events in the dialogues themselves is scanty and precarious. The utmost that can be said is that there are some arguments for the arrangement which places the following dialogues in the earlier period, *i.e.* before, or near, the time of the death of Socrates: viz. *Laches*, *Hippias Major* and *Minor*, *Lysis*, *Ion*, *Charmides*, *Meno*, *Alcibiades I*, *Cratylus*, *Euthydemus*, *Protagoras*, *Euthyphron*, *Gorgias* after the death of Socrates, *Apology* (which is not, however, a dialogue), *Crito*. The following seem to belong to a later date, between his first and second journeys to Sicily: viz. *Theaetetus*, *Sophistes*, *Politicus*, *Parmenides*, *Menexenus* (a funeral oration), *Symposium*, *Phaedrus*, *Phaedo*, *Philebus*, *Republic*, *Timaeus*, *Critias*, and, lastly, the *Laws*, which occupied several years in writing, and was published after his death. Of these *Hippias Minor*, *Alcibiades I* and *Menexenus* are rejected by many critics and may be set down as doubtful. The following are certainly spurious: viz. *Alcibiades II*, *Asclepius*, *Clitophon*, *Demodocus*, *Epinomis*, *Erastae*, *Eryxias*, *Hipparchus*, *De Justo*, *Minos*, *Sisyphus*, *Theages*, *De Virtute*. In this list of spurious works the *Letters* also must be included. The dialogues which are directly cited by Aristotle as written by Plato are *Republic*, *Timaeus*, *Laws*, *Phaedo*, *Phaedrus*, *Symposium*, *Gorgias*, *Meno*, *Hippias I*, but it is obvious that his silence does not condemn the others, and several which have not his testimony are universally accepted as Plato's work. Some, however, of the dialogues which have been admitted as certainly genuine in the above list have been objected to by one critic or another.—**The Philosophy of Plato.** The nature of this work will allow only a few brief remarks upon this subject. Plato, like Socrates, was penetrated with the idea that wisdom is the attribute of the Godhead, that philosophy, springing from the impulse to *know*, is the necessity of the intellectual man, and the greatest of the blessings in which he participates. When once we strive after Wisdom with the intensity of a lover, she becomes the true consecration and purification of the soul, adapted to lead us from darkness to the true day. An approach to wisdom, however, presupposes an original communion with *Being*, truly so called, and this communion again presupposes the divine nature of immortality of the soul, and the impulse to become

PLATO

like the Eternal Thus impulse is the love which generates in Truth, and the development of it is termed *Dialectics*. Out of the philosophical impulse which is developed by *Dialectics* not only correct knowledge, but also correct action springs forth. Socrates' doctrine respecting the unity of virtue, and that it consists in true, vigorous, and practical knowledge, is intended to be set forth in the *Protagoras* and the smaller kindred dialogues. They are designed, therefore, to introduce a foundation for ethics, by the refutation of the common views that were entertained of morals and of virtue. For although not even the words 'ethics' and 'physics' occur in Plato, and even dialectics are not treated of as a distinct and separate province, yet he must rightly be regarded as the originator of the threefold division of philosophy, inasmuch as he had before him the decided object to develop the Socratic method into a scientific system of dialectics that should supply the grounds of our knowledge as well as of our moral action (physics and ethics). Accordingly, the *Theaetetus*, *Sophistes*, *Parmenides*, and *Cratylus*, are principally dialectical, the *Protagoras*, *Gorgias*, *Politicus*, *Philebus*, and the *Republic*, principally ethical, while the *Timaeus* is exclusively physical. Plato, in developing the Socratic view of the true conception of objects, was influenced both by the Eleatic doctrine of the unchangeable unity of real existence [PARMENIDES] and the Heraclitean theory of a perpetual flow and change in human life [see p. 403], whence followed the question, how could there be absolute knowledge of the objects of sense which were perpetually changing (Aristot. *Met.* A. 6). This question Plato solved by his doctrine of *Ideas*, which became the central part of his system. The objects which our senses perceive are indeed changeable with each perception and unreal, but each of these is an imperfect copy of a perfect original which has a real immutable and eternal existence in another world, and the perfect original was called an *idéa* or *éidos*, because it was the true form or arche type, and inasmuch as there was only one 'idea' or archetype of each class of things, 'ideas' were sometimes called *éwádes* or *μωάδες* i.e. 'unities' (*Phileb.* p. 15). The highest of all was the 'idea' of Good, which was the cause of all perfection (but yet nothing personified). The body being a hindrance to the contemplation of these unchangeable realities which are the only absolute knowledge, the philosopher frees himself as far as possible from the disturbance of senses. Further, as an aid to conceiving these true 'ideas,' the human soul has a certain power of 'recollection' (*ἀνάμνησις*) of the sight which it enjoyed of them before it was linked to the human body. The vision has been to a great extent forgotten, but still the recollection is stirred by the sight of the imperfect copy and is strengthened when the mind abstracts itself from the world of sense, and exercises its reason.—His system of ethics was founded upon his dialectics, as remarked above. Hence he asserted that, not being in a condition to grasp the idea of the Good with full distinctness, we are able to approximate to it only so far as we elevate the power of thinking to its original purity.—Complete editions of Plato by Stallbaum, Lips 1850–1877, Baier and Orelli, Zurich, 1839–1874, by C. F. Hermann, Lips 1874. Translation by Jowett, Oxford, 1881. Among the numerous editions of separate treatises are the *Gorgias* by W. H.

Thompson, *Apology* by Riddell, *Apology* and *Phaedo* by W. Smith, *Phaedo* by Archer Hind, *Theaetetus* by Campbell, *Phaedrus* by W. H. Thompson, *Sophistes* and *Politicus* by Campbell, *Philebus* by H. Jackson.

Plator 1 Commanded Oreum for Philip B.C. 207 and betrayed the town to the Romans (Liv. xxviii. 6).—2 Brother of Gentius king of Illyria, and son of Pleuratus (Liv. xlv. 30). According to Polybius, xxix. 5, his name was Pleuratus.

Plautia Gens, a plebeian gens at Rome. The name is also written *Plotius*, just as we have both *Clodius* and *Claudius*. The gens was divided into the families of *Hypsaeus*, *Proculus*, *Silvanus*, *Vennon*, *Vennon*. Although several members of these families obtained the consulship, none of them are of sufficient importance to require a separate notice.

Plautianus, Fulvius, an African by birth, the fellow-townsmen of Septimius Severus. He served as praefect of the praetorium under this emperor, who loaded him with honours and wealth, and virtually made over much of the imperial authority into his hands. Intoxicated by these distinctions, Plautianus indulged in the most despotic tyranny, and perpetrated acts of cruelty almost beyond belief. In A.D. 202 his daughter Plantilla was married to Caracalla, but having discovered the dislike cherished by Caracalla towards both his daughter and himself, and looking forward with apprehension to the downfall which awaited him upon the death of the sovereign, he formed a plot against the life both of Septimius and Caracalla. His treachery was discovered, and he was immediately put to death, 203. His daughter, Plantilla, was banished first to Sicily, and subsequently to Iopara, where she was treated with the greatest harshness. After the murder of Geta, in 212, Plantilla was put to death by order of her husband (Dio Cass. lxxv. 14, lxxvi. 2, lxxvii. 1).

Plantilla [PLAUTIANTS]

Plautius 1 A, a man of consular rank, who was sent by the emperor Claudius in A.D. 43 to subdue Britain. He remained in Britain four years, and subdued the S part of the island. He obtained an ovation on his return to Rome in 47 (Tac. *Ag.* 14). It was alleged against his wife Pomponia that she had become a convert to Christianity, and Plautius was commissioned to inquire into the charge, which he reported to be disproved (Tac. *Ann.* xiii. 32).—2 An early writer of comedies, who is mentioned by Varro as having written plays which were sometimes reckoned among those of Plautus (Gell. iii. 3, 10).—3 A Roman jurist, who lived about the time of Vespasian, and is cited by subsequent jurists.

Plautus, T. Maccius, the most celebrated comic poet of Rome, was a native of Sarsina, a small village in Umbria. His name has been much disputed. Festus (p. 238) explains the name Plotus as meaning in the Umbrian language 'flat-footed' and mentions as bearing that name the poet of Sarsina, called (as it appears in the abridgment of Paulus) Accrus. Hence the great comedian was commonly known in modern times as M. Accrus Plautus until Ritschl, from a comparison of *Plant.* Merc. 6, and the conclusion of the *Casina*, *Menaechni*, and *Epidicus* in the Ambrosian MS., with Gell. iii. 3, 9, deduced the name Maccius, which is now almost universally accepted. It is suggested with some probability that it was formed from the word *maccus*,

a buffoon, given as a nickname to Plautus, and adopted by him when he became a Roman citizen. The date of his birth is uncertain, but it may be placed about B.C. 254. Cicero (*de Sen.* 50) speaks of Plautus as having been an old man in 191 B.C. He probably came to Rome at an early age, since he displays such a perfect mastery of the Latin language, and an acquaintance with Greek literature, which he could hardly have acquired in a provincial town. When he arrived at Rome he was in needy circumstances, and was first employed in the service of the actors. With the money he had saved in this inferior station he left Rome and set up in business, but his speculations failed, he returned to Rome, and his necessities obliged him to enter the service of a baker, who employed him in turning a hand-mill (Gell. iii. 3, 14). While in this degrading occupation he wrote three plays, the sale of which to the managers of the public games enabled him to quit his drudgery, and begin his literary career. He was then probably about thirty years of age (224), and accordingly began to write comedies a few years before the breaking out of the second Punic war. He continued to write for about forty years, and died in 184, when he was seventy years of age (Cic. *Brut.* 60). His contemporaries at first were Livius Andronicus and Naevius, afterwards Ennius and Caecilius Terence did not rise into notice till almost twenty years after his death. During the long time that Plautus held possession of the stage, he was always a great favourite of the people, and he expressed a bold consciousness of his own powers in the epitaph which he wrote for his tomb, and which has come down to us —

Postquam est mortem aptus Plautus, comoedia luget,
Scena deserta, deum risus, ludus, iocusque
Et numeri innumeri simul omnes collacrumarunt

(Gell. i. 24, 3.)

Plautus wrote a great number of comedies, and in the last century of the republic there were 190 plays which bore his name. Most of these, however, were not considered genuine by the best Roman critics. There were several works written upon the subject, and of these the most celebrated was the treatise of Varro entitled *Questiones Plautinae*. It appears that towards the end of the republic there had been a tendency to reckon as 'Plautine' all old *pallatae comediae*, and Varro limited the undoubted comedies of the poet to twenty-one, which were hence called the *Fabulae Varroninae*. These Varronian comedies are no doubt those which have come down to our own time, with the loss of one. At present we possess only twenty comedies of Plautus, but there were originally twenty-one in the manuscripts, and the *Vidularia*, which was the twenty-first, and which came last in the collection, was torn off from the manuscript in the middle ages. The titles of the twenty-one Varronian plays are 1 *Amphitruo* 2 *Asinaria* 3 *Aulularia* 4 *Captivi* 5 *Curculio* 6 *Oasina* 7 *Cistellaria* 8 *Epidicus* 9 *Bacchides* 10 *Mostellaria* 11 *Menaechmi* 12 *Miles* 13 *Mercator* 14 *Pseudolus* 15 *Poenulus* 16 *Persa* 17 *Rudens* 18 *Stichus* 19 *Trinummus* 20 *Truculentus* 21 *Vidularia*. This is the order in which they occur in the manuscripts, though probably not the one in which they were originally arranged by Varro. The present order is evidently alphabetical, the initial letter of the title of each play is alone regarded, and no

attention is paid to those which follow. Hence we find *Captivi*, *Curculio*, *Casina*, *Cistellaria*, *Mostellaria*, *Menaechmi*, *Miles*, *Mercator*, *Pseudolus*, *Poenulus*, *Persa*. The play of the *Bacchides* forms the only exception to the alphabetical order. It was probably placed after the *Epidicus* by some copyist, because he had observed that Plautus in the *Bacchides* (ii. 2, 36) referred to the *Epidicus* as an earlier work. The names of the comedies are either taken from some leading character in the play, or from some circumstance which occurs in it. Those titles ending in *aria* are adjectives, giving a general description of the play. Thus *Asinaria* is the 'Ass Comedy'. The comedies of Plautus enjoyed unrivalled popularity among the Romans, and continued to be represented down to the time of Diocletian. The continued popularity of Plautus through so many centuries was owing, in a great measure, to his being a national poet. Though he founds his plays upon Greek models, the characters in them act, speak, and joke like genuine Romans, and he thereby secured the sympathy of his audience more completely than Terence could ever have done. Whether Plautus borrowed the plan of all his plays from Greek models, it is impossible to say. The *Bacchides*, *Poenulus* and (according to some) the *Stichus*, were taken from Menander, the *Casina* and *Rudens* from Diphilus, the *Mercator* and the *Trinummus*, and possibly also the *Mostellaria*, from Philemon, the *Asinaria* from Demophilus. But in all cases Plautus allowed himself much greater liberty than Terence, and in some instances he appears to have simply taken the leading idea of the play from the Greek, and to have filled it up in his own fashion. It has been inferred from a well-known line of Horace (*Epist.* ii. 1. 58), 'Plautus ad exemplar Siculi properare Epicharmi,' that Plautus took great pains to imitate Epicharmus. But there is no correspondence between any of the existing plays of Plautus and the known titles of the comedies of Epicharmus, and the verb *properare* has reference only to the liveliness and energy of Plautus's style, in which he bore a resemblance to the Sicilian poet. There is abundant testimony to the esteem in which Plautus was held alike by the educated Romans and by the general public. Horace (*de Arte Poet.* 270), indeed, expresses a less favourable opinion of Plautus, but it must be recollected that the taste of Horace had been formed by a different school of literature, and that he disliked the ancient poets of his country. Moreover, it is probable that the censure of Horace does not refer to the general character of Plautus's poetry, but merely to his inharmonious verses and to some of his jests. Cicero (*de Off.* i. 29, 104) places his wit on a par with that of the Old Attic Comedy (cf. Apoll. Sidon. xiii. 148). By moderns Plautus has not only been admired but has been selected for imitation by many of the best poets. Thus the *Amphitruo* (the only play of Plautus which has a mythological plot) has been imitated by Molière and Dryden, the *Aulularia* by Molière in his *Avare*, the *Mostellaria* by Regnard, Addison, and others, the *Menaechmi* by Shakspeare in his *Comedy of Errors*, the *Trinummus* by Lessing in his *Schatz*, and so with others. — Of the present complete editions the best are by Ritschl, 1848, 1884, Fleckeisen, 1859, 1874, Ussing, 1875. Among useful editions of separate plays are the *Aulularia* and *Menaechmi* by Wagner, 1876, 1878, the *Captivi* by Sonnenschein 1880, the

Mostellaria by Ramsay, 1869, and by Sonnen-
schein, 1884, the *Miles Gloriosus* by Tyrrell,
1885, the *Trinummus* by Wagner, 1875, and
by Sloman, 1893, the *Truculentus* by Stude-
mund, 1868

Plavis (*Piave*), a river in Venetia in the N
of Italy, which flows past Bellunum and falls
into the sea at Altinum, W of Aquileia

Plēiades (Πλειάδες or Πλειάδες), the Pleiads,
are usually called the daughters of Atlas and
Pleione, whence they bear the name of the
Atlantides (Hes *Op* 383, 614, Hyg *Ast* 11
21, Apollod in 10) They were called *Ver-
giliae* by the Romans (a name which some
connected with *ver* as the season of their
rising), and also *Suculae* (i.e. the herd of little
pigs) they were also known as *Sidus Par-
licum*, because they shone at the time of the
festival Parilia (Plin. xviii 246, Serv ad *Aen*
1 744, Fest p 372) They were the sisters of
the Hyades, and seven in number, six of whom
are described as visible, and the seventh as
invisible The Pleiades are said to have made
away with themselves from grief at the death
of their sisters, the Hyades, or at the fate of
their father, Atlas, and were afterwards placed
as stars at the back of Taurus, where they
formed a cluster resembling a bunch of grapes,
whence they were sometimes called *Bōtrus*
According to another story, the Pleiades were
virgin companions of Artemis, and, together
with their mother, Pleione, were pursued by the
hunter Orion in Boeotia, their prayer to be
rescued from him was heard by the gods, and
they were metamorphosed into doves (πλει-
άδες) and placed among the stars (Pind *Nem*
11 11, Athen p 490, Diod iii 59) The story of
the lost Pleiad was that Merope, the seventh of
the sisters, hid her light in mortification because
she alone had married a mortal (Sisyphus) and
become subject to mortality (Ov *Fast* iv 170)
The rising of the Pleiades in Italy was about
the beginning of May, and their setting about
the beginning of November Hence the Pleiads
were connected with the fertilising rains of
spring, with the seed time of autumn and also
with autumn storms, and different parts of the
myth are traceable to these different points of
view They are daughters of Atlas because the
rain clouds associated with them rise out of the
western sea, and in the pursuit by Orion there
is reference to the stormy time of autumn It
is likely that in the Homeric story of the doves
who brought ambrosia from the western ocean
there is allusion to the Pleiads and their aid to
the summer harvests (*Od* x 59, Athen l c)
The story of the 'lost Pleiad' here appears in
the mention of one dove being killed in the
passage of the rocks, and their name—usually
connected with πλείων = 'many in number'
(Hyg *Fab* 192)—is not improbably referred to
πλείαι (doves) Their names are Electra,
Maia, Taygete, Alcyone, Celaeno, Sterope, and
Merope

Pleinae (Πλείαι), a town in the SW of La-
conia between Asopus and Acrae (Liv xxxv
27)

Plemmyrium (Πλεμμύριον *Punta di Gi-
gante*), a promontory on the S coast of Sicily,
immediately S of Syracuse [SYRACUSAE]

Plēiōnē (Πληϊόνη), a daughter of Oceanus,
and mother of the Pleiades by Atlas [ATLAS,
PLEIADES]

Plumoxii, a small tribe in Gallia Belgica,
subject to the Nervii (Caes *B G* v 39)

Pleuratus (Πλεύρατος), king of Illyria, was
the son of Scerdilaïdas His name occurs as

an ally of the Romans in the second Punic
war, and in their subsequent wars in Greece
(Pol xviii 30, xxii 4, Liv xxvi 24)

Pleurōn (Πλευρών Πλευρώνιος *Gyphitolas-
tron*), an ancient city in Aetolia, and one of
the most important in the country, was situ-
ated at a little distance from the coast, NW
of the mouth of the Evenus, and on the S
slope of Mt Aracynthus It was originally
inhabited by the Curetes (Il ii 639, xiii
217, iv 116, Strab pp 450, 451) This an-
cient city was abandoned by its inhabitants
when Demetrius II, King of Macedon, laid
waste the surrounding country, and a new city
was built under the same name to the W of the
ancient one (Strab l c, Paus vii 11, 3)
The two cities are distinguished by geographers
under the names of Old Pleuron and New
Pleuron respectively The ruins of the later
town are remarkable

Plinius 1 C Plinius Secundus, the
author of the *Historia Naturalis*, distin-
guished as Pliny the Elder, was born A.D.
23, at Novum Comum (Como) in the N of
Italy He came to Rome while still young,
and being descended from a family of wealth
and distinction, he had the means at his dis-
posal for availing himself of the instruction of
the best teachers to be found in the imperial
city At the age of about 23 he went to Ger-
many, where he served under L Pomponius
Secundus, of whom he afterwards wrote a
memoir, and was appointed to the command of
a troop of cavalry (*praefectus alae*) (Tac *Ann*
1 69, Plin *Ep* iii 5) It appears from notices
of his own that he travelled over most of the
frontier of Germany, having visited the Cauci,
the sources of the Danube, &c (Plin vii 98,
xvi 2, xxii 8) It was in the intervals snatched
from his military duties that he composed his
treatise *De Jactatione equestri* At the same
time he began a history of the Germanic wars,
which he afterwards completed in twenty
books (Plin *Ep* iii 5) He returned to Rome
with Pomponius (52), and applied himself to
the study of jurisprudence The greater part
of the reign of Nero he spent in retirement,
chiefly, no doubt, at his native place It may
have been with a view to the education of his
nephew that he composed the work entitled *Stu-
diosus*, an extensive treatise in three books, occu-
pying six volumes, in which he marked out the
course that should be pursued in the training
of a young orator, from the cradle to the com-
pletion of his education and his entrance into
public life During the reign of Nero he
wrote a grammatical work in eight books, en-
titled *Dubius Sermo* (Plin *Ep* iii 5), and
towards the end of the reign of this emperor
he was appointed procurator in Spain He
was here in 71, when his brother-in-law died,
leaving his son, the younger Pliny, to the
guardianship of his uncle, who, on account of
his absence, was obliged to entrust the care of
him to Virginus Rufus Pliny returned to
Rome in the reign of Vespasian, shortly before
73, when he adopted his nephew (Plin *Ep* v
8) He had known Vespasian in the Germanic
wars, and the emperor received him into the
number of his most intimate friends It was
at this period of his life that he wrote a con-
tinuation of the History of Aufidius Bassus, in
thirty-one books, carrying the narrative down
to his own times Of his manner of life at
this period an interesting account has been
preserved by his nephew (*Epist* iii 5) It
was his practice to spend a portion of the

night by candlelight. Before it was light he betook himself to the emperor Vespasian, and after executing such commissions as he might be charged with, returned home and devoted the time which he still had remaining to study. After a slender meal he would, in summer-time, lie in the sunshine while some one read to him, he himself making notes and extracts. He never read anything without making extracts in this way, for he used to say that there was no book so bad but that some good might be got out of it. He would then take a cold bath, and after a slight repast sleep a very little, and then pursue his studies till dinner-time. During this meal some book was read to and commented on by him. At table, as might be supposed, he spent but a short time. Such was his mode of life when in the midst of the hustle and confusion of the city. When in retirement in the country, the time spent in the bath was nearly the only interval not allotted to study, and that he reduced to the narrowest limits, for during all the process of scraping and rubbing he had some book read to him, or himself dictated. When on a journey he had a secretary by his side with a book and tablets. By this incessant application, persevered in throughout life, he amassed an enormous amount of materials, and at his death left to his nephew 160 volumes of notes (*lectorum commentarii*) written extremely small on both sides. With some reason might his nephew say that, when compared with Pliny, those who had spent their whole lives in literary pursuits seemed as if they had spent them in nothing else than sleep and idleness. From the materials which he had in this way collected he compiled his celebrated *Historia Naturalis*, which he published about 77. The details of Pliny's death are given in a letter of the younger Pliny to Tacitus (*Ep vi 16*). He perished in the celebrated eruption of Vesuvius which overwhelmed Herculaneum and Pompeii, in 79, being 56 years of age (*Plin Ep iii 7*). He was at the time stationed at Misenum in the command of the Roman fleet, and it was his anxiety to examine more closely the extraordinary phenomenon which led him to sail to Stabiae, where he landed and perished. The only work of Pliny which has come down to us is his *Historia Naturalis*. By Natural History the ancients understood astronomy, meteorology, geography, mineralogy, zoology, botany—in short, every thing that does not relate to the results of human skill or the products of human faculties. Pliny, however, has not kept within even these extensive limits. He has broken in upon the plan implied by the title of the work, by considerable digressions on human inventions and institutions (*book vii*), and on the history of the fine arts (*xxxv–xxxvii*). Minor digressions on similar topics are also interspersed in various parts of the work, the arrangement of which in other respects exhibits but little scientific discrimination. It comprises, as Pliny says in the preface, 20,000 matters of importance, drawn from 100 selected authors to whose observations he added many of his own. The authors used by him whose writings are still extant are Aristotle (chiefly through the medium of Pompeius Trogus and Nigidius Figulus), Theophrastus, Cato, Varro, Vitruvius, Columella, and Mela. On botany he seems to have relied a good deal on Sextius Niger, who was largely used also by Dioscorides. The whole work is divided into thirty-seven books, the first of which consists

of a dedicatory epistle to Titus, followed by a table of contents of the other books. When it is remembered that this was not the result of the undistracted labour of a life, but written in the hours of leisure secured from active pursuits, and that, too, by the author of other extensive works, it is, to say the least, a wonderful monument of human industry. It may easily be supposed that Pliny, with his moridate appetite for accumulating knowledge out of books, was not the man to produce a really scientific work. He was not even an original observer. The materials which he worked up into his huge encyclopaedic compilation were almost all derived at second hand, though doubtless he has incorporated the results of his own observation in a larger number of instances than those in which he indicates such to be the case. Nor did he, as a compiler, show either judgment or discrimination in the selection of his materials, so that in his accounts the true and the false are found intermixed. His love of the marvellous, and his contempt for human nature, lead him constantly to introduce what is strange or wonderful, or adapted to illustrate the wickedness of man, and the unsatisfactory arrangements of Providence. His work is extremely valuable to us from the vast number of subjects treated of, with regard to many of which we have no other sources of information. But what he tells us is often unintelligible, from his retailing accounts of things with which he was himself personally unacquainted, and of which he in consequence gives no satisfactory idea to the reader. Though a writer on zoology, botany, and mineralogy, he has no pretensions to be called a naturalist. His compilations exhibit scarcely a trace of scientific arrangement, and frequently it can be shown that he does not give the true sense of the authors whom he quotes and translates, giving not uncommonly wrong Latin names to the objects spoken of by his Greek authorities.—Editions of Pliny's *Natural History*, with a commentary, are by Hardouin (Paris, 1685, 5 vols 4to, 2nd edit 1728, 3 vols fol), critical editions by Sillig, Götting, 1853, by Jan, Leipzig 1870, by Dettlesen, 1873. There is a French translation by De Grandsagne, with notes by Curvier and others, Paris, 1888).—2 C. Plinius Caecilius Secundus, frequently called Pliny the Younger, was the son of C. Caecilius and of Plinia, the sister of the elder Pliny. He was born at Comum in A.D. 61, and having lost his father at an early age, he was adopted by his uncle, as has been mentioned above. His education was conducted under the care of his uncle, his mother, and his tutor, Virginius Rufus. From his youth he was devoted to letters. In his fourteenth year he wrote a Greek tragedy. He studied eloquence under Quintilian. His acquirements finally gained him the reputation of being one of the most learned men of the age, and his friend Tacitus, the historian, had the same honourable distinction. He was also an orator. In his nineteenth year he began to speak in the Forum, and he was frequently employed as an advocate before the court of the Centumviri and before the Roman senate. He filled numerous offices in succession. While a young man he served in Syria as tribunnus militum, and was there a hearer of the Stoic Enphrates and of Artemidorus. He was subsequently quaestor Caesaris, praetor in or about 93, and consul 100, in which year he wrote his *Panegyricus*, which is addressed to

Trajan In 103 he was appointed *propraetor* of the province Pontica, where he did not stay quite two years. Among his other functions he also discharged that of *custator* of the channel and the banks of the Tiber (*CIL* v 5262, cf *Plin Ep* v 14). He was twice married. His second wife was Calpurnia, the granddaughter of Calpurnius Fabatus, and an accomplished woman. She was considerably younger than her husband, who has recorded her kind attentions to him (*Plin Ep* iv 19, vi 4, viii 10). He had no children by either wife born alive. The life of Pliny is chiefly known from his letters. So far as this evidence shows, he was a kind and benevolent man, fond of literary pursuits, and of building on and improving his estates. He was rich, and he spent liberally. He was a kind master to his slaves. His body was feeble, and his health not good. Nothing is known as to the time of his death. The extant works of Pliny are his *Panegyricus* and the ten books of his *Epistolae*. The *Panegyricus* is a somewhat bombastic eulogium on Trajan. Pliny collected his own letters, as appears from the first letter of the first book, which looks something like a preface to the whole collection. It is not an improbable conjecture that he may have written many of his letters with a view to publication, or that when he was writing some of them the idea of future publication was in his mind. However, they form a delightful collection, and make us acquainted with many interesting facts in the life of Pliny and that of his contemporaries. The letters from Pliny to Trajan and the emperor's replies form the whole of the tenth book. Letters 16-121 belong to the period of his Bithynian governorship. The letter on the punishment of the Christians (x 97) and the emperor's answer (x 99) are of the greatest interest and value from their bearing on the history of the Church in the first century.—Edition of the *Epistolae* and *Panegyricus* by Keil, Leips 1853 and 1870. Editions of the *Epistolae* are by Curtius and Longobus, Amsterdam, 1734, and by Gierig, Lips 1800, by Döring, 1843, book iii by Mayor, 1880, i and ii by Cowan, 1889.

Plinthinō (Πλινθίνη), a city of Lower Egypt, on the bay called from it *Sinus Plinthuētes* (Πλινθινήτης κόλπος), was the W. most city of Egypt (according to its narrower limits) on the frontier of *Marmarica*. It stood a little N of *Taposiris* (*Abousir*) (*Strab* p 799).

Plistarchus (Πλεισταρχος), king of Sparta, was the son and successor of Leonidas, who was killed at Thermopylae, B.C. 480. He reigned from 480 to 458, but being a mere child at the time of his father's death, the regency was assumed by his cousin Pausanias. It appears that the latter continued to administer affairs in the name of the young king till his own death, about 467 (*Hdt* ix 19).

Plisthēnes (Πλεισθενής), son of Atreus, and husband of Aerope or Eriphyle, by whom he became the father of Agamemnon, Menelaus, and Anaxibia, but Homer makes the latter the children of Atreus [See *ΑΓΑΜΕΜΝΩΝ*, *ΑΤΡΕΥΣ*].

Plistia (*Prestia*), a village in Samnium in the valley between M. Tifata and Taburnus (*Liv* ix 21).

Plistōanax or **Plistōanax** (Πλειστοάναξ, Πλειστονάξ), king of Sparta, was the eldest son of the Pausanias who conquered at Plataea, B.C. 479. On the death of Plistarchus, in 458, without issue, Plistōanax succeeded to the throne, being yet a minor (*Thuc* i 107). He

reigned from 458 to 408. In 445 he invaded Attica, but the premature withdrawal of his army from the enemy's territory exposed him to the suspicion of having been bribed by Pericles. He was punished by a heavy fine, which he was unable to pay, and was therefore obliged to leave his country (*Thuc* ii 21, iii 26, *Plut Per* 22). He remained nineteen years in exile, taking up his abode near the temple of Zeus on Mt. Lycaeus in Arcadia, and having half his house within the sacred precincts that he might enjoy the benefit of the sanctuary. During this period his son Pausanias, a minor, reigned in his stead. The Spartans at length recalled him in 426, in obedience to the injunctions of the Delphic oracle. But he was accused of having tampered with the Pythian priestess to induce her to interpose for him, and his alleged impurity in this matter was continually assigned by his enemies as the cause of all Sparta's misfortunes in the war, and therefore it was that he used all his influence to bring about peace with Athens in 421 (*Thuc* v 16). He was succeeded by his son Pausanias.

Plistus (Πλειστός *Xeropotamo*), a small river in Phocis, which rises in Mt. Parnassus, flows past Delphi, where it receives the small stream Castalia, and falls into the Crissaeon gulf near Cartha (*Strab* p 418, *DILPHI*).

Plotina, Pompeia, the wife of the emperor Trajan, and a woman of extraordinary merit and virtue. As she had no children, she persuaded her husband to adopt Hadrian. She died in the reign of Hadrian, who honoured her memory by mourning for her nine days, by building a temple in her honour, and by composing hymns in her praise (*Plin Paneg* 38, *Dio Cass* lxx 10, *HADRIANUS*).

Plotinópolis (Πλωτινópolis), a town in Thraee on the road from Trajanopolis to Hadrianopolis, founded by Trajan, and named in honour of his wife, Plotina (*Ptol* iii 11, 18, *Procop* *Aed* ii 11).

Plotinus (Πλωτίνος), the originator of the Neo Platonic system, was born at Lycopolis in Egypt, about A.D. 203. The details of his life have been preserved by his disciple Porphyry in a biography which has come down to us. From him we learn that Plotinus began to study philosophy in his twenty eighth year, and remained eleven years under the instruction of Ammonius Saccas. In his thirty ninth year he joined the expedition of the emperor Gordian (242) against the Persians, in order to become acquainted with the philosophy of the Persians and Indians. After the death of Gordian he fled to Antioch, and from thence to Rome (314). Intent on philosophical study, he lived on the scantiest fare and restricted his hours of sleep to the briefest time possible. For the first ten years of his residence at Rome he gave only oral instruction to a few friends, but he was at length induced, in 254, to commit his instructions to writing. In this manner when, ten years later (264), Porphyry came to Rome and joined himself to Plotinus, twenty one books of very various contents had been already composed by him. During the six years that Porphyry lived with Plotinus at Rome, the latter, at the instigation of Amelius and Porphyry, wrote twenty-three books on the subjects which had been discussed at their meetings, to which ten books were afterwards added. The correction of these books was committed by Plotinus himself to the care of Porphyry. On account of the weakness of his sight, Plotinus never read

them through a second time, still less corrected them, intent simply upon the *matter*, he was alike careless of orthography, of the division of the syllables, and the clearness of his hand writing. The fifty-four books were divided by Porphyry into six *Enneads*, or sets of nine books. Plotinus was eloquent in his oral communications, and impressive in manner. He was regarded with admiration and respect by men of science such as the philosophers Amelius, Porphyry, the physicians Paulinus, Eustochius, and Zethus the Arab. He also enjoyed the favour of the emperor Gallienus and the empress Salonina, and almost obtained from them the rebuilding of two destroyed towns in Campania, with the view of their being governed according to the laws of Plato. He died at Puteoli in 262. The philosophical system of Plotinus is founded upon Plato's writings, with the addition of various tenets drawn from the Oriental philosophy and religion. He appears, however, to avoid studiously all reference to the Oriental origin of his tenets, he endeavours to find them all under the veil of the Greek mythology, and points out here the germ of his own philosophical and religious convictions. He was the real founder of the Neo Platonic school. In his system of Pantheism *vous* or thought is an emanation from the divine essence, and in it resides all true Being, which is analogous to the Platonic Ideas: the soul of the world, which, as nature, unites with the corporal world, proceeds from the *vous*, but the material world is an imperfect copy of a world incomprehensible by the senses. In man the soul is an emanation from the world soul, which descends into the human body, and whose highest perfection is to be liberated from it and purified from all that is sensuous. Plotinus is not guilty of that commixture and falsification of the Oriental mythology and mysticism which is found in Iamblichus, Proclus, and others of the Neo-Platonic school.—Editions of the *Enneads* of Plotinus are by Kreuzer, Oxoni, 1835, by Kirchoff, 1856, by Müller, 1878.

Plotinus, whose full name was MARIUS PLOTIUS SCAEPEDOS, a Latin grammarian, the author of *De Metris Liber*, who probably lived towards the end of the third century of the Christian era, in the reign of Diocletian. His work is published by Putschius in the *Grammaticae Latinae Auctores*, Hannov. 1605, and by Gaisford in the *Scriptores Latini Rerum Metricae*, Oxon, 1837.

Plotus Gallus, Plot Gryphus, Plot Tucce [GALLUS, GRYPHUS, TUCCA]

Plutarchus (Πλούταρχος) 1 Tyrant of Eretria in Euboea, whom the Athenians assisted in B.C. 354 against his rival, Callias of Chaleis. The Athenian army was commanded by Phocion, who defeated Callias at Tamynae, but Phocion having suspected Plutarchus of treachery, expelled him from Eretria (Plut. *Phocion* 12, *Demetrius* 5).—2 The biographer and philosopher, was born at Chieronea in Boeotia. The year of his birth is not known, but we learn from Plutarch himself that he was studying philosophy under Ammonius at the time when Nero was making his progress through Greece, in A.D. 66, from which we may assume that he was a youth or a young man at that time. He spent some time at Rome and in other parts of Italy, but he tells us that he did not learn the Latin language in Italy, because he was occupied with public commissions and in giving lectures on philosophy, and it was late in life before he busied himself

with Roman literature. He was lecturing at Rome during the reign of Domitian, but the statement of Suidas that Plutarch was the preceptor of Trajan ought to be rejected. Plutarch spent the later years of his life at Chieronea, where he discharged various magisterial offices, and held a priesthood. The time of his death is unknown, but probably took place early in Hadrian's reign.—The work which has immortalised Plutarch's name is his *Parallel Lives* (*Βίαι Παράλληλοι*) of forty-six Greeks and Romans. The forty-six Lives are arranged in pairs, each pair contains the Life of a Greek and a Roman, and is followed by a comparison of the two men. In a few pairs the comparison is omitted or lost. He seems to have considered each pair of Lives and the Parallel as making one book (*Βιβλίον*). The forty-six Lives are the following:—(1) Theseus and Romulus, (2) Lysurgus and Numa, (3) Solon and Valerius Publicola, (4) Themistocles and Camillus, (5) Pericles and Q. Fabius Maximus, (6) Alcibiades and Coriolanus, (7) Timoleon and Aemilius Paulus, (8) Pelopidas and Marcellus, (9) Aristides and Cato the Elder, (10) Philopoemen and Flamininus, (11) Pyrrhus and Marius, (12) Lysander and Sulla, (13) Cimon and Lucullus, (14) Nicias and Crassus, (15) Enmenes and Sertorius, (16) Agesilaus and Pompeius, (17) Alexander and Caesar, (18) Phocion and Cato the Younger, (19) Agis and Cleomenes, and Tiberius and Gaius Gracchus, (20) Demosthenes and Cicero, (21) Demetrius Poliorcetes and M. Antonius, (22) Dion and M. Junius Brutus. There are also the Lives of Artaxerxes Mnemon, Aratus, Galba, and Otho, which are placed in the editions after the forty-six Lives. Perhaps no work of antiquity has been so extensively read in modern times as Plutarch's Lives. The reason of their popularity is that Plutarch has rightly conceived the business of a biographer: his biography is true portraiture. Other biography is often a dull, tedious enumeration of facts in the order of time, with perhaps a summing up of character at the end. The reflections of Plutarch are neither impertinent nor trifling: his sound good sense is always there; his honest purpose is transparent; his love of humanity warms the whole. His work is and will remain the book of those who can nobly think and dare and do. (The best edition of the Lives is by Sintenis, revised issue, Lips. 1875. Among separate editions of particular Lives those of Themistocles and Demosthenes by Holden supply most useful commentaries).—Plutarch's other writings, above sixty in number, are placed under the general title of *Moralia* or *Ethical* works, though some of them are of an historical and anecdotal character, such as the essay on the Malignity (*κακοήθεια*) of Herodotus, which neither requires nor merits refutation, and his *Apophthegmata*, many of which are of little value. Eleven of these essays are generally classed among Plutarch's historical works; among them also are his *Roman Questions* or *Inquiries*, his *Greek Questions*, and the *Lives of the Ten Orators*. But it is likely enough that several of the essays which are included in the *Moralia* of Plutarch are not by him. At any rate, some of them are not worth reading. The best of the essays included among the *Moralia* are of a different stamp. There is no philosophical system in these essays: pure speculation was not Plutarch's province. His best writings are practical, and their merits consist in the soundness

PLUTO

of his views on the ordinary events of human life, and the benevolence of his temper—Editions of the *Moralia* by Wyttenbach, 1795–1821, by Hercher, 1861. Editions of the complete works of Plutarch by Reiske, Lips. 1774–1782, and by Hutton, 1791–1805—3 The younger, was a son of the last, and is supposed by some to have been the author of several of the works which pass usually for his father's, as e.g. the *Apophthegmata* (Tetz. *Chil.* i 14, ad loc. 673).

—4 An Athenian, son of Nestorius, presided with distinction over the Neo-Platonic school at Athens in the early part of the fifth century, and was surnamed the Great. He numbered among his disciples Syrianus of Alexandria, who succeeded him as head of the school, and Proclus of Lycia. He wrote commentaries, which are lost, on the *Timaeus* of Plato, and on Aristotle's treatise *On the Soul*. He died at an advanced age, about A.D. 430 (Suid. s. v. Πρόκλος. *Marm. Vit. Procl.* 12).

Pluto [Πλούτς]

Plūtus (Πλούτς), the personification of wealth, is described as a son of Ixion and Demeter (Lacton.) That Wealth should be the offspring of the Earth goddess expresses the idea that riches come from the earth—primarily from agriculture, but also from mines. The same idea was the cause of the name Πλούτς being given to Hades, the god of the earth and of the underworld (see p. 375, b). Zeus is said to have deprived Plutus of sight, that he might not bestow his favours on righteous men exclusively, but that he might distribute his gifts blindly and without any regard to merit (*Ar. Plat.* 90, Schol. ad *Theophr.* x 19). At Thebes there was a statue of Tyche or Fortune, at Athens one of Irene or Peace, and at Thebes one of Athenè Irganè, and in each of these cases Plutus was represented as the child of those divinites, symbolically expressing the sources of wealth, from good fortune, peace, and industry (Paus. i 8, 2, ix 15, 2, ix 26, 8). A copy of the statue of Irene and Plutus is now at Munich (Crisoschorus). He seems to have been also represented as a boy with a cornucopia.

Pluvialia (Πλουρία), Ptol. prob. 1 erro), one of the islands in the Atlantic called Πλουρία.

Pluvius, i.e. the sender of rain (Tibull. i 7, 26), a surname of Jupiter among the Romans (also Pluvialis and Lubricior), to whom sacrifices were offered during long protracted droughts (Juvenal).

Phytagōras (Φυτάγορας) 1 Eldest son of Eragoras, king of Salamis in Cyprus, was assassinated along with his father, v.c. 371 [Lactonius].—2 King of Salamis in Cyprus, probably succeeded Nicosias, though we have no account of his accession, or his relation to the previous monarch. He submitted to Alexander in 332, under whom he served with a fleet at the siege of Tyre (Diod. xvi 46, Arrian, *An.* ii 20, Curt. ii 3, 11, Athen. p. 167).

Pōdālirius (Ποδάλειρος), son of Asclepius and Epione or Araneë, and brother of Machaon, along with whom he led the Thesalians of Tricca against Troy. He was, like his brother, skilled in the medical art. On his return from Troy he was cast by a storm on the coast of Syros in Caria, where he is said to have settled. He was worshipped as a hero on Mt Drua [Μάχιας].

Pōdarcēs (Ποδάρκης) 1 The original name of Priam (Πριάμς).—2 Son of Iphiclus and grandson of Phylacus, i.e. as a younger brother of Procles, and led the Thesalians of Phylace against Troy (*Il.* ii 695).

Pōdargē [Παργία]

Pocæ (Πόκας), son of Phylacus or Thaumacus, husband of Mithone, and the father of Philoctetes, who is hence called *Pocantides*, *Pocantius heros*, *Pocantia proles*, and *Pocantis satus*. Pocæ is mentioned among the Argonauts, and is said to have killed with an arrow Talauus in Crete. He set fire to the pile on which Hercules was burnt, and was rewarded by the hero with his arrows (Hicetis, Philoctetes).

Poemander (Ποίμανδρος), son of Chaeræsius and Stratoneia, was the husband of Tanagra, a daughter of Aecolus or Aesopus, by whom he became the father of Iphippus and Lencippus. He was the reputed founder of the town of Tanagra in Boeotia, hence called *Pocmanaria*. When Poemander had made cruelly killed his own son, he was punished by Elephnor (Strab. p. 101).

Poemanēnus (Ποιμανηνης), ethnic, the name prob. *Maniænas*, a fortified place in Mysia, s. of Cyricus, with a celebrated temple of Asclepius (Steph. Byz. s. v., Plin. v 12).

Pœtovic, sometimes written *Petovic* (Πέταυ), a town in Pannonia Superior (Western Pannonia) on the frontiers of Noricum, and on the Dravus (Drave), was at first a fortress, and then a Roman colony with the surname *Ulpia*, having been probably enlarged and made a colony by Trajan, and station of the legion XIII Gemma (Tac. *Hist.* iii 1, Ann. Marc. xiv 37; C. I. L. iii p. 499).

Pōgōn (Πόγων), the harbour of Troezen in Argolis (Strab. p. 37).

Pola (Πολα), an ancient town in Istria, situated on the W coast, and near the promontory Polaticum, which was the most southerly point in the country. According to tradition Pola was founded by the Colchians who had been sent in pursuit of Medea (Strab. pp. 41, 209, 216, Mel. ii 3, 13). It was subsequently a Roman colony, with the surname *Pulcia Julia*, and became an important commercial town, being united by good roads with Aquilina and the principal towns of Illyria (Plin. iii 129). It was here that Belisarius assembled his fleet to cross to Ravenna, A.D. 541 (Procop. *B.G.* iii 10). Its importance in antiquity is attested by its magnificent ruins, of which the principal are those of an amphitheatre, of a triumphal arch (*Porta aurea*), erected to L. Sulpicius by his wife, Salvia Postuma, and of several temples.

Pōlēmōn (Πολέμας) 1 I. king of Pontus and the Bosphorus, was the son of Zenon, the orator of Laodicea. As a reward for the services rendered by his father as well as himself he was appointed by Antony in B.C. 89 to the government of a part of Cilicia, and he subsequently obtained in exchange the kingdom of Pontus (App. *B.C.* i 75, Dio Cass. xlix 25, 33, Strab. p. 578). He accompanied Antony in his expedition against the Parthians in 36. After the battle of Actium he was able to make his peace with Octavian, who confirmed him in his kingdom (Dio Cass. liii 25). About the year 16 he was entrusted by Agrippa with the charge of reducing the kingdom of Bosphorus, of which he was made king after conquering the country (Dio Cass. liii 24). His reign after this was long and prosperous, he extended his dominions as far as the river Tanais, but having engaged in an expedition against the barbarian tribe of the Asurgians he was not only defeated by them, but taken prisoner, and put to death (Strab. pp. 193, 195, 556). By his second wife, Pythodoria, who succeeded him on the throne, he left two sons, Polemon II, and

Zenon, king of Armenia, and one daughter, who was married to Cotys king of Thrace—2 II, son of the preceding and of Pythodoris, was raised to the sovereignty of Pontus and Bosphorus by Caligula in A.D. 39. Bosphorus was afterwards taken from him by Claudius, who assigned it to Mithridates, while he gave Polemon a portion of Cilicia in its stead, 41. In 62 Polemon was induced by Nero to abdicate the throne, and Pontus was reduced to the condition of a Roman province (Dio Cass. l. 12, l. 8, Suet. *Ner.* 18)—3 Brother of Attalus, a Macedonian officer in the army of Alexander the Great. He was suspected of complicity in the plot of which Philotas was accused, but he was acquitted or pardoned (Arr. *An.* 11, 27, Curt. vii, 2, 1). After the death of Alexander he became a partisan of Perdiccas, under whose brother, Alcetas, he served (Diod. xviii, 45, xix, 16) until 320, when he shared the defeats and captivity of Attalus [ATTALUS, No. 2].—4 Of Athens, an eminent Platonic philosopher, was the son of Philostratus, a man of wealth and political distinction. In his youth Polemon was extremely profligate, but one day, when he was about thirty, on his busting into the school of Xenocrates, at the head of a band of revellers, his attention was so arrested by the discourse, which chanced to be upon temperance, that he tore off his garland and remained an attentive listener, and from that day he adopted an abstemious course of life (Hor. *Sat.* ii, 3, 253), and continued to frequent the school, of which, on the death of Xenocrates, he became the head, B.C. 315. He died in 273 at a great age. He esteemed the object of philosophy to be to exercise men in things and deeds, not in dialectic speculation. He placed the *summum bonum* in living according to the laws of nature (Diog. Laert. iv, 16, Athen. p. 44, Cic. *de Fin.* iv, 2, 6, 16, v, 1, 5)—5 Of Athens by citizen ship, but by birth either of Plinm, or Samos, or Sicyon, a Stoic philosopher and an eminent geographer, surnamed *Periegetes* (δ περιηγήτης), lived in the time of Ptolemy Epiphanes, at the beginning of the second century B.C. In philosophy he was a disciple of Panaetius. He made extensive journeys through Greece, to collect materials for his geographical works, in the course of which he paid particular attention to the inscriptions on votive offerings and on columns. As the collector of these inscriptions, he was one of the earlier contributors to the Greek Anthology. Athenaeus and other writers make very numerous quotations from his works. They were chiefly descriptions of different parts of Greece, some were on the paintings preserved in various places, and several are controversial, among which is one against Eratosthenes (Athen. pp. 436, 442)—6 Antoninus, a celebrated sophist and rhetorician, flourished under Trajan, Hadrian, and the first Antoninus, and was in high favour with the two former emperors. He was born of a consular family, at Laodicea, but spent the greater part of his life at Smyrna. His most celebrated disciple was Aristides. Among his imitators in subsequent times was Gregory Nazianzen. His style of oratory was imposing rather than pleasing, and his character was haughty and reserved. During the latter part of his life he was so tortured by the gout that he resolved to put an end to his existence, he had himself shut up in the tomb of his ancestors at Laodicea, where he died of hunger, at the age of sixty-five (Philostr. *Sophist.* p. 530, Suid. s.v.). The only extant work of Polemon is the funeral orations

for Cynaegirus and Callimachus, the generals who fell at Marathon, which are supposed to be pronounced by their fathers. These orations are edited by Orelli, Lips. 1819—7 The author of a short Greek work on Physiognomy, which is still extant. He must have lived in or before the third century after Christ, as he is mentioned by Origen, and from his style he cannot be supposed to have lived much earlier than this time. His work consists of two books in the first, which contains twenty-three chapters, after proving the utility of physiognomy, he lays down the general principles of the science, in the second book, which consists of twenty-seven chapters, he goes on to apply the principles he had before laid down, and describes in a few words the characters of the courageous man, the timid, the impudent, the passionate, the talkative, &c.—Edited by Franz in his *Scriptores Physiognomoniae Veteres*, Altenburg, 1780.

Pōlēmoniūm (Πολεμώνιον Πολεμώνιος, and Πολεμωνιεύς *Buleman*), a city on the coast of Pontus in Asia Minor, built by king Πολεμων (probably the second), on the site of the older city of Side, at the mouth of the river Sidenus (*Poleman Char*), and at the bottom of a deep gulf, with a good harbour. It was the capital of the kingdom of Polemon, comprising the central part of Pontus, E. of the Iris, which was hence called Pontus Polemoniacus (Plin. vi, 11, Ptol. v, 6, 4, Amm. Marc. xxii, 8).

Pōliās [ΑΘΗΝΕΣ]

Pōlichna (Πολίχνη, Dor Πολίχνα Πολιχνίτης), a town—1 In the NW of Messenia, W of Ardanis (Paus. iv, 38, 6)—2 In the NE of Laconia (Pol. iv, 36)—3 In Chios—4 In Crete, whose territory bordered on that of Cydonia (Hdt. vii, 170, Thuc. ii, 85)—5 In Mysia, in the district Thrae, on the left bank of the Aesepus near its source (Strab. p. 603).

Pōlieus (Πολιεύς), 'the protector of the city,' a surname of ZEUS.

Pōliorcētēs, Demetrius [DEMETRIUS]

Pōlites (Πολίτης), son of Priam and Hecuba, and father of Priam the younger, was a valiant warrior and famed for his swiftness of foot. He was slain by Pyrrhus (*Il.* xiii, 533, xv, 339, Verg. *Aen.* ii, 526, v, 564).

Politorium, a town in the interior of Latium, destroyed by Ancus Martius (Liv. i, 33, Dionys. in 43, Plin. in 68).

Polla, Argentāria, the wife of the poet Lucan [LUCANUS].

Pollentia (Pollentinus) 1 (*Polenza*), a town of the Statielli in Liguria at the confluence of the Stura and the Tanarus, and subsequently a Roman municipium (Plin. iii, 49). It was celebrated for its wool. In its neighbourhood Sticho gained a victory over the Goths under Alaric (Claudian, *B. Get.* 580-647, Oros. vii, 37)—2 A town in Picenum probably identical with Urbs Salvia (Plin. iii, 111)—3 (*Pollenza*), a Roman colony on the NE point of the Balears Major [BALEARES].

Pollentia, a deity worshipped by the Romans among the Indigetes, who was supposed to supply strength to the growing child (Liv. xxxix, 7, Plant. *Cas.* iv, 4, 3, cf. INDIGETES).

Pollio, Annīus, was accused of treason (*maiestas*) towards the end of the reign of Tiberius, but was not brought to trial. He was subsequently one of Nero's intimate friends, but was accused of taking part in Piso's conspiracy against that emperor in A.D. 63, and was banished (Tac. *Ann.* xv, 56, 71).

Pollio, C. Asīnīus, a distinguished orator,

poet and historian of the Augustan age. He was born at Rome in B.C. 76, and became distinguished as an orator at an early age. At the age of twenty two he prosecuted C. Cato (Tac. *Dial* 34). On the breaking out of the Civil war he joined Caesar, and in 49 he accompanied Curio to Africa. After the defeat and death of Curio, he crossed over to Greece, and fought on Caesar's side at the battle of Pharsalia (48). He also accompanied Caesar in his campaigns against the Pompeian party in Africa (46) and Spain (45). He returned with Caesar to Rome, but was shortly afterwards sent back to Spain, with the command of the Further Province, in order to prosecute the war against Sex. Pompey. He was in his province at the time of Caesar's death (44). He took no part in the war between Antony and the senate, but when Antony was joined by Lepidus and Octavian in 43, Pollio espoused their cause, and persuaded L. Plancus in Gaul to follow his example. In the division of the provinces among the triumvirs, Antony received the Gauls. The administration of the Transpadana Gaul was committed to Pollio by Antony, and he had accordingly the difficult task of settling the veterans in the lands which had been assigned to them in this province. It was upon this occasion that he saved the property of the poet Virgil at Mantua from confiscation, whom he took under his protection from his love of literature. In 40 Pollio took an active part in effecting the reconciliation between Octavian and Antony at Brundisium. In the same year he was consul, and it was during his consulship that Virgil addressed to him his 4th Eclogue. In 39 Antony went to Greece, and sent Pollio with a part of his army against the Parthians, an Illyrian people. Pollio defeated the Parthians and took the Dalmatian town of Salona, and in consequence of his success obtained the honour of a triumph on the 25th of October in this year (Her. *Od* ii 1, 16, *O I L* i p 461). He gave his son, Asinius Gallus, the agnomen of Salomon after the town which he had taken. It was during his Illyrian campaign that Virgil addressed to him the 8th Eclogue. From this time Pollio withdrew altogether from political life, and devoted himself to the study of literature. He still continued, however, to exercise his oratorical powers, and maintained his reputation for eloquence by his speeches both in the senate and in the courts of justice. He died at his Tusculan villa, A.D. 4, in the 80th year of his age, preserving to the last the full enjoyment of his health and of all his faculties (Hieron ad Euseb. *Chron* 2020, cf Tac. *Dial* 17, Sen. *Contr* 4, 5).—Pollio deserves a distinguished place in the history of Roman literature, not so much on account of his works, as of the encouragement which he gave to literature. He was not only a patron of Virgil, Horace (see *Od* ii 1), and other great poets and writers, but he has the honour of having been the first person to establish a public library at Rome, upon which he expended the money he had obtained in his Illyrian campaign (Plin. xxxv 10). None of Pollio's own works have come down to us, but they possessed sufficient merit to lead his contemporaries and successors to class his name with those of Cicero, Virgil and Sallust, as an orator, a poet and an historian. Catullus (vi 9) describes him in his youth as 'Ipeiorum disertus puer et facietiarum,' and Horace speaks of him in the full maturity of his powers (*Od* ii 1, 18) as 'Insigno maestis praesidium reis et consulenti, Pollio, curiae,'

and we have also the testimony of Quintilian, the two Senecas and Tacitus to the greatness of his oratorical powers (Quint. x 1, 113, Sen. *Contr* 4, 3, Sen. *Ep* 100, 7, Tac. *Dial* 21).—Pollio wrote the history of the Civil wars in seventeen books (Suid. s. v.). It began with the consulship of Metellus and Afranius, B.C. 60, in which year the first triumvirate was formed, and appears to have come down to the time when Augustus obtained the undisputed supremacy of the Roman world (Hor. *Od* ii 1, 24, Sen. *Suas* vi 15, 24, Suet. *Jul* 30, Tac. *Ann* iv 34).—As a poet Pollio was best known for his tragedies, which are spoken of in high terms by Virgil and Horace, but which probably did not possess any great merit, as they are hardly mentioned by subsequent writers (Verg. *Ecl* iii 86, viii 10, Hor. *Od* ii 1, 9, *Sat* i 10, 12). It has been asserted by some modern critics that Pollio was the author of the *Bellum Africanum*, but this theory is improbable and has no support.—Pollio also enjoyed great reputation as a critic, but he is chiefly known in this capacity for the severe judgment which he passed upon his great contemporaries. Thus he pointed out many mistakes in the speeches of Cicero (Quint. xii 1, 22), censured the Commentaries of Caesar for their want of historical fidelity (Suet. *Jul* 56), and found fault with Sallust for affectation in the use of antiquated words and expressions (Suet. *Gramm* 10, Gell. x 26). He also complained of a certain *Patauitas* in Livy, respecting which some remarks are made in the life of Livy [p. 495, a]. Pollio had a son, C. Asinius Gallus Saloninus [See p. 855, b]. Asinius Gallus married Vipsania, the former wife of Tiberius, by whom he had several children, namely, (1) Asinius Saloninus, (2) Asinius Gallus, (3) Asinius Pollio, consul A.D. 23, (4) Asinius Agrippa, consul A.D. 25, (5) Asinius Celer.

Pollio, Vedius, a Roman eques and a friend of Augustus, was by birth a freedman, and has obtained a place in history on account of his riches and his cruelty. He was accustomed to feed his lampreys with human flesh, and when over a slave displeased him, the unfortunate wretch was forthwith thrown into the pond as food for the fish. On one occasion Augustus was supping with him, when a slave had the misfortune to break a crystal goblet, and his master immediately ordered him to be thrown to the fishes. The slave fell at the feet of Augustus, praying for mercy, and when the emperor could not prevail upon Pollio to pardon him, he dismissed the slave of his own accord, and commanded all Pollio's crystal goblets to be broken and the fish pond to be filled up. Pollio died B.C. 15, leaving a large part of his property to Augustus. It was thus Pollio who built the celebrated villa of Pausilypnum near Naples (Dio Cass. liv 23, Sen. *de Ira*, iii 40, Plin. ix 77, Tac. *Ann* i 10, vi 60).

Pollusca (Πολλούσκα), a city of Latium near Corioli taken and retaken in the Volscian wars, after which it disappears from history (Liv. ii 33, 39, Dionys. vi 91, viii 36).

Pollux or Polydeuces [Dioscuri].

Pollux, Jūlius (Ἰούλιος Πολυδεύκης). 1 Of Naxos in Egypt, was a Greek sophist and grammarian. He studied rhetoric at Athens under the sophist Adrian, and afterwards opened a private school in this city, where he gave instruction in grammar and rhetoric. At a later time he was appointed by the emperor Commodus to the chair of rhetoric at Athens.

He died during the reign of Commodus at the age of fifty-eight. He seems to have been attacked by many of his contemporaries on account of the inferior character of his oratory, and especially by Lucian in his *Πηρόρων διδάσκαλος*. Pollux was the author of several works, all of which have perished with the exception of the *Onomasticon*. This work is divided into ten books, each of which contains a short dedication to the *Caesar* Commodus. It was therefore published before A.D. 177, since Commodus became Augustus in that year. Each book forms a separate treatise by itself, containing the most important words relating to certain subjects, with short explanations of the meanings of the words. The alphabetical arrangement is not adopted, but the words are given according to the subjects treated of in each book.—Editions by Lederlin and Hemstershuis, Amsterdam, 1706, by Dindorf, Lips 1824, and by Imm Bekker, Berol 1846.—2 A Byzantine writer, the author of a *Ohronicon* which treats at some length of the creation of the world, and is therefore entitled *Ἱστορία φυσική*. It is a universal history, beginning with the creation of the world and coming down to the time of the writer.—Edited by Hardt, Munich, 1792.

Pōlus (Πῶλος) 1 A sophist and rhetorician, a native of Agrigentum. He was a disciple of Gorgias, and wrote a treatise on rhetoric, as well as other works mentioned by Suidas. He is introduced by Plato as an interlocutor in the *Gorgias* (cf Plat *Phaedr* p 267).—2 A celebrated tragic actor, the son of Charicles of Sunium, and a disciple of Archias of Thurn. It is related that at the age of 70, shortly before his death, he acted in eight tragedies on four successive days (Plut *Dem* 28).

Pōlyægos (Πολύαιγος Polybos or Antimelos), an uninhabited island in the Aegean sea, near Melos (Plin iv 70, Ptol iii 15, 28).

Pōlyænus (Πολύαινος) 1 Of Lampsacus, a mathematician and a friend of Epicurus, adopted the philosophical system of his friend, and, although he had previously acquired great reputation as a mathematician, he now maintained with Epicurus the worthlessness of geometry (Cic *Ac* ii 83, *Fin* i 6).—2 Of Sardis, a sophist, lived in the time of Julius Caesar. He is the author of four epigrams in the Greek Anthology. His full name was *Julius Polyaenus*.—3 The Macedonian, the author of the work on Stratagems in war (*Στρατηγήματα*), which is still extant, lived about the middle of the second century of the Christian era. Suidas calls him a rhetorician, and we learn from Polyaenus himself that he was accustomed to plead causes before the emperor. He dedicated his work to M. Aurelius and Verus, while they were engaged in the Parthian war, about A.D. 163, at which time, he says, he was too old to accompany them in their campaigns. This work is divided into eight books, of which the first six contain an account of the stratagems of the most celebrated Greek generals, the seventh of those of barbarous or foreign people, and the eighth of the Romans. Parts, however, of the sixth and seventh books are lost, so that of the 900 stratagems which Polyaenus described, only 883 have come down to us. The work is written in a clear and pleasing style, though somewhat tinged with the artificial rhetoric of the age. It contains a vast number of anecdotes respecting many of the most celebrated men in antiquity, but its value as a historical authority is very

much diminished by the little judgment which the author evidently possessed, and by our ignorance of the sources from which he took his statements.—Editions by Casaubon, 1589, Coray, 1809, Wolfiunn, 1860, Wescher, 1867.

Pōlybios (Πολύβιος) 1 The historian, the son of Lycortas, and a native of Megalopolis, in Arcadia, was born about B.C. 204. His father, Lycortas, was one of the most distinguished men of the Achaean League, and Polybius received the advantages of his father's instruction in political knowledge and the military art. He must also have reaped great benefit from his intercourse with Philopomen, who was a friend of his father's, and on whose death, in 182, Polybius carried the urn in which his ashes were deposited. In the following year Polybius was appointed one of the ambassadors to Egypt, but he did not leave Greece, as the intention of sending an embassy was abandoned. From this time he probably began to take part in public affairs, and he appears to have soon obtained great influence among his countrymen, and as Hipparch attained a position which ranked second in the state. He advised neutrality in the war between Rome and Macedon. After the conquest of Macedonia, in 168, the Roman commissioners who were sent into the S of Greece commanded, at the instigation of Callistrates, that 1000 Achaeans should be carried to Rome, to answer the charge of not having assisted the Romans against Perseus. This number included all the best and noblest part of the nation, and among them was Polybius. They arrived in Italy in B.C. 167, but, instead of being put upon their trial, they were distributed among the Etruscan towns. Polybius was more fortunate than the rest of his countrymen. He had probably become acquainted in Greece with Aemilius Paulus, or his sons Fabius and Scipio, and the two young men now obtained permission from the praetor for Polybius to reside at Rome in the house of their father, Paulus. Scipio was then eighteen years of age, and soon became warmly attached to Polybius. Scipio was accompanied by his friend in all his military expeditions, and received much advantage from his experience and knowledge. Polybius, on the other hand, besides finding a liberal patron and protector in Scipio, was able by his means to obtain access to public documents, and to accumulate materials for his great historical work. After remaining in Italy seventeen years, he returned to the Peloponnesus in 151, with the surviving Achaean exiles, who were at length allowed by the senate to revisit their native land. He did not, however, remain long in Greece. He joined Scipio in his campaign against Carthage, and was present at the destruction of that city in 146. Immediately afterwards he hurried to Greece, where the Achaeans were waging a mad and hopeless war against the Romans. He appears to have arrived in Greece soon after the capture of Corinth, and he exerted all his influence to alleviate the misfortunes of his countrymen, and to procure favourable terms for them. His grateful fellow countrymen acknowledged the great services he had rendered them, and statues were erected to his honour at Megalopolis, Mantinea, Pallantium, Tegea, and other places. The base of the statue erected to him by the state of Elis was found at Olympia by the German explorers in 1877. Polybius seems now to have devoted himself to the composition of the great historical work for which he had long been collecting materials. At what

period of his life he made the journeys into foreign countries for the purpose of visiting the places which he had to describe in his history, it is impossible to determine. He tells us (in 59) that he undertook long and dangerous journeys into Africa, Spain, Gaul, and even as far as the Atlantic, on account of the ignorance which prevailed respecting those parts. Some of these countries he visited while serving under Scipio, who afforded him every facility for the prosecution of his design. At a later period of his life he visited Egypt likewise. He probably accompanied Scipio to Spain in 184, and was present at the fall of Numantia, since Cicero states (*ad Fam.* v. 12) that Polybius wrote a history of the Numantine war. He died at the age of eighty-two, in consequence of a fall from his horse, about 122.—The History of Polybius consisted of forty books, of which the first five books, and extracts from the other thirty-five books, survive. Books 1 and 2 form the Introduction, taking up the history where Timæus left off, at 264 B.C. They contain some account of the first Punic war and the Achaean League. The remainder of the work fell into two parts. The first comprised a period of thirty-five years, beginning with the second Punic war and the Social war in Greece, and ending with the conquest of Perseus and the downfall of the Macedonian kingdom, in 168. This was in fact the main portion of his work, and its great object was to show how the Romans had in this brief period of fifty-three years conquered the greater part of the world, and to demonstrate that they were marked out as the rulers of nations, and fitted for a universal empire. With the fall of the Macedonian kingdom the supremacy of the Roman dominion was decided, and it was vain for the other nations of the world to resist. In this first part book 11 relates the second Punic war as far as Cannæ, 11 and 1 deal with the wars in Greece and Syria. Books 11–111 described the progress of Roman conquest to the battle of Pydna, B.C. 168. The second part of the work, which formed a kind of supplement to the former part, comprised the period from the conquest of Perseus, in 168, to the fall of Corinth, in 146. The history of the conquest of Greece seems to have been completed in the thirty-ninth book, and the fortieth book probably contained a chronological summary of the whole work. The History of Polybius is one of the most valuable works that have come down to us from antiquity. His early training had taught him to appreciate military operations as well as political measures, and the leading part which he took in his own country enabled him to judge of the characters and motives of the great actors in history in a way which no mere scholar or rhetorician could do. To these qualifications were added the most valuable advantage of intimate friendship with the greatest men of Rome, and the opportunities of learning at first hand all that those who directed the civil and military actions of the republic could tell him. No one could have a better claim to write a history of the second and third Punic wars than the man who possessed all the information that the Scipios and Aemilius had stored up of the second, and was himself an eye witness of the conclusion of the third. These materials he supplemented by every means in his power. Thus he not only collected with accuracy and care an account of the events that he intended to narrate, but he also studied the history of the Roman constitu-

tion, and made distant journeys to become acquainted with the geography of the countries that he had to describe in his work. A characteristic feature of his work, which distinguishes it from all other histories which have come down to us from antiquity, is its *didactic* nature. His object was to teach by the past a knowledge of the future, and to deduce from previous events lessons of practical wisdom. Hence he calls his work a *Pragmateia* (*πραγματεία*), and not a *History* (*ιστορία*). The value of history consisted, in his opinion, in the instruction that might be obtained from it. Thus the narrative of events became in his view of secondary importance, they formed only the text of the political and moral discourses which it was the province of the historian to deliver. Excellent, however, as these discourses are, they materially detract from the merits of the history as a work of art, then frequent occurrence interrupts the continuity of the narrative, and destroys, to a great extent, the interest of the reader in the scenes which are described. Moreover, he frequently inserts long episodes, which have little connexion with the main subject of his work, because they have a didactic tendency. Thus we find that one whole book (the sixth) was devoted to a history of the Roman constitution, and the thirty-fourth book seems to have been exclusively a treatise on geography. The style of Polybius bears the impress of his mind, and, as instruction and not amusement was the great object for which he wrote, he did not seek to please his readers by the choice of his phrases or the composition of his sentences. Hence the later Greek critics were severe in their condemnation of his style. Of the extracts which have been preserved from the lost books (11–111) some are of considerable length, such as the account of the Roman army, which belonged to the sixth book. There have been discovered at different times four distinct collections of extracts from the lost books. The first collection, discovered soon after the revival of learning in a MS. brought from Corfu, contained the greater part of the sixth book, and portions of the following eleven. In 1582 Ursinus published at Antwerp a second collection of Extracts, entitled *Excerpta de Legationibus*, which were made in the tenth century of the Christian era. In 1634, Valesius published a third collection of extracts from Polybius, also taken from the *Excerpta* of Constantinus, entitled *Excerpta de Virtutibus et Vitiis*. The fourth collection of extracts was published at Rome in 1827 by Angelo Mai, who discovered in the Vatican library at Rome the section of the *Excerpta* of Constantinus Porphyrogenitus entitled *Excerpta de Sententiis*.—Editions of Polybius, with a commentary, by Schweighauser, Lips. 1789–1795, of the text alone, by Bekker (Berol. 1814, 2 vols. 8vo), who has added the Vatican fragments, Dindorf, 1866, Hultsch, 1871. Edition of portion of the history, with a commentary, by Sirachian Davidson, 1890. Livy did not use Polybius till he came to the second Punic war, but from that time he followed him very closely. Cicero likewise chiefly followed Polybius in the account which he gives of the Roman constitution in his *De Republica*. The History of Polybius was continued by Posidonius and Strabo. [POSIDONIUS, STRABO.] Besides the great historical work of which we have been speaking, Polybius wrote (2) *The Life of Philopomen*, in three books, (3) a

treatise on *Tactics*, (4) *A History of the Numantine War*—2 A freedman of the emperor Augustus, read in the senate the will of the emperor after his decease (Suet *Aug* 101)—3 A favourite freedman of the emperor Claudius. He was the companion of the studies of Claudius, and on the death of his brother, Seneca addressed to him a *Consolatio*, in which he bestows the highest praises upon his literary attainments. Polybius was put to death through the intrigues of Messalina, although he had been one of her paramours (Suet *Claud* 28).

Pōlybōtes (Πολυβώτης), one of the giants who fought against the gods, was pursued by Poseidon across the sea as far as the island of Cos. There Poseidon tore away a part of the island, which was afterwards called Nisyron, and throwing it upon the giant buried him under it [GIGANTES].

Pōlybōtus (Πολύβοτος *Bulawadin, Ru*), a city of Great Phrygia, E of Synnada (Procop *Hist* *Ar* c 18, Hierocl p 677).

Pōlybus (Πόλυβος) 1 King of Corinth, by whom Oedipus was brought up [OEDIPUS]. He was the husband of Periboea or Merope. Pansamas makes him king of Sicyon, and describes him as a son of Hermes and Chthonophyle, and as the father of Lysianassa, whom he gave in marriage to Talauis, king of the Aigives (Soph *O T* 770, Apollod in 5, 7, Paus in 6, 3)—2 A Greek physician, was one of the pupils of Hippocrates, who was also his son-in-law, and lived in the island of Cos, in the fourth century B.C. With his brothers in-law, Thessalus and Dracon, Polybus was one of the founders of the ancient medical sect of the Dogmatici. He was sent abroad by Hippocrates, with his fellow pupils, during the time of the plague, to assist different cities with his medical skill, and he afterwards remained in his native country. He has been supposed, both by ancient and modern critics, to be the author of several treatises in the Hippocratic collection.

Pōlycarpus (Πολύκαρπος), Bishop of Smyrna [*Diet of Christian Biography*].

Pōlyclēs (Πολυκλῆς), the name of two artists. The elder Polycles was probably an Athenian, and flourished about B.C. 370 (Plin xxxiv 50). The younger Polycles is placed by Pliny in 155. He was an Athenian sculptor, and with his two sons, Timocles and Timarchides (also sculptors), settled at Rome. Among his works were a statue of Agesarchus the wrestler at Olympia, a statue of Juno, which was placed in the portico of Octavia at Rome, when that portico was erected by Metellus Macedonicus, and (probably) a Hermaphrodite which Pliny calls famous (Paus vi 12, 8, Plin xxxiv 52, 80, xxxvi 35). The Hermaphrodite is by some attributed to the elder Polycles, but on the whole it is more likely that it belongs to the later period. The two sons of the younger Polycles were authors of the statue of Asclepius at Elatea (Paus x. 34, 6).

Pōlyclitus (Πολύκλειτος) 1 The Elder, of Argos, probably by citizenship, and of Sicyon, probably by birth, was one of the most celebrated sculptors of the ancient world. He was the pupil of the great Argive sculptor Ageladas, under whom he had Phidias and Myron for his fellow-disciples. He was somewhat younger than Phidias, and about the same age as Myron. He flourished about B.C. 452–412. Of his personal history we know nothing further. As an artist, he stood at the head of the schools of Argos and Sicyon, and approached more nearly

than any other to an equality with Phidias, the great head of the Athenian school. The essential difference between these artists was that Phidias was unsurpassed in making the images

of the gods, Polyclitus in those of men. One of the most celebrated works of Polyclitus was his *Doryphorus* or *Spear-bearer*, a youthful figure, but with the full proportions of a man. This was the statue which became known by the name of *The Canon*, because in it the artist had embodied a perfect representation of the ideal of the human figure (Plin xxxiv 55). Another of his great works was his ivory and gold statue of Hera in her temple between Argos and Mycenae. The goddess was seated on a throne, her head crowned with a garland, on which were worked the Graces and the Hours, the one

hand holding the symbolical pomegranate, and the other a sceptre, surmounted by a cuckoo, a bird sacred to Hera (Paus in 17, 4). This statue was accepted as fixing the type of Hera, just as

the great statues of Phidias at Olympia and Athens fixed the types of Zeus and Athena. [See the head of the Farnese Hera on p 393.] It is noticed of Polyclitus that he particularly adopted the attitude of resting on one foot with the other more lightly pressed (Plin xxxiv 56), so as to give an easy and graceful pose. In grace of form he excelled, so that Quintilian notices that he gave ideal beauty to the human form, but did not express the full grandeur and majesty of the divine (xii 10, 7). In this, no doubt, he contrasts him with Phidias. His finish was perfect, a point in which Cicero regarded him as unsurpassed (*Brut* 18, 70). With the exception of the Hera, the statues of Polyclitus were in bronze. It is possible to



Doryphorus after Polyclitus (Naples)



Marble copy of the Amazon of Polyclitus (Berlin Museum)

With the exception of the Hera, the statues of Polyclitus were in bronze. It is possible to

judge of the form of some of them from marble copies. Of these the most generally recognised are the Doryphorus, the Diadumenus and the Amazon. In the department of toreutic, the fame of Polychytus no doubt rested chiefly on the golden ornaments of his statue of Hera, but he also made small bronzes (*sigilla*), and drinking vessels (*phialae*).—2 The Younger, also a sculptor of Argos, of whom very little is known, because his fame was eclipsed by that of his more celebrated namesake. His work may be dated about 400–365 B.C. He was pupil, and younger brother or nephew, of Naucydes. His statues were mainly of athletes, set up at Olympia, where the inscribed bases of two have recently been discovered (Paus. ii 22, 8, vi 6, i, vi 7, 3). Pausanias mentions one statue of a different character, that of a Zeus Philius at Megalopolis (iii 41, 2). He was distinguished as an architect, for there is little doubt that the building of the theatre and tholus in the precincts of the temple of Asclepius at Epidaurus (Paus. ii 27, 5) should be ascribed to him and not to the elder Polychytus.—3 Of Larissa, a Greek historian, and one of the numerous writers of the history of Alexander the Great.—4 A favourite freedman of Nero who sent him into Britain to inspect the state of the island.

Polykrates (Πολυκράτης). 1 Of Samos, one of the most ambitious of the Greek tyrants. With the assistance of his brothers Pantagnotus and Syloson, he made himself master of the island towards the latter end of the reign of Cyrus. At first he shared the supreme power with his brothers, but he shortly afterwards put Pantagnotus to death, and banished Syloson. Having thus become sole despot he raised a powerful fleet, which dominated the whole of the eastern Aegean, and by his piratical enterprises accumulated vast riches. He had formed an alliance with Amasis king of Egypt, who, however, finally renounced it through alarm at the amazing good fortune of Polykrates, which never met with any check or disaster, and which therefore was sure, sooner or later, to incur the envy of the gods. Such at least, is the account of Herodotus, who has narrated the story of the rupture between Amasis and Polykrates in his most dramatic manner. In a letter which Amasis wrote to Polykrates, the Egyptian monarch advised him to throw away one of his most valuable possessions, in order that he might thus inflict some injury upon himself. In accordance with this advice Polykrates threw into the sea a seal ring of extraordinary beauty, but in a few days it was found in the belly of a fish, which had been presented to him by a fisherman. In the reign of Cambyses, the Spartans and Corinthians sent a powerful force to Samos, in order to depose the tyrant, but their expedition failed, and after besieging the city forty days, they left the island. The power of Polykrates now became greater than ever. The great works which Herodotus saw at Samos were probably executed by him. He lived in great pomp and luxury, and, like others of the Greek tyrants, was a patron of literature and the arts. The most eminent artists and poets found a ready welcome at his court, and his friendship for Anacreon is particularly celebrated. But in the midst of all his prosperity he fell by the most ignominious fate. Oroetes, the satrap of Sardis, had formed a deadly hatred against Polykrates. By false pretences, the satrap contrived to allure him to the mainland,

where he was arrested soon after his arrival, and executed 522 (Hdt. iii 99, 51, 120, Strab. pp. 637, 638, Paus. iii 14, 8, Cic. *Fin.* i 30, 93).—2 An Athenian rhetorician and sophist of some repute, a contemporary of Socrates and Isocrates, taught first at Athens and afterwards at Cyprus. He was the teacher of Zoilus. He wrote (1) an accusation of Socrates, which was a declamation on the subject composed some years after the death of the philosopher (Diof. Laert. ii 38). (2) A defence of Bursis. The oration of Isocrates, entitled *Bursis*, is addressed to Polykrates, and points out the faults which the latter had committed in his oration on this subject. (3) An obscene poem, which he published under the name of the poetess Phylum, for the purpose of injuring her reputation (Athen. p. 535).

Polydamas (Πολύδαμας). 1 Son of Panthous and Phrontis, was a Trojan hero a friend of Hector, and brother of Lophobius (Il. vii 531, xiii 219, xiv 100).—2 Of Scotussa in Thessaly, son of Niemea, conquered in the Panathenaeum at the Olympic games, in Ol. 93, B.C. 408. His sire was immense, and the most marvellous stories are related of his strength: how he killed without arms a huge and fierce lion on Mt. Olympus, how he stopped a chariot at full gallop, &c. His reputation led the Persian king Darius Ochus to invite him to his court, where he performed similar feats (Paus. vi 7, i, vii 27, 6).—3 Of Pharsalus in Thessaly, was entrusted by his fellow citizens, about B.C. 376, with the supreme government of their native town. He afterwards entered into a treaty with Jason of Phœria. On the murder of Jason, in 370, his brother Polyphron put to death Polydamas (Xen. *Hell.* vi 1, 2).

Polydectes (Πολυδέκτης). 1 King of the island of Scyphos was son of Magnes, and brother of Dictys. He received kindly Diana and Priam when the eld in which they had been exposed by Leto was floated to the island of Scyphos (And. *Pact.* xii 10, Apollod. i 9, 6, Paus. i 22, 6). His story is related under Priam.—2 King of Sparta, was the eldest son of Pinnon, the brother of Lysurgus the laugher, and the father of Charilaus who succeeded him. Herodotus, contrary to the other authorities, makes Polydectes the father of Lunonius (Hdt. vii 191, Paus. iii 7, 2, Plut. *Lyc.* 2).

Polydeuces (Πολυδεύκης), one of the Dioscuri and the twin brother of Castor, called by the Romans Pollux (Dioscuri).

Polydorus (Πολύδορος). 1 King of Thebes, son of Cadmus and Harmonia, husband of Nyctia, and father of Laonice.—2 The youngest among the sons of Priam and Laocoë, was slain by Achilles (Il. xx 407, xxiv 46). This is the Homeric account, but later traditions make him a son of Priam and Heenba, and give a different account of his death. One tradition relates that when Ilum was on the point of falling into the hands of the Greeks, Priam entrusted Polydorus and a large sum of money to Polymestor or Polymnestor, king of the Thracian Chersonesus. After the destruction of Troy, Polymestor killed Polydorus for the purpose of getting possession of his treasures, and cast his body into the sea. His body was afterwards washed up on the coast, where it was found and recognised by his mother Heenba, who, together with other Trojan captives, took vengeance upon Polymestor by putting out his eyes and killing his two children, (Eur. *Heenba*, Verg. *Jen.* iii 10, Ovid. *Met.*

xxii 432) Another tradition stated that Polydorus was entrusted to his sister Ilione, who was married to Polymnestor. She brought him up as her own son, while she made everyone else believe that her own son, Deiphilus or Deipylus, was Polydorus. The Greeks, anxious to destroy the race of Priam, promised to Polymnestor Electra for his wife, and a large amount of gold, if he would kill Polydorus. Polymnestor was prevailed upon, and he accordingly slew his own son. Polydorus, thereupon, persuaded his sister Ilione to kill Polymnestor. Paeuvius wrote a tragedy, *Iliona* (Cic. *Ac* ii 27, *Tusc* i 44, *Hor. Sat* iii 3, 61)—3 King of Sparta, was the son of Alcameues and the father of Eurycrates, who succeeded him. He assisted in bringing the first Messenian war to a conclusion, B.C. 724. He was murdered by Polemarchus, a Spartan of high family, but his name was precious among his people on account of his justice and kindness. Crotona and the Epizephyrian Locri were founded in his reign.—4 Brother of Jason of Pherae, obtained the supreme power along with his brother Polyphron, on the death of Jason in B.C. 370, but was shortly afterwards assassinated by Polyphron. [JASON].—5 A sculptor of Rhodes, one of the associates of Agesander in the execution of the celebrated group of the Laocoon [AGESANDER].

Polyeuctus (Πολύευκτος), an Athenian orator, of the demus Spethus, was a political friend of Demosthenes, with whom he worked in resisting the Macedonian party (Dem. *Phil* iii p. 129, *Arist. Rhet* ii 10, 7, *Plut. Dem* 10).

Polygnōtus (Πολύγνωτος), one of the most celebrated Greek painters, was a native of the island of Thasos, and was honoured with the citizenship of Athens, on which account he is sometimes called an Athenian. His father, Aglaophon, was his instructor in his art, and he had a brother, named Aristophon, who was also a painter. Polygnotus lived on intimate terms with Cimon and his sister Elpinice, and he probably came to Athens in B.C. 463, after the subjugation of Thasos by Cimon. He appears to have been at that time an artist of some reputation, and he continued to exercise his art almost down to the beginning of the Peloponnesian war (431). He was called by some the inventor of painting (Theophrast. ap. *Plin* vii 205), as being the first who raised painting to the position of an art above that of the handicraftsman. His work was between the years 475 and 430 B.C. The famous paintings in the Lesche, or hall of the Cnicians at Delphi, representing the Fall of Troy and the scenes of the underworld (Pans. x 25-31), were probably executed not later than 470, since they are mentioned by Simonides, who died in 467. The period of his greatest artistic activity at Athens seems to have been that which elapsed from his removal to Athens (463) to the death of Cimon (449), who employed him in the pictorial decoration of the public buildings with which he began to adorn the city, such as the temple of Theseus, the Anacæum, and the Pœcile. He appears to have returned to Athens about 435, where he executed a series of paintings in the Propylæa of the Acropolis. The Propylæa were commenced in 437, and completed in 432. The subjects of the pictures of Polygnotus were almost invariably taken from Homer and the other poets of the epic circle. They were historical pictures, and it was remarked that Polygnotus excelled as a painter of character (*Arist. Poet* 6, *Plin*

xxxv 58). His pictures were without background, as tinted outlines on the white wall without shading, but the beauty of the drawing and the admirable conception of character in his figures won for them admiration undiminished in the age of Pausanias.

Pōlymedium (Πολυμήδιον), a town in Mysia, between Assus and the Prom. Lectum (*Strab* pp. 606, 616, *Plin* v 123).

Pōlyhymnia [POLYHMNIA]

Pōlyidus (Πολυίδος) 1 Son of Coeraeus, grandson of Abas and great-grandson of Melampus. He was, like his ancestor Melampus, a celebrated soothsayer at Cormith, and is described as the father of Euchenor, Astycratia, and Manto (*Il.* xii 663). When Alcathous had murdered his own son, Callipolis, at Megara, he was purified by Polyidus, who erected at Megara a sanctuary to Dionysus, and a statue of the god.—2 A dithyrambic poet of the most flourishing period of the later Athenian dithyramb, and also skilful as a painter, was contemporary with Philoxenus, Timotheus, and Telestes, about B.C. 400.

Pōlymestor or Polymnestor [POLYMESTOR]

Pōlymnestus, or Polymnastus (Πολύμνηστος), the son of Meles of Colophon, was an epic, elegiac and lyric poet, and a musician. He flourished B.C. 675-644. He belongs to the school of Dorian music, which flourished at this time at Sparta, where he carried on the improvements of Thaletas. The Attic comedians attached his poems for their erotic character (*Aristoph. Eq* 1287). As an elegiac poet, he may be regarded as the predecessor of his fellow-countryman, Mimnermus.

Pōlymnia or Polyhymnia [MUSAE]

Pōlynicēs (Πολυνείκης), son of Oedipus and Jocasta, and brother of Eteocles and Antigone. His story is given under ETEOCLES and ANTIGONE.

Pōlyphēmus (Πολύφημος) 1 Son of Poseidon and the nymph Thoosa, was one of the Cyclopes in Sicily [CYCLOPES]. He is represented as a gigantic monster, having only one eye, in the centre of his forehead, caring nought for the gods, and devouring human flesh. He dwelt in a cave near Mt. Aetna, and fed his flocks upon the mountain. He fell in love with the nymph Galatea (*Theocrit. Id.* xi, *Ov. Met.* xii 780), but as she rejected him for Acis, he destroyed the latter by crushing him under a huge rock [ACIS]. In the Homeric story, when Odysseus was driven upon Sicily, Polyphemus devoured some of his companions, and Odysseus would have shared the same fate had he not pnt out the eye of the monster while he was asleep [ODYSSEUS].—2 Son of Elatus or Poseidon and Hippea, was one of the Lapithæ at Larissa in Thessaly. He was married to Laonome, a sister of Heracles. He was also one of the Argonauts, but being left behind by them in Mysia, he founded Cios, and fell in battle against the Chalybes (*Il.* i 264, *Ap. Rh.* i 1241, *Apollod.* i 9, 16).

Pōlyphontes (Πολυφόντης), one of the descendants of Heracles who slew Cresphontes, king of Messeue, married his wife Merope and took possession of his kingdom. He was slain by Aegyptus, son of Cresphontes (*Pol.* iv 22, *Apollod.* ii 8, 4).

Pōlyphron (Πολύφρων), brother of Jason of Pherae, succeeded to the supreme power with his brother Polydorus on the death of Jason in B.C. 370. Shortly afterwards he murdered Polydorus. He exercised his power with great cruelty, and was murdered in his turn, 369, by

his nephew Alexander, who proved a still greater tyrant [JASON, ALEXANDER]

Pölypoetes (Πολυποίτης), son of Pirithous and Hippodamia, was one of the Lapithae, and joined the Greeks in the Trojan war (Strab pp 439, 441)

Pölyrrhōnīa or -ium (Πολυρρηνία Πολυρρηνίος), a town in Crete, whose territory embraced the whole western corner of the island. It possessed a sanctuary of Dictynna, and is said to have been colonised by Achaeans and Lacedaemonians (Strab p 479, Pol iv 53, Plan iv 59)

Pölyspērchon (Πολυσπερχων), a Macedonian, and an officer of Alexander the Great, who distinguished himself at Issus and Gaugamela and accompanied Alexander in his Indian campaigns (Arrian, iii 11, v 11, vi 5). In B.C. 328 he was appointed by Alexander second in command of the army of invalids and veterans which Craterus had to conduct home to Macedonia. He afterwards served under Antipater in Europe, and so great was the confidence which the latter reposed in him, that Antipater on his deathbed (319) appointed Polysperchon to succeed him as regent and guardian of the king, while he assigned to his own son Cassander the subordinate station of Chilharch (Diod xviii 48). Polysperchon soon became involved in war with Cassander, who was dissatisfied with this arrangement. It was in the course of this war that Polysperchon surrendered Phocion to the Athenians, in the hope of securing the adherence of Athens [Phocion]. Although Polysperchon was supported by Olympias, and possessed great influence with the Macedonian soldiers, he proved no match for Cassander, and was obliged to yield to him possession of Macedonia about 316 (Diod xviii 57, 69, xix 57, 74). For the next few years Polysperchon is rarely mentioned, but in 310, he again assumed an important part by reviving the long forgotten pretensions of Hercules, the son of Alexander and Barsine, to the throne of Macedonia. Cassander marched against him, but, distrusting the fidelity of his own troops, he entered into secret negotiations with Polysperchon, and persuaded the latter, by promises and flatteries, to murder Hercules (Diod xx 28, Just xv 2). From this time he appears to have served under Cassander, but the period of his death is not mentioned.

Pölytimētus (Πολυτίμητος Zeyfashan), a considerable river of Sogdiana, which vanished underground near Maicanda (Samarhanda), or was lost in the sands of the steppes (Strab p 518)

Pölyxēna (Πολυξένη), daughter of Priam and Hecuba, was beloved by Achilles. When the Greeks, on their voyage home, were still lingering on the coast of Thrace, the shade of Achilles appeared to them, demanding that Polyxena should be sacrificed to him. Neoptolemus accordingly sacrificed her on the tomb of his father. It was related that Achilles had promised Priam to bring about a peace with the Greeks, if the king would give him his daughter Polyxena in marriage, and that when Achilles had gone to the temple of the Thymbraean Apollo, for the purpose of negotiating the marriage, he was treacherously killed by Paris (Eur *Hec* 40, Or *Met* xiii 448, Hyg *Fab* 110). Another tradition stated that Achilles and Polyxena fell in love with each other when Hector's body was delivered up to Priam, and that Polyxena fled to the Greeks

after the death of Achilles, and killed herself on the tomb of her beloved with a sword (Philostr *Her* 19, 11)

Pölyxenidas (Πολυξενίδας), a Rhodian in the service of Antiochus III, king of Syria, whose fleet he commanded in 192 and 190 B.C. He was defeated by C. Livius off Coryaeus, and by Aemilius Regillus at Myonesus (Liv xxxvi 43, xxxvii 28, App *Syr* 21-27)

Pölyxo (Πολυξώ) 1 The nurse of queen Hypsipyle in Lemnos, was celebrated as a prophetess (Ap Rh i 668, Hyg *Fab* 15)—2 An Argive woman, married to Tlepolemus, son of Hercules (Paus iii 19, 10), followed her husband to Rhodes, where, according to some traditions, she is said to have put to death the celebrated Helen [HELENA]

Pölyzēlus (Πολύζηλος) 1 Brother of Hieron, the tyrant of Syracuse [HIERON]—2 Of Rhodes, a historian, of uncertain date, wrote a history of his native country (Athen p 861, Plut *Sol* 15)—3 An Athenian comic poet, belonging to the last period of the Old Comedy and the beginning of the Middle (Meineke, *Fr Com Graec*)

Pömōna, the Italian divinity of the fruit of trees, hence called *Pomorum Patrona*. She is represented by the poets as beloved by several of the rustic divinities, such as Silvanus, Picus and Vertumnus (Or *Met* xiv 623). For the myth of her union with the last, see VERTUMNUS. Her worship must originally have been of considerable importance, since a special priest, under the name of *flamen Pomonalis*, was appointed to attend to her service (Varro, *L L* vii 45, Fest p 154). There was a sanctuary for her worship (*Pomonal*) between Arden and Ostia (Fest p 250)

Pompēia 1 Daughter of Q. Pompeius Rufus, son of the consul of B.C. 88, and of Cornelia, the daughter of the dictator Sulla. She married C. Caesar, subsequently the dictator, in 67, but was divorced by him in 61, because she was suspected of intriguing with Clodius, who stealthily introduced himself into her husband's house while she was celebrating the mysteries of the Bona Dea [CLODIUS]—2 Sister of Cn. Pompey, the triumvir, married C. MARRIUS, who was killed in the war against Sertorius, in 75—3 Daughter of the triumvir by his third wife Mucia. She married Faustus Sulla, the son of the dictator, who perished in the African war, 46. She afterwards married L. Cornelius Cinna. As her brother Sextus survived her, she must have died before 35—4 Daughter of Sex. Pompey, the son of the triumvir and of Scribonia. At the peace of Misenum in 39 she was betrothed to M. Marcellus, the son of Octavia, the sister of Octavian, but was never married to him. She accompanied her father in his flight to Asia, 36—5 **Paulina** [PAULINA]

Pompeianus, Tib. Claudius, son of a Roman knight originally from Antioch, rose to the highest dignities under M. Antonius. He was consul in 173 A.D. and held a command also in the war against the Marcomanni. Aurelius gave him his daughter Lucilla in marriage. He lived to the reign of Severus (Dio Cass lxxi 3, lxxiii 3, *Vit M Anton* 20, *Pert* 2)

Pompēii (Πομπηίοι, Πομπηία, Πομπηία Pompeianus), a city of Campania, was situated on the coast, at the mouth of the river Sarnus, and at the foot of Mt. Vesuvius, but in consequence of the physical changes which the surrounding country has undergone, the ruins of Pompeii are found at present about two

miles from the sea. Pompeii was first in the hands of the Oscans, and afterwards of the Tyrrhemans (Strab p 247, Plu in 62). It is mentioned as a port in B.C. 310 (Liv iv 38), and as taking part in the Social war, during which it was captured by Sulla (App B.C. i 39, 50, Vell Pat ii 16). Afterwards it became a Roman municipium and received a colony in the reign of Augustus. It was populous (having apparently nearly 30,000 inhabitants) and flourishing (Tac Ann xv 22, Sen Q N vi 1), and a favourite resort. Among others Cicero had a villa (*Pompeianum*) there (Cic Ac ii 3, ad Att i 20, ad Fam vii 3, vii 20), but Pompeii never rose above the rank of a second-rate provincial town, and its great importance is due to the manner in which the circumstances of its destruction ensured the preservation of its remains till their excavation in the eighteenth and nineteenth centuries. Pompeii was partly destroyed by an earthquake in A.D. 63, but was overwhelmed in 79, along with Herculaneum and Stabiae, by the great eruption of Mt Vesuvius (Dio Cass lxxi 23, cf Plin Ep vi 16, 20). The lava did not reach Pompeii, but the town was covered with successive layers of ashes and other volcanic matter, on which a soil was gradually formed. Thus a great part of the city has been preserved with its market places, theatres, baths, temples, and private houses, and the excavation of these has thrown great light upon many points of antiquity, such as the construction of Roman houses, and in general all subjects connected with the private life of the ancients. The first traces of the ancient city were discovered in 1689, rising above the ground, but it was not till 1721 that the excavations were commenced. These have been continued with various interruptions down to the present day, and now about one third of the city is exposed to view. It was surrounded by walls, which were nearly two miles in circumference, surmounted at intervals by towers, and containing eight gates. These walls had been partly demolished during the peace of the early empire and a suburb called 'Pagus Augustus Felix' had grown up outside the gate of Herculaneum, by which road was made for the colony planted by Augustus. The streets are narrow, the widest not exceeding twenty-four feet in width, and many have high stepping stones for foot-passengers crossing from one raised foot-path to the other [see *Dict of Ant art Via*], they are usually straight, but the street which connects the Forum with the gate of Herculaneum, and is continued by the street of tombs, takes a sinuous course. The Forum is distant about four hundred yards from this gate. At its North end stands the temple of Jupiter on an elevated podium, at the South the Basilica and the Tribunals. It is bounded on the West by the temple of Venus, and on the East by the Pantheon or temple of Augustus, the council chamber (*Curia*), the temple of Mercury and the Chalcedæum, a building erected by a priestess named Eumachia, which may possibly have been used as an exchange. There was a smaller triangular forum in the S. of the city not far from the gate of Stabiae and adjoining the greater and smaller theatres, close to the great theatre was the temple of Isis, in which a small statue of the deity was found, the amphitheatre has been discovered in the SE. angle of the town between the gate of Noeera and that of the Sarnus. It is impossible here to enter into details regarding the many private houses which have been discovered with

much of their fittings and decorations in good preservation, and have proved of the greatest value for the elucidation of Roman domestic architecture [see *Dict of Ant art Domus*]. There can be little doubt that much of the Pompeii now to be seen was a restoration after the earthquake of 63. The oldest remains, however, are of a very early period, especially the older parts of the walls, built of large blocks of travertine, and a Dome temple near the theatre, known as the 'Greek' temple, which is assigned to the 6th cent. B.C.

Pompeïopolis (Πομπηϊούπολις), the name of several cities founded or enlarged by Pompey. 1 (*Tash Lōpri*), an inland city of Paphlagonia, SW of Sinope, on the river Amnias (*Gbl Irma*), a W tributary of the Halys (Strab p 562)—2 [ΠΟΜΠΙΟΝ]—3 [ΣΟΛΟΙ].

Pompeius 1 Q Pompeius, said to have been the son of a flute player, was the first of the family who rose to dignity in the state. He was consul in 141, when he carried on war against the Numantines in Spain. Having been defeated by the enemy in several engagements, he concluded a peace with them, but on the arrival of his successor in the command, he disowned the treaty, which was declared invalid by the senate. He was censor in 131 with Q Metellus Macedonicus (App B.C. vi 76, Cic Fin ii 17, Off iii 30)—2 Q Pompeius Rufus, either son or grandson of the preceding, was a zealous supporter of the aristocratical party. He was tribune of the plebs 100, praetor 94, and consul 89, with L Sulla. When Sulla set out for the East to conduct the war against Mithridates, he left Italy in charge of Pompeius Rufus, and assigned to him the army of Cn Pompeius Strabo, who was still engaged in carrying on war against the Marsi. Strabo, however, who was unwilling to be deprived of the command, caused Pompeius Rufus to be murdered by the soldiers (Cic pro Dom 31, Brut 89, App B.C. i 57)—3 Q Pompeius Rufus, son of No 2, married Sulla's daughter, and was murdered by the party of Sulpicius and Marius in the Forum, during the consulship of his father, 88 (Plut Sull 8)—4 Q Pompeius Rufus, son of No 3 and grandson of the dictator Sulla, was tribune of the plebs 52, when he distinguished himself as the great partisan of the triumvir Pompey, whom he assisted to obtain the sole consulship. Rufus, however, on the expiration of his office was accused of *vis*, was condemned, and went into exile at Bauli in Campania (Cic ad Fam viii 1, 4, Dio Cass xl 15)—5 Q Pompeius Rufus, praetor 63, was sent to Capua to watch over Campania and Apulia during Catiline's conspiracy. In 61 he obtained the province of Africa, with the title of proconsul—6 Sex Pompeius, married Lucilia a sister of the poet C. Lucilius—7 Sex Pompeius, elder son of No 6, never obtained any of the higher offices of the state, but acquired great reputation as a man of learning, and is praised by Cicero for his accurate knowledge of jurisprudence, geometry, and the Stoic philosophy (Cic Brut 47, 175)—8 Sex Pompeius, a descendant of No 7, consul A.D. 14, with Sex Appuleius, in which year the emperor Augustus died. He seems to have been a patron of literature. Ovid addressed him several letters during his exile (Ov Pont iv 1, 5)—9 Cn Pompeius Strabo, younger son of No 6, and father of the triumvir. He was quaestor in Sardina 103, praetor 94, and proprætor in Sicily in the following year. He

was consul 89, when he carried on war with success against the allies, subduing the greater number of the Italian people who were still in arms. Towards the end of the year he brought forward the law (*Lex Pompeia*) which gave to all the towns of the Transpadana the Jus Latini or Latinitas [*Dict of Ant art Latinitas*]. He continued in the S of Italy as proconsul in the following year (88), and when Pompeius Rufus (No 2) was appointed to succeed him in the command of the army, Strabo caused him to be assassinated by the troops. Next year (87) the Marian party obtained the upper hand. Strabo was summoned by the aristocratical party to their assistance, and though not active in their cause, he marched to the relief of the city, and fought a battle near the Colline Gate with Cinna and Sertorius (Vell Pat n 21). Shortly afterwards he was killed by lightning. His avarice and cruelty had made him hated by the soldiers to such a degree that they tore his corpse from the bier and dragged it through the streets. Cicero describes him (*Brut* 47) 'as worthy of hatred on account of his cruelty, avarice, and perfidy' (cf Flor in 18). He possessed some reputation as an orator, and still more as a general. He left behind him a considerable property, especially in Picenum — 10 Cn Pompeius Magnus, the Triumvir, son of No 9, was born on the 30th of September, B.C. 106, in the consulship of Atilius Serranus and Servilius Caepio, and was consequently a few months younger than Cicero, who was born on the 3rd of January in this year, and six years older than Caesar. He fought under his father in 89 against the Italians, when he was only seventeen years of age, and continued with him till his death two years afterwards. For the next few years the Marian party had possession of Italy, and accordingly Pompey, who adhered to the aristocratical party, was obliged to keep in the background, and was only saved from an indictment by the intervention of Carbo. But when it became known, in 84, that Sulla was on the point of returning from Greece to Italy, Pompey hastened into Picenum, where he raised an army of three legions. Although only twenty-three years of age, Pompey displayed great military abilities in opposing the Marian generals by whom he was surrounded, and when he succeeded in joining Sulla in the course of the year (83), he was saluted by the latter with the title of Imperator. During the remainder of the war in Italy Pompey distinguished himself as one of the most successful of Sulla's generals, and when the war in Italy was brought to a close, Sulla sent Pompey against the Marian party in Sicily and Africa. Pompey first proceeded to Sicily, of which he easily made himself master (82), here he put Carbo to death. In 81 Pompey crossed over to Africa, where he defeated Cn. Domitius Ahenobarbus and the Numidian king Juba, after a hard fought battle. On his return to Rome, in the same year, he was received with enthusiasm by the people, and was greeted by Sulla with the surname of Magnus, a name which he bore ever afterwards, and handed down to his children. Pompey, however, not satisfied with this distinction, sued for a triumph, which Sulla at first refused, but at length, overcome by Pompey's importunity, he allowed him to have his own way. Accordingly Pompey, who had not yet held any public office, and was still a simple eque, entered Rome in triumph in September, 81, and before he had completed his twenty-fifth year. Pompey continued faithful to the

aristocracy after Sulla's death (78), and supported the consul Catulus in resisting the attempts of his colleague Lepidus to repeal the laws of Sulla, and when Lepidus had recourse to arms in the following year (77), Pompey took an active part in the war against him, and succeeded in driving him out of Italy. — The aristocracy, however, now began to fear the young and successful general, but since Sertorius in Spain had for the last three years successfully opposed Metellus Pius, one of the ablest of Sulla's generals, and it had become necessary to send the latter some effectual assistance, the senate, with considerable reluctance, determined to send Pompey to Spain, with the title of proconsul, and with equal powers to Metellus. Pompey remained in Spain between five and six years (76-71), but neither he nor Metellus was able to gain any decisive advantage over Sertorius. But when Sertorius was treacherously murdered by his own officer Perperna, in 72, the war was speedily brought to a close. Perperna was easily defeated by Pompey in the first battle, and the whole of Spain was subdued by the early part of the following year (71). Pompey then returned to Italy at the head of his army. In his march towards Rome he fell in with the remains of the army of Spartacus, which M. Crassus had previously defeated. Pompey cut to pieces these fugitives, and therefore claimed for himself, in addition to all his other exploits, the glory of finishing the Servile war. Pompey was now a candidate for the consulship, and although he was ineligible by law, inasmuch as he was absent from Rome, had not yet reached the legal age, and had not held any of the lower offices of the state, still his election was certain. His military glory had charmed the people, and as it was known that the aristocracy looked upon Pompey with jealousy, they ceased to regard him as belonging to this party, and hoped to obtain through him a restoration of the rights and privileges of which they had been deprived by Sulla. Pompey was accordingly elected consul, along with M. Crassus, and on the 31st of December, 71, he entered the city a second time in his triumphal car, a simple eque. Pompey now found it necessary to secure power beyond the control of the senate either by force or by the aid of the opposite party. He chose the latter course as safer than a *coup d'état*, and openly broke with the aristocracy. Thus in his consulship (70) he was regarded as the popular hero. He proposed and carried a law restoring to the tribunes the power of which they had been deprived by Sulla. He also afforded his all powerful aid to the *Lex Aurelia*, proposed by the praetor L. Aurelius Cotta, by which the judices were to be taken in future from the senatus, equites, and tribuni aerarii, instead of from the senators exclusively, as Sulla had ordained. In carrying both these measures Pompey was strongly supported by Caesar, with whom he was thus brought into close connexion, and Crassus joined the coalition. — For the next two years (69 and 68) Pompey remained in Rome. In 67 the tribune A. Gabinius brought forward a bill proposing to confer upon Pompey the command of the war against the pirates, with extraordinary powers. This bill was opposed by the aristocracy with the utmost vehemence, but was notwithstanding carried. [GABINIUS.] The pirates were at this time masters of the Mediterranean, and had not only plundered many cities on the

coasts of Greece and Asia, but had even made descents upon Italy itself. As soon as Pompey received the command, he began to make his preparations for the war, and completed them by the end of the winter. His plans were formed with great skill and judgment, and were crowned with complete success. In forty days he cleared the western sea of pirates, and restored communication between Spain, Africa, and Italy. He then followed the main body of the pirates to their strongholds on the coast of Cilicia, and after defeating their fleet, he induced a great part of them, by promises of pardon, to surrender to him. Many of these he settled at Soli, which was henceforward called Pompeiopolis. The second part of the campaign occupied only forty nine days, and the whole war was brought to a conclusion in the course of three months, so that, to adopt the panegyric of Cicero (*pro Leg. Man.* 12), 'Pompey made his preparations for the war at the end of the winter, entered upon it at the commencement of spring, and finished it in the middle of the summer.' Pompey was employed during the remainder of this year and the beginning of the following in visiting the cities of Cilicia and Pamphylia, and providing for the government of the newly conquered districts.—During his absence from Rome, Pompey was appointed to succeed Lucullus in the command of the war against Mithridates (66). The bill conferring upon him this command was proposed by the tribune C. Manilius, and was supported by Cicero in an oration which has come down to us (*pro Lege Manilia*). Like the Gabinian law, it was opposed by the whole weight of the aristocracy, but was carried triumphantly [MANILIUS]. The power of Mithridates had been broken by the previous victories of Lucullus, and it was only left to Pompey to bring the war to a conclusion. On the approach of Pompey, Mithridates retreated towards Armenia, but he was defeated by the Roman general, and as Tigranes now refused to receive him into his dominions, Mithridates resolved to plunge into the heart of Colchis, and from thence make his way to his own dominions in the Cimmerian Bosphorus. Pompey now turned his arms against Tigranes, but the Armenian king submitted to him without a contest, and was allowed to conclude a peace with the republic. It was bad policy as well as bad faith to fix, as he did, the boundary of the Roman dominion towards Parthia at Oruros, 200 miles E. of the Euphrates, instead of making that river the limit, and it led to difficulties with the Parthians afterwards. In 65 Pompey set out in pursuit of Mithridates, but he met with much opposition from the Iberians and Albanians, and after advancing as far as the river Phasis (*Faz*), he resolved to leave these savage districts [MITHRIDATES, p. 569]. He accordingly retraced his steps, and spent the winter at Pontus, which he reduced to the form of a Roman province. In 64 he marched into Syria, deposed the king Antiochus Asiaticus, and made that country also a Roman province. In 63 he advanced further south, in order to establish the Roman supremacy in Phoenicia, Coele Syria, and Palestine. The Jews refused to submit to him, and shut the gates of Jerusalem against him, and it was not till after a siege of three months that the city was taken. Pompey entered the Holy of Holies, the first time that any human being except the high priest had dared to penetrate into this sacred spot. It was during the war in Palestine that

Pompey received intelligence of the death of Mithridates [MITHRIDATES VI]. Pompey spent the next winter in Pontus, and after settling the affairs of Asia, he returned to Italy in 62. He disbanded his army almost immediately after landing at Brundisium, and thus calmed the apprehension of many who feared that, at the head of his victorious troops, he would seize upon the supreme power. He did not, however, return to Rome till the following year (61), and he entered the city in triumph on the 30th of September. He had just completed his forty fifth year, and this was the third time that he had enjoyed the honour of a triumph.—With this triumph the first and most glorious part of Pompey's life may be said to have ended. Hitherto his life had been an almost uninterrupted succession of military glory. But now he was called upon to play a prominent part in the civil commotions of the commonwealth, a part for which neither his natural talents nor his previous habits had in the least fitted him. It would seem that, on his return to Rome, Pompey hardly knew what part to take in the politics of the city. He had been appointed to the command against the pirates and Mithridates in opposition to the aristocracy, and they still regarded him with jealousy and distrust. At the same time he was not disposed to unite himself to the popular party, which had risen into importance during his absence in the East, and over which Caesar possessed unbounded influence. The object, however, which engaged the immediate attention of Pompey was to obtain from the senate a ratification for all his acts in Asia, and an assignment of lands which he had promised to his veterans. The senate, glad of an opportunity to put an affront upon a man whom they both feared and hated, resolutely refused to sanction his measures in Asia. This was the unwise thing they could have done. If they had known their real interests, they would have sought to win Pompey over to their side, as a counterpoise to the growing and more dangerous influence of Caesar. But their short sighted policy threw Pompey into Caesar's arms, and thus sealed the downfall of their party. Caesar promised to obtain for Pompey the ratification of his acts, and Pompey, on his part, agreed to support Caesar in all his measures. That they might be more sure of carrying their plans into execution, Caesar prevailed upon Pompey to become reconciled to Crassus, with whom he was at variance, but who, by his immense wealth, had great influence at Rome. The three agreed to assist one another against their common enemies, and thus was first formed the first triumvirate.—This union of the three most powerful men at Rome crushed the aristocracy for the time. Supported by Pompey and Crassus, Caesar was able in his consulship (59) to carry all his measures. Pompey's acts in Asia were ratified, and Caesar's agrarian law, which divided the rich Campanian land among the poorer citizens, enabled Pompey to fulfil the promises he had made to his veterans. In order to cement their union more closely, Caesar gave to Pompey his daughter Julia in marriage. Next year (58) Caesar went to his province in Gaul, but Pompey remained in Rome. While Caesar was gaining glory and influence in Gaul, Pompey was gradually losing the confidence of all parties at Rome. The senate hated and feared him, the people had deserted him for their favourite Clodius, and he had no other resource left but to strengthen

his connexion with Caesar. Thus he came to be regarded as the second man in the state, and was obliged to abandon the proud position which he had occupied for so many years. According to an arrangement made with Caesar, Pompey and Crassus were consuls for a second time in 55. Pompey received as his provinces the two Spains, Crassus obtained Syria, while Caesar's government was prolonged for five years more—namely, from the 1st of January, 53, to the end of the year 49. At the end of his consulship Pompey did not go in person to his provinces, but sent his legates, L. Afranius and M. Petreius, to govern the Spains, while he himself remained in the neighbourhood of the city. His object now was to obtain the dictatorship, and to make himself the undisputed master of the Roman world. Caesar's increasing power and influence had at length made it clear to Pompey that a struggle must take place between them sooner or later. The death of his wife Julia, in 54, to whom he was tenderly attached, broke one link which still connected him with Caesar, and the fall of Crassus in the following year (53), in the Parthian expedition, removed the only person who had the least chance of contesting the supremacy with them. In order to obtain the dictatorship, Pompey secretly encouraged the civil discord with which the state was torn asunder, and such frightful scenes of anarchy followed the death of Clodius at the beginning of 52, that the senate had now no alternative but calling in the assistance of Pompey, who was accordingly made sole consul in 52, and succeeded in restoring order to the state. Soon afterwards Pompey became reconciled to the aristocracy, and was now regarded as their acknowledged head. The history of the civil war which followed is related in the Life of CAESAR. It is only necessary to mention here, that after the battle of Pharsalia (48) Pompey sailed to Egypt, where he hoped to meet with a favourable reception, since he had been the means of restoring to his kingdom the father of the young Egyptian monarch. The ministers of the latter, however, dreading Caesar's anger if they received Pompey, and likewise Pompey's resentment if they forbade him to land, resolved to release themselves from their difficulties by putting him to death. They accordingly sent out a small boat, took Pompey on board, and rowed for the shore. His wife and friends watched him from the ship, anxious to see in what manner he would be received by the king, who was standing on the edge of the sea with his troops, but just as the boat reached the shore, and Pompey was in the act of rising from his seat, in order to step on land, he was stabbed in the back by Septimius, who had formerly been one of his centurions, and was now in the service of the Egyptian monarch. Pompey was killed on the 29th of September, B.C. 48, and had just completed his fifty-eighth year. His head was cut off, and his body, which was thrown out naked on the shore, was buried by his freedman Philippus, who had accompanied him from the ship. The head was brought to Caesar when he arrived in Egypt soon afterwards, but he turned away from the sight, shed tears at the melancholy death of his rival, and put his murderers to death (Plut. *Pompeius*, Strab. pp. 555-560). Pompey was married five times. The names of his wives were (1) Antistia, (2) Aemilia, (3) Mucia, (4) Julia, (5) Cornelia.—11 Cn. Pompeius Magnus, elder son of the triumvir by his third

wife, Mucia. In the Civil war in 48, he commanded a squadron of the fleet in the Adriatic Sea. After his father's death, he crossed over to Africa, and after remaining there a short time, he sailed to Spain in 47. In Spain he was joined by his brother Sextus and others of his party, who had fled from Africa after their defeat at Thapsus. Here the two brothers collected a powerful army, but were defeated by Caesar himself at the battle of Munda, fought on the 17th of March, 45. Cneius escaped from the field of battle, but was shortly afterwards taken prisoner, and put to death (Plut. *Ant.* 25, *Bell. Hisp.* 89, Strab. p. 141).—12 Sex. Pompeius Magnus, younger son of the triumvir by his third wife, Mucia, was born 75. After the battle of Pharsalia he accompanied his father to Egypt, and saw him murdered before his eyes. After the battle of Munda and the death of his brother, Sextus lived for a time in concealment in the country of the Lacetani, between the Iberus and the Pyrenees, but when Caesar quitted Spain, he collected a body of troops, and emerged from his lurking-place. In the civil wars which followed Caesar's death the power of Sextus increased. He obtained a large fleet, became master of the sea, and eventually took possession of Sicily. His fleet enabled him to stop all the supplies of corn which were brought to Rome from Egypt and the eastern provinces, and such scarcity began to prevail in the city that the triumvirs were compelled by the popular discontent to make peace with Pompey. This peace was concluded at Misenum in 39, but the war was renewed in the following year. Octavian made great efforts to collect a large and powerful fleet, which he placed under the command of Agrippa. In 36 Pompey's fleet was defeated off Naulochus, with great loss. Pompey himself fled from Sicily to Lesbos and from Lesbos to Asia. Here he was taken prisoner by a body of Antony's troops, and carried to Miletus, where he was put to death (35), probably by command of Antony, though the latter sought to throw the responsibility of the deed upon his officers (Dio Cass. *l.* 9, *l.* 17, *l.* 11, App. *B. C.* ii. 105, iii. 4, v. 141).

Pompēius Festus [FESTUS]

Pompēius Trogus [TROGUS]

Pompōlōn (*Pamplona*), which name is equivalent to Pompeiopolis, so called by the sons of Pompey, was the chief town of the Vascones in Hispania Tarraconensis, on the road from Asturica to Burdigala (Strab. p. 161, Ptol. ii. 6, 67, Plin. iii. 25).

Pompilius [NUMA ANDRONICUS]

Pompōnia I. Sister of T. Pomponius Atticus, was married to Q. Cicero, the brother of the orator, B.C. 68. The marriage proved an extremely unhappy one. Q. Cicero, after leading a miserable life with his wife for almost twenty-four years, at length divorced her at the end of 45 or in the beginning of the following year [Cicero, No. 6].—2 Daughter of T. Pomponius Atticus. She is also called Caccia (because her father was adopted by Q. Caccia) and likewise Attica. She was born in 51, and she was still quite young when she was married to M. Vipsanius Agrippa. Her daughter Vipsania Agrippina married Tiberius, the successor of Augustus.

Pomponiana [STOECHADES]

Pompōnius, Sextus, a distinguished Roman jurist, who lived under Antoninus Pius and M. Aurelius. Some modern writers think that there were two jurists of this name. The works

of Pomponius are frequently quoted in the Digest

Pomponius Atticus [ATTICUS]

Pomponius Bononiensis, the most celebrated writer of *Fabulae Atellanæ*, was a native of Bononia (*Bologna*) in northern Italy, about B C 91 (Macrob. i 10, 3, vi 9, 4, Vell Pat ii 9, 6)

Pomponius Mela [MELA]

Pomptinae Paludes (Ποντιναί Λιμναι *Paludē Pontine*, in English the *Pontine Marshes*), the name of a low marshy plain on the coast of Latium between Circei and Terracina, said to have been so called after an ancient town Pontia, which disappeared at an early period. The plain is about thirty miles long, and from seven to eight miles in breadth. The marshes are formed chiefly by the rivers Nymphæus, Ufens, and Amasenus, and some other small streams, which, instead of finding their way into the sea, spread over this plain (Strab p 233, cf Verg *Aen* vii 801, Sil It viii 379). Hence the plain is turned into a vast number of marshes, the miasmas arising from which are exceedingly unhealthy in the summer. At an early period, however, they appear not to have existed at all, or at any rate to have been confined to a narrow district. There was a tradition that originally there were twenty-three towns situated in this plain (Plin iii 59). On the other hand, Theophrastus states that in his time the promontory of Circei, which had been an island (hence by some considered the Homeric island of Cuce), began to be united to the mainland by alluvial deposits (Theophr *H P* v 8, 3, Plin iii 58). It is certainly improbable that the district was ever habitable and fertile within the period of history, and the cornfields of the Pomptinus ager (Liv ii 34, iv 25, vi 5, 21) were probably never more than the borderland of the marshes. There was, however, a sufficiently sound tract in the marshy plain to admit of the construction of the Via Appia in 312, and no doubt the formation of the canal helped to preserve the road. This was a navigable canal, parallel with the road from Forum Appii to Feronia (Hor *Sat* v). That the marshes had a tendency to spread is clear from the not very successful attempts which were made to drain them by the consul Cethegus in 160, by Julius Caesar and by Augustus (Liv *Ep* 46, Suet *Jul* 44, Plut *Caes* 58, Dio Cass xlv 5, Hor *A P* 65). Juvenal mentions the marshes as a haunt of highwaymen (iii 307), no doubt, because they were thinly inhabited. Subsequently the marshes again spread over the whole plain, and the Via Appia entirely disappeared, and it was not until the pontificate of Pius VI that any serious attempt was made to drain them. The works were begun in 1778, and the greater part of the marshes was drained, but the plain is still unhealthy in the great heats of the summer.

C Pomptinus, was praetor B C 68, when he was employed by Cicero in apprehending the ambassadors of the Allobroges. He afterwards obtained the province of Gallia Narbonensis, and in 61 defeated the Allobroges, who had invaded the province. He triumphed in 54, after suing in vain for this honour for some years (Sall *Cat* 45, Dio Cass xxxvii 47, xxxix 65).

Pons, a common name for stations on the Roman roads at the passage of rivers, some of which stations on the more important roads grew into villages or towns. 1 **Pons Aelius** (*New castle upon Tyne*), in the N of Britain.—2 **P Aeni** (*Pfinzen*) in Vindelicia, at the passage of the Inn, was a fortress with a Roman garrison.

—3 **P Aureoli** (*Pontinolo*), in Gallia Transpadana on the road from Bergamum to Mediolanum, derived its name from one of the Thirty Tyrants who was defeated and slain by Claudius in this place (Aur Vict *Caes* 33).—4 **P Campanus**, in Campania between Sinnessa and Urbana on the Savo.—5 **P Mosae** (prob *Maastricht*) in the N of Gaul (Tac *Hist* iv 66).—6 **P Saravi** (*Saarbrück*), on the road from Divodunum (*Metz*) to Argentoratium (*Strassburg*).

Pontia (*Ponza*), a rocky island, about five miles long, off the coast of Latium opposite Formiae, which was taken by the Romans from the Volscians, and colonised, B C 313 (Liv ix 28, Strab p 233). Under the Romans it was used as a place of banishment for state criminals (Snet *Tib* 54, *Cal* 15). There is a group of smaller islands round Pontia, which are sometimes called *Insulae Pontiae* (Plin iii 82).

Ponticus, an epic poet and a friend both of Ovid and Propertius. He wrote a poem on the Theban legendary wars, which Propertius praises as being in the Homeric style (Propert i 7, i 9, 9, Ov *Trist* iv 10, 47).

Pontinus (Ποντινός), a river and mountain in Argolis near Lerna, with a sanctuary of Athene Saitis.

C Pontius, son of Herennius Pontius, the general of the Samnites in B C 321, defeated the Roman army under the two consuls T Veturius Calvinus and Sp Postumius Albinus in one of the mountain passes in the neighbourhood of Candium. The survivors, who were completely at the mercy of the Samnites, were dismissed unhurt by Pontius. They had to surrender their arms, and to pass under the yoke, and as the price of their deliverance, the consuls and the other commanders swore, in the name of the republic, to a humiliating peace. The Roman state, however, refused to ratify the treaty. Nearly thirty years afterwards, Pontius was defeated by Q Fabius Gurgus (292), was taken prisoner, and was put to death after the triumph of the consul (Liv ix 1).

Pontius Aquila [AQUILA]

Pontius Pilatus, was the sixth procurator of Judaea, and the successor of Valerius Gratus (Tac *Ann* xv 44). He held the office for ten years in the reign of Tiberius, from A D 26 to 36, and it was during his government that Christ taught, suffered, and died. By his tyrannical conduct he excited an insurrection at Jerusalem, and at a later period commotions in Samaria also, which were not put down without the loss of life. The Samaritans complained of his conduct to Vitellius, the governor of Syria, who deprived him of his office, and sent him to Rome to answer before the emperor the accusations that were brought against him. Eusebius states that Pilatus put an end to his own life early in the reign of Caligula, worn out by the many misfortunes he had experienced (Euseb *HE* ii 7). An old tradition (possibly founded on a similarity of name) says that he drowned himself in the lake on Mt Pilatus near Lucerne, having wandered thither from a place of banishment in Gaul. The early Christian writers refer to an official report, made by Pilatus to the emperor Tiberius, of the condemnation and death of Christ. It is very doubtful whether this document was genuine, and it is certain that the *Acts of Pilate*, as they are called, which are extant in Greek, as well as his two Latin letters to the emperor, are the productions of a later age.

Pontius Telesinus 1 A Samnite, and commander of a Samnite army, with which he fought

against Sulla. He was defeated by Sulla in a hard fought battle near the Colline gate, *see* 62. He fell in the fight, his head was cut off, and carried under the walls of Praeneste, to let the younger Marius know that his last hope of succour was gone (*Vell. Pat. n. 27*).—2 Brother of the preceding, was shut up in Praeneste with the younger Marius, when his brother was defeated by Sulla. After the death of the elder Pontius, Marius and Telesinus, finding it impossible to escape from Praeneste, resolved to die by one another's hands. Telesinus fell first, and Marius put an end to his own life, or was slain by his slave. [MARIUS.]

Pontus (ὁ Πόντος), the NE most district of Asia Minor, along the coast of the Luxine, I. of the river Halys, having originally no specific name, was spoken of as the country *ἡ Πόντος*, on the Pontus (*Luxine*), and hence acquired the name of Pontus, which is first found in Xenophon's *Anabasis* (i. 6, 17). The term, however, was used very indefinitely until the settlement of the boundaries of the country as a Roman province. Originally it was regarded as a part of Cappadocia, but its parts were best known by the names of the different tribes who dwelt along the coast, and of whom some account is given by Xenophon, in the *Anabasis*. We learn from the legends of the Argonauts, who are represented as visiting this coast and the Amazons, whose abodes are placed about the river Thermodon, I. of the Iris, as well as from other poetical allusions, that the Greeks had some knowledge of these SE shores of the Luxine at a very early period. A great accession to such knowledge was made by the information gained by Xenophon and his comrades, when they passed through the country in their famous retreat, and long afterwards the Romans became well acquainted with it by means of the Mithridatic war, and Pompey's subsequent expedition through Pontus into the countries at the foot of the Caucasus. Tradition said that this district was subdued by Ninus (Diod. n. 2). It was under the rule of the Persian kings after Cyrus the Great (*Hdt. iii. 91, vii. 77*). Its subsequent name, Pontus, first acquired a political rather than a territorial importance, through the foundation of a new kingdom in it, about the beginning of the fourth century *B.C.*, by AMONARTANES I. The history of the gradual growth of this kingdom until, under Mithridates VI it threatened the Roman empire in Asia, is given under the names of its king, of whom the following is the list—(1) AMONARTANES I, (exact date unknown), (2) MITHRIDATES I., to *B.C.* 363, (3) AMONARTANES II., 363–337, (4) MITHRIDATES II., 337–302, (5) MITHRIDATES III., 302–286, (6) AMONARTANES III., 286–240? (7) MITHRIDATES IV., 240–180? (8) PHARNACAS I., 180–156? (9) MITHRIDATES V. EUPHROTUS, 156–120? (10) MITHRIDATES VI. EUPHROTUS, 120–63, (11) PHARNACAS II., 63–47. After the death of Pharnacae, the reduced kingdom retained a nominal existence under his son Darius, who was made king by Antony in *B.C.* 39, but was soon deposed, and under POLYMOX I. and POLYMOX II., till about *A.D.* 62, when the country was constituted by Nero a Roman province (*Suet. Ner. 18, Eutrop. vi. 14*). Of this province the W. boundary was the river Halys, which divided it from Paphlagonia, the furthest L. limit was the Iris (a small river not far S of the Phasis), which separated it from Colchis, on the S it was divided from Galatia, Cappadocia, and Armenia Minor by

the great chain of the Paryadres and by its branches. It was divided into the three districts of Pontus Galaticus, in the W, bordering on Galatia, P. Polemoniacus in the centre, so called from its capital POLYMONIA, and P. Cappadocius in the E bordering on Cappadocia (Armenia Minor). In the new division of the provinces under Constantine these three districts were reduced to two. Helenopontus in the W, so called in honour of the emperor's mother, Helena, and Pontus Polemoniacus in the E. The country was also divided into smaller districts, named from the towns they surrounded and the tribes who peopled them. Pontus was a mountainous country, wild and barren in the E, where the great chains approach the Luxine, but in the W watered by the great rivers Halys and Iris and their tributaries, the valleys of which, as well as the land along the coast, are extremely fertile. Besides corn and olives it was famous for its fruit trees, and some of the best of our common fruits are said to have been brought to Europe from this quarter. For example, the cherry (*see CRANES*). The sides of the mountains were covered with fine timber, and their lower slopes with box and other shrubs. The E. part was rich in minerals, and contained the celebrated iron mines of the CRANES (*Strab. pp. 515, 519, Theophrast. H.P. ii. 5, vii. 1 ix. 16, xix. 17, Xen. An. i. 8, 16*). Pontus was peopled by numerous tribes, belonging probably to very different races, though the Semitic (Syro-Arabian) race appears to have been the prevailing one, and hence the inhabitants were included under the general name of LUCICANS. The chief of these peoples are spoken of in separate articles.

Pontus Euxinus, or simply **Pontus** (ὁ Πόντος, Πόντος Ἐξίνος, ὁ Πόντος ἡ Μεγάλος, Mare Luxinum, the Black Sea, Turc. Kara Deniz, Grk. Μαυροθαλάσσιον, Russ. Черное море or Чёрное море, all names of the same meaning, and supposed to have originated from the terror with which it was at first regarded by the Turanians mariners, as the first wide expanse of sea with which they became acquainted), the great inland sea enclosed by Asia Minor on the S, Colchis on the E, Sarmatia on the N, and Dacia and Thracia on the W and having no other outlet than the narrow Bosporus Tauricus in the SW corner. It lies between 28° and 41° 30' N. long. and between 41° and 46° 10' N. lat., its length being about 700 miles, and its breadth varying from 400 to 160. Its surface contains more than 180,000 square miles. It receives the drainage of an immense extent of country in Europe and in Asia, but much the greater portion of its waters flows from the former continent by the following rivers, the Ister or Danubius (*Danube*), whose basin contains the greater part of central Europe, the Tyras or Danastis (*Dniester*), Hispanus or Bogus (*Bog*), Borysthenes (*Dniester*), and Tanais (*Don*) which drain the immense plains of S. Russia, and flow into the N side of the Luxine, the last of them (i.e. the Tanais) through the Palus Maeotis (*Sea of Azov*). The space thus drained is calculated at about 800,000 square miles, or nearly one fifth of the whole surface of Europe. In Asia, the basin of the Luxine contains first, the triangular piece of Sarmatia Asiatia between the Tanais on the N, the Caucasus on the S, and on the E the Hippici M., which form the watershed dividing the tributaries of the Luxine from those of the Caspian. The waters of this

space flow into the Tanaïs and the Palus Maeotis, and the largest of them is the Hypanis or Vardanes (*Kuban*), which comes down to the Palus Maeotis and the Euxine at their junction, and divides its waters between them, next we have the narrow strip of land between the Caucasus and the NE coast of the sea, then, on the E, Colchis, hemmed in between the Caucasus and Moschici M., and watered by the Phasis, and lastly, on the S, the whole of that part of Asia Minor which lies between the Paryadres and Antitaurus on the E and SE, the Taurus on the S, and the highlands of Phrygia on the W, the chief rivers of this portion being the Iris (*Yeshi Irmak*), the Halys (*Kızıl Irmak*), and the Sangarius (*Sakariyeh*). The whole of the Asiatic basin of the Euxine is estimated at 100,000 square miles. As might be expected from this vast influx of fresh water, the water is much less salt than that of the ocean. A curious prediction was founded upon this great influx by Polybius (iv 39-43)—that the Euxine would in time become choked up and converted into dry land by the deposits of all these rivers (cf Strab pp 49, 50). The great bank of which he speaks as being one dry's sail off the mouths of the Danube, is not mentioned by other writers and has no existence now. The waters which the Euxine receives from the rivers that flow directly into it, and also from the Palus Maeotis (*Sea of Azov*) through the Bosphorus Cimmerius (*Straits of Kaffa or Yenikaleh*), find their exit at the SW corner, through the Bosphorus Thracicus (*Channel of Constantinople*), into the Propontis (*Sea of Marmara*), and thence in a constant rapid current through the Hellespontus (*Straits of Gallipoli or Dardanelles*) into the Aegeum Mare (*Archipelago*).—The Argonautic and other legends show that the Greeks had some acquaintance with this sea at a very early period. It is said that they at first called it *Ἀέρεος* (*inhospitable*), from the savage character of the peoples on its coast, and from the supposed terrors of its navigation, and that afterwards, on their favourite principle of *euphemism* (i.e. abstaining from words of evil omen), they changed its name to *Εὐξείνους*, *Ion Εὐξείνους* (*hospitable*) (Ov *Trist* iv 4, 55, cf Scymn 734, Strab p 298, Mel. i 19, 6, Plin vi 1). The Greeks of Asia Minor, especially the people of MILETUS, founded many colonies and commercial emporiums on its shores, and as early as the Persian wars we find Athens carrying on a regular trade with these settlements in the corn grown in the great plains on its N side (the *Ukraine*) and in the Chersonesus Taurica (*Crimea*), which have ever since supplied W Europe with large quantities of grain. The history of the settlements themselves will be found under their several names. The Romans had a pretty accurate knowledge of the sea. An account of its coasts exists in Greek, entitled *Periplus Maris Euxini*, ascribed to Arrian, who lived in the reign of Hadrian [ARRIANUS].

Popillius Laenas [LAENAS]

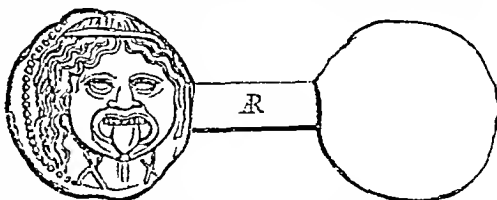
Poplicola [PUBLICOLA]

Poppaea Sabina [SABINA]

Poppaeus Sabinus [SABINUS]

Populonia, or Iun (Populoniensis *Populonia*), an ancient town of Etruria, situated on a lofty hill, sinking abruptly to the sea, and forming a peninsula. According to one tradition it was founded by the Corsicans, but according to another it was a colony from Volaterrae, or was taken from the Corsicans by the Volater-

ian (Strab p 223, Verg *Aen* v 174, Serv ad loc). It was not one of the twelve Etruscan cities, and was never a place of political importance, but it carried on an extensive commerce, and was the principal seaport of Etruria. Part of its trade was in iron obtained from the opposite island of Ilva (Liv xxviii 45). It was destroyed by Sulla in the civil wars, and was almost in ruins in the time of Strabo, but is mentioned as an existing town by Pliny (iii 50).



Coin of Populonia in Etruria (early in 5th cent B C)
Obv, Gorgon's head; rev, plain

There are still remains of the walls of the ancient Populonia, showing that the city was only about 1½ mile in circumference.

Porcia 1 Sister of Cato Uticensis, married L. Domitius Ahenobarbus, consul B C 54, who was slain in the battle of Pharsalus. She died in 46 (Plut *Cat* i 41, Cic *ad Att* ix 3, xiii 37, 48).—2 Daughter of Cato Uticensis by his first wife, Attilia. She was married first to M. Bibulus, consul 59, to whom she bore three children. Bibulus died in 48, and in 45 she married M. Brutus, the assassin of Julius Caesar. She inherited all her father's republican principles, and likewise his courage and firmness of will. She induced her husband on the night before the 15th of March to disclose to her the conspiracy against Caesar's life, and she is reported to have wounded herself in the thigh in order to show that she had a courageous soul and could be trusted with the secret (Plut *Cat* 25, 73, *Brut* 2, 13, 15, 23, App *B C* iv 136, Dio Cass xlv 13). She put an end to her own life after the death of Brutus, in 42. The common tale was, that her friends, suspecting her design, had taken all weapons out of her way, and that she therefore destroyed herself by swallowing live coals (Plut *Brut* 53, Mart i 43, Dio Cass xlvii 49, Val Max iv 6, 5). The real fact may have been that she suffocated herself by the vapour of a charcoal fire, which we know was a frequent means of self-destruction among the Romans.

Porcifera (*Polcevera*), a river of Liguria, about two miles W of Genoa (Plin iii 48).

Porcius Cato [CATO]

Porcius Festus [FESTUS]

Porcius Latro [LATRO]

Porcius Licinus [LICINUS]

Pordoselene or Poroselene (Πορδοσελήνη, Ποροσελήνη), the largest of the group of islands called Hecatonnesi, which lie between Lesbos and the coast of Asia Minor (Strab p 618, Ptol v 2, 5, Plin v 137).

Porphyrio, Pompōnius, one of the most valuable among the ancient commentators on Horace. He lived after Festus and Acro, probably in the third or fourth century A D.—Ed by Meyer, Leips 1874.

Porphyrio (Πορφυριων), one of the giants who fought against the gods. When he attempted to offer violence to Hera, or to throw the island of Delos against the gods, Zeus hurled a thunderbolt at him, and Heracles completed his destruction with his arrows [GIGANTES].

Porphyris (*Πορφύρις*), an earlier name of the island of NISYRUS.

Porphyrites Mons (*Πορφύριτης Γεβελ* *Dokhan*), a range of mountains on the W shore of the Red Sea opposite the most southerly part of Arabia (Ptol iv 5, 27).

Porphyrius (*Πορφύριος*), usually called **Porphyry**, the celebrated antagonist of Christianity, was a Greek philosopher of the Neo-Platonic school. He was born A.D. 233 either in Batanea in Palestine or at Tyre. His original name was *Malchus*, the Greek form of the Siro-Phoenician *Melech*, a word which signified king. The name *Porphyrius* (in allusion to the usual colour of royal robes) was subsequently devised for him by his preceptor Longinus. After studying under Origen at Caesarea, and under Apollonius and Longinus at Athens, he settled at Rome in his thirtieth year, and there became a diligent disciple of Plotinus, who entrusted him with the task of correcting and arranging his writings [PLORINUS]. After remaining in Rome six years, Porphyry, for the sake of his health, took a voyage to Sicily, where he lived for some time. It was during his residence in Sicily that he wrote his treatise against the Christian religion, in fifteen books. Afterwards he returned to Rome, where he continued to teach until his death, which took place about 305 or 306. Late in life he married Marella, the widow of one of his friends, and the mother of seven children, with the view, as he avowed, of superintending their education. As a writer Porphyry deserves considerable praise. His style is clear, and his learning was most extensive. His most celebrated work was his treatise against the Christian religion, but of its nature and merits we are not able to judge, as it has not come down to us. It was destroyed by order of the emperor Theodosius. Among his extant works his *Life of Pythagoras* and *Life of Plotinus* are the best known.

Porphyrius, Publius Optatianus, a Roman poet of small merit, who lived in the age of Constantine the Great. He was praefectus urbi in 329 and 333. His verses are in the highest degree artificial, many of them puzzles in the acrostic and other forms rather than poetry. He was brought into notice by a Panegyric upon Constantine.—Ed by L. Muller, Leips. 1877, and partly in Wernsdorf, *Poet Lat Min*.

Porsenna or Porsena,* Lars, king of the Etruscan town of Clusium, marched against Rome at the head of a vast army, in order to restore Tarquinius Superbus to the throne. He took possession of the hill Janiculum, and would have entered the city by the bridge which connected Rome with the Janiculum, had it not been for the superhuman prowess of Horatius Coclès, who kept the whole Etruscan army at bay, while his comrades broke down the bridge behind him [COCLÈS]. The Etruscans proceeded to lay siege to the city, which soon began to suffer from famine. Thereupon a young Roman, named C. Mucius, resolved to deliver his country by murdering the invading king. He accordingly went over to the Etruscan camp, but, ignorant of the person of Porsenna, killed the royal secretary instead. Seized, and threatened with torture, he thrust his right hand into the fire on the altar, and there let it burn, to show how little he heeded pain. Asto-

nished at his courage, the king bade him depart in peace, and Scaevola, as he was henceforward called, told him, out of gratitude, to make peace with Rome, since 300 noble youths had sworn to take the life of the king, and he was the first upon whom the lot had fallen. Porsenna thereupon made peace with the Romans, and with drew his troops from the Janiculum after receiving twenty hostages from the Romans. Such was the tale by which Roman vanity concealed one of the earliest and greatest disasters of the city (Liv ii 9-15, Plut Popl 16, Dionys i 21). The real fact is, that this war was an invasion by the Etruscan king for purposes of conquest, not from any desire to restore the Tarquins; otherwise their restoration would have been a condition of the treaty. This part of the story appears to be an episode introduced to glorify the establishment of the republic, and possibly the real wars of Porsenna may have been at a different period. But whenever the war occurred, Rome was completely conquered by Porsenna. This is expressly stated by Tacitus (*Hist* iii 72), and is confirmed by other writers. Dionysius states (i 34) that the Romans acknowledged the supremacy of Porsenna by sending him a sceptre, a royal robe, and an ivory chair. Pliny tells us (xxxiv 139) that so thorough was the subjection of the Romans that they were expressly prohibited from using iron for any other purpose but agriculture. The Romans, however, did not long remain subject to the Etruscans. After the conquest of Rome, Aruns, the son of Porsenna, proceeded to attack Aricia, but was defeated before the city by the united forces of the Latin cities, assisted by the Greeks of Cumae (Liv ii 15, Dionys i 36, vii 2-11). The Etruscans appear, in consequence, to have been confined to their own territory on the right bank of the Tiber, and the Romans to have availed themselves of the opportunity to recover their independence.—The tomb of Porsenna at Clusium, of great size and magnificence, is described by Pliny (xxxvi 91), and remains of it have been discovered at Clusium [CLUSIUM, *Dict of Ant art Labyrinthus*].

Portiāon (*Πορτῶν*), son of Agenor and Epicaete, was king of Pleuron and Calydon in Aetolia, and married to Euryle, by whom he became the father of Oeneus, Agrius, Aleathous, Melas, Leucopoeus, and Sterope [OENEUS].

Portunus (*Πόρφυρος* *Portio Bufalo*), a harbour in Euboea, belonging to Eretria, opposite to Oropus (Dem Phil iii p 119, *de Cor* p 248, Plin ii 61).

Portūnus or Portumnus, originally the god of *portae* and *portus*, i.e. of doors, gates and harbours (as being the river or maritime entrances (Paul p 56)). He was thus at first identical with Janus, and, like him, represented with a key in his hand [JANUS, p 457, a] but gradually the harbour-god was distinguished from the god of gates, and Portunus received a separate worship as the protecting deity who guarded the harbour and was invoked to grant a safe return to the haven (Cic N D ii 26, 56, Verg Aen v 241). When Greek mythology influenced that of the Romans, Portunus became identified with the Greek sea-god Palaemon or Melicertes [PALAEMON], and sometimes with Neptunus. Portunus had a temple on the Tiber near the Pons Aemilius, and another near Ostia, whence he was connected with the river god Tiberinus, but it is probably a mistake to say that he was identified with Tiberinus. The two names appear as

* The quantity of the penultimate is variable. It is short in Horace and Martial, but long in Virgil (Hor Epod xvi. 4, Mart xiv 98, Verg Aen viii. 646).

distinct in the same calendar of festivals. The festival of the *Portunalia* at which Portunus was worshipped took place on the 17th of August [*Dict of Ant* sv].

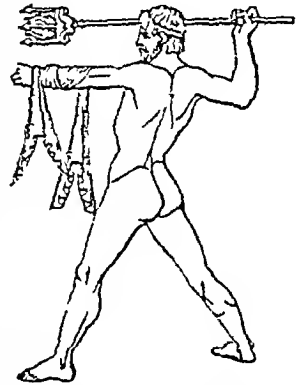
Pōrus (Πῶρος) king of the Indian provinces E of the river Hydaspes, offered a formidable resistance to Alexander when the latter attempted to cross this river BC 327. The battle which he fought with Alexander was one of the most severely contested which occurred during the whole of Alexander's campaigns. Porus displayed great personal courage in the battle, and when brought before the conqueror, he proudly demanded to be treated in a manner worthy of a king. This magnanimity at once conciliated the favour of Alexander, who not only restored to him his dominions, but increased them by large accessions of territory. From this time Porus became firmly attached to his generous conqueror, whom he accompanied to the Hyphasis. In 321 Porus was treacherously put to death by Endemus, who commanded the Macedonian troops in the adjacent province. We are told that Porus was a man of gigantic stature—not less than five cubits in height—distinguished for personal strength and prowess in war (Arrian, i 18, Plut *Alex* 60, Curt viii 14).

Poseidon (Ποσειδών), called **Neptūnus** by the Romans, was the god of the sea. (In so far as he was distinguished from Oceanus, his rule referred to the Mediterranean otherwise it was generally over all seas.) His name is connected with πόντος, πόντος and ποταμός, according to which he is the god of the flowing waters, whether of land or sea hence his epithet *φύρδ' αἰμος*, as nourisher of plants. According to the genealogy recognised by the earliest Greek poets, he was a son of Cronos and Rhea (whence he is called *Cronius*, and by Latin poets *Saturnus*). He was accordingly a brother of Zeus, Hades, Hera, Hestia and Demeter, and it was determined by lot that he should rule over the sea (*Il* xv 187–191, Hes *Th* 453, 464). Like his brothers and sisters, he was, after his birth, swallowed by his father Cronos, but thrown up again (Apollod i 1, 5, i 2, 1). According to the story given by Pausanias (viii 8, 2), he was concealed by Rhea, after his birth, among a flock of lambs, and his mother pretended to have given birth to a young horse, which she gave to Cronos to devour. In the Homeric poems Poseidon is described as equal to Zeus in dignity, but less powerful. He resents the attempts of Zeus to intimidate him, he even threatens his mightier brother, and once conspired with Hera and Athene to put him into chains, but on other occasions we find him submissive to Zeus (*Il* i 309, viii 210, xv 165–190, 209–212, *Od* xiii 148). The palace of Poseidon was in the depth of the sea near Aegae in Achaia, where he kept his horses with brazen hoofs and golden manes (*Il* xiii 21, *Od* v 381). With these horses he drives in a chariot over the waves of the sea, which become smooth as he approaches, and the monsters of the deep recognise him and play around his chariot (*Il* xiii 27, Veig *Aen* v 817, Ap Rh iii 1240). Although he generally dwelt in the sea, still he also appears in Olympus in the assembly of the gods (*Il* xv 13).—Poseidon in conjunction with Apollo is said to have built the walls of Troy for Laomedon, whence Troy is called *Neptunia Pergama* (*Il* vi 452, Eur *Andr* 1014, Ov *Fast* i 525). Laomedon refused to give these gods the reward which had been stipulated, and

even dismissed them with threats. Poseidon in consequence sent a sea monster, which was on the point of devouring Laomedon's daughter when it was killed by Heracles, and he continued to bear an implacable hatred against the Trojans [*HESIONE*]. He sided with the Greeks in the war against Troy, sometimes witnessing the contests from the heights of Thrace, and sometimes interfering in person, assuming the appearance of a mortal hero and encouraging the Greeks, while Zeus favoured the Trojans (*Il* xiii 12, 44, xiv 186). In the *Odyssey*, Poseidon is hostile to Odysseus, whom he prevents from returning home because he had blinded Polyphemus, a son of Poseidon by the nymph Thoosa (*Od* i 20, v 286, 366, xi 101, Ov *Trist* i 2, 9).—Being the ruler of the sea, he is described as gathering clouds and calling forth storms, but at the same time he has it in his power to grant a successful voyage and save those who are in danger, and all other marine divinities are subject to him. As the sea surrounds and holds the earth, he himself is described as the god who holds the earth (*γαίης ὅχος*), and who has it in his power to shake the earth *Ἐννοσίγαιος, ἐνοσίχθων, κινήτηρ γᾶς, τιτάκτωρ γαίας*, so that Hades feared lest he should tear up its foundation and reveal the depths below (*Il* xv 57). In this belief it is possible also that there may have been some perception of the fact that earthquakes are more frequent and violent near the sea coast.—Among the many local stories of Poseidon the most famous is the legend of the naming of Athens. It is said that when Poseidon and Athene disputed as to which of them should give the name to the capital of Attica, the gods decided that it should receive its name from the deity who should bestow upon man the most useful gift. Poseidon then created the horse, and Athene called forth the olive tree, in consequence of which the honour was conferred upon the goddess (Hdt viii 55, Apollod iii 14, Serv ad *Georg* i 12). It should be noticed as regards this story that Poseidon is really Erechtheus, the local deity of Athens who has been transformed into a hero. The myth probably expresses the fact that Poseidon, or Poseidon Erechtheus, was worshipped by the old Ionian (or so called Pelasgian) inhabitants of Attica, and after the later immigration occupied a subordinate place in the festivals of the city. At Colonus the worship of Athene was united with the (probably) older worship of Ποσειδῶν Ἰππίος.—The following legends also respecting Poseidon deserve to be mentioned. In conjunction with Zeus he fought against Cronos and the Titans, and in the contest with the Giants he pursued Polybotes across the sea as far as Cos, and there killed him by throwing the island upon him (Apollod i 6, 2, Paus i 2, 4). He further crushed the Centaurs, when they were pursued by Heracles, under a mountain in Leucosia, the island of the Sirens (Apollod ii 5, 4). He sued together with Zeus for the hand of Thetis, but he withdrew when Themis prophesied that the son of Thetis would be greater than his father (Apollod iii 13, 5, Tzetzi ad Lyc 178). At the request of Minos, king of Crete, Poseidon caused a bull to rise from the sea, which the king promised to sacrifice, but when Minos treacherously concealed the animal among a herd of oxen, the god punished Minos by causing his wife Pasiphae to fall in love with the bull (Apollod iii 1, 3).—Poseidon was married to Amphitrite, by whom he had three

children, Triton, Rhode, and Benthescyme, but he had also a vast number of children by other divinities and by mortal women [see especially DEMETER, TYRO] It is, no doubt, because the sea is rough and stormy that many of the children of Poseidon are described as rough and passionate, or even savage and gigantic [see AMYCUS, ANTAEUS, BUSIRIS, CERCYON, CYCLOPS, PROCRUSTES, SCIRO]—Poseidon seems to have been worshipped originally by the oldest branches of the Ionic race in especial. It is possible that when they were an inland people mainly he was the god of running streams and wells, and that as they occupied more and more sea coast towns his worship took particularly the form, which eventually everywhere prevailed, appropriate to the god of the sea. In Thessaly, a well-watered country, without many sea-ports, his character was rather that of a god of rivers, who was therefore a lover of nymphs, and, as the Thessalians were in early times an equestrian people, it naturally happened that Poseidon was accepted by them as the god of horses, and other circumstances also may have contributed to this—the impression of the horses' hoofs trampling round the sacred streams and springs, which led also to the stories of Hippocrene [PEGASUS], and perhaps also the idea of horses shaking the earth in their gallop. This is a more likely origin of his being regarded as the god of horses than the comparison of crested waves with horses. In this aspect he was Πῆπιος, or Πῆπιος ἄναξ; he was honoured in chariot races, as at the Isthmian games, and the giver of famous horses (Π xviii 277, Pind Ol i 40, Pyth vi 43, Eur Phoen 1707, Soph O C 712, Paus i 30, 4, ii 20, 8, viii 25, 5). The worship of Poseidon was specially noticeable in Thessaly, of which country he was indeed the national god, and it belonged, no doubt, to the early inhabitants, the so-called Pelasgian races. Poseidon, as their traditions recorded, not only gave them their rivers and their horses, but he made their land, by cleaving the way through Tempe for the waters to escape (Hence his epithet περραιός Pind Pyth iv 138). Thence it had spread to Boeotia, and was probably supreme there before it was superseded by the worship of Apollo and of Dionysus. In Attica, as has been seen, it was established at a very early time, and in the Peloponnesus also, which is said to have been an *οἰκηθῆναι Ποσειδῶνος* in pre-Dorian times (Diod xv 49), it held an important place. It may have been brought thither by the old Ionian settlers from Asia—to which country it was again brought back to be celebrated in the great Panionian festival—or it may have been planted in various centres of the Peloponnesus by races coming southwards from Thessaly for instance, from the race of Pelas and Neleus may have arisen the worship of Poseidon at Pylos (Od iii 5), from the Lapithae that in Attica. The most famous seats of this worship in the Peloponnesus were Aegae and Helice in Achaia (Π viii 503, Hdt i 145, Paus vi 25, 7), and it is remarkable that Helice was destroyed by an earthquake in 373 B.C. (Strab p 384) possibly it had a reputation for earthquakes in earlier times, at Onchestus (Paus ix 26, 6), at Calausia and at other cities which united in the Isthmian games, especially also at Taenarum and Malea (Ap Rh iii 1240) the promontories of Lacedaemon, whence probably it was carried to Tarentum (Hor Od i 28, 29), having been

adopted by the Dorians from their predecessors [For the worship of Poseidon at Athens, see ERECHTHEUM]—The attribute of Poseidon, which distinguishes him, also in works of art, was especially the trident (Od v 291, Apollod i 2, 1), with which his various works of power are done, the rocks are cleft, the horse or the spring of water is produced from the earth, and the depths of the sea are stirred. It is generally held that the form of his trident was merely adopted from the three pronged weapon with which the fisher struck the tunny—and this seems to be the idea of Aeschylus when he calls the trident of Poseidon *ἰχθυόβολος* (Sept 123) on the other hand, a recent writer has brought arguments to show that it was a development of the sceptre, headed by a lotus or fleur-de-lys, such as was commonly painted on vases as an emblem of power for Zeus, Hades on Poseidon. The bull was also an attribute, symbolising the roar of the stormy sea, whence Poseidon had the epithet *ταύρεος* or *ταύπειος* (that the hunting of the bull was the sport in early times of the Thessalians may also have had something to do with this connexion), bulls were sacrificed to him (Od iii 1), and the ministers of his sacrifices at Ephesus were called *ταύροι* (Athen p 245). On the other hand, the dolphin belonged to him as the symbol of his power to calm the sea (Ael H A xii 45). In art he never appears enthroned, but usually as a standing figure with the trident; sometimes he is fully clothed, sometimes he is naked in the coin of Paestum [see p 641], as in the medal engraved here, he is naked except for a cloak thrown over his arm, and on the reverse the attribute of the bull also appears. In the colossal statue of Poseidon in the Lateran Museum the god is standing, naked, with the trident in his left hand and a rudder in his right, one foot is resting on a ship joined to which is a dolphin's head. All these are common attributes, as may be gathered from coins (see coin of Hadrian, engraved here), but in this statue most of them appear to be restorations. The typical head of Poseidon resembles that of Zeus, but has less of repose in it. The contest between Poseidon and Athene



Poseidon (From a medal of Demetrius Poliorcetes)



Poseidon (Neptune) (Coin of Hadrian.)

was the subject of the sculptures on the West pediment of the Parthenon, and probably that treatment of it is illustrated by the painting on a vase found at Kertch which is now at St Petersburg

Pōsidippus (Ποσειδῖππος, Ποσίδιππος) 1 An Athenian comic poet of the New Comedy, was a native of Cassandria in Macedonia. He was reckoned one of the six most celebrated poets of the New Comedy. In time, he was the last of all the poets of the New Comedy. Among his plays was one entitled *Δίδυμοι*, which was possibly the original of the *Menæchmi* of Plautus. He began to exhibit dramas in the third year after the death of Menander—that is, in B.C. 239 (Fragments in Meineke, *Fr Com Gr*)—2 An epigrammatic poet of the Alexandrian period. His epigrams formed a part of the *Garland of Meleager*, and twenty-two of them are preserved in the Greek Anthology.

Pōsidium (Ποσειδῖον), the name of several promontories sacred to Poseidon. 1 (*Punta della Troosa*), in Lucania, opposite the island Leucosia, the S point of the gulf of Paestum (Strab p 252)—2 In Epirus, opposite the NE point of Corcyra (Ptol in 14, 4, Strab p 324)—3 (*O Stavros*), in Thessaly, forming the W point of the Sinus Pagasæus. It is the promontory which Livy (xxv 46) calls Zela-sium (Strab p 330, 32, Ptol in 13, 17)—4 (*C Helene*), the SW point of Chios (Strab p 644)—5 (*Marmaras*), on the SW coast of Caria, between Miletus and the Iassius Sinus, with a town of the same name upon it (Strab pp 633, 651, Plin v 112)—6 On the W coast of Arabia, with an altar dedicated to Poseidon by Ariston, whom Ptolemy had sent to explore the Arabian gulf (Diod in 42, Strab p 776)—7 (*Posseda*), a seaport town in Syria, in the district Cassiotis (Strab p 751, Plin v 79).

Posidōnia [PAESTUM]

Pōsidōnium or **Posidium** (Ποσειδώνιον *O Possidhē*), a promontory on the SW coast of the peninsula Pallene in Macedonia, not far from Mende (Thuc iv 129, Liv xlv 11).

Pōsidōniūs (Ποσειδώνιος), a distinguished Stoic philosopher, was a native of Apamea in Syria. The date of his birth is not known with any exactness, but it may be placed about B.C. 135. He studied at Athens under Panaetius, after whose death (112) Posidonius set out on his travels. After visiting most of the countries on the coast of the Mediterranean, he fixed his abode at Rhodes, where he became the president of the Stoic school. He also took a prominent part in the political affairs of Rhodes, and was sent as ambassador to Rome in 86 B.C., when he visited Rhodes, received instruction from Posidonius (Cic *Tusc* ii 25, *N D* i 3, *Fin* i 2, *ad Att* i 1, Plut *Cic* 4). Pompey also had a great admiration for Posidonius, and visited him twice, in 67 and 62 (Plut *Pomp* 42). To the occasion of his first visit probably belongs the story that Posidonius, to prevent the disappointment of his distinguished visitor, though severely afflicted with the gout, held a long discourse on the topic that pain is not an evil. In 51 Posidonius removed to Rome, and appears to have died soon after, at the age of eighty-four. Posidonius was a man of extensive and varied acquirements in almost all departments of human knowledge. Cicero thought so highly of his powers that he requested him to write an account of his consulship. As a physical investigator he was greatly superior to the Stoics generally, attaching himself in this respect rather to Aristotle. His geographical and historical knowledge was very extensive. He cultivated astronomy with considerable diligence. He also constructed a

planetary machine, or revolving sphere, to exhibit the daily motions of the sun, moon, and planets. His calculation of the circumference of the earth differed widely from that of Eratosthenes. He made it only 180,000 stadia, and his measurement was pretty generally adopted. None of the writings of Posidonius has come down to us entire. His fragments are collected by Bake, Lugd. Bat. 1810.

Postūmia Castra (*Salado*), a fortress in Hispania Baetica, on a hill near the river Salsum (Bell *Hispan* 8).

Postūmia Gens, patrician, was one of the most ancient patrician gentes at Rome. Its members frequently held the highest offices of the state, from the banishment of the kings to the downfall of the republic. The most distinguished family in the gens was that of **ALBUS** or **ALBINUS**, but we also find early in the republic families of the names of *Megellus* and *Tubertus* (Liv iv 27, ix 44). A **Postumius Megellus** was consul in 262, and took Agrigentum (Pol i 17).

Postūmus, whose full name was *M Cassianus Latinus Postumus*, stands second in the list of the so-called Thirty Tyrants. Being nominated by Valerian governor of Gaul, he assumed the title of emperor in A.D. 258, while Valerian was prosecuting his campaign against the Persians. Postumus maintained a strong and just government, and preserved Gaul from the devastation of the warlike tribes upon the eastern border. After reigning nearly ten years, he was slain by his soldiers in 267, and Laelianus proclaimed emperor in his stead (Trebell Poll *Trig Tyr* ii, Aurel Vict *Caes* 32, Oros vii 22).

Postumus, M Curtius, was made tribune of the soldiers by Caesar at the recommendation of Cicero (Cic *ad Q Fr* ii 15, iii 1). He afterwards became a warm adherent of Caesar, and was disliked and suspected by Cicero, though sometimes courted by him (Cic *ad Att* ix 2, 5, 6, xii 49, xiv 9, *ad Fam* vi 12).

Postverta or **Postvorta** [INDIGETES, p 443, a.]

Pōtāmos or **Pōtāmus** (Ποταμός, Ποταμός *Ποτάμος Κενάτις*), a demus in the S of Attica, belonging to the tribe Leontis, where the tomb of Ion was shown (Paus i 31, 3, Strab p 398).

Pōtāmōn (Ποτάμων) 1 A rhetorician of Mytilene, lived in the time of Tiberius Caesar, whose favour he enjoyed (Strab p 617)—2 A philosopher of Alexandria, who is said to have introduced at Rome an eclectic sect of philosophy. He appears to have lived at Rome a little before the time of Plotinus, and to have entrusted his children to the guardianship of the latter (Suid sv, Diog Laert *Proem* 21).

Potentia (Potentinus, *S Maria di Potenza*) 1 A town of Picenum on the river Flosis, between Ancona and Castellum Firmatum, was made a Roman colony in B.C. 184 (Liv xxxix 44, Vell Pat i 15, Strab p 241)—2 (*Potenza*), a town of Lucania on the Via Popilia, E of Forum Popili (Ptol iii 1, 70, Plin iii 98).

Pōthīnus, a eunuch, the guardian of the young king Ptolemy, recommended the assassination of Pompey, when the latter fled to Egypt, B.C. 48. Pothinus plotted against Caesar when he came to Alexandria shortly afterwards, and was put to death by Caesar's order (Caes *B C* in 108, 112, Dio Cass xlii 39, Lucan, viii 484, x 333).

Pōtidæa (Ποτίδαια *Ποτιδαϊτης Κας*

sandra), a town in Macedonia on the narrow isthmus of the peninsula Pallene, was a strongly fortified place and one of considerable importance (Hdt vii 123, Thuc i 56, 63, Strab p 380, 25-28). It was a colony of the Corinthians, and must have been founded before the Persian wars, though the time of its foundation is not recorded. It afterwards became tributary to Athens, and its revolt from the latter city in B.C. 432 was one of the immediate causes of the Peloponnesian war. It was taken by the Athenians in 429 after a siege of more than two years, its inhabitants expelled, and their place supplied by Athenian colonists (Thuc ii 58, 70, iv 120). In 356 it was taken by Philip, who destroyed the city and gave its territory to the Olynthians. Cassander, however, built a new city on the same site, to which he gave the name of *Cassandrea* (Κασσάνδρεια Κασσάνδρεως), and which he peopled with the remains of the old population and with the inhabitants of Olynthus and the surrounding towns, so that it soon became the most flourishing city in all Macedonia (Dem Phil ii p 170, Strab l c). It was taken and plundered by the Huns, but was restored by Justinian.

Potidania (Ποτιδανία), a fortress in the NE of Aetolia, near the frontiers of Locris (Thuc iii 96, Liv xxviii 1).

Pōtītū [PŌTĪRIA GENS]

Pōtītus, the name of an ancient and celebrated family of the Valeria Gens. This family disappears about the time of the Samnite wars, but the name was revived at a later period by the Valeria gens, as a praenomen. Thus we find mention of a Potitus Valerius Messalla, who was consul suffectus in B.C. 29.

Potniāe (Ποτνιαί Ποτνιαίος), a small town in Boeotia on the Asopus, ten stadia S of Thebes, on the road to Plataea (Xen Hell v 4, 51, Paus ix 8, 1). The adjective *Potniades* (sing *Potniās*) is an epithet frequently given to the mares which took to death Glaucus of Potniāe [GLAUCUS, No 1].

Praaspa [PĤRAATA]

Practius (Πρακτιος *Bergas*), a river of the Troad, rising in Mt Ida, and flowing into the Hellespont, N of Abydus (II i 835, Strab p 590, Arrian, *An* i 12, 6).

Praeneste (Praenestinus *Palestrina*), one of the most ancient towns of Latium, was situated on a steep and lofty hill, about twenty miles SE of Rome, with which it was connected by a road called *Via Praenestina*. It probably existed before the Greek colonisation, but it claimed a Greek origin, and was said to have been founded by Praenestus, the grandson of Odysseus (Steph Byz s v, Solin 2, 9). Another tradition ascribed its foundation to Caeculus, son of Vulcan (Verg *Aen* vii 678). Strabo speaks of it as a Greek town, and asserts that it was formerly called Παιονοστρατος, for which Pliny writes *Stephane* (Strab p 288, Plin iii 64). The traditions which imply a foundation by the earlier inhabitants of Italy are older and probably truer. Dionysius (v 61) speaks of it as an important member of the Latin confederation. In very early times (from B.C. 499), according to Livy, it was an ally of Rome (Liv ii 19, iii 8), but after the Gallic invasion appears as an enemy of the Romans, and, being strongly fortified by nature and by art, frequently resisted their attacks (Liv vi 21). After the Latin war Praeneste lost some territory, but remained nominally independent till after the Social war, when it received the franchise (App B C. i 65) and became a

Roman colony (Cic *Qat* i 8). It was here that the younger Marius took refuge, and was for a considerable time besieged by Sulla's troops. Praeneste possessed a very celebrated and ancient temple of Fortuna, with an oracle, which is often mentioned under the name of *Praenestinae sortes* (Ov *Fast* vi 61, Lucan, ii 194, Cic *Div* ii 41, FORTUNA). In consequence of its lofty situation Praeneste was a cool and healthy residence in the great heats of summer (*frigidum Praeneste*, Hor *Od* iii 4, 22, Juv in 190), and was therefore much frequented at that season by the wealthy Romans. The remains of the ancient walls and some other antiquities are still to be seen at *Palestrina*. The fragments of a Roman Calendar, called *Fasti Praenestini*, were found here in 1771, and are probably those which Verrius Flaccus set up in the forum of Praeneste (Suet *Gramm* 17, C I L i p 311).

Praesus (Πραῖσος *Prasios*), an inland town in the E of Crete, belonging to the Eteocretes, which was destroyed by the neighbouring town of Hierapytna (Strab pp 475, 478).

Prætorīa Augusta [AUGUSTA, No 4]

Prætiūti (Πραιτιούτιοι), a tribe of Picenum, whose district lay on the N side of the river Vomanus. Their chief city was Interamnium (Pol in 88, Liv xxi 9, Plin iii 110).

Prās (Πράς, gen Πραρός *Prarós*), a town of Thessaly, in the W of the district Phthiotis, on the NE slope of Mt Narthacius (Xen *Hell* ii 319).

Prasīae (Πρασιαί Πρασιεύς) 1 Or *Prasīa* (Πρασία), a town of the Eleuthero-lacones, on the E coast of Laconia, was taken and destroyed by the Athenians in the second year of the Peloponnesian war (Thuc ii 56, Strab pp 368, 374, Paus iii 24, 3). — 2 (*Prassa*), a demus in Attica, S of Stira, belonging to the tribe Pandionis, with a temple of Apollo (Thuc iii 95).

Prasias Lacus (Πρασιάς λίμνη *Bathovo*), a lake in Thrace between the Strymon and Nestus, and near the Strymonic gulf, with silver mines in the neighbourhood.

Prasii, **Præsi**, and **Parrhasii** (Πράσιοι *Sanscrit*, *Prachins*, i.e. *people of the E country*), a great and powerful people of India on the Ganges, governed at the time of Seleucus I. by king SANDROCOTTUS. Their capital city was *Pahobhira* (*Patna*), and the extent of the kingdom seems to have embraced the whole valley of the upper Ganges, at least as far down as that city. At a later time the monarchy declined, so that in Ptolemy we only find the name as that of the inhabitants of a small district, called *Prasina* (Πρασιανή), about the river Soa (Strab pp 702, 703, Plin vi 68, Diod xvii 93, Curt ix 2, Plut *Alex* 62).

Prasōdis Mare (Πρασώδης θάλασσα or κόλπος), the SW part of the Indian Ocean, about the promontory PRASUM.

Prasum (Πράσον ἀκρωτήριον i.e. 'the green headland' *C Delgado*), a promontory on the E coast of Africa in 10½° S lat, in the district Zingites (*Zind*), appears to have been the S-most point to which the ancient knowledge of this coast extended.

Pratinas (Πρατίνης), one of the early tragic poets at Athens whose combined efforts brought the art to its perfection, was a native of Phlius, and was therefore by birth a Dorian. It is not stated at what time he went to Athens, but he was older than Choerilus and younger than Aeschylus, with both of whom he competed for the prize in the seventieth Olympiad, according

to Snidas, *ie* between 500 and 495 B.C. By the same writer he is said to have invented Satyric drama—that is to say, he introduced the practice of adding a satyr-play to be acted in connexion with the preceding tragedy or tragedies. The Chorus of Satyrs belonged to the earliest phase of drama, and it was possibly with the object of preserving this that he separated the satyr chorus from the tragedy (as we should now understand it), and confined it to the lighter satyric drama. He is said to have written sixty plays, of which only scanty fragments remain. His satyric dramas were ranked by Pausanias next to those of Aeschylus (Paus. ii 13, 6, *Suid s v Praxivras*). He also stood high as writer of lyrical pieces, of which fragments, one of some length, remain (Bergk, *Poët. Lyr.* 953).

Praxagōras (Πραξαγόρας), a celebrated physician, was a native of the island of Cos, and lived in the fourth century B.C. He belonged to the medical sect of the Dogmatici, and was celebrated for his knowledge of medical science in general, and especially for his attainments in anatomy and physiology (Gal. ii p. 905, Plin. xxvi 10).

Praxias (Πραξίας), an Athenian sculptor of the age of Phidias, but of the more archaic school of Calamis, commenced the execution of the statues in the pediments of the great temple of Apollo at Delphi—Artemis, Leto and Apollo with the Muses, Dionysus and the Thyiades, and Helios at his setting—but died while he was still engaged upon the work. His date may be placed about B.C. 448 and onwards (Paus. x 19, 3).

Praxidicē (Πραξιδική), *ie* the goddess who carries out the objects of justice, or watches that justice is done to men. Sometimes Praxidice seems to be merely Dike herself, regarded as having attained her ends for instance, when Menelaus arrived in Laconia, on his return from Troy, he set up a statue of Praxidice near Gytheum, not far from the spot where Paris, in carrying off Helen, had founded a sanctuary of Aphrodite Migonitis (Paus. iii 22, 2). In other traditions there seems to have been (as so often appears in Greek mythology), a triad. These three Praxidicæ were workers of justice and had a shrine near Halartus in Boeotia (Paus. ix 33, 4). In some accounts they are daughters of Ogyges, and their names are Alalcomenia, Thelxinoia, and Aulis (*Suid s v Πραξιδική*). Pausanias seems to connect the death of Sulla with the working of Alalcomenia in retribution for his severities in Greece (Paus. ix 33, 6).

Praxilla (Πράξιλλα), of Sicyon, a lyric poetess, who flourished about B.C. 450, and was one of the nine poetesses who were distinguished as the Lyric Muses. Her school were among the most celebrated compositions of that species. She belonged to the Dorian school of lyric poetry, but there were also traces of Aeolic influence in her rhythms, and even in her dialect (*Suid s v*, Athen. p. 694, Paus. iii 13, 3).

Praxiphanes (Πραξιφάνης), a Peripatetic philosopher, a native either of Mytilene or of Rhodes, was a pupil of Theophrastus, and lived about B.C. 322. Epicurus is said to have been one of his pupils. Praxiphanes paid especial attention to grammatical studies, and is hence named along with Aristotle as the founder and creator of the science of grammar (Clem. Alex. i p. 365, Strab. p. 655).

Praxiteles (Πραξιτέλης), one of the greatest Greek sculptors. He was a son of Cephalodotus, also a famous sculptor, and some modern writers

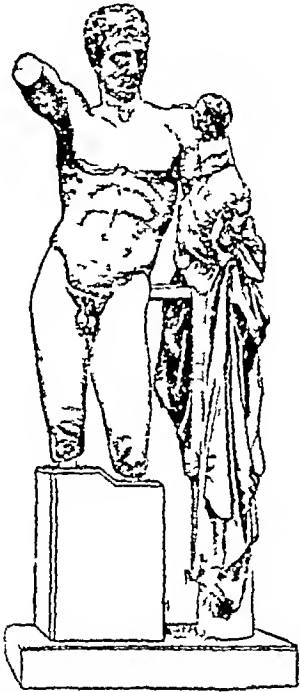
argue (but not conclusively) that 'Pasiteles,' whom Pausanias (v 20, 1) mentions as a sculptor of Paros, was really Praxiteles, and grandfather of the great sculptor. However that may be, Praxiteles was a citizen of Athens, born about 390 B.C., and contemporary with Scopas, with whom he stands at the head of the later Attic school, so called in contradistinction to the earlier Attic school of Phidias. Without attempting those sublime impersonations of divine majesty in which Phidias had been so imitably successful, Praxiteles was unsurpassed in the exhibition of the softer beauties of the human form. While Phidias was supreme in his attainment of the grandest and noblest ideas, Praxiteles was equally so in his representation of beauty of face and form. In the estimation of ancient writers his most beautiful work was his marble statue of Aphrodite, which was distinguished from the other statues of the goddess by the name of the Cnidians, who purchased



Copy (in Capitol at Rome) of the Satyr of Praxiteles.

it (Plin. xxxvi 20). The statue at Munich is a copy of this, and the Venus de' Medici is an imitation [See cuts on p. 86]. It was always esteemed the most perfectly beautiful of the statues of the goddess. Many made the voyage to Cnidus expressly to behold it. So highly did the Cnidians themselves esteem their treasure, that when king Nicomedes offered them, as the price of it, to pay off the whole of their heavy public debt, they preferred to endure any suffering rather than part with the work which gave their city its chief renown. It was afterwards carried to Constantinople, where it perished by fire in the reign of Justinian (Zonar. iv 2). Praxiteles modelled it from Phryne, of whom also he made more than one portrait statue. His famous statue of Apollo Sauractonon (Plin. xxxiv 70), of a delicate and highly idealised beauty, is also represented by a copy [See cut on p. 89]. Another of the celebrated works of Praxiteles was his statue of Eros (Paus. ix 27, 3, Cic. *Verr.* iv 2, 4). It was preserved at Thespiae where it was dedi-

cated by Phryne, and an interesting story is told of the manner in which she became possessed of it. Praxiteles had promised to give Phryne whichever of his works she might choose, but he was unwilling to tell her which of them, in his own opinion, was the best. To discover this, she sent a slave to tell Praxiteles that a fire had broken out in his house, and that most of his works had already perished. On hearing this message, the artist rushed out, exclaiming that all his toil was lost if the fire had touched his *Satyr* or his *Eros*. Upon this Phryne confessed the stratagem, and chose the *Eros*. This statue was removed to Rome by Caligula, restored to Thespiae by Claudius, and carried back by Nero to Rome, where it stood in Phry's time in the schools of Oetavia, and it finally perished in the fire which destroyed that building in the reign of Titus (Paus. i. 20, 2, Dio Cass. lxxv. 24). Of the *Satyr* of Praxiteles



The Hermes of Praxiteles (Original statue now at Olympia)

a copy exists in the statue of the Faun in the Capitol at Rome. But, above all, since the discovery of the Hermes at Olympia, the supreme skill of Praxiteles in delineating beauty of form can be seen in an original work. This statue, which represented Apollo bearing the infant Dionysus on his left arm, and holding up (probably) a bunch of grapes in his right hand (Paus. i. 17, 3), was found by the German archaeologists in 1877, fairly preserved, and is now in the museum at Olympia.—Praxiteles had two sons, who were also distinguished sculptors, Timarchus and Cephasodotus.

Praxithēa (Πραξιθέα), daughter of Phrasimus and Diogenia, was the wife of Erechtheus, and mother of Cecrops, Pandorus, Metion, Orneus, Procris, Crensa, Clithoma, and Orithyia [ERECOTHEUS].

Praeciani, a people in Gallia Aquitania at the foot of the Pyrenees (Caes. B. G. iii. 27).

Prelus, or Prius Lacus (Lago di Oastiglione), a lake in Etruria near the coast, between Vetulonia and Ruscliae. It was fed and

drained by a river of the same name (Cic. Mil. 27, Plin. iii. 51).

Premnis, Premis, or Primis (Πρημνίς Πθριμ), a town on the Nile in Aethiopia near the limit of the Roman empire, which was taken by Petronius in his expedition (Strab. p. 820, Ptol. ii. 7, 10, Plin. vi. 181).

Prēpēsīnthos (Πρεπείσινθος Despotiko), one of the smaller Cyclades, between Ohiaros and Siphnos (Strab. p. 485).

Priamides, that is, a son of Priam, by which name Hector, Paris, Helenus, Deiphobus, and the other sons of Priam, are called.

Priāmus (Πρίαμος), the king of Troy at the time of the Trojan war. He was a son of Laomedon and Strymo or Plecia. His original name is said to have been Podarces, i. e. 'the swift-footed,' which was changed into Priamus, 'the ransomed' (from πρίαμαι), because he was the only surviving son of Laomedon and was ransomed by his sister Hesione after he had fallen into the hands of Heracles. He is said to have been first married to Arisbe, the daughter of Merops, by whom he became the father of Aesacus [ARISDI.], but afterwards he gave up Arisbe to Hyriacus, and married Hecuba, by whom he had the following children: Hector, Alexander or Paris, Deiphobus, Helenus, Pammon, Polites, Antiphon, Hipponous, Polydorus, Troilus, Crensa, Laodice, Polyxena, and Cassandra. By other women he had a great many children besides. According to the Homeric tradition he was the father of fifty sons (nineteen of whom were children of Hecuba), to whom others add an equal number of daughters (II. xxiv. 495). In the earlier part of his reign, Priam is said to have supported the Phrygians in their war against the Amazons (II. iii. 184, AMAZONS). When the Greeks landed on the Trojan coast Priam was already advanced in years, and took no active part in the war (II. xxiv. 487). Once only did he venture upon the field of battle, to conclude the agreement respecting the single combat between Paris and Menelaus (II. iii. 250). After the death of Hector, Priam, accompanied by Hermes, went to the tent of Achilles to ransom his son's body for burial and obtained it. His death is not mentioned by Homer, but is related by later poets. When the Greeks entered Troy, the aged king put on his armour, and was on the point of rushing against the enemy, but he was prevailed on by Hecuba to take refuge with herself and her daughters, as a suppliant at the altar of Zeus. While he was tarrying in the temple, his son Polites, pursued by Pyrrhus, rushed into the sacred spot, and expired at the feet of his father, whereupon Priam, overcome with indignation, hurled his spear with feeble hand against Pyrrhus, but was forthwith killed by the latter (Eur. Troad. 17, Verg. Aen. ii. 512).—Virgil mentions (Aen. i. 564) another Priam, a son of Polites, and a grandson of king Priam [Dict. of Ant. art. Trojae Ludus].

Priānus (Πρίανος Πριάσιος, Πριασιεύς), a town in Crete on the S coast nearly due S of Gnosus and E of Lebeu, confounded by Strabo with PRAESUS (Strab. p. 478). Its name appears on coins and in inscriptions.

Priāpus (Πρίαπος), son of Dionysus and Aphrodite. It is said that Aphrodite, who was in love with Dionysus, went to meet the god on his return from India, but soon abandoned him, and proceeded to Lampsacus on the Hellespont, to give birth to the child of the god. Hera caused her to give birth to a child of extreme ugliness, who was named Priapus (Paus. ix. 31, 2,

Steph Byz *s v* Ἀβάρρος, Ἀδμφακος) According to Strabo (p 587) he was son of Dionysus and a nymph The earliest Greek poets do not mention this divinity He was worshipped more especially at Lampsacus, Parium, and Cyziens on the Hellespont, whence he is sometimes called *Hellespontiacus* (Catull 18, Verg *Georg* iv 110) The true account seems to be that Priapus was originally worshipped under the image of the phallus as the deity who gave fertility, especially to gardens, vineyards, and all trees Hence he was identified with Dionysus and the Asiatic Bacchic rites, and thereupon was in myth represented as a son of Dionysus when the worship of that god prevailed, but sometimes as Dionysus himself under another name (Athen p 80) In some rites he was connected with other gods of fertility, Hermes and Eros, and also with Silenus (whence the ass was sacrificed to both) He was regarded as the promotor of fertility, not only in vegetation, but also in all animals connected with an agricultural life, and in this capacity he was worshipped as the protector of flocks of sheep and goats, of bees, of the vine, of all garden produce, and even of fishing The worship of Priapus was accepted in Italy with that of Dionysus and Apollodite, and he was regarded especially as the protector of gardens, in which his image was commonly placed (Verg *Ec*, Hor *Sat* i 8, Plin *xix* 50, *C I L* vi 564) In mystic theology he was recognised as symbolising the doctrine of regeneration and future life, whence his image was placed on tombs, and he appears in sepulchral inscriptions—'Deus Priapus ego sum mortis et vitalis locus' (Henzen, 5756, *C I L* v 3634) The sacrifices offered to him consisted of the first fruits of gardens, vineyards, and fields, of milk, honey, cakes, rams, asses, and fishes He was represented in carved images, mostly in the form of hermae, or carrying fruit in his garment, with either a sickle or cornucopia in his hand The hermae of Priapus in Italy, like those of other rustic divinities, were usually painted red, whence the god is called *ruber* or *rubicundus*

Priāpus (Πριάπος, Ion Πρίηπος Πριάπυός Karaboa, Ru), a city of Mysia, on the Propontis, E of Parium, with a small but excellent harbour It was a colony of the Milesians, and a chief seat of the worship of PRIAPUS The surrounding district was called Priāpis (Πριάπῆς) and Priapēne (Πριάπηνη) (Thue viii 107, Strab p 587, Plin v 141)

Priēnē (Πρίηνη Πριηνεύς, Πρίηνιος Priēneus, pl Priēnoneses *Samsun*, Ru), one of the twelve Ionian cities on the coast of Asia Minor, stood in the NW corner of Caria, at the S foot of M Mycale, and on the N side of the Sinus Latmicus (Hdt i 142, vi 6) Its foundation was ascribed mythically to the Neleid Aegyptus, in conjunction with Cadmeans, from whom it was also called Καδμή (Paus vii 2, 7, Strab p 686) It stood originally on the seashore, and had two harbours and a small fleet, but the change in the coast by the alluvial deposits of the Maeander left it some distance inland (Strab p 579) It was of much religious importance in connexion with the Panionian festival on M Mycale, at which the people of Priene took precedence in virtue of their being the supposed descendants of those of Helice in Greece Proper (Strab p 689) The city was also celebrated as the birthplace of Bras

Priferum, a town of the Vestini on the E coast of central Italy

Primus, M Antonius, a native of Tolosa in

Gaul, was condemned for forgery (*falsum*) in the reign of Nero, was expelled the senate, of which he was a member, and was banished from the city (Tac *Ann* xiv 40, Dio Cass iv 9) After the death of Nero (68), he was restored to his former rank by Galba, and appointed to the command of the seventh legion, which was stationed in Pannonia He was one of the first generals in Europe who declared in favour of Vespasian, and he rendered him the most important services In conjunction with the governors of Moesia and Pannonia, he invaded Italy, gained a decisive victory over the Vitellian army at Bedriacum, and took Cremona, which he allowed his soldiers to pillage and destroy (Tac *Hist* ii 86, iii, iv, Dio Cass lxx 9-18) He afterwards forced his way into Rome, notwithstanding the obstinate resistance of the Vitellian troops, and had the government of the city till the arrival of Mucianus from Syria [MUCIANUS, No 2] We learn from Martial, who was a friend of Antonius Primus, that he was alive at the accession of Trajan (Mart x 28)

Priscianus, a Roman grammarian, surnamed *Caesariensis*, because he was born at Caesarea in Mauretania He lived in the sixth cent AD, in the reign of Anastasius, and taught grammar at Constantinople He was celebrated for the extent and depth of his grammatical knowledge, of which he has left the evidence in his work on the subject, entitled *Commentariorum grammaticorum Libri XVIII*, addressed to his friend and patron, the consul Julianus The first sixteen books treat upon the eight parts of speech recognised by the ancient grammarians, letters, syllables, &c The last two books are on syntax This treatise soon became the standard work on Latin grammar, and in the epitome of Rabanus Maurus obtained an extensive circulation His terminology forms the basis of much that is still maintained His work is also valuable for its citations from ancient writers Of the earlier grammarians those whom he chiefly follows are the Greek writer Apollonius and the Latin Flavius Caper The other works of Priscianus still extant are—(1) A grammatical catechism on twelve lines of the Aeneid, manifestly intended as a school book (2) A treatise on accents (3) A treatise on the symbols used to denote numbers and weights, and on coins and numbers (4) On the metres of Terence (5) A translation of the *Προγυμνάσματα* (*Proeexercitamenta*) of Hermogenes (6) On the declensions of nouns (7) A poem on the emperor Anastasius in 312 hexameters, with a preface in twenty-two iambic lines (8) A piece *De Ponderibus et Mensuris*, in verse (9) An *Epitome phænomenōn*, or *De Sideribus*, in verse (10) A free translation of the *Penegesis* of Dionysius in 1427 lines, manifestly made for the instruction of youth (11) A couple of epigrams—The best edition of Priscianus is by Krehl, Lips 1819-20, 2 vols 8vo, and in Keil's *Gramm Lat* 1855

Priscianus Lydus, a writer of the Neo Platonic school of philosophy in the reign of Justinian When that emperor suppressed the schools of philosophy at Athens, Priscian with six others went to the court of Chosroes, whose intercession secured their safe return to Greece Priscian wrote a paraphrase and commentary on the physics of Theophrastus (*Metaphrasis in Theophrastum*), and answers (*solutiones*) to questions on philosophy proposed by Chosroes All that remains of his works has been edited by I Bywater, Berlin, 1886

Priscianus, **Theodorus**, a physician, and a pupil of Vindicianus, lived in the fourth century after Christ. He is supposed to have lived at the court of Constantinople, and to have attained the dignity of Archiater. He is the author of a Latin work, entitled *Iterum Medicarum Libri Quatuor*, published in 1532, both at Strasburg and at Basel.

Priscus (**Πρίσκος**), a Byzantine historian, was a native of Panium in Thrace, and was one of the ambassadors sent by Theodosius the Younger to Attila, A.D. 445. He died about 471. Priscus wrote an account of his embassy to Attila, enriched by digressions on the life and reign of that king. The work was in eight books, but only fragments of it have come down to us. Priscus was an excellent and trustworthy historian, and his style was remarkably elegant and pure.—The fragments are published by Bekker and Niebuhr, 1829, and by Muller, *Fragment Hist. Græc.*

Priscus, **Helvidius**, son in law of Thrasea Paetus, and, like him, distinguished by his love of virtue, philosophy, and liberty. He was quaestor in Achaia during the reign of Nero, and tribune of the plebs, p. 56. When Thrasea was put to death by Nero (66), Priscus was banished from Italy. He was recalled to Rome by Galba (68), but in consequence of his freedom of speech and love of independence, he was again banished by Vespasian, and was shortly afterwards put to death by order of this emperor (Tac. *Ann.* iv. 5, 13, *Dial.* 5, *Suet. Vesp.* 15, *Dio Cass.* lxxii. 12.). His life was written by Herennius Senecio at the request of his widow, Fannia, and the tyrant Domitian, in consequence of this work, subsequently put Senecio to death, and sent Fannia into exile (*Plin. Ep.* vii. 19, 5, *Dio Cass.* lxxii. 19). Priscus left a son, Helvidius, who was put to death by Domitian.

Priscus, **Servilius**. The Prisci were an ancient family of the Servili gens, and filled the highest offices of the state during the early years of the republic. They also bore the agnomen of Structus, which is always appended to their name in the Fasti, till it was supplanted by that of Fidenas, which was first obtained by Q. Servilius Priscus Structus, who took Fidenæ in his dictatorship, B.C. 435, and which was also borne by his descendants.

Priscus, **Tarquinius** [**ΤΑΡΚΙΝΙΟΣ**].

Prista (**Πρίστη** *Rustschul*) a town in Moesia on the Danube (*Ptol.* ii. 10, 10).

Privernum (**Priverne**, *ἄνθ. Piperno*), an ancient town of Latium on the river Liris, belonged to the Volscians (*Verg. Aen.* xi. 540). It was conquered by the Romans at an early period, and was subsequently made a colony (*Liv.* vii. 42, viii. 11).

Præcæsius (**Προαικίσιος**), a teacher of rhetoric, was a native of Armenia, and was born about A.D. 276. He first studied at Antioch under Ulpian, and afterwards at Athens under Julianus. He became at a later time the chief teacher of rhetoric at Athens, and enjoyed a high reputation. He died 363, in his ninety-second year (*Suid.* s.v., *Tit. Soph.* i. p. 73).

Probalanthus (**Προβάλανθος** *Προβαλάνσιος*), a demus in Attica, S. of Marathon, belonging to the tribe Pandionis (*Strab.* p. 383).

Probatia (**Προβατία**), a river of Boeotia, which, after passing Lebadea, and receiving its tributary the Herevna, flowed into the lake Copais.

Probus, **Aemilius** [**ΝΙΡΟΣ**, **ΚΟΡΑΨΛΙΟΣ**].

Probus, **M. Aurelius**, Roman emperor A.D.

276–282, was a native of Sirmium in Pannonia, and rose to distinction by his military abilities. He was appointed by the emperor Tacitus governor of the whole East, and, upon the death of that sovereign, the purple was forced upon his acceptance by the armies of Syria. The downfall of Florianus speedily removed his own rival (FLORIANUS), and he was enthusiastically hailed by the united voice of the senate, the people and the legions. The reign of Probus presents a series of the most brilliant achievements. He defeated the barbarians on the frontiers of Gaul and Illyricum and in other parts of the Roman empire, and put down the rebellions of Saturninus at Alexandria, and of Proculus and Bonosus in Gaul. But, after crushing all external and internal foes, he was killed at Sirmium by his own soldiers, who had risen in mutiny against him because he had employed them in laborious public works. Probus was as just and virtuous as he was warlike, and is deservedly regarded as one of the greatest and best of the Roman emperors (*Labe in Script. Hist. Aug.*, Zosim. i. 64).

Probus, **Valerius**. 1. Of Berytus, a Roman grammarian, who lived in the time of Nero. His chief works were editions of Lucretius, Virgil, Horace and Persius with annotations, which he wrote frequently in shorthand (*στοα*). The Life of Persius is taken from his edition. Much of his criticism was given orally and preserved by his pupils. (*Gell.* ix. 9, 12, xii. 21, *Suet. Gramm.* 21, *Mart.* ii. 12, *Serv. ad Georg.* i. 277). To this Probus we may assign those annotations on Terence from which fragments are quoted in the Scholia on the dramatist.—2. Under the same name appears a grammatical treatise of no great value called *Grammaticæ Institutiones*. Since it speaks of the Baths of Diocletian it cannot be dated before the fourth century. He may possibly be the Probus who was a friend and correspondent of Lactantius.

Probus, one of the fabulous kings of Alba Longa, succeeded Aventinus, and reigned twenty-three years; he was the father of Numitor and Amulius (*Liv.* i. 3).

Prochyta (**Προχίδα**), an island off the coast of Campania near the promontory Misenum, is said to have been torn away by an earthquake either from this promontory or from the neighbouring island of Pithecusæ or Ischia (*Strab.* p. 60, 121, 248, 258, *Plin.* ii. 203, *Verg. Aen.* ix. 715, *Or. Met.* xiv. 89).

Procles (**Προκλῆς**), one of the twin sons of Aristodemus. For details see *ΓΕΝΕΣΤΙΚΑ*.

Proclus (**Πρόκλος**)—surnamed **Diadochus** (**Διάδοχος**), the Successor, from his being regarded as the genuine successor of Plato in doctrine—was one of the most celebrated teachers of the Neo-Platonic school. He was born at Byzantium A.D. 410, but was brought up at Xanthus in Lycia, to which city his parents belonged, and which Proclus himself regarded as his native place. He studied at Alexandria under Olympiodorus, and afterwards at Athens under Plutarchus and Syrianus. At an early age his philosophical attainments attracted the attention and admiration of his contemporaries. He had written his commentary on the *Timæus* of Plato, as well as many other treatises, by his twenty-eighth year. On the death of Syrianus Proclus succeeded him in his school, and inherited from him the house in which he resided and taught. Marinus in his Life of Proclus records, with intense admiration, the perfection to which his

master attained in all virtues. The highest of these virtues were, in the estimation of Marinus, those of a purifying and ascetic kind. From animal food he almost totally abstained, fasts and vigils he observed with scrupulous exactitude. The reverence with which he honoured the sun and moon would seem to have been unbounded. He celebrated all the important religious festivals of every nation, himself composing hymns in honour, not only of Grecian deities, but of those of other nations also. It was of course not surprising that such a man should be favoured with various apparitions and miraculous interpositions of the gods. He used to tell how a god had once appeared and proclaimed to him the glory of the city. But the still higher grade of what, in the language of the school, was termed the theurgic virtue he obtained by his profound meditations on the oracles, and the Orphic and Chaldaic mysteries, into the highest secrets of which he was initiated by Asclepiogenia, the daughter of Plutarchus, who alone was in complete possession of the theurgic knowledge and discipline, which had descended to her from the great Nestor. He profited so much by her instructions, as to be able, according to Marinus, to call down rain in a time of drought, to stop an earthquake, and to procure the immediate intervention of Asclepius to cure the daughter of his friend Alcibiades. Proclus died A.D. 485. During the last five years of his life he had become superannuated, his strength having been exhausted by his fastings and other ascetic practices. As a philosopher Proclus enjoyed the highest celebrity among his contemporaries and successors, but his writings are characterised by vagueness, and mysticism. His main object was to systematise and bring into a complete form the theological and cosmological tenets handed down by preceding Neo-Platonists, especially those of Plotinus and Iamblichus. The edition of Cousin (Paris, 6 vols 8vo, 1820-1827) contains the following treatises of Proclus—On Providence and Fate, On Ten Doubts about Providence, On the Nature of Evil, a Commentary on the *Alcibiades*, and a Commentary on the *Parmenides*. The other principal works of Proclus are—On the Theology of Plato, in six books; Theological Elements; a Commentary on the *Timaeus* of Plato, five Hymns of an Orphic character. Proclus was also a mathematician and grammarian. His Commentaries on the first book of Euclid, and on the *Works and Days* of Hesiod are still extant.

Procne (Πρόκνη), daughter of king Pandion of Athens, and wife of Tereus. Her story is given under **Tereus**.

Proconnesus (Προκόννησος, or Προικόννησος, i.e. *Fawn-island*, *Μαίμαλα*), an island of the Propontis (Sea of Marmara), off the N coast of Mysia, NW of the peninsula of Cyzicus or Dolionis. A neighbouring island was called **Elaphonnesus** (Ελαφόννησος, i.e. *Deer island*), and the two were distinguished by the names of Old and New Proconnesus (Strab. pp. 587, 589, Scyl. p. 85, Hdt. i. 14, vi. 33). Pliny (v. 151) considers the two names to belong to the same island. The island was celebrated for its marble, and hence its modern name. It was the native place of the poet **Aristeas**.

Procopius (Προκόπιος). 1. A native of Cilicia, and a relative of the emperor Julian, served with distinction under Constantius II and Julian. Having incurred the suspicions of Jovian and of his successor Valens, Procopius

remained in concealment for about two years, but in A.D. 365 he was proclaimed emperor at Constantinople, while Valens was staying at Caesarea in Cappadocia. Both parties prepared for war. In the following year (366) the forces of Procopius were defeated in two great battles. Procopius himself was taken prisoner, and put to death by order of Valens.—2. An eminent Byzantine historian, was born at Caesarea in Palestine about A.D. 500. He went to Constantinople when still a young man, and there obtained so much distinction as an advocate and a professor of eloquence, that he attracted the attention of Belisarius, who appointed him his secretary in 527. In this capacity Procopius accompanied the great hero on his different wars in Asia, Africa, and Italy, being frequently employed in state business of importance, or in conducting military expeditions. Procopius returned with Belisarius to Constantinople a little before 542. His eminent talents were appreciated by the emperor Justinian, who conferred upon him the title of *illustris*, made him a senator, and in 562 created him prefect of Constantinople. Procopius died about the same time as Justinian, 565.—As a historian Procopius deserves great praise. His style is good, and generally full of vigour. His works are—(1) *Histories* (Ἱστορίαι), in eight books, viz. two *On the Persian War*, containing the period from 488-553, and treating more fully of the author's own times, two *On the War with the Vandals*, 395-545, four *On the Gothic War*, or, properly speaking, only three books, the fourth (eighth) being a sort of supplement containing various matters, and going down to the beginning of 558. It was continued by Agathias till 559. The work is extremely interesting, the descriptions of the habits &c. of the barbarians are faithful and done in a masterly style.—(2) *On the Public Buildings erected by Justinian* (Κτίσματα), in six books, a work equally interesting and valuable in its kind, though overloaded with flattery of the emperor.—(3) *Anecdota* (Ἀνέκδοτα), a collection of anecdotes, some of them witty and pleasant, but others most indecent, reflecting upon Justinian, the empress Theodora, Belisarius, and other eminent persons. It is a complete *Chronique Scandalouse* of the court of Constantinople, from 519 till 562.—(4) *Orationes*, probably extracts from the *History*, which is rather overstocked with harangues and speeches.—The collected works of Procopius are edited by Dindorf, Bonn, 3 vols 8vo, 1838-1838.

Procris (Πρόκρις), daughter of Erechtheus and wife of Cephalus. For details see **CEPHALUS**.

Procrustes (Προκρούστης), that is, 'the Stretcher,' a surname of the famous robber Polypemon or Damastes. He used to tie all travellers who fell into his hands upon a bed if they were shorter than the bed, he stretched their limbs till they were of the same length, if they were longer than the bed, he made them of the same size by cutting off some of their limbs. He was slain by Theseus, on the Cephissus in Attica. The bed of Procrustes has passed into a proverb. [THESEUS.]

Proculeius, a Roman equestrian, one of the friends of Augustus, was sent by the latter, after the victory at Actium, to Antony and Cleopatra (Plut. *Ant.* 78). It is of this Proculeius that Horace speaks (*Od.* ii. 2). He is said to have divided his property with his brothers (perhaps cousins) Caepio and Murena, who had lost their property in the civil wars. [MURENA.] Proculeius put an end to his life by taking

PROCULUS

gypsum, when suffering from a disease in the stomach

Proculus, the jurist, was the contemporary of the jurist Nerva the younger, who was probably the father of the emperor Nerva (Pompon *Dig* 1 2, 2, 52). The fact that Proculus gave his name to the school or sect (*Proculiani* or *Proculeriani*, as the name is also written), which was opposed to that of the Sabinaui, shows that he was a jurist of note. Proculus is often cited, and there are thirty seven extracts from him in the Digest from his eight books of *Epistolae*. He appears to have written notes on Labeo. Some writers suppose that Proculus is the Licinius Proculus who was praefectus praetorio under Otho.

Proculus, Julius, a Roman senator, is said in the legend of Romulus to have informed the sorrowing Roman people, after the strange departure of their king from the world, that Romulus had descended from heaven and appeared to him, bidding him tell the people to honour him in future as a god under the name of Quirinus [*ROMULUS*].

Prodicus (Προδικος), the celebrated sophist, was a native of Iulis in the island of Ceos (Plat *Protag* p 315). He lived in the time of the Peloponnesian war and subsequently, but the date cannot be determined either of his birth or of his death. Prodicus came frequently to Athens on the public business of his native city. He is mentioned in the *Clouds* of Aristophanes, which belongs to B.C. 423, he was one of the teachers of Isocrates, and he was alive at the time of the death of Socrates (399) (Plat *Apol* p 19). It is probable that no weight should be attached to the statement of Suidas that Prodicus was put to death by the Athenians as a corrupter of the youth. He is mentioned both by Plato and Xenophon with more respect than the other sophists. Like Protagoras and others he travelled through Greece, delivering lectures for money, and in this way he amassed a large fortune (Xen *Symp* iv 62). He paid especial attention to the correct use of words, and some have supposed this to be mere idle hair-splitting, yet it is possible that, though he was ridiculed for it by Plato, he may have done service thereby to dialectics (Plat *Euthyd* p 277, *Cratyl* p 384, *Charmid* p 163). We have the substance of one of his lectures preserved by Xenophon in the well known fable called 'The Choice of Hercules' [see p 395, b], and it must be confessed that its teaching is such as to raise, not to debase, the minds of the youth.

Proërna (Προέρνα *Gynaekokastro*), a town of southern Thessaly, SW of Pharsalus, on the W slope of M. Nariacius, near the sources of the Apidanus (Strab p 484, Liv xxxvi 14).

Proetides [*PROETUS*]

Proetus (Προῖτος), son of Abas and Ocalea, and twin brother of Acrisius. In the dispute between the two brothers for the kingdom of Argos, Proetus was expelled (Paus ii 25, 7), whereupon he fled to Iobates in Lycia, whose daughter, Antea or Sthenoboca, he married (II vi 160, Serv ad *Ecl* vi 48). With the assistance of Iobates, Proetus was restored to his kingdom, and took Tyrys, which was now fortified by the Cyclopes [*TITANS*]. Acrisius then shared his kingdom with his brother, surrendering to him Tyrys, Midea and the coast of Argolis (Paus ii 16, 2). By his wife Proetus, besides a son Megapenthes, had three daughters, Lysippe, Iphimoe, and Iphianassa, who are often mentioned under the general name of Proe-

tides. When these daughters arrived at the age of maturity, they were stricken with madness, the cause of which is differently related. Some say that it was a punishment inflicted upon them by Dionysus, because they had despised his worship (Apollod ii 4, 1, Diod iv 68), others relate that they were driven mad by Hera, because they presumed to consider themselves more handsome than the goddess, or because they had stolen some of the gold of her statue (Serv l c). It is clear from the passage in Virgil (*Ecl* vi 48) that in some traditions their madness took the form of their imagining themselves to be cows. It seems not unlikely that this story may have grown out of some old custom in the locality of women who worshipped Hera putting horns on their heads to symbolise the goddess of the crescent moon [see p 394, a], whence the tradition may have survived of women driven by Hera into this form of madness. The frenzy spread to the other women of Argos, till at length Proetus agreed to divide his kingdom between Melampus and his brother Bias, upon the former promising that he would cure the women of their madness. Melampus then chose the most robust among the young men, gave chase to the mad women, amid shouting and dancing, and drove them as far as Sicyon. During this pursuit, Iphimoe died, but the two other daughters were cured by Melampus by means of purifications, and were then married to Melampus and Bias (Hdt ix 34). The place where the cure was effected upon his daughters is not the same in all traditions, some mentioning the well Augros, others the fountain Clitor in Arcadia, or Lusi in Arcadia (Strab p 436, Paus viii 18, 3, Or *Met* xv 325). Another and still more famous story tells that when Bellerophon came to Proetus to be purified of a murder which he had committed, the wife of Proetus fell in love with him, but, as Bellerophon declined her advances, she charged him before Proetus with having tried to seduce her. Proetus then sent Bellerophon to Iobates in Lycia, with a letter desiring him to murder Bellerophon. [*BELLEROPHON*].—According to Ovid (*Met* v 238) Acrisius was expelled from his kingdom by Proetus, and Perseus, the grandson of Acrisius, avenged his grandfather by turning Proetus into stone by means of the head of Medusa [*PERSEUS*].

Prometheus (Προμηθεύς), according to the Greek genealogies son of the Titan Iapetus and Clymene, and brother of Atlas, Menoetius, and Epimetheus (Hes *Th* 508). Other accounts make his mother Asia, one of the Oceanides (Apollod i 2, 2, *Lycophr* 1283). Aeschylus, with a deeper allegorical meaning, makes him the son of Themis (Aesch *Pr* 18, 207). Prometheus was beyond all doubt originally a god of fire, akin to Hephaestus, with whom and with Athene he was closely connected in ritual at Athens. Thus Prometheus and Hephaestus were worshipped at a common altar in the sanctuary of Athene in the Academy, and it is said that in the sculptures there Prometheus was represented as the superior of the two fire gods, holding the sceptre (Schol ad Soph *Oed Col* 55). All three deities, because they were deities of light and fire, were honoured with a torch race [*Dict of Ant art Lampededromia*]. And as fire was regarded as the source of all crafts and inventions (cf Plin xxxvi 200), so all three deities were patrons of handicrafts, and Prometheus, like Athene, was specially gifted with wisdom (whence his name, which

signified 'forethought'. But from this original conception of the fire-god sprang many myths, some bearing all the marks of old popular stories, which were gradually welded into a more or less consecutive story by the poets. It may be seen that the name of the god *ὑπέρβροτος*, 'the fire bringer' (cf *Soph O C* 56), provided a starting point for the myth of the robbery of fire from heaven. The story of Hesiod is as follows. Once, in the reign of Zeus, when gods and men were disputing with one another at Mecone (afterwards Sicily), Prometheus, with a view of deceiving Zeus, cut up a bull and divided it into two parts: he wrapped up the best parts and the intestines in the skin, and at the top he placed the stomach, which is one of the worst parts, while the second heap consisted of the bones covered with fat. (It may be noticed that the office of presiding at sacrifice belonged to Prometheus as fire god.) When Zeus pointed out to him how badly he had made the division, Prometheus desired him to choose, but Zeus, seeing through the stratagem of Prometheus, chose the heap of bones covered with the fat. The father of the gods avenged himself by withholding fire from mortals, but Prometheus stole it in a hollow tube (*ὀψόρη, ferula*). This fire he stole from the hearth of Zeus (*Hes Op* 51), or from the lightning (*Lucret v* 1090), or from the sun (*Serv ad Eccl vi* 42), or from the workshop of Hephaestus and Athena (*Plat Protog* p 321). Zeus thereupon chained Prometheus to a pillar, where an eagle consumed in the daytime his liver, which was restored in each succeeding night. Prometheus was thus exposed to perpetual torture, but Hercules killed the eagle and delivered the sufferer, with the consent of Zeus, who in this way had an opportunity of allowing his son to gain immortal fame. Further, in order to punish men Zeus gave Pandora as a present to Epimetheus, in consequence of which diseases and sufferings of every kind befell mortals. [For details, see *PANDORA*.] This is an outline of the legend about Prometheus, as contained in the poems of Hesiod (*Hes Th* 521, *Op* 47, cf *Hyg Ast* ii 15, *Apollod* ii 5, 11).—Aeschylus, in his trilogy *Prometheus*, added various new features to this legend. Although Prometheus belonged to the Titans, he is nevertheless represented by Aeschylus as having assisted Zeus against the Titans (218). But when Zeus wanted to extirpate the whole race of man, whose place he proposed to fill by an entirely new race of beings, Prometheus prevented the execution of the scheme, and saved mankind from destruction (228). Prometheus further deprived them of their knowledge of the future, and gave them hope instead. He taught them the use of fire, made them acquainted with architecture, astronomy, mathematics, writing, the treatment of domestic animals, navigation, medicine, the art of prophecy, working in metal, and all the other arts (248, 445). But, as he had acted in all these things contrary to the will of Zeus, the latter ordered Hephaestus to chain him to a rock in Scythia, which was done in the presence of Cratos and Bia, two ministers of Zeus. Prometheus, however, still continued to defy Zeus, and declared that there was a decree of fate, according to which Zeus was destined to be dethroned by his own son. As Prometheus steadfastly refused to give any explanation of this decree, Zeus hurled him into Tartarus, together with the rock to which he was chained. After the lapse of a long time, Prometheus returned to the upper world, to endure a fresh

course of suffering, for he was now fastened to Mt. Caucasus, and his liver devoured by an eagle, as related in the Hesiodic legend. (It is remarkable that the natives of the Caucasus still have a tradition that a giant dwells on the summit of Mt. Elbruz, but the eagle has been transformed into a cock which visits him every morning at sunrise.) The state of suffering was to last for Prometheus until some other god, of his own accord, should take his place, and descend into Tartarus for him (1025). This came to pass after Hercules had slain the eagle, when Chiron, who had been incurably wounded, desired to go into Hades, and Zeus allowed him to supply the place of Prometheus (*Apollod* ii 5, 1). According to other accounts, Zeus himself delivered Prometheus, after the Titan had been at length prevailed upon to reveal to Zeus the decree of fate, which was that, if he should become by Thetis the father of a son, that son should deprive him of the sovereignty (*Apollod* ii 13, 5, *Hyg Fab* 54). There was also a legend which related that Prometheus had created man out of earth and water, either at the very beginning of the human race, or after the flood of Deucalion, when Zeus is said to have ordered him and Athena to make men out of the mud, and the winds to breathe life into them. Prometheus is said to have given to men a portion of all the qualities possessed by the other animals (*Hor Od* i 16, 13, *Apollod* i 7, 1, *Or Met* i 81). The kind of earth out of which Prometheus formed men was shown in later times near Paupoeus in Phocis (*Paus* x 4, 3).

Prōmōna (*Πρωμόνα Petrovac*), a mountain fortress of the Liburni at the N of Dalmatia, between Burnum and Salona. Its name is preserved in the hill called now *Promina*, and its site may be the modern *Dernis* (*App Illyr* 12, 2).

Prōnapīdes (*Προναπίδης*), an Athenian, is said to have been the teacher of Homer. He is enumerated among those who used the Pelasgic letters, before the introduction of the Phoenician, and is characterised as a graceful composer of song.

Prōnax (*Πρῶναξ*), son of Talans and Lysimache, brother of Adrastus and Eriphyle, and father of Lyeurgus and Amphithen. According to some traditions the Nemean games were instituted in honour of Pronax.

Pronni (*Πρόννοι Pronnaos*), a town on the E coast of Cephalonia, and one of the four towns of the island (*Thuc* ii 30, *Pol* v 3, *Strab* p 455).

Prōnomas (*Πρόνομος*), of Thebes, son of Oenidas, was one of the most distinguished anapestic musicians of Greece at the time of the Peloponnesian war. He was the instructor of Alcibiades in flute-playing. He invented a new sort of flute, the compass of which was such that melodies could be played upon it in all the three modes of music, the Dorian, the Phrygian, and the Lydian, for each of which a separate flute had been necessary.

Prōnos (*Πρόνος*), son of Phegeus, and brother of Agenor, in conjunction with whom he slew Alcmaeon. [For details, see *AGENOR* and *ALCMAEON*.]

Prōnuba, a surname of Juno among the Romans, describing her as the deity presiding over marriage [*Juno*].

Propertius, Sex, the Roman poet, was probably born about B.C. 51. He comes in age between Tibullus and Ovid (*Or Trist* ii 465, iv 10, 53). He tells us that he was a native of

Umbria, where it borders on Etruria (l 22, 9, v 1, 64), but nowhere mentions the exact spot. It was probably the town of Asisium (cf v 1, 125, where *Asisi* should be read), where other Propertius are mentioned in inscriptions. As regards his name, by himself and other authors he is spoken of simply as Propertius. The praenomen Sextus is derived from Donatus (*Vit Vergil* 45). The idea that he was *Sex Aurelius* Propertius is derived from the headings of some MSS, but is generally discredited. It is suggested that it started from a confusion with Aurelius Prudentius. The inscriptions where it occurs are said to be spurious. He was not descended from a family of any distinction, and he was deprived of his paternal estate by an agrarian division of 41 B.C. (v 1, 127, cf iii 84, 55). At the time of this misfortune he had not yet assumed the *toga virilis*, and was therefore under sixteen years of age. He had already lost his father, who is conjectured to have been one of the victims sacrificed after the taking of Perugia, but this notion does not rest on any satisfactory grounds. We have no account of Propertius's education, but from one of his elegies (v 1) it would seem that he was destined to be an advocate, but abandoned the profession for that of poetry. The history of his life, so far as it is known to us, is the history of his amours, nor can it be said how much of this is fiction. He began to write poetry at a very early age, and the merit of his productions soon attracted the attention and patronage of Maecenas. This was most probably shortly after the death of Antony, in 80, when Propertius was about twenty-one. It was probably in 82 or 81 that Propertius first became acquainted with his Cynthia. She was a native of Tibur, and her real name was Hostia (Apul *Apol* 10, cf Mart vii 78, 5, xiv 189, Juv vi 7). As Propertius (iii 20, 8) alludes to her *doctus avus*, it is probable that she was a grand daughter of Hostius, who wrote a poem on the Istrian war [Hostius]. She seems to have inherited a considerable portion of the family talent, and was herself a poetess, besides being skilled in music. It appears that Propertius subsequently married, probably after Cynthia's death, and left legitimate issue, since the younger Pliny twice mentions Passienus Paulus as descended from him. This must have been through the female line. The year of Propertius's death is altogether unknown.—Propertius resided on the Esquiline, near the gardens of Maecenas (i 23, 4). He seems to have cultivated the friendship of his brother poets, as Ponticus, Bassus, Ovid, and others. He mentions Virgil (iii 34, 63) in a way that shows he had heard parts of the *Aeneid* privately recited. But though he belonged to the circle of Maecenas, he never once mentions Horace. He is equally silent about Tibullus. His not mentioning Ovid is best explained by the difference in their ages, for Ovid alludes more than once to Propertius, and with evident affection (*Trist* iv 10, 45, v 1, 17).—As an elegiac poet, a high rank must be awarded to Propertius, and among the ancients it was a disputed point whether the preference should be given to him or to Tibullus. It is true that he follows the Alexandrine school of learned poets, adopting their somewhat pedantic and affected display of mythological research, and claiming to be the Roman Callimachus (v 1, 68), whom, as well as Philetas and other of the Greek elegiac poets, he made his model. But Propertius was a fervour and originality which gave him a rank far above the school of

artificial poets, and some of his elegies (e.g. v 11) have a poetry unsurpassed by any of the Latin elegiac poets. In this metre he uses the licence admitted in Greek elegy. Tibullus generally, and Ovid almost invariably, close their pentameter with a word contained in an iambic foot, Propertius, especially in his first book, frequently ends with a word of four or five syllables. The elegy on Hylas is an instance of the melody which he could produce under these conditions.—Most editors now follow Lachmann in dividing the work into five books. Book i (the book on Cynthia, which was published first) is the same in all editions, but book ii of the MSS is divided at the ninth elegy so that book ii 10–34 of the MSS becomes book iii, and the third and fourth books are numbered iv and v. An argument for the division of book ii is found in iii 18, 25.—Editions of Propertius by Lachmann, 1816, Hertzberg, 1844, 1845, Paley, 1872, Bahrens, 1880, A. Palmer, 1881, select elegies by Postgate, 1881.

Prophthasia (Προφθασία prob *Peshawarun*, Ru), the N most city of Drangiana, on the borders of Asia, was probably the place where **PHILOTAS** was put to death.

Pröpentis (ἡ Προπέντις *Sea of Marmara*), so called from its position with reference to the Pontus (Euxinus), and thus more fully described as ἡ πρὸ τοῦ Πόντου τοῦ Εὐξείνου θάλασσα, and 'Vestibulum Ponti,' is the small sea which united the Euxine and the Aegæan [Pontus Euxinus] and divides Europe (Thracia) from Asia (Mysia and Bithynia). It is of an irregular oval shape, running out on the E into two deep gulfs, the Sinus Astacenus (G of *Ismir*) and the Sinus Cianus (G of *Modona*), and containing several islands. It received the waters of the RHYNDACUS and other rivers of E Mysia and W Bithynia, flowing from Mt Ida and Olympus, and several important Greek cities stood on its shores, the chief of which were **BIZANTIUM** and **HERACLEA PONTICA** on the N, and **CRIZICUS** on the S. Its length is calculated by Herodotus at 1400 stadia (140 geog miles) and its greatest breadth at 500 stadia (50 g m) which is very near the truth (Hdt iv 85, Strab pp 568, 574, 588, Aesch *Pers* 876, Plin iv 76, v 141, Mel i 1, 3, 19).

Froschÿm [PYLENE]

Pröserpina [PERSEPHONE]

Prospalta (τὰ Πρόσπαλτα Προσπάλτιος), a demus in the S of Attica, belonging to the tribe **Acamantis**.

Prosper, a celebrated ecclesiastical writer, was a native of Aquitania, and lived during the first half of the fifth century. Many of his theological works are extant [for which see *Dict of Christ Biogr*], and he also left a *Chronicle* which is of value since its last thirty years supply information not to be obtained elsewhere. It is called *Chronicon Consulare*, and extends from A.D. 379, the date at which the *Chronicle* of Jerome ends, down to 455, the events being arranged according to the years of the Roman consuls. We find short notices with regard to the Roman emperors, the Roman bishops, and political occurrences in general, but the troubles of the Church are especially dwelt upon, and above all the Pelagian heresy. The *Chronicon Imperiale*, comprehended within the same limits as the preceding (379–455), which treats of the period arranged according to the reigns of the emperors, is erroneously ascribed to Prosper. It was probably not written

by Prosper of Aquitania, and is assigned by most critics to Prosper Tiro, who, it is imagined, flourished in the sixth century. There are likewise several poems which have come down to us under the name of Prosper.—The best edition of Prosper's works is the Benedictine, Paris, 1711.

Prosymna (Πρόσυμνα Προσυμναῖος), an ancient town of Argolis, with a temple of Hera, N of Argos (Strab p 373, Stat *Theb* iv 44).

Prōta (Πρώτα *Prote*), an island in the Propontis near Chalcedon (Steph Byz s v Χαλκήτις).

Protagōras (Πρωταγόρας), a celebrated sophist, was born at Abdera, in Thrace (Plat *Protag* pp 316, 349, *Rep* p 606), probably about B.C. 480, and died about 411, at the age of nearly seventy years. It is said that Protagoras was once a poor porter, and that the skill with which he had fastened together, and poised upon his shoulders, a large bundle of wood, attracted the attention of Democritus, who conceived a liking for him, took him under his care, and instructed him in philosophy (Diog Laert ix 53, x 8, Gell v 3, Athen p 354). This well known story, however, appears to have arisen out of the statement of Aristotle, that Protagoras invented a sort of porter's knot for the more convenient carrying of burdens. It cannot be true that he was patronised or instructed by Democritus, who was twenty years younger than Protagoras himself. Protagoras was the first who called himself a sophist (i.e. in the original sense of the name, one who professed to teach skill and practical life instead of only theory and abstract truth), and he is said to have been the first who taught for pay. He practised his profession for the space of forty years. He must have come to Athens before B.C. 445, since he drew up a code of laws for the Thurians, who left Athens for the first time in that year (Diog Laert ix 50). Whether he accompanied the colonists to Thurii, we are not informed, but at the time of the plague (480) we find him again in Athens. Between his first and second visit to Athens, he had spent some time in Sicily, where he had acquired great fame, and he brought with him to Athens many admirers out of other Greek cities through which he had passed (Plat *Protag* p 315). His instructions were so highly valued that he sometimes received one hundred minae from a pupil, and Plato says that Protagoras made more money than Phidias and ten other sculptors. In 411 he was accused of impiety by Pythodorus, one of the Four Hundred. His impeachment was founded on his book on the gods, which began with the statement 'Respecting the gods, I am unable to know whether they exist or do not exist'. The impeachment was followed by his banishment, or, as others affirm, only by the burning of his book (Diog Laert ix 52, Cic *N D* i 23). His profession being to fit for practical life, it followed that his object was to enable his pupils to persuade others to take their view, whatever it might be, since at that time success in political life depended upon skilful oratory and upon the power to maintain in speech, if need be, a bad cause (τὸν ἥττω λόγον κρείττω ποιεῖν).—Protagoras wrote a large number of works, of which the most important were entitled *Truth* (Ἀλήθεια) and *On the Gods* (Περὶ Θεῶν). The first contained the theory that 'Man is the measure of all things' (i.e. that everything is, as regards man, what it appears to him to be, and that absolute truth, independent of opinion,

could not exist) refuted by Plato in the *Theaetetus*. Plato gives a vivid picture of the teaching of Protagoras in the dialogue that bears his name (cf Plat *Theaet* pp 156, 160, Cic *Ac* ii 46, 142, *N D* i 2, 12). Protagoras was especially celebrated for his skill in the rhetorical art. By way of practice in the art he was accustomed to make his pupils discuss Theses (*communes loci*), an exercise which is also recommended by Cicero (*Brut* 12, 45).

Protesilaus (Πρωτεσίλαος), son of Iphichus and Astyoche, belonged to Phylace in Thessaly. He is called *Phylacius* and *Phylacides*, either from his native place, or from his being a grand son of Phylacus. He led the warriors of several Thessalian places against Troy, and was the first of all the Greeks who was killed by the Trojans, being the first who leaped from the ships upon the Trojan coast (*Il* ii 695, *On Met* xii 67). According to the common tradition he was slain by Hector. Protesilaus is most celebrated in ancient story for the strong affection existing between him and his wife Laodamia, the daughter of Acastus [For details see LAODAMIA]. His tomb was shown near Eleus, in the Thracian Chersonesus, where a magnificent temple was erected to him. There was a belief that nymphs had planted elm trees around his grave, which died away when they had grown sufficiently high to see Troy, and that fresh shoots then sprang from the roots. There was also a sanctuary of Protesilaus at Phylace, at which funeral games were celebrated (Hdt vii 33, ix 116, 120, Plin xvi 99, Strab pp 296, 394, 432, 595). Euripides made the story of Protesilaus the subject of a tragedy, of which only fragments remain.

Proteus (Πρωτεύς), the prophetic old man of the sea, is described in the earliest legends as a subject of Poseidon, whose flocks (the seals) he tended. According to Homer he lived in the island of Pharos, at the distance of one day's journey from the river Aegyptus (Nile), whereas Virgil places his dwelling in the island of Carpathos, between Crete and Rhodes. At midday Proteus rose from the sea, and slept in the shadow of the rocks of the coast, with the monsters of the deep lying around him. Anyone wishing to learn from him the future, was obliged to catch hold of him at that time as soon as he was seized, he assumed every possible shape, in order to escape the necessity of prophesying, but whenever he saw that his endeavours were of no avail, he resumed his usual form, and told the truth. After finishing his prophecy he returned into the sea (*Od* iv 351 ff, Verg *Georg* iv 386 ff). Homer ascribes to him a daughter Idothea.—Later traditions describe Proteus as a son of Poseidon, and as a king of Egypt, who had two sons, Telegonus and Polygonus or Tmolus. His Egyptian name is said to have been Cetes, for which the Greeks substituted that of Proteus, and his wife's name was Psamathe. These names seem to have been taken from κῆτος (a sea-monster) and ψάμαθος (sand), as relics of the older myth to which they belonged. Besides the above mentioned sons, Theoclymenus and Theonoe are likewise called his children (Eur *Hel* 9, 18). He is said to have hospitably received Dionysus during his wanderings. Hermes brought to him Helena after her abduction, or, according to others, Proteus himself took her from Paris, gave to the lover a phantom, and restored the true Helen to Menelaus after his return from Troy (Hdt ii 112, 118, Eur *Helena*, Diod i 62, see p 388, a).

Prôtogēnēs (Πρωτογενής), a celebrated Greek painter. He was a native of Cannus, in Caria, a city subject to the Rhodians, and flourished B.C. 382–300 (Paus. i 3, 4, Plin. xxxi 101). He resided at Rhodes almost entirely, the only other city of Greece which he is said to have visited is Athens, where he executed one of his great works in the Propylaea. Up to his fiftieth year he is said to have lived in poverty and in comparative obscurity, supporting himself by painting ships. It has been suggested that he originally made pictures of ships as votive offerings for escape from shipwreck. His fame had, however, reached the ears of Apelles, who, upon visiting Rhodes, made it his first business to seek out Protogenes. As the surest way of making the merits of Protogenes known to his fellow citizens, Apelles offered him for his finished works the enormous sum of fifty talents apiece, and thus led the Rhodians to understand what an artist they had amongst them. Protogenes was distinguished by the care with which he wrought up his pictures. It is said that in his picture of a satyr resting, he introduced a partridge so naturally painted that it absorbed all the attention of those who came to see the picture, and that Protogenes, annoyed at this, painted out the bird. His masterpiece was the picture of Ialysus, the tutelary hero of Rhodes, on which he is said to have spent seven years, or even, according to another statement, eleven, and to have painted it four times over. This picture was so highly prized even in the artist's lifetime that when Demetrius Poliorcetes was using every effort to subdue Rhodes, he refrained from attacking the city at its most vulnerable point, lest he should injure this picture, which had been placed in that quarter (Plut. *Demetr.* 22, *Ael. V. H.* vi 41). There is a celebrated story about this picture, relating to the accidental production of one of the most effective parts of it, the foam at the mouth of a tired hound. The artist, it is said, dissatisfied with his repeated attempts to produce the desired effect, at last, in his vexation, dashed the sponge, with which he had repeatedly effaced his work, against the faulty place, and the sponge charged as it was by repeated use with the necessary colours, left a mark in which the painter recognised the very foam which his art had failed to produce (Plin. l. c.).

Prôtogēnia (Πρωτογένεια), daughter of Deucalion and Pyrrha, and wife of Locrus, but Zeus carried her off, and became by her the father of Opus (Apollod. i 7, 2, Schol. ad Pind. *Ol.* ix 85).

Provincia [GALLIA, p. 353, b.]

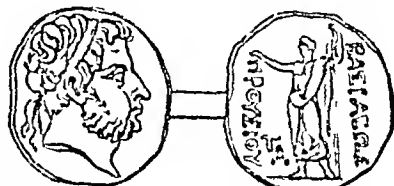
Proxēnos (Πρόξενος) 1 A Boeotian, was a disciple of Gorgias, and a friend of Xenophon. Being connected by the ties of hospitality with the younger Cyrus, the latter engaged him in his service. He was seized by Tissaphernes and put to death, with the other Greek generals. It was at the invitation of Proxenus that Xenophon was induced to enter the service of Cyrus (Xen. *An.* i 1, 11, ii 6, 16, v 3, 5)—2 Of Tegea, took a leading part in opposition to Sparta and in the scheme for founding Megalopolis. He was killed in a disturbance at Tegea (Xen. *Hell.* vi 5, 6, Paus. vii 27, 2)—3 An Athenian general in the Sacred war, B.C. 347 (Aesch. *FL* 37).

Prudentius, **Aurélius Clemens**, the earliest of the Christian poets of any celebrity, was a native of Spain, and was born A.D. 348. After practising as an advocate, and discharging tho-

duces of a civil and criminal judge in two important cities, he received from the emperor Theodosius, or from Honorius, a high military appointment at court, but as he advanced in years, he became sensible of the emptiness of worldly honour, and earnest in the exercises of religion. His poems, which are composed in a great variety of metres, have much of the artificiality which belonged to the time, and great fondness for obscure allegory, but in vigour of poetry and in style he not only stands before other Christian writers of Latin verse, but shows more genius than any contemporary poet, even than Ausonius and Claudian, though in his versification he is inferior to them. His poem on martyrdom (*Peristephanon*) is his most powerful—Editions of Prudentius are by Arovalus, Rom. 1788 and 1789, by Obbarius, Tubing. 1845, and by Dressel, Leips. 1860.

Prūsā or Prūsias (Προύσα Προυσίς Broussa), a great city of Bithynia, on the N. side of M. Olympus, fifteen Roman miles from Cius and twenty five from Nicæa, was built by Prusias, king of Bithynia, or, according to some, by Hannibal (Strab. p. 564, Plin. v 148). It was a prosperous city under the Roman emperors and celebrated for its warm baths (Plin. *Ep.* v 83, Athen. p. 43).

Prūsias (Προυσίας) 1 I, king of Bithynia from about B.C. 228 to 180, though the date neither of his accession nor his death is exactly known. He was the son of Ziclas, whom he succeeded. He appears to have been a monarch of vigour and ability, and raised his kingdom of Bithynia to a much higher pitch of power and prosperity than it had previously attained (Pol. ii 50, v 90, viii 17, xxi 27). It was at his court that Hannibal took refuge, and when the Romans demanded the surrender of the Carthaginian general, the king basely gave his consent, and Hannibal only escaped falling into the hands of his enemies by a voluntary death (Nep. *Hann.* 10, Just. xxxii 4)—2 II, king of Bithynia, son and successor of the preceding, reigned from about 180 to 149. He courted assiduously the alliance of the Romans. He carried on war with Attalus, king of Pergamus, with whom, however, he was compelled by the Romans to conclude peace in 154. He was slain in 149 by order of his son Nicomedes, as is related in the Life of the latter [Nicomides II]. Prusias is described to us as a man in whom personal deformity was combined with a character the most vicious and degraded. His passion for the chase is attested by the epithet of the 'Huntsman' (κυνηγός) (Pol. xxi 1, xxi 3, xxxii 2, Just. xxxii 4).



Coin of Prusias I, king of Bithynia, ob. A.D. 149. Obv. head of Prusias rev. ΒΑΣΙΛΕΥΣ ΠΡΟΥΣΙΟΥ Zeus standing with sceptre.

Prymnēsia or Prymnēsus (Πρυμνησία, Πρυμνησός, Πρυμνησσός *Seulun*, near *Afion Kara Hissar*), a city in the N. of Phrygia, which appears, from its coins, to have been a seat of the worship of Midas as a hero (Ptol. v 2, 24).

Prytanis (Πρύτανις), king of Sparta, of the Proclid line, was the son of Eurypion, and fourth king of that race.

Psamathe (Ψαμάθη) 1 Daughter of Nereus and Doris, and mother of Phocus (Hes *Th* 260, 1004, *On Met* xi 381, 398)—2 [PROTEUS]

Psamāthūs (Ψαμαθοῦς, οὐντος Ψαμαθοῦν τιος, Ψαμαθοῦσιος), a seaport town in Laconia near the promontory Taenarum (Strab p 858)

Psammenitus (Ψαμμήνιτος)=Psamthek III, king of Egypt, succeeded his father, Amasis, in B C 526, and reigned only six months. He was conquered by Cambyses in 525, and his country made a province of the Persian empire. His life was spared by Cambyses, but as he was detected shortly afterwards in endeavouring to excite a revolt among the Egyptians, he was compelled to put an end to his life by drinking bull's blood (Hdt in 10, 18-15)

Psammis (Ψάμμις)=Psamthek II, king of Egypt, succeeded his father, Necho, and reigned from B C 601 to 595. He earned on war against Ethiopia, and died immediately after his return from the latter country. He was succeeded by his son APRIS (Hdt ii 159-161).

Psammitichus or **Psammetichus** (Ψαμμίτιχος or Ψαμμήτιχος), the Greek form of the Egyptian Psamthek I, king of Egypt about B C 666, and founder of the Saitic dynasty. He was the great-grandson of Technactis (Tofnekt), who had in vain opposed the establishment of the Ethiopian power in Egypt in 733. Psammitichus was originally one of the twelve petty kings who obtained an independent sovereignty. Having been driven into banishment by the other kings, he took refuge in the marshes, but shortly afterwards, with the aid of some Ionian and Carian pirates, he conquered the other kings, and became sole ruler of Egypt (Hdt ii 149-152). A clue to the manner in which he obtained the power which the Ethiopian dynasty had held, and so restored peace and union to Egypt, is afforded by the monuments, which state that he married the heiress of the Ethiopian dynasty, Shopen apet. Having thus established his power, his object was to secure his frontiers, and therefore he provided a settlement for his Greek mercenaries on the Pelusiac or eastern branch of the Nile, a little below Bubastis, for he appears to have mainly relied upon them for the maintenance of his power. In order to facilitate intercourse between the Greeks and his other subjects, he ordered a number of Egyptian children to live with them, that they might learn the Greek language, and from them sprang the class of interpreters (Hdt ii 154). The employment of foreign mercenaries by Psammitichus gave great offence to the military caste in Egypt, and being indignant at other treatment which they received from him, they emigrated in a body of 240,000 men, into Ethiopia, where settlements were assigned to them by the Ethiopian king (Hdt ii 80, Diod i 67). It must, therefore, have been chiefly with his Ionian and Carian troops that Psammitichus carried on his wars against Syria and Phoenicia. He laid siege to the city of Azotus (the Ashod of Scripture) for twenty-nine years, till he took it (Hdt ii 157). As Psammitichus had displaced a large portion of his subjects by the introduction of foreigners, he seems to have paid especial court to the priesthood. He built the southern propylaea of the temple of Hephaestus at Memphis, and a splendid anila, with a portico round it, for the habitation of Apis, in front of the temple.

Psēbo (Ψεβώ *Thana*), a lake in Aethiopia SE of Meroe, the source of the Astapus (Strab p 822)

Pselsis (Ψελκίς *Dalhe*), the chief city in the Dodecaschoenus—that is, the N part of Aethiopia, which was adjacent to Egypt, to which it was regarded by the Romans as belonging. The city stood on the W bank of the Nile, between Syene and Tachompo, the latter of which was so far eclipsed by Pselsis as to acquire the name of Contrapselsis. Under the later empire, Pselsis was garrisoned by a body of German horsemen (Strab p 820, Dio Cass liv 5).

Psellus (Ψέλλος) 1 Michael Psellus, the elder, of Andros, flourished in the ninth century after Christ. He was a learned man, and an eager student of the Alexandrian philosophy. He was probably the author of some of the works which are ascribed to the younger Psellus.—2 Michael Constantius Psellus, the younger, a far more celebrated person, flourished in the eleventh century of our era. He was born at Constantinople 1020, and lived at least till 1105. He taught philosophy, the logic, and dialectics, at Constantinople, where he stood forth as almost the last upholder of the falling cause of learning. The emperors honoured him with the title of Prince of the Philosophers. His works are both in prose and poetry, on a vast variety of subjects, and distinguished by an eloquence and taste which are worthy of a better period. They are edited by Migne, 1863.

Psilius (Ψάλλις), a river of Bithynia, which flows into the Propontis between Aitane and Calpe (Strab p 549).

Psōphis (Ψωφίς *Ψωφίδιος Triptamo*), a town in the NW of Arcadia, on the river Erymanthus, is said to have been originally called Phlegia (Paus vii 24, 2). It sided with the Aetolians against the Achaeans, but was taken B C 219 by Philip, king of Macedonia, who was then in alliance with the Achaeans (Pol iv 70).

Psýchē (Ψυχή), 'the soul,' occurs in the later times of antiquity as a personification of the human soul, and hence as pursued by Eros as personified love. Upon this is built the myth related by Apuleius (*Met* iv 28-v 24). Psyche was the youngest of the three daughters of a king, and excited by her beauty the jealousy and envy of Venus. In order to avenge herself, the goddess ordered Cupid to inspire Psyche with a love for the most contemptible of all men. But Cupid was so smitten with her beauty that he himself fell in love with her. He accordingly conveyed her to a charming spot, where unseen and unknown he visited her every night, and left her as soon as the day began to dawn. Psyche might have continued to enjoy this state of happiness, if she had attended to the advice of her lover, who told her never to give way to her curiosity, or to inquire who he was. But her jealous sisters made her believe that in the darkness of night she was embracing some hideous monster, and accordingly once, while Cupid was asleep, she drew near to him with a lamp, and, to her amazement, beheld the most handsome and lovely of the gods. In her excitement of joy and fear, a drop of hot oil fell from her lamp upon his shoulder. This awoke Cupid, who censured her for her mistrust, and escaped. Psyche's happiness was now gone, and after attempting in vain to throw herself into a river, she wandered about from temple to temple, inquiring after her lover, and at length came to the palace of Venus. There her real sufferings began, for Venus retained her, treated her as a slave, and imposed upon her the hardest and

most humiliating labours Psyche would have perished under the weight of her sufferings, had not Cupid, who still loved her in secret, invisibly comforted and assisted her in her toils. With his aid she at last succeeded in overcoming the jealousy and hatred of Venus.



Psyche (From an ancient gem)

she became immortal, and was united to him for ever. It is not difficult to recognise in this beautiful story the idea of which it is merely the mythical embodiment, for Psyche is evidently the human soul, which is purified by passions and misfortunes, and is thus prepared for the enjoyment of true and pure happiness. [Cf. *APULEIUS*, p. 94, a.] In works of art Psyche is usually represented as a maiden with the wings of a butterfly, but in the beautiful group of Eros and Psyche in the Capitol, both are represented without wings.

Psychium (Ψυχίον), a town on the S coast of Crete (*Plol* iii 17, 4).

Psylli (Ψύλλοι), a Libyan people, the earliest known inhabitants of the district of N Africa called Cyrenaica, who lived on the shores of the Great Syrte, W of the Nasamonae.

Psyra (τὰ Ψυρά Ψύριος Πσάρα), a small island of the Aegean sea, forty stadia (four geogr miles) in circuit, lying fifty stadia (five geogr miles) W of the NW point of Chios. It had a city of the same name (*Od* iii 171, *Strab* p 645).

Psytalæa (Ψυττάλεια *Lipsosutalî*), a small island off the Attic coast, between Salamis and the Peiræus [*ΣΑΛΑΜΙΣ*].

Ptēlēōs (Πτελέως), a small lake in Mysia, near Ophrynum, on the coast of the Hellespont (*Hdt* vi 42, *Strab* p 595).

Ptēlēum (Πτελέον *Πτελεάτης*, *Πτελεούσιος*) 1 (*Ftela*), an ancient seaport town of Thessaly in the district Phthiotis, at the SW extremity of the Sinus Pagasæus, was destroyed by the Romans (*II* ii 637 *Strab* p 483, *Li.* viii 6). —2 A town in Elis Triphylia, said to have been a colony from the preceding (*II* ii 594, *Strab* p 249). —3 A fortress of Ionia, on the coast of Asia Minor, belonging to Erythræ (*Thuc* viii 24, *Plin* v 115).

Ptolēmaeus (Πτολεμαῖος) usually called Ptolemy I *Minor* *historical persons* 1 Nephew of Antigonus, king of Asia. He carried on war in Greece on behalf of Antigonus, but in 310 he abandoned the cause of his uncle and concluded a treaty with Cassander and Ptolemy the son of Lagus. He soon gave offence to the Egyptian king, and was in consequence com-

pelled to put an end to his life by poison, B.C. 309 (*Diod.* xix 57-87, xx 27). —2 Son of Lysimachus, king of Thrace. He was the eldest of the three sons of that monarch by his last wife, Arsinoë, and the only one who escaped falling into the hands of Ptolemy Ceraunus (*Just* xiv 2). —3 Son of Pyrrhus, king of Epirus, by his wife Antigone, the stepdaughter of Ptolemy Soter. When only fifteen years of age he was left by his father in charge of his hereditary dominions when Pyrrhus himself set out on his expedition to Italy, 280. At a later time he fought under his father in Greece, and was slain in the course of Pyrrhus's campaign in the Peloponnese, 272 (*Just* xviii 1, xxv 4, *Plut.* *Pyrrh* 28, 30). —4 Surnamed *Philadelphus*, son of M. Antony, the Triumvir, by Cleopatra. After the death of Antony, 30, his life was spared by Augustus, at the intercession of Juba and Cleopatra, and he was brought up by Octavia with her own children (*Dio Cass.* li 15, *Plut.* *Ant* 87).

II Kings of Egypt

I, surnamed Soter, the Preserver, but more commonly known as the son of Lagus, reigned B.C. 322-285. His father, Lagus, was a Macedonian of ignoble birth, but his mother, Arsinoë, had been a concubine of Philip of Macedonia, on which account it seems to have been generally believed that Ptolemy was in reality the offspring of that monarch (*Curt* ix. 8, 22, *Paus.* i 6, 2). Ptolemy is mentioned among the friends of the young Alexander before the death of Philip. He accompanied Alexander throughout his campaigns in Asia, and was always treated by the king with the greatest favour. He was sent to arrest Bessus, in all the Indian campaigns his name is among the most prominent, and he is said to have saved the life of Alexander by discovering a plot against his life (*Curt* viii 1, 45). In the march through Gedrosia he had command of a division, and he accompanied Alexander on his last expedition, against the Cassacians (*Curt* ix 10, 6, *Arr.* *An* vi 4, 15). He therefore held a leading place among the officers of Alexander, and on the division of the empire which followed Alexander's death (323) Ptolemy obtained the government of Egypt. In 321 his dominions were invaded by Perdicas, the regent, but the assassination of Perdicas by his mutinous soldiers soon delivered Ptolemy from this danger (*Curt* x 6, 18, *Just* xiii 2). In the following year Ptolemy enlarged his dominions by seizing upon the important satrapy of Phoenicia and Coele Syria. It was probably during this expedition that he made himself



Coin of Ptolemaeus I Soter, King of Egypt, B.C. 323-285. Obv., head of Ptolemy I *see* P. 242. Rev., P. 242. 245. eagle on thunderbolt.

master of Jerusalem, by attacking the city on the Sabbath day (*Jos.* *Ant* vii 1). A few years afterwards (316) Ptolemy entered into an alliance with Cassander and Lysimachus against Antigonus, whose growing power had

excited their common apprehensions. In the war which followed, Antigonus conquered Coele Syria and Phoenicia (315, 314), but Ptolemy recovered these provinces by the defeat of Demetrius, the son of Antigonus, near Gaza, in 312 (Diod. xix. 57-105). In 311 hostilities were suspended by a general peace. This peace, however, was of short duration, and Ptolemy appears to have been the first to recommence the war. He crossed over to Greece, where he announced himself as the liberator of the Greeks, but he effected little. In 306 Ptolemy was defeated by Demetrius in a great sea fight off Salamis in Cyprus. In consequence of this defeat, Ptolemy lost the important island of Cyprus, which had previously been subject to him. Antigonus was so much elated by this victory as to assume the title of king, an example which Ptolemy, notwithstanding his defeat, immediately followed (Diod. xx. 19-53, *Plut. Demetr.* 18). Antigonus and Demetrius followed up their success by the invasion of Egypt, but were compelled to return to Syria without effecting any thing. Next year (305) Ptolemy rendered the most important assistance to the Phodians, who were besieged by Demetrius, and when Demetrius was at length compelled to raise the siege (304), the Rhodians paid divine honours to the Egyptian monarch as their saviour and preserver (*Σωτήρ*), a title which appears to have been now bestowed upon Ptolemy for the first time (Diod. xx. 81-100, Paus. i. 8, 6, *Athen.* p. 696). Ptolemy took comparatively little part in the contest which led to the decisive battle of Ipsus, in which Antigonus was defeated and slain (301). The latter years of Ptolemy's reign appear to have been devoted almost entirely to the arts of peace, and to promoting the internal prosperity of his dominions. In 285 Ptolemy abdicated in favour of his youngest son Ptolemy Philadelphus, the child of his latest and most beloved wife, Berenice, excluding from the throne his two eldest sons, Ptolemy Ceraunus and Meleager, the offspring of Eurydice (*Just.* xvi. 2). The elder Ptolemy survived this event two years, and died in 283. His reign is variously estimated at thirty-eight or forty years, according as we include or not these two years which followed his abdication. —The character of Ptolemy has been generally represented in a very favourable light by historians, and there is no doubt that if we compare him with his contemporary and rival potentates he appears to deserve the praises bestowed upon his mildness and moderation. But it is only with this important qualification that they can be admitted for there are many evidences that he did not shrink from any measure that he deemed requisite in order to carry out the object of his ambition. But as a ruler Ptolemy certainly deserves the highest praise. By his able and vigorous administration he laid the foundations of the wealth and prosperity which Egypt enjoyed for a long period. Under his fostering care Alexandria quickly rose to the place designed for it by its founder, that of the greatest commercial city of the world. Not less eminent were the services rendered by Ptolemy to the advancement of literature and science. In this department, indeed, it is not always easy to distinguish the portion of credit due to the father from that of his son, but it seems certain that to the elder monarch belongs the merit of having originated the literary institutions which assumed a definite and regular form, as well as a

more prominent place, under his successor. Such appears to have been the case with the two most celebrated of all, the Library and the Museum of Alexandria. The first suggestion of these important foundations is ascribed by some writers to Demetrius of Phalerus, who spent all the latter years of his life at the court of Ptolemy. But many other men of literary eminence were also gathered around the Egyptian king among whom may be especially noticed the geometer Euclid, the philosophers Stilpo of Megara, Theodorus of Cyrene and Diodorus surnamed Cronus, as well as the elegiac poet Philetas of Cos, and the grammarian Zenodotus. To the last two we are told Ptolemy confided the literary education of his son Philadelphus. Many anecdotes sufficiently attest the free intercourse which subsisted between the king and the men of letters by whom he was surrounded, and prove that the easy familiarity of his manners corresponded with his simple and unostentatious habits of life. We also find him maintaining a correspondence with Menander, whom he in vain endeavoured to attract to his court, and sending overtures, probably of a similar nature, to Theophrastus. Nor were the fine arts neglected: the rival painters Antiphanes and Apelles both exercised their talents at Alexandria, where some of their most celebrated pictures were produced. —Ptolemy was himself an author: he composed a history of the wars of Alexander, which is frequently cited by later writers, and is one of the chief authorities which Arrian made the groundwork of his own history. —II. Philadelphus (b.c. 235-247), the son of Ptolemy I. by his wife Berenice, was born in the island of Cos, 209 (*Theoc.* xvii. 78, *Schol. ad loc.*). He was a pupil of Zenodotus and Philebus. His long reign was marked by few events of a striking character. He was engaged in war with his half brother, Magas, who had governed Cyrene as viceroy under Ptolemy Soter, but on the death of that monarch not only asserted his independence, but even attempted to invade Egypt. Magas was supported by Antiochus II., king of Syria, and the war was at length terminated by a treaty, which left Magas in undisputed possession of Cyrenaica, while his infant daughter Berenice was betrothed to Ptolemy, the son of Philadelphus. (*Just.* xxvi. 3, Paus. i. 7, 3). Ptolemy also concluded a treaty with the Romans. He was frequently engaged in hostilities with Syria, which were terminated towards the close of his reign by a treaty of peace, by which Ptolemy gave his daughter Berenice in marriage to Antiochus II. Ptolemy's chief care, however, was directed to the internal administration of his kingdom, and to the patronage of literature and science. The institutions of which the foundations had been laid by his father quickly rose under his fostering care to the highest prosperity. The Museum of Alexandria became the resort and abode of all the most distinguished men of letters of the day, and in the library attached to it were accumulated all the treasures of ancient learning. Among the illustrious names which adorned the reign of Ptolemy, may be mentioned those of the poets Philetas and Theocritus, the philosophers Hegesias and Theodorus, the mathematician Euclid, and the astronomers Timocharis, Aristarchus of Samos, and Aratus. Nor was his patronage confined to the ordinary cycle of Hellenic literature. By his interest in natural history he gave a

stimulus to the pursuit of that science which gave birth to many important works, while he himself formed collections of rare animals within the precincts of the royal palace. He encouraged expeditions for trade and commerce with Aethiopia and with India. (Diod. i. 57, 58, Plin. vi. 58, et Theophr. xv.) It was during his reign also, and perhaps at his desire, that Manetho gave to the world in a Greek form the historical records of the Egyptians, and according to a well-known tradition it was by his express command that the Holy Scriptures of the Jews were translated into Greek. The new cities or colonies founded by Ptolemy in different parts of his dominions were extremely numerous. On the Red Sea alone we find at least two bearing the name of Arsinoë, one called after another of his sisters, Philotera and Trochitis named in honour of his mother, Berenice. The same names occur also in Cilicia and Syria, and in the latter country he founded the important fortress of Ptolemais in Palestine. All authorities concur in ascribing the great power and wealth to which the Egyptian monarchy was raised under Ptolemy Philadelphus. He possessed at the close of his reign a standing army of 200,000 foot, and 40,000 horse, besides war-chariots and elephants, a fleet of 1,000 ships, and a sum of 740,000 talents in his treasury, while he derived from Egypt alone an annual revenue of 14,800 talents. His dominions comprised, besides Egypt itself and portions of Ethiopia, Arabia and Libya, the important provinces of Phoenicia and Coele Syria together with Cyprus, Lycia, Caria, and the Cyclades, and during a great part at least of his reign, Cilicia and Pamphylia also. Before his death Cyrene is reputed to the monarch by the marriage of his son Ptolemy with Berenice, the daughter of Magas. The private life and relations of Ptolemy Philadelphus do not exhibit his character in as favourable a light as we might have inferred from the splendour of his administration. He put to death two of his brothers, and he banished his first wife, Arsinoë, the daughter of Lysimachus, to Coptos in Upper Egypt on a charge of conspiracy. After his removal Ptolemy married his own sister Arsinoë, the widow of Lysimachus, a flagrant violation of the religious notions of the Greeks of that age, which, however, was frequently imitated by his successors. He evinced his affection for Arsinoë, not only by bestowing her name upon many of his newly founded colonies [Arsinoë] but by assuming himself the surname of Philadelphus, a title which some writers referred in derision to his unnatural treatment of his two brothers. By this second marriage Ptolemy had no issue, but his first wife had borne him two sons—Ptolemy, who succeeded him on the throne, and Lysimachus, and a daughter, Berenice, whose marriage to Antiochus II., king of Syria, has been already mentioned.—III., Euergetes (B.C. 247–221), eldest son and successor of Philadelphus. Shortly after his accession he invaded Syria, in order to avenge the death of his sister Berenice (PREFACE, No. 2). He met with the most striking success. He advanced as far as Babylon and Susa, and after reducing all Mesopotamia, Babylonia, and Susiana, received the submission of all the upper provinces of Asia as far as the confines of Bactria and India. From this career of conquest he was recalled by the news of seditions in Egypt, and returned to that country, carrying with him an immense boot, comprising, among other objects, all the

statues of the Egyptian deities which had been carried off by Cambyses to Babylon or Persia (Diod. i. 46–55, Justin. xxviii. 1). These he restored to their respective temples, an act by which he earned the greatest popularity with his native Egyptian subjects, who bestowed on him in consequence the title of Euergetes (the Benefactor), by which he is generally known. While the arms of the king himself were thus successively in the East, his fleets reduced the maritime provinces of Asia, including Cilicia, Pamphylia and Ionia, as far as the Hellespont together with Lycia and other important places on the coast of Thrace which continued for a long period subject to the Egyptian rule. Concerning the events which followed the return of Euergetes to his own dominions (probably in 243) we are almost wholly in the dark, but it appears that the greater part of the eastern provinces speedily fell again into the hands of Seleucus while Ptolemy retained possession of the maritime regions and a great



Coin of Ptolemy III. Euergetes king of Egypt
P.C. 217–221

Lead of Ptolemy III. Euergetes, king of Egypt, struck at Alexandria, 217–221 B.C.

part of Syria itself. He soon obtained a valuable ally in the person of Antiochus Hierax, the younger brother of Seleucus, whom he supported in his wars against his elder brother. He was unfriendly to Macedonia, and hence was led to support Antiochus and the Achaean League, until the unfortunate policy which Antiochus adopted, of seeking the alliance of Macedonia, caused Ptolemy to ally himself with Cleomenes (Plut. Arat. 24, Cleom. 22). We find Euergetes maintaining the same friendly relations with his father with Rome (Eutrop. iii. 1). During the latter years of his reign he subdued the Ethiopian tribes on his southern frontier, and advanced as far as Adulis, a port on the Red Sea, where he established an emporium, and set up an inscription commemorating the exploits of his reign. To a copy of this, accidentally preserved to us by an Egyptian monk, Cosmas Indicopleustes, we are indebted for much of the scanty information we possess concerning his reign. Ptolemy Euergetes is scarcely less celebrated than his father for his patronage of literature and science; he added so largely to the library at Alexandria that he has been sometimes erroneously deemed its founder. Eratosthenes, Apollonius Rhodius and Aristophanes the grammarian flourished at Alexandria during his reign—sufficient to prove that the literature and learning of the Alexandrian school still retained their former eminence. By his wife Berenice, who survived him, Euergetes left three children: (1) Ptolemy, his successor, (2) Magas, and (3) Arsinoë, afterwards married to her brother Ptolemy Philopator.—IV., Philopator or Tryphon (B.C. 222–205), eldest son and successor of Euergetes. He was very far from inheriting the virtues or abilities of his father, and his reign was the commencement of the decline of the Egyptian kingdom, which had

been raised to such a height of power and prosperity by his three predecessors. Its first beginning was stained with crimes of the darkest kind. He put to death his mother, Berenice, and his brother, Magas, and his uncle Lysimachus, the brother of Euergetes. Cleomenes, the exiled king of Sparta, fell under his suspicion, and being thrown into prison, and having failed to escape, put an end to his own life (Pol. 34-39, Plut. *Cleom.* 33-37). He then gave himself up without restraint to a life of indolence and luxury, while he abandoned to his minister, Sosibius, the care of all political affairs. The latter seems to have been as incapable as his master, and the kingdom was allowed to fall into a state of the utmost disorder, of which Antiochus the Great, king of Syria, was not slow to avail himself. In the first two campaigns (219, 218), Antiochus conquered the greater part of Coele Syria and Palestine, but in the third year of the war (217), he was completely defeated by Ptolemy in person at the decisive battle of Raphia, and was glad to conclude a peace with the Egyptian monarch. On his return from his Syrian expedition, Ptolemy gave himself up more and more to every species of vice and debauchery. His mistress, Agathoclea, and her brother, Agathocles, divided with Sosibius the patronage and distribution of all



Coin of Ptolemaeus IV Philopator King of Egypt
B.C. 222-205

Obv. head of Ptolemy IV rev. ΠΤΟΛΕΜΑΙΟΥ ΦΙΛΩΠΑΤΟΡΟΣ
Eagle on thunderbolt

places of honour or profit. Towards the close of his reign Ptolemy put to death his wife, Arsinoë. His debaucheries shortened his life. He died in 205, leaving only one son, a child of five years old.—We find Ptolemy following up the policy of his predecessors, by cultivating the friendship of the Romans, to whom he furnished large supplies of corn during their struggle with Carthage. Plunged as he was in vice and debauchery, Philopator appears to have still inherited something of the love of letters for which his predecessors were so conspicuous. We find him associating on familiar terms with philosophers and men of letters, and especially patronising the distinguished grammarian Aristarchus, and he wrote a tragedy called *Adonis* (Diog. Laert. vii. 177).—V, Epiphanes (B.C. 205-181), son and successor of Ptolemy IV. He was a child of five years old at the death of his father, 205. Philip, king of Macedonia, and Antiochus III. of Syria determined to take advantage of the minority of Ptolemy, and entered into a league to divide his dominions between them. In pursuance of this arrangement Antiochus conquered Coele Syria, while Philip reduced the Cyclades and the cities in Thrace which had still remained subject to Egypt. In this emergency the Egyptian ministers had recourse to the powerful intervention of the Romans, who commanded both monarchs to refrain from further cities, and restore all the conquered cities. To evade this demand without openly giving the power of Rome, Antiochus con-

cluded a treaty with Egypt, by which it was agreed that the young king should marry Cleopatra, the daughter of Antiochus, and receive back the Syrian provinces as her dower (Pol. xv. 20-33, vii. 39, xviii. 33, Just. xxx. 2, xxxi. 1, Liv. xxxi. 2, 9). This treaty took place in 199, but the marriage was not actually solemnised until six years after. The administration of Egypt was placed in the hands of Aristomenes, a man who was every way worthy of the charge. As early, however, as 196 the young king was declared of full age, and the ceremony of his Anacleteria, or coronation, was solemnised with great magnificence. It was on this occasion that the decree was issued which has been preserved to us in the celebrated inscription known as the Rosetta stone, a monument of great interest in regard to the internal history of Egypt under the Ptolemies, independently of its importance as having afforded the key to the discovery of hieroglyphics. In 193 the marriage of Ptolemy with the Syrian princess Cleopatra was solemnised at Raphia (Liv. xxxv. 18). Ptolemy, however, refused to assist his father-in-law in the war against the Romans, which was at this time on the eve of breaking out, and he continued steadfast in his alliance with Rome. But he derived no advantage from the treaty which concluded it, and Antiochus still retained possession of Coele Syria and Phœnicia. As long as Ptolemy continued under the guidance and influence of Aristomenes, his administration was equitable and popular. Gradually, however, he became estranged from his able and virtuous minister, and threw himself more and more into the power of flatterers and vicious companions, until at length he was induced to rid himself of Aristomenes, who was compelled to take poison (Pol. xxiii. 16). Ptolemy seems to have followed the policy of his predecessors in offering help to the Achaean League (Pol. xxiii. 1, 7, xxv. 7). Towards the close of his reign he conceived the project of recovering Coele Syria from Seleucus, the successor of Antiochus, and had assembled a large mercenary force for that purpose, but having, by an unguarded expression, excited the apprehensions of some of his friends, he was cut off by poison in the twenty-fourth year of his reign and the twenty-ninth of his age, 181 (Jos. *Ant.* xii. 4, 11). He left two sons, both named Ptolemy, who subsequently ascended the throne, under the names of Ptolemy Philometor and Euergetes II, and a daughter, who bore her mother's name of Cleopatra. His reign was marked by the rapid decline of the Egyptian monarchy, for the provinces and cities wrested from it during his minority by Antiochus and Philip were never recovered, and at his death Cyprus and Cyrenaica were the only foreign possessions of importance still attached to the crown of Egypt. According to Varro (ap. Plin. vii. 70) it was the prohibition by Ptolemy of the export of papyrus (a measure dictated by jealousy of the library of the Pergamene kings) which led to the 'invention' of parchment at Pergamene (see its improved manufacture and its name *pergamena*). By this Ptolemy Epiphanes must be meant [see *Dict. of Ant. art. Liber*].—VI, Philometor (B.C. 181-146), eldest son and successor of Ptolemy V. He was a child at the death of his father in 181, and the regency was assumed during his minority by his mother, Cleopatra, who, by her able administration, maintained the kingdom in a state of tranquillity. But after her death, in 173, the chief

power fell into the hands of Eulaeus and Lenaeus, ministers as corrupt as they were incapable, who had the rashness to engage in war with Antiochus Epiphanes, king of Syria, in the vain hope of recovering the provinces of Coele Syria and Phoenicia. But their army was totally defeated by Antiochus, near Pelusium, and Antiochus was able to advance without opposition as far as Memphis, 170. The young king himself fell into his hands, but was treated with kindness and distinction, as Antiochus hoped by his means to make himself the master of Egypt. On learning the captivity of his brother, the younger Ptolemy, who was then at Alexandria with his sister, Cleopatra, assumed the title of king, under the name of Euergetes II, and prepared to defend the capital to the utmost. Antiochus hurried on land siege to Alexandria, but he was unable to take the city, and withdrew into Syria, after establishing Philometor as king at Memphis, but retaining in his hands the frontier fortress of Pelusium. This last circumstance, together with the ravages committed by the Syrian troops, awakened Philometor, who had hitherto been a mere puppet in the hands of the Syrian king, to a sense of his true position, and he hastened to make overtures of peace to his brother and sister at Alexandria. It was agreed that the two brothers should reign together, and that Philometor should marry his sister, Cleopatra. But this arrangement did not suit the views of Antiochus, who immediately renewed hostilities. The two brothers were unable to offer any effectual opposition, and he had advanced a second time to the walls of Alexandria, when he was met by a Roman embassy, headed by M. Popilius Laenas, who haughtily commanded him instantly to desist from hostilities (Liv. xlv 11, Pol. xxvii 17, xxviii 10-19, xxix 8, 11). Antiochus did not venture to disobey, and withdrew to his own dominions, 168. Dissensions soon broke out between the two brothers, and Euergetes expelled Philometor from Alexandria. Hereupon Philometor repaired in person to Rome, 164, where he was received by the senate with the utmost honour, and deputies were appointed to reinstate him in the sovereign power. This they effected with little opposition, but they settled that Euergetes should obtain Cyrene as a separate kingdom. Euergetes, however, shortly afterwards laid claim to Cyprus as well, in which he was supported by the Romans, but Philometor refused to surrender the island to him, and in the war which ensued, Euergetes was taken prisoner by his brother, who not only spared his life, but sent him back to Cyrene on condition that he should thenceforth content himself with that kingdom (Pol. xxxi 18-27, xxxiii 5, Liv. Ep. 46, 47). The attention of Philometor appears to have been, from this time, principally directed to the side of Syria. Demetrius Soter having sought during the dissensions between the two brothers to make himself master of Cyprus, Ptolemy now supported the usurper Alexander Balas, to whom he gave his daughter Cleopatra in marriage, 150. But when Ptolemy advanced with an army to the assistance of his son in law, Ammonius, the favourite and minister of Alexander, formed a plot against the life of Ptolemy, who thereupon took away his daughter Cleopatra from her faithless husband, and bestowed her hand on Demetrius Nicator, the son of Soter, whose cause he now espoused. In conjunction with Demetrius, Ptolemy carried on war against Alexander, whom he defeated in

a decisive battle, but he died a few days afterwards in consequence of an injury which he had received from a fall from his horse in this battle, 146 (Pol. xl 12, Just. xxv 1, 2, App. Syr. 67). He had reigned thirty five years from the period of his first accession, and eighteen from his restoration by the Romans. Philometor is praised for the mildness and humanity of his disposition. Polybius even tells us that not a single citizen of Alexandria was put to death by him for any political or private offence. On the whole, if not one of the greatest, he was at least one of the best of the race of the Ptolemies. He left three children: (1) a son, Ptolemy, who was proclaimed king after his father's death, under the name Ptolemy Eupator, but was put to death almost immediately after by his uncle Euergetes, (2) a daughter, Cleopatra, married first to Alexander Balas, then to Demetrius II, king of Syria, and (3) another daughter, also named Cleopatra, who was afterwards married to her uncle Ptolemy Euergetes—VII, Euergetes II or Physcon (φύσκων), that is, *Big-Belly*, reigned a.c. 146-117. His history down to the death of his brother has been already given. In order to secure undisputed possession of the throne, he married his sister Cleopatra, the widow of his brother Philometor, and put to death his nephew, Ptolemy, who had been proclaimed king under the surname of Eupator (Just. xxxviii 8). A reign thus commenced in blood was continued in a similar spirit. Many of the leading citizens of Alexandria, who had taken part against him on the death of his brother, were put to death, while the populace were given up to the cruelties of his mercenary troops, and the streets of the city were repeatedly deluged with blood. Thousands of the inhabitants fled from the scene of such horrors, and the population of Alexandria was so greatly thinned that the king found himself compelled to invite foreign settlers from all quarters to repopulate his deserted capital. At the same time that he thus incurred the hatred of his subjects by his cruelties, he rendered himself an object of their aversion and contempt by abandoning himself to the most degrading vices. In consequence of these, he had become bloated and deformed in person, and enormously corpulent, whence the Alexandrians gave him the nickname of Physcon, by which appellation he is more usually known (Just. l.c., Athen. pp. 184, 252, 549). His union with Cleopatra was not of long duration. He became enamoured of his niece, Cleopatra (the offspring of his wife by her former marriage with Philometor), and he did not hesitate to divorce the mother and receive her daughter instead, as his wife and queen. By this proceeding he alienated still more the minds of his Greek subjects, and his vices and cruelties at length produced an insurrection at Alexandria. Thereupon he fled to Cyprus, and the Alexandrians declared his sister Cleopatra queen (130). Enraged at this, Ptolemy put to death Memphis, his son by Cleopatra, and sent his head and hands to his unhappy mother. But Cleopatra having been shortly afterwards expelled from Alexandria in her turn, Ptolemy found himself unexpectedly reinstated on the throne, 127 (Just. xxxviii 9, Val. Max. ix 2, Oros. v 10). His sister Cleopatra fled to the court of her elder sister Cleopatra, the wife of Demetrius II, king of Syria, who espoused the cause of the fugitive Ptolemy, in revenge, set up against him a pretender named Zabinas or Zebina, who assumed

the title of Alexander II. But the usurper behaved with such haughtiness to Ptolemy that the latter suddenly changed his policy, became reconciled to his sister Cleopatra, whom he permitted to return to Egypt, and gave his daughter Tryphaena in marriage to Antiochus Grypnus, the son of Demetrius. Ptolemy died after reigning twenty nine years from the death of his brother Philometor, but he himself reckoned the years of his reign from the date of his first assumption of the regal title in 170 (Just xxxix 1, 2, Jos *Ant* xiii 9). Although the character of Ptolemy Physcon was stained by the most infamous vices, and by the most sanguinary cruelty, he still retained that love of letters which appears to have been hereditary in the whole race of the Ptolemies. He had in his youth been a pupil of Aristarchus, and not only courted the society of learned men, but was himself the author of a work called *Ἱστορίαι*, or Memoirs, which extended to twenty-four books. He left two sons Ptolemy, afterwards known as Soter II, and Alexander, both of whom subsequently ascended the throne of Egypt, and three daughters (1) Cleopatra, married to her brother Ptolemy Soter, (2) Tryphaena, the wife of Antiochus Grypnus, king of Syria, and (3) Selene, who was unmarried at her father's death. To his natural son, Ptolemy, surnamed Apion, he bequeathed by his will the separate kingdom of Cyrene —VIII, Soter II, and also Philometor, but more commonly called Lathyrus or Lathurus (*Ἀδελφός*), reigned B.C. 117–107, and also 89–81. Although he was of full age at the time of his father's death (117), he was obliged to reign jointly with his mother, Cleopatra, who had been appointed by the will of her late husband to succeed him on the throne. She was, indeed, desirous of associating with herself her younger son, Ptolemy Alexander, but since Lathyrus was popular with the Alexandrians, she was obliged to give way, and sent Alexander to Cyprus. After declaring Lathyrus king, she compelled him to repudiate his sister Cleopatra, of whose influence she was jealous, and to marry his younger sister, Selene, in her stead (Just xxxix 8, Paus 1 9, 1). After reigning ten years jointly with his mother, he was expelled from Alexandria by an insurrection of the people which she had excited against him, 107 (Just xxxix 4, Jos *Ant* xiii 10). His brother, Alexander now assumed the sovereignty of Egypt, in conjunction with his mother, while Lathyrus was able to establish himself in the possession of Cyprus. Cleopatra, indeed, attempted to dispossess him of that island also, but without success, and Ptolemy held it as an independent kingdom for the eighteen years during which Cleopatra and Alexander reigned in Egypt. After the death of Cleopatra and the expulsion of Alexander, in 89, Ptolemy Lathyrus was recalled by the Alexandrians and established anew on the throne of Egypt, which he occupied thenceforth without interruption till his death, in 81. The most important event of this period was the revolt of Thebes, in Upper Egypt, which was still powerful enough to hold out for three years against the arms of Ptolemy, but at the end of that time was taken and reduced to the state of ruin in which it has ever since remained (Just xxxix 5, Paus 1 9, 3). Lathyrus reigned in all 85½ years, 10 in conjunction with his mother (117–107), 18 in Cyprus (107–89), and 7½ as sole ruler of Egypt. He left only one daughter, Berenice, called also Cleopatra, who succeeded him on the throne and two

sons, both named Ptolemy, who, though illegitimate, became severally kings of Egypt and Cyprus —IX, Alexander I, youngest son of Ptolemy VII, reigned conjointly with his mother, Cleopatra, from the expulsion of his brother, Lathyrus, B.C. 107–90. In this year he assassinated his mother, but he had not reigned alone a year when he was compelled by a general sedition of the populace and military to quit Alexandria. He, however, raised fresh troops, but was totally defeated in a sea fight by the rebels, whereupon Lathyrus was recalled by the Alexandrians to Egypt, as has been already related. Alexander now attempted to make himself master of Cyprus, and invaded that island, but was defeated and slain. He left a son, Alexander, who afterwards ascended the throne of Egypt (Just xxxix 4, 5, Jos *Ant* xiii 13, 1). —X, Alexander II, son of the preceding, was at Rome at the death of Ptolemy Lathyrus, in 81. Sulla, who was then dictator, nominated the young Alexander (who had obtained a high place in his favour) king of Egypt, and sent him to take possession of the crown. It was, however, agreed, in deference to the claims of Cleopatra Berenice, the daughter of Lathyrus, whom the Alexandrians had already placed on the throne, that Alexander should marry her, and admit her to share the sovereign power. He complied with the letter of this treaty by marrying Cleopatra, but only nineteen days afterwards caused her to be assassinated. The Alexandrians thereupon rose against their new monarch, and put him to death (App *Mithr* 23, Porphyry ap Euseb *Chron* p 117). It was probably thus Alexander, not his predecessor, who bequeathed his dominions and his wealth to the Roman people (Cic *de Leg Agr* 1 4, 12, 15, 38, 16, 41). The Romans accepted the treasure (which apparently had been deposited at Tyre and not yet transferred to Egypt), but, not wishing to place Egypt in the hands of any Roman proconsul, they did not take over that country —XI, Dionysius or Nothus, but more commonly known by the appellation of Auletes, the flute player (in which capacity he entered into public competition Strab p 796), was an illegitimate son of Ptolemy Lathyrus. When the assassination of Berenice and the death of Alexander II had completed the extinction of the legitimate race of the Lagidae, Ptolemy was proclaimed king by the Alexandrians, B.C. 80. He was anxious to obtain from the Roman senate (who might now even consider themselves the rightful owners) their ratification of his title to the crown, but it was not till the consulship of Caesar (59) that he was able to purchase by vast bribes the desired privilege. He had expended immense sums in the pursuit of this object, which he was compelled to raise by the imposition of fresh taxes, and the discontent thus excited combining with the contempt entertained for his character, led to his expulsion by the Alexandrians, in 58. Thereupon he proceeded in person to Rome to procure from the senate his restoration (Suet *Jul* 54). His first reception was promising, and he procured a decree from the senate commanding his restoration, and entrusting the charge of effecting it to P. Lentulus Spinther, then proconsul of Cilicia. Meanwhile, the Alexandrians sent an embassy of 100 of their leading citizens to plead their cause with the Roman senate, but Ptolemy had the audacity to cause the deputies, on their arrival in Italy, to be waylaid, and the greater part of them murdered. The

indignation excited at Rome by this proceeding produced a reaction the tribunes took up the matter against the nobility, and an oracle was produced from the Sibylline books, forbidding the restoration of the king by an armed force. The intrigues and disputes thus raised were protracted throughout the year 56, and at length Ptolemy, despairing of a favourable result, quitted Rome in disgust, and withdrew to Ephesus (Dio Cass xxxix 12-16, Cic *ad Fam* i 1-7, *ad Q Fr* 2, 3, *pro Rabir* 2, 3, Plut *Pomp* 40). But in 55, A Gabinius, who was praecensul in Syria, was induced, by the influence of Pompey, aided by the enormous bribe of 10,000 talents from Ptolemy himself, to undertake his restoration. The Alexandrians had in the meantime placed on the throne of Egypt Berenice, the eldest daughter of Ptolemy, who had married Archelaus, the son of the general of Mithridates, and they opposed Gabinius with an army on the confines of the kingdom. They were, however, defeated in three successive battles, Archelaus was slain, and Ptolemy once more established on the throne, 55. One of his first acts was to put to death his daughter, Berenice, and many of the leading citizens of Alexandria (Dio Cass xxxix 55-58). He survived his restoration only 3½ years, during which time he was supported by a large body of Roman soldiers who had been left behind by Gabinius for his protection (Caes *B C* iii 108, 110). He died in 51, after a reign of twenty nine years from the date of his first accession (Cic *ad Fam* viii 4). He left two sons, both named Ptolemy, and two daughters, Cleopatra and Arsinoë.—XII, oldest son of the preceding. By his father's will the sovereign power was left to himself and his sister Cleopatra jointly, and this arrangement was carried into effect without opposition, 51. Auletes had also referred the execution of his will to the Roman senate, and the latter accepted the office, confirmed its provisions, and bestowed on Pompey the title of guardian of the young king (Caes *B C* iii 108, Eutrop vi 21). But the approach of the Civil war prevented them from taking any active part in the administration of affairs, which fell into the hands of a eunuch named Pothinus. It was not long before dissensions broke out between the latter and Cleopatra, which ended in the expulsion of the princess, after she had reigned in conjunction with her brother about three years, 48. Hereupon she took refuge in Syria, and assembled an army, with which she invaded Egypt. The young king, accompanied by his guardians, met her at Pelusium, and it was while the two armies were here encamped opposite to one another that Pompey landed in Egypt, to throw himself as a suppliant on the protection of Ptolemy, but he was assassinated, by the orders of Pothinus, before he could obtain an interview with the king himself (Caes *B C* iii 103, 104, Plut *Pomp* 77-79, App *B C* ii 84). Shortly after, Caesar arrived in Egypt, and took upon himself to settle the dispute between Ptolemy and his sister. But as Cleopatra's charms gained for her the support of Caesar, Pothinus determined to excite an insurrection against Caesar. Hence arose what is usually called the Alexandrian war. Ptolemy, who was at first in Caesar's hands, managed to escape, and put himself at the head of the insurgents, but he was defeated by Caesar, and was drowned in an attempt to escape by the river, 47 (Caes *B C* iii 106-112, Dio Cass xli. 3-9, *Bell Alex* 1-31).—XIII,

youngest son of Ptolemy Auletes, was appointed by Caesar to reign jointly with Cleopatra, after the death of his elder brother, Ptolemy XII, 47, and although he was a mere boy, it was decreed that he should marry his sister, with whom he was thus to share the power. Both his marriage and his regal title were, of course, purely nominal, and in 48 Cleopatra put him to death (Dio Cass xli 44, xlii 27, Strab p 797).

III Kings of other Countries

1 Surnamed Alorites (that is, of Alorus), regent, or, according to some authors, king of Macedonia. He obtained the supreme power by the assassination of Alexander II, the eldest son of Amyntas, B C 867, but was, in his turn, assassinated by Perdiccas III, 864 (Diod xv 7, 7, Plut *Pelop* 26, 27).—2 Surnamed Apion, king of Cyrene (117-96), was an illegitimate son of Ptolemy Physcon, king of Egypt, who left him by his will the kingdom of Cyrenaica. At his death in 26, Apion bequeathed his kingdom by his will to the Roman people. The senate, however, refused to accept the legacy, and declared the cities of Cyrenaica free. They were not reduced to the condition of a province till nearly thirty years afterwards (Just xxxix 5, Liv *Ep* 70, Eutrop vi 11).—3 Surnamed Ceraunus on account of his rashness (Paus x 19, 7), king of Macedonia, was the son of Ptolemy I, king of Egypt, by his second wife, Eurydice. When his father, in 285, set aside the claim of Ceraunus to the throne, and appointed his younger son, Ptolemy Philadelphus, his successor, Ceraunus repaired to the court of Lysimachus. After Lysimachus had perished in battle against Seleucus (281) Ptolemy Ceraunus was received by the latter in the most friendly manner, but shortly afterwards (280) he basely assassinated Seleucus, and took possession of the Macedonian throne. After reigning a few months he was defeated in battle by the Gauls under their chief, Belgius, taken prisoner and put to death (Just xvii 2, xxiv 1-5, Pol ix 85, 4).—4 Tetrarch of Chalcis in Syria, the son of Mennaeus. He appears to have held the cities of Helopolis and Chalcis as well as the mountain district of Ituraea, from whence he was in the habit of infesting Damascus and the more wealthy parts of Coele Syria with predatory incursions. He reigned from about 70 to 40, when he was succeeded by his son Lysanias (Strab p 753, Jos *Ant* xiii 16, xiv 3).—5 King of Cyprus, was the younger brother of Ptolemy Auletes, king of Egypt, being, like him, an illegitimate son of Ptolemy Lathyrus. He was acknowledged as king of Cyprus at the same time that his brother Auletes obtained possession of the throne of Egypt, 80. He had offended P. Clodius, by neglecting to ransom him when he had fallen into the hands of the Cilician pirates, and accordingly Clodius, when he became tribune (58), brought forward a law to deprive Ptolemy of his kingdom, and reduce Cyprus to a Roman province. Cato, who had to carry into execution this notorious decree, sent to Ptolemy, advising him to submit, and offering him his personal safety, with the office of high priest at Paphos, and a liberal maintenance. But the unhappy king refused these offers, and put an end to his own life, 57 (Strab p 684, Cic *pro Dom* viii 20, Plut *Cat* 84-86, *Brut* 8).—6 King of Epirus, was the second son of Alexander II, king of Epirus, and Olympias, and grandson of the great Pyrrhus. He succeeded to the throne on the death of his elder

brother, Pyrrhus II, but reigned only a very short time. The date of his reign cannot be fixed with certainty, but as he was contemporary with Demetrius II, king of Macedonia, it may be placed between 239-229 (Just xxviii 1, 8, Paus iv 35, 3)—7 King of Mauritania, was the son and successor of Juba II. By his mother, Cleopatra, he was descended from the kings of Egypt, whose name he bore. The period of his accession cannot be determined with certainty, but we know that he was on the throne in A.D. 18. He continued to reign without interruption till A.D. 40, when he was summoned to Rome by Caligula, and shortly after put to death, his great riches having excited the cupidity of the emperor (Tac. Ann. iv 23, 26, Suet. Cal. 26, 35, Dio Cass. lxxv 25).

IV *Literary*

1 Claudius Ptolemaeus, a celebrated mathematician, astronomer, and geographer. Of Ptolemy himself we know absolutely nothing but his date. He certainly observed in A.D. 139, at Alexandria, and since he survived Antoninus he was alive A.D. 161. His writings are as follows—(1) *Μεγάλη σύνταξις τῆς αστρονομίας*, usually known by its Arabic name of *Almagest*. Since the *Tetrabiblos*, the work on astrology, was also entitled *σύνταξις*, the Arabs distinguish the two, probably called the greater work *μεγάλη*, and afterwards *μεγίστη* the title *Almagest* is a compound of this last adjective and the Arabic article. The *Almagest* is divided into thirteen books. It treats of the relations of the earth and heaven, the effect of position upon the earth, the theory of the sun and moon, without which that of the stars cannot be undertaken, the sphere of the fixed stars, and those of the five stars called *planets*. The seventh and eighth books are the most interesting to the modern astronomer, as they contain a catalogue of the stars. This catalogue gives the longitudes and latitudes of 1022 stars, described by their positions in the constellations. It seems that this catalogue is in the main really that of Hipparchus, altered to Ptolemy's own time by assuming the value of the precession of the equinoxes given by Hipparchus as the least which could be, some changes having also been made by Ptolemy's own observations. Indeed, the whole work of Ptolemy appears to have been based upon the observations of Hipparchus, whom he constantly cites as his authority. The best edition of the *Almagest* is by Halma, Paris, 1813, 1816, 2 vols. 4to. There are also two other volumes by Halma (1819-1820), which contain some of the other writings of Ptolemy—(2) *Τετρά βιβλος σύνταξις*, generally called *Tetrabiblos*, or *Quadrupartitum de Apotelesmatibus et Iudiciis Astrorum*. With this goes another small work, called *Καρπός*, or *Fructus Librorum suorum*, often called *Centiloquium*, from its containing a hundred aphorisms. Both of these works are astrological, and it has been doubted by some whether they are genuine. But the doubt merely arises from the feeling that the contents are unworthy of Ptolemy—(3) *Κανὼν Βασιλεῶν*, a catalogue of Assyrian, Persian, Greek, and Roman sovereigns, with the length of their reigns, several times referred to by Syncellus—(4) *Φάσεις ἀπλανῶν ἀστερων καὶ συναγωγὴ ἐπισημασιῶν*, *De Apparentiis et Significationibus inerrantium*, an annual list of sidereal phenomena—(5, 6) *De Analemmate* and *Planisphaerium*. These works are ob-

tained from the Arabic. The *Analemma* is a collection of graphical processes for facilitating the construction of sun dials. The *Planisphere* is a description of the stereographic projection, in which the eye is at the pole of the circle on which the sphere is projected—(7) *Περὶ υποθέσεων τῶν πλανωμένων*, *De Planetarum Hypothesibus*. This is a brief statement of the principal hypotheses employed in the *Almagest* for the explanation of the heavenly motions—(8) *Ἀρμονικῶν βιβλία γ'*, a treatise on the theory of the musical scale—(9) *Περὶ κριτηρίων καὶ ἡγεμονικῶν*, *De Iudiciandi Facultate et Animi Principatu*, a metaphysical work, attributed to Ptolemy (ed. Hanow, Lips. 1871)—(10) *Γεωγραφικὴ υφῆγησις*, in eight books, the great geographical work of Ptolemy. This work was the last attempt made by the ancients to form a complete geographical system, it was accepted as the text-book of the science, and it maintained that position during the middle ages and until the fifteenth century, when the rapid progress of maritime discovery caused it to be superseded. It was based on a work by Maximus of Tyre (Ptol. i 6). It contains very little information respecting the objects of interest connected with the different countries and places, for, with the exception of the introductory matter in the first book, and the latter part of the work, it is a mere catalogue of the names of places, with their longitudes and latitudes (in which he uses the calculations of Poseidonius), and with a few incidental references to objects of interest. The latitudes of Ptolemy are tolerably correct, but his longitudes are very wide of the truth, his length of the known world, from east to west, being much too great. It is, however, well worthy of remark in passing, that the modern world owes much to this error, for it tended to encourage that belief in the practicability of a western passage to the Indies which occasioned the discovery of America by Columbus. The first book is introductory. The next six and a half books (ii-vii 4) are occupied with the description of the known world, beginning with the West of Europe, the description of which is contained in book ii, next comes the East of Europe, in book iii, then Africa, in book iv, then Western or Lesser Asia, in book v, then the Greater Asia, in book vi, then India, the Chersonesus Aurea, Serica, the Sinae, and Taprobane, in book vii cc 1-4. The form in which the description is given is that of lists of places with their longitudes and latitudes, arranged under the heads, first, of the three continents, and then of the several countries and tribes. Prefixed to each section is a brief general description of the boundaries and divisions of the part about to be described, and remarks of a miscellaneous character are interspersed among the lists, to which, however, they bear but a small proportion. The remaining part of the seventh and the whole of the eighth book are occupied with a description of a set of maps of the known world. These maps are still extant, appended to the MSS. of Ptolemy's Geography at Vienna and Venice [AGATHODÆMON].—Editions of the *Geographia* of Ptolemy are by Petrus Bertius, Lugd. Bat. 1619, fol., reprinted Antwerp, 1624, fol., by F. A. Nobbe, Lips. 1845.—2 Of Megalopolis, the son of Agesarchus, wrote a history of king Ptolemy IV. Philopator (Athen. pp. 246, 425).—3 An Egyptian priest, of Mendes, who wrote on the ancient history of Egypt. He probably lived under the first Roman emperors (Syncell.

p 64)—4 Surnamed **Chemnus**, a grammarian of Alexandria, flourished under Trajan and Hadrian. An epitome of one of his works is preserved by Photius (of *Suid sv*)

Ptōlēmāis (Πτολεμαῖς Πτολεμαΐτης and Πτολεμαεύς) 1 Also called **Ace** (Ἀκίη, a corruption of the native name, **Acco**, O T Arab *Akka*, Fr *St Jean d'Acre*, Eng *Acre*), a celebrated city on the coast of Phoenicia, S of Tyre, and N of M Carmol, lies at the bottom of a bay surrounded by mountains, in a position marked out by nature as a key of the passage between Coele Syria and Palestine (Strab p 758). It is one of the oldest cities of Phoenicia, being mentioned in the Book of Judges (i 31). Under the Persians it was made the head quarters of the expeditions against Egypt, but it was not till the decline of Tyre that it acquired its great importance as a military and commercial city. The Ptolemy who enlarged and strengthened it, and from whom it obtained its Greek name, was probably Ptolemy I [see p 765]. After the change of its name, its citadel continued to be called **Ace**. Under the Romans it was a colony, and belonged to Galilee (Plin v 75). To recount its great celebrity in mediæval and modern history does not fall within the province of this work.—2 (At or near *El-Lahm*), a small town of Middle Egypt, in the Nomos Arsinoïtes, between Arsinoë and Herculopolis the Great.—3 **P Hermu** (Π ἡ Ἐρμού, Πτολεμαΐκη πόλις *Menshih*, Ru), a city of Upper Egypt, on the W bank of the Nile, below Abydos, was a place of great importance under the Ptolemies, who enlarged and adorned it, and made it a purely Greek city, exempt from all peculiarly Egyptian laws and customs (Strab p 818, Ptol i 15, 11, iv 5, 56).—4 **P Thōrōn**, or **Epithēras** (Π Ὀνηρῶν, ἡ ἐπὶ θήρας), a port on the Red Sea, on the coast of the Troglodytæ, which Ptolemy Philadelphus enlarged, fortified and renamed as an emporium for the trade with India and Arabia. It was a great depot for ivory and for live elephants. Ptolemaïs was remarkable in the history of mathematical geography, inasmuch as, the sun having been observed to be directly over it forty five days before and after the summer solstice, the place was taken as one of the fixed points for determining the length of a degree of a great circle on the earth's surface (Strab pp 768-776, Ptol i 8, 1, iv 7, 7, viii 16, 10).—5 (*Tolmeta* or *Tolometa*, Ru), on the NW coast of Cyrenæa, one of the five great cities of the Libyan Pentapolis, was at first only the port of **BARCA**, which lay 100 stadia (10 geogr miles) inland, but which was so entirely eclipsed by Ptolemaïs that, under the Romans, even the name of Barca was transferred to the latter city. From which of the Ptolemies it took its name, we are not informed. Its magnificence is attested by its splendid ruins, which are now partly covered by the sea. They are four miles in circumference, and contain the remains of several temples, three theatres, and an aqueduct [**BARCA**].

Ptēon (Πτῶν *Skroponeri*), a mountain in Boeotia, an offshoot of Helicon, which extends from the SE side of the lake Copais southwards to the coast (Strab p 418).

Publicōla, or **Poplicōla**, or **Poplicōla**, a Roman cognomen, signified 'one who counts the people' (from *populus* and *colo*), and thus 'a friend of the people'. The form *Poplicula* or *Poplicola* was employed down to the end of the republic, but the name was written *Publ-*

cola under the empire, and appears so in the best MSS of Livy.

Publicōla, **Gellius** 1 L, consul with Cn Lentulus Clodianus, bc 72. Both consuls carried on war against Spartacus, but were defeated by the latter. In 70, Gellius was censor, and in 67 and 66 he served as one of Pompey's legates in the war against the pirates. He belonged to the aristocratical party. In 63 he warmly supported Cicero in the suppression of the Catilinarian conspiracy. In 59 he opposed the agrarian law of Caesar, and in 57 he spoke in favour of Cicero's recall from exile. He was alive in 55, when Cicero delivered his speech against Piso, but he probably died soon afterwards. He was married twice. He must have reached a great age, since he is mentioned as the contubernals of C Papirius Carbo, who was consul in 120 (App BC i 117, Plut *Pomp* 22, Cic 26, Liv *Ep* 98, 98, Cic *ad Att* xii 31).—2 L, son of the preceding by his first wife. He espoused the republican party after Caesar's death (44), and went with M Brutus to Asia. After plotting against the lives of both Brutus and Cassius, he deserted the triumph, Octavian and Antony. He was rewarded for his treachery by the consulship in 36. In the war between Octavian and Antony, he espoused the side of the latter, and commanded the right wing of Antony's fleet at the battle of Actium (Dio Cass xlix 54, Plut *Ant* 65, Vell Pat ii 85).—3 Brother probably of No 1, is called stepson of L Marcus Philippus, consul 91, and brother of L Marcus Philippus, consul 56. According to Cicero's account he was a profligate and a spendthrift, and having dissipated his property, united himself to P Clodius (Cic *pro Sest* 51, 52, 110, 111, *ad Att* iv 8, *ad Q Fr* ii 1).

Publicōla, or **Poplicōla**, **P Valērius**, took an active part in expelling the Tarquins from the city, and was thereupon elected consul with Brutus (bc 509). He secured the liberties of the people by proposing several laws, one of the most important of which was that every citizen who was condemned by a magistrate should have the right of appeal to the people. He also ordered the lictors to lower the fasces before the people, as an acknowledgment that their power was superior to that of the consuls. Hence he became so great a favourite with the people, that he received the surname of *Poplicola*. He was consul three times again, namely, in 508, 507 and 504. He died in 503. He was buried at the public expense, and the matrons mourned for him ten months, as they had done for Brutus (Liv i 58, ii 2-16, Dionys iv 67, v 12, 40, Plut *Public*).—His descendants bore the same surname, and several of them held the highest offices of state during the early years of the republic.

Publilia, the second wife of M Tullius Cicero, whom he married bc 46. As Cicero was then sixty years of age, and Publilia quite young, the marriage occasioned great scandal. It appears that Cicero was at the time in great pecuniary embarrassments, and after the divorce of Terentia, he was anxious to contract a new marriage for the purpose of obtaining money to pay his debts. Publilia had a large fortune, which had been left to Cicero in trust for her. The marriage proved an unhappy one, as might have been expected, and Cicero divorced her in 45 (Cic *ad Att* xii 82, Dio Cass xlv 18, cf p 228, b).

Publilius Philo [**PHILO**]
Publilius Syrus [**SYRUS**]

Publius, Volēro, tribune of the plebs B C 472, and again 471, effected an important change in the Roman constitution. In virtue of the laws which he proposed, the tribunes of the plebs and the aediles were elected by the comitia tributa, instead of by the comitia centuriata, as had previously been the case, and the tribes obtained the power of passing resolutions on matters affecting the whole nation. It appears also (though there is some doubt about it) that the number of the tribunes was now for the first time raised to five, having been only two previously (Liv II 55, *Dict of Ant art Tribuna*).

Pūcinum (Πούκινον *Durno*), a fortress in Venetia, in the territory of the Carni, was situated on a steep rock, about two miles from the sources of the Timavus and sixteen from Trieste. It was famous for its wine (Plin III 127, XIV 60).

Pūdicītia (Αἰδώς), a personification of modesty, was worshipped both in Greece and at Rome. At Athens an altar was dedicated to her. At Rome two sanctuaries were dedicated to her, one under the name of *Pudicitia patricia*, and the other under that of *Pudicitia plebeia*. The former was in the Forum Boarium near the temple of Hercules (Liv I 23, Fest p 242). When the patrician Virginia was driven from this sanctuary by the other patrician women, because she had married the plebeian consul L. Volumnius, she built a separate sanctuary to *Pudicitia plebeia* in the Vicus Longus. The cult of these altars is said to have fallen into disuse in the second century B C (Plin XVII 244, Propert II 6, 25). Under the empire it was common to erect altars to ladies of the imperial family under the title of *Pudicitia*, as a compliment e.g. to Livia (Val Max VI 1, 11).

Pulcher, Claudius [CLAUDIUS].

Pulchēria, eldest daughter of the emperor Arcadius, was born A D 399. In 414, when she was only fifteen years of age, she became the guardian of her brother Theodosius, and was declared Augusta or empress. She had the virtual government in her hands during the whole lifetime of her brother, who died in 450. On his death she remained at the head of affairs, and shortly afterwards she married Marcian, with whom she continued to reign in common till her death in 453. Pulchēria was a woman of ability, and was celebrated for her piety and her public and private virtues [THEODOSIUS II, VALENTINIANUS III].

Pulchrum Promontorium (Καλὸν Ἀκρωτήριον), a promontory on the N coast of the Carthaginian territory in N Africa, where the elder Scipio Africanus landed, probably identical with the APOLLINIS PROMONTORIUM.

Pullus, L. Jūnius, consul B C 249, in the first Punic war. His fleet was destroyed by a storm off Camarina, on account, it was said, of his neglecting the auspices. In despair he put an end to his own life (Pol I 53, Cic ND II 3).

Pupienus Maximus, M. Clōdīus, was elected emperor with Balbinus, in A D 238, when the senate received intelligence of the death of the two Gordians in Africa, but the new emperors were slain by the soldiers at Rome in the same year [BALBINUS].

Pūpius, a Roman dramatist of the Augustan age, of small merit, whose tragedies are noticed as drawing tears from the less critical part of the audience ('lacrimosa poemata,' Hor Ep I 67, Acro, *ad loc*).

Pūra (Πούρα prob *Bunpur*), the capital of Gedrosia, in the interior of the country, on the borders of Carmania [GEDROSIA].

Purpurāriæ Insulæ (prob the *Madeira* group), a group of islands in the Atlantic Ocean, off the NW coast of Africa, which are supposed to have derived their name from the purple muscles which abound on the opposite coast of Africa (Gæstula) (Plin VI 203).

Purpuræo, L. Furius, praetor B C 200, obtained Cisalpine Gaul as his province, and gained a brilliant victory over the Gauls who had laid siege to Cremona. He was consul 196, when he defeated the Boii (Liv XXVI 47-49, XXXVIII 44, XXXIX 54).

Pūtēōlānum, a country-house of Cicero near Puteoli, where he wrote his *Quæstiones Academicæ*, and where the emperor Hadrian was buried (Cic *ad Att* XIV 7, *Vit Hadr* 25).

Pūtēōlānus Sinus (*Bay of Naples*), a bay of the sea on the coast of Campania between the promontory Misenum and the promontory of Minerva, which was originally called Cumæ, but Puteolanus from the town Puteoli. The NW corner of it was separated by a dike eight stadia in length from the rest of the bay, thus forming the LUCRINUS LACUS.

Pūtēōli (Puteolīnus *Pozzuoli*), originally named **Dicaearchia** (Δικαιαρχία, Δικαιαρχεία, Δικαιαρχεύς, Δικαιαρχείτης, χίτης), a celebrated seaport town of Campania, situated on a promontory on the E side of the Puteolanus Sinus, and a little to the E of Cumæ, was founded by the Greeks of Cumæ, B C 521, under the name of Dicaearchia (Strab p 245, Steph Byz s v, cf Diod IV 22, v 13). In the second Punic war it was fortified by the Romans, who changed its name into that of Puteoli, either from its numerous wells or from the stench arising from the mineral springs in its neighbourhood (Varro, *L L* v 25, Strab *l c*). The town was indebted for its importance to its excellent harbour, which was protected by an extensive mole formed from the celebrated reddish earth of the neighbouring hills. This earth, called *Pozzolana*, when mixed with lime, forms an excellent cement, which in course of time becomes as hard in water as stone. The mole was built on arches like a bridge, and seventeen of the piers are still visible projecting above the water. To this mole Caligula attached a floating bridge, which extended as far as Baiae, a distance of two miles (Suet *Cal* XIX 32, Dio Cass LIV 17). Puteoli was the chief emporium for the commerce with Alexandria and with the greater part of Spain (Liv XXVI 17, XXX 22, Strab p 798, Suet *Aug* 98). The town was colonised by the Romans in B C 194 (Liv XXXIV 45, Plin III 61), and also anew by Augustus, Nero, and Vespasian. It was destroyed by Alaric in A D 410, by Genseric in 455, and also by Totila in 545, but was on each occasion speedily rebuilt. There are still many ruins of the ancient town at the modern Pozzuoli. Of these the most important are the remains of the temple of Scæpius, of the amphitheatre, and of the mole already described.

Pydna (Πύdna Πυδναίος Ἰκτρον), a town of Macedonia in the district Pieria, was situated at a small distance W of the Thermaic gulf, on which it had a harbour. It was originally a Greek colony, but it was subdued by the Macedonian kings, from whom, however, it frequently revolted (Thuc I 61, 137, Strab p 330, 20, 22). Towards the end of the Peloponnesian war it was taken after a long siege by Arche-

laus, and its inhabitants removed twenty stadia inland, but at a later period we still find the town situated on the coast (Diod viii 49) It again revolted from the Macedonians, and was subdued by Philip, who enlarged and fortified the place. It was here that Olympias sustained a long siege against Cassander, *ibid.* 317-316 (Polyaen ii 11, 3) It is memorable on account of the victory gained under its walls by Aemilius Paulus over Perseus, the last king of Macedonia, 168 (*Liv.* xlii 32-46) Under the Romans it was also called Citrium (Strab. l. c.)

Pygela (Πύγελα, Πύγελα), a small town of Ionia, on the coast of Lydia, with a temple of Artemis Munychia. Tradition ascribed its foundation to Agamemnon (*Xen. Hell.* i 2, 2, Strab. p. 639)

Pygmaei (Πυγμαῖοι, i.e. men of the height of a *πυγμή*, i.e. 13 inches), a fabulous people, first mentioned by Homer (*Il.* iii 5) as dwelling on the shores of Ocean, and attacked by cranes in spring time. The fable is repeated by numerous writers, in various forms, especially as to the locality, some placing them in Aethiopia, others in India, and others in the extreme N of the earth. The story is referred to by Ovid and Juvenal, and forms the subject of several works of art (*Arist. H. A.* viii 12, *Juv.* xiii 167, *Plin.* v 109, vi 188, *Ov. Fast.* vi 176, *Met.* vi 90) It is possible that the stories may have arisen from vague accounts of the dwarfish races in the interior of Africa, such as those which have been met with by recent explorers between the Congo and the Upper Nile.

Pygmalion (Πυγμαλίων) 1 King of Cyprus and father of Metharme. He is said to have fallen in love with the ivory image of a maiden which he himself had made, and therefore to have prayed to Aphrodite to breathe life into it. When the request was granted, Pygmalion married the maiden, and became by her the father of Paphos (*Ov. Met.* v 248) — 2 Son of Belus and brother of Dido, who murdered Sichaenus, Dido's husband. For details see *Dido*.

Pylades (Πυλάδης) 1 Son of Strophius and Anacibia, a sister of Agamemnon. His father was king of Phocis, and after the death of Agamemnon, Orestes was secretly carried to his father's court. Here Pylades contracted that friendship with Orestes, which became proverbial. He assisted Orestes in murdering his mother, Clytaemnestra, and also accompanied him to the Tauric Chersonesus, and he eventually married his sister, Electra, by whom he became the father of Hellenus, Medon, and Strophius. For details see *Orestes*. — 2 A pantomime dancer in the reign of Augustus, spoken of under *BATHYLLUS*.

Pylae (Πύλαι, *Gates*), a general name for any narrow pass, such as *THEPIORITAE*, *Pylae Albinae*, *Caspiae*, &c. (See the specific names).

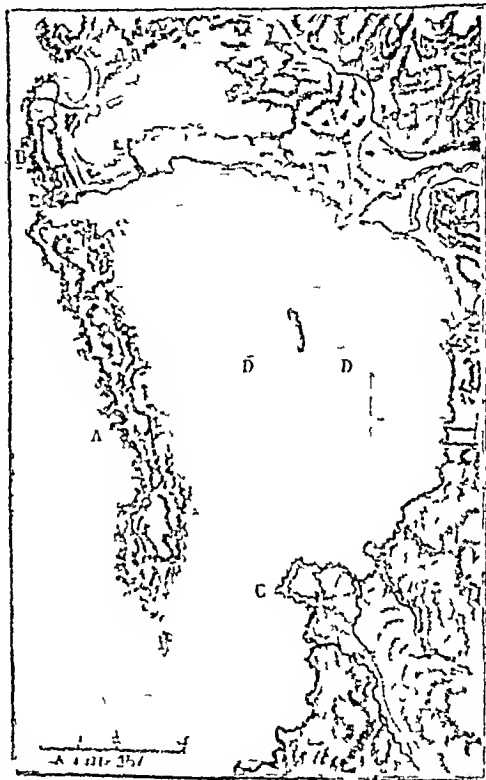
Pylaemēnes (Πυλαμένης), appears to have been in early times the name of many princes of Paphlagonia, so as to have become a kind of hereditary appellation (*Il.* ii 851, v 576, *xiii* 648, cf. *Liv.* i 1).

Pylas [PYLOS]

Pylēnē (Πυλήνη), an ancient town of Aetolia on the S slope of Mount Aracynthus, on whose site *Prosodium* was subsequently built.

Pylas (Πύλος), the name of three towns on the W coast of Peloponnesus. 1 A town in the SW of Messenia, about sixty-three miles from Sparta, situated on the promontory of Coryphasium forming the northern horn of the

bay of *Navarino*, of which the southern horn is occupied by the town called *Navarino* in the middle ages (the name is supposed to be derived from the *Avars*), but now more usually *Neocastro*. The spurs of Mount Aegaleos stretch nearly down to the N shores of the bay, which forms the largest and safest harbour in all Greece. It was fronted and protected by the small island of Sphaeteria (*Sphagia*), which stretched along the coast about $1\frac{1}{2}$ mile, leaving only two narrow entrances at each end. In the second Messenian war the inhabitants of Pylos offered a long and brave resistance to the Spartans, but after the capture of Itra, they migrated to Cyllene, and thence with the other Messenians to Sicily (*Paus.* i 8, 1, ii 28, 1) The old town of Pylos, of which the ruins are now known as Old Pylos or Old Navarino, is,



Map of the Bay of Pylos

A Sphaeteria (Sphagia) B Pylos on the promontory Coryphasium (Old Navarino) C the modern Navarino, D D Bay of Pylos (Bay of Navarino)

almost certainly, the place which was traditionally founded by Pelops, and the Pylos of Homer (*Il.* xi 681, *Od.* iii 4, *Paus.* i 36, cf. *Pind. Pyth.* vi 35) In Homer *Pýlos* also expresses the territory of Nestor generally (*Il.* xi 711, 715) The arguments of Strabo (p. 337) in favour of the Triphylian Elis have not much weight. The peninsula of Coryphasium, whose stand the ruins of the old town and fortress (some of the walls being of polygonal masonry), is precipitous on the E and NW side or towards the lagoon, but on most of the W side or towards the open sea it slopes gradually, particularly on the SW, where Demosthenes succeeded in preventing the landing of Brasidas and the Lacedaemonians. The promontory is higher at the northern end. Below the ruined fortress at the northern end there is a fine cavern, called *Voudhō Kilia* (Βοῦδὸ κοιλιὰ), 'the ox's belly,' which gives name to the small circular port immediately below it, which has

been already spoken of. This cavern is sixty feet long, forty wide, and forty high, having a roof like a Gothic arch. The entrance is triangular, thirty feet long and twelve high, at the top of the cavern there is an opening in the surface of the hill above. This, according to the Peloponnesian tradition, was the cave into which the infant Hermes drove the cattle which he had stolen from Apollo [see p. 405, a]. It is mentioned in the Homeric hymn to Hermes as situated upon the sea-side (v. 341), but in Ant. Lib. 23, it is expressly said to have been at Coryphasium. In Ovid (*Met.* ii. 684) Mercury is represented as beholding from Mount Cyllene the unguarded cattle proceeding into the fields of Pylos.—The bay of *Vordhó Kála* is separated by a low semicircular ridge of sand from the large shallow lagoon of *Osmyn-Aga*. As neither Thucydides nor Pausanias says a word about this lagoon, which now forms so striking a feature, we may conclude that it is of recent formation. The peninsula must, in that case have been surrounded with a sandy plain, as Pausanias describes it, and accordingly, if we suppose this to have been the site of the Homeric Pylos, the epithet *ἡμαθής*, which the poet gives to it, would be perfectly applicable. As regards the bay occupied and blockaded by the Athenians in the famous incident of the Peloponnesian war (Thuc. iv. 3-13, 29-40), it seems clear that Arnold and others were mistaken in supposing that it was the lagoon of *Osmyn-Aga*, originally (as they thought) open to the sea at each end of Coryphasium. The objections to this theory are: (1) that we should then have three neighbouring islands instead of only two (Proteus and Sphacteria) as Thucydides describes, (2) that on the promontory, which by Arnold's theory becomes Sphacteria, there are ruins of buildings older than the date of the war, and Thucydides describes the island as never having been inhabited, (3) the name *Sphagia* probably preserves the old name. There is in truth no difficulty in supposing the entrances to the Bay of Navarino to have widened in the course of 2000 years, and as regards the expression *ὁ μικρός*, applied to the harbour, it is not inconsistent with the great size of Navarino. Thucydides would have spoken thus of the largest harbour in Greece. When Epaminondas restored the Messenians to their country, they again occupied Pylos (Pol. xviii. 25, Liv. xxvii. 30, Paus. i. c).—2 In Elis, at the foot of Mount Scollis, and about seventy or eighty stadia from the city of Elis on the road to Olympia, near the confluence of the Ladon and the Peneus. It is said to have been founded by Pylon or Pylas of Megara, to have been destroyed by Heracles, and to have been afterwards rebuilt by the Eleans (Paus. iv. 8, i. vi. 22, 5, Plin. iv. 15).—3 In Triphylia, about thirty stadia from the coast, on the river Mameas, W of the mountain Minthe, and N of Lepreum (Strab. p. 344).

Pyramia (τὰ Πυράμια), a town of Argolis, in the district Thyreatis, where Danaus is said to have landed.

Pyramon [Cyclopes]

Pyramus [Thesbe]

Pyramus (Πύραμος *Jihan*), one of the largest rivers of Asia Minor, rises in the Anti-Taurus range, near Arabissus in Cataonia (the SE part of Cappadocia), and, after running SE first underground and then as a navigable river, breaks through the Taurus chain by a deep and narrow ravine, and then flows SW through Cilicia, in a deep and rapid stream,

about one stadium (606 feet) in width, and falls into the sea near Mallus (Strab. pp. 53, 536). Its ancient name is said to have been Leucosyrus, from the Leucosyrus, who dwelt on its banks.

Pyraeus (Πύραος), a town of Phthiotis in Thessaly, situated in fertile corn land, whence, probably, its name and also the worship of Demeter in that district (*Il.* ii. 495, Strab. p. 435). It had been destroyed before Strabo's time, and its place was taken by the town Demetrium in the neighbourhood (Liv. xxviii. 6).

Pyrænē or **Pyrænai Montes** (Πυρην, τὰ Πυρηναία ὄρη *Pyrenees*), a range of mountains extending from the Atlantic to the Mediterranean, and forming the boundary between Gaul and Spain. The length of these mountains is about 270 miles in a straight line, their breadth varies from about forty miles to twenty, their greatest height is between 11,000 and 12,000 feet. The Romans first became acquainted with these mountains by their campaigns against the Carthaginians in Spain in the second Punic war. Their name, however, had travelled eastward at a much earlier period, since Herodotus (i. 33) speaks of a city Pyrene belonging to the Celts, near which the Ister rises. The ancient writers usually derived the name from *πῦρ*, 'fire,' and thence, according to a common practice, invented a story to explain the false etymology, relating that a great fire once raged upon the mountains (Strab. p. 147, Diod. v. 25, Sen. Q. N. 1). The name is probably connected with the Celtic *Byryn* or *Bryn*, 'a mountain.' The continuation of the mountains along the Mare Cantabricum was called *Saltus Vasconum*, and still further W *Mons Vindius* or *Vinnius*. The Romans were acquainted with only three passes over the Pyrenees: the one on the W near Carasac (*Garis*) not far from the Mare Cantabricum, the one in the middle leading from Caesaraugusta to Beneharnum (*Barèges*), and the one on the E, which was most frequently used, near the coast of the Mediterranean by Juncaria (*Junquera*) (Strab. p. 160, Liv. xxi. 23, *Itin.*).

Pyrænēs Promontorium, or **Prom. Vēnēris** (*O Creus*), the SE extremity of the Pyrenees in Spain, on the frontiers of Gaul, derived its second name from a temple of Venus on the promontory, below this was a port called *Port Veneris* or *Pyrenaei Portus*, now *Vendres* (Liv. xxxiv. 8).

Pyreus (Πυρεός *Pruth*), a river of Scythia which falls into the Danube (Hdt. iv. 48).

Pyrgi 1 (Πύργοι or Πύργος *Pyrgi*), the most southerly town of Triphylia in Elis, near the Messenian frontier, said to have been founded by the Minyae (Hdt. iv. 148, Strab. p. 348).—2 (*Pyrgensis Santa Severa*), an ancient town on the coast of Etruria, was used as the port of Caere or Agylla, and was a place of considerable importance as a commercialemporium. It was at an early period the headquarters of the Tyrrhenian pirates (Serv. ad *Aen.* x. 184). It possessed a very wealthy temple of Ithya, which Dionysius of Syracuse plundered in B.C. 384 (Strab. p. 226, Diod. xv. 14). Pyrgi is mentioned at a later time as a Roman colony, but lost its importance under the Roman dominion (Liv. xxxvi. 3, Mart. xii. 2). There are still remains at *S. Severa* of the ancient polygonal walls of Pyrgi.

Pyrgotēles (Πυργοτέλης), one of the most celebrated gem engravers of ancient Greece, was a contemporary of Alexander the Great,

who placed him on a level with Apollo and
Lycippus, by naming him as the only artist who
was permitted to engrave seals for the
king (Plin. vi. 125, xxxvii. 8).

Pyrrhus (*Πύρρος*), a Greek ruler, who probably lived soon after the time of Alexander the Great. He devoted himself entirely to the production of small picture of low and mean subjects.

Pyriphlēgēthōn (Πυριφλεγέθων)—'he' is flaming with fire—the name of one of the rivers in the lower world

Pyromachus or Phryomachus (Πυρομαχος, Φρυμαχος) the latter appears to be the more correct form, the name is so written on the inscription. 1 An Athenian sculptor who executed the bas-reliefs on the frieze of the temple of Athene Polia about the 400 (C. I. 334). He is probably the same as the Pyromachus mentioned by Pliny (xxix. 80), as author of a sculpture representing Alcibiades driving a chariot.—2 A sculptor of Pezauri (Plin. xxiv. 84), who worked with Leontinus, Stratonides and Antigonos in representing the battle of Mitalus and Perseus against the Gauls. The 'Drum Gaul' (there called 'Drum, Gladiatus') of the Capital is a copy from one of these groups. It is possible that the same sculptors may have executed the figure in the Gigantomachy on the great Altar of Pergamon (see p. 304). It is probably that they worked in the reign of Eumenes II. (197-159), not as so late as the Augustan period.

Pyrrha (Nipha Nippas) 1 A town on the W coast of the island of Lesbos, on the inner part of the deep bay named after it, and consequently on the narrowest part of the island (Hue in 18, Strab. p. 617, Athen. p. 88).—2 A town and promontory of Phthia in Thessaly, on the Pagasetic gulf and near the frontier of Magnesia. On the promontory there were two small islands named Pyrrha and Deukalion (Strab. p. 437).—3 A small Ionic town in Caria on the N side of the Sinus Latmicus and fifty stadia from the mouth of the Maeander (Strab. p. 636).

Pyrrhi Castra (Πύρρη κάστρο), a fortified place in the N of Laccos where Pyrrhus probably camped in his invasion of the country in the 272 (P.O. 1st, L. v. xxxv. 27).

Pyrrhichus (Πύρριχος) a town of the Eleuthero-lacones, in the SW of Iacencia (Pausan. 21, 7, in 25, 1)

Pyrrho (*Πύρρος*), the founder of the Sceptic or Pyrrhonian school of philosophy, was a native of Elis in Peloponnesia. He is said to have been poor and to have followed, at first, the profession of a painter. He is then said to have been attracted to philosophy by the books of Democritus, to have attended the lectures of Bryson, a disciple of Stilpon, to have attached himself closely to Anaxarchus, and with him to have joined the expedition of Alexander the Great. During the greater part of his life he lived in retirement, and endeavoured to render himself independent of all external circumstances. (Diog. Laert. ix. 61-67, *Rans* vi. 24, 5, *Suid* s. t.) His disciple Timon of Phlius extolled with admiration his divine power of soul (*ἀναραμία*), and his indifference to pleasure or pain. So highly was he valued by his fellow citizens that they made him their high priest, and erected a monument to him after his death. The Athenians conferred upon him the rights of citizenship—He asserted that certain knowledge on any subject was unattainable, that we must not say 'This

is so; but, 'Thus seems so', and that hence the only wisdom is a suspension of judgment (ἐποχή or ἀνακράσις). This is the virtue which the philosopher will strive after, and the result will be the happiness of tranquillity. Pyrrho wrote no works, except a poem addressed to Alexander, which was rewarded by the latter in a royal manner. His philosophical system was first reduced to writing by his disciple Timon. The so-called Ten Tropes (δέκα τροπαί) of Pyrrho, which professed to show that everything is relative and nothing positive should be ascribed to ANY thing. He reached the age of ninety years but we have no mention of the year either of his birth or of his death.

Pyrrhus (Hesper) 1 Mythological [No. 1] 2 I, king of Epirus, son of Aeacides and Phthia, was born in 318. His ancestors claimed descent from Pyrrhus the son of Achilles, who was said to have settled in Epirus after the Trojan war, and to have been the founder of the race of Molossian kings. (Plut. *Pyrrh* 1) On the deposition of his father by the Epirotes (Aetolians), Pyrrhus, who was then a child of only two years old, was saved from destruction by the faithful adherents of the king who carried him to Glaucias, the king of the Taulantians, an Illyrian people. Glaucias took the child under his care and brought him up with his own children (11th xvii 3). He not only refused to surrender Pyrrhus to Cassander, but about ten years afterwards he marched into Epirus at the head of an army, and placed Pyrrhus on the throne, leaving him however under the care of guardians, as he was then only twelve years of age. In the course of four or five years, however, Cassander, who had repented his supremacy in Greece, prevailed upon the Epirotes to expel their young king. Pyrrhus, who was still only seventeen years of age, joined Demetrius, who had married his sister Didamia, accompanied him to Asia, and was present at the battle of Ipsus, 301, in which he gained great renown for his valour. (Plut. *Pyrrh* 4) Antigonus fell in the battle, and Demetrius became a fugitive, but Pyrrhus did not desert his brother-in-law in his misfortune, and shortly afterwards went for him as a hostage into Egypt. Here he was fortunate enough to win the favour of Berenice, the wife of Ptolemy, and received in marriage Antigone, her daughter by her first husband Ptolemy, who wished him to counteract the power of Demetrius Poliorcetes, now supplanted him with a fleet and forces, with which he returned to Epirus. Neoptolemus, who had reigned from the time that Pyrrhus had been driven from the kingdom, agreed to share the sovereignty with Pyrrhus. But such an arrangement could not last long, and Pyrrhus anticipated his own destruction by putting his rival to death. This appears to have happened in 275, in which year Pyrrhus is said to have begun to reign. He was now twenty-three years old, and he soon became one of the most popular princes of his time. His daring courage made him a favourite with his troops, and his affability and generosity secured the love of his people. He seems at an early age to have taken Alexander as his model, and to have been fired with the ambition of imitating his exploits and treading in his footsteps. His eyes were first directed to the conquest of Macedonia. By assisting Alexander, the son of Cassander, against his brother, Antipater, he obtained possession of the whole of the Macedo-

doman dominions on the western side of Greece. But the Macedonian throne itself fell into the hands of Demetrius, greatly to the disappointment of Pyrrhus. The two former friends now became the most deadly enemies, and open war broke out between them in 291. After the war had been carried on with great vigour and various vicissitudes for four years, Pyrrhus joined the coalition formed in 287 by Seleucus, Ptolemy, and Lysimachus against Demetrius. Lysimachus and Pyrrhus invaded Macedonia, Demetrius was deserted by his troops, and obliged to fly in disguise, and the kingdom was divided between Lysimachus and Pyrrhus (*Plut. Pyrrh.* 7-10, *Demetr.* 41). But the latter did not long retain his portion, the Macedonians preferred the rule of their old general Lysimachus, and Pyrrhus was accordingly driven out of the country after a reign of seven months (286). For the next few years Pyrrhus reigned quietly in Epirus without embarking in any new enterprise. But a life of inactivity was insupportable to him, and accordingly he readily accepted the invitation of the Tarentines to assist them in their war against the Romans. He crossed over to Italy early in 280, in the thirty-eighth year of his age. He took with him 20,000 foot, 3000 horse, 2000 archers, 500 slingers, and 20 elephants, having previously sent Milo, one of his generals, with a detachment of 3000 men. As soon as he arrived at Tarentum, he began to make vigorous preparations for carrying on the war, and as the giddy and licentious inhabitants of Tarentum complained of the severity of his discipline, he forthwith treated them as their master rather than as their ally, shut up the theatre and all other public places, and compelled their young men to serve in his ranks. In the first campaign (280) the Roman consul, M. Valerius Laevinus, was defeated by Pyrrhus near Heraclea, on the bank of the river Siris. The battle was long and bravely contested, and it was not till Pyrrhus brought forward his elephants, which bore down every thing before them, that the Romans took to flight. The loss of Pyrrhus, though inferior to that of the Romans, was still very considerable. A large proportion of his officers and best troops had fallen, and he said, as he viewed the field of battle, 'Another such victory, and I must return to Epirus alone' (*Plut. Pyrrh.* 21, *Pol.* xviii 11, *Flor.* i 18, *Dionys.* xviii 1). He therefore availed himself of his success to send his minister Cineas to Rome with proposals of peace, while he himself marched slowly towards the city. His proposals, however, were rejected by the senate. He accordingly continued his march, ravaging the Roman territory as he went along. He advanced within twenty-four miles of Rome, but as he found it impossible to compel the Romans to accept the peace, and two armies had gathered near Rome, while the forces of Laevinus still menaced his rear, he retraced his steps, and withdrew into winter quarters to Tarentum. As soon as the armies were quartered for the winter, the Romans sent an embassy to Pyrrhus, to endeavour to obtain the ransom of the Roman prisoners. The ambassadors were received by Pyrrhus in the most distinguished manner, and his interviews with C. Fabricius, who was at the head of the embassy, form one of the most celebrated stories in Roman history [*FABRICIUS*]. In the second year (279) Pyrrhus gained another victory at Asculum over the Romans, who were

commanded by the consuls P. Decius Mus and P. Sulpicius Saverrio. The battle, however, was followed by no decisive results, and the brunt of it had again fallen, as in the previous year, almost exclusively on the Greek troops of the king. He was therefore unwilling to hazard his surviving Greeks by another campaign with the Romans, and accordingly he lent a ready ear to the invitations of the Greeks in Sicily, who begged him to come to their assistance against the Carthaginians. The Romans were likewise anxious to get rid of so formidable an opponent, that they might complete the subjugation of southern Italy without further interruption. When both parties had the same wishes, it was not difficult to find a fair pretext for bringing the war to a conclusion. This was afforded at the beginning of the following year (278), by one of the servants of Pyrrhus deserting to the Romans and proposing to the consuls to poison his master. The consuls Fabricius and Aemilius sent back the deserter to the king, stating that they abhorred a victory gained by treason. Thereupon Pyrrhus, to show his gratitude, sent Cineas to Rome with all the Roman prisoners without ransom and without conditions, and the Romans granted him a truce, though not a formal peace, as he had not consented to evacuate Italy. Pyrrhus now crossed over into Sicily, where he remained upwards of two years, from the middle of 478 nearly to the end of 476. At first he met with brilliant success, defeated the Carthaginians and took Eryx, but having failed in an attempt upon Lilybæum, he lost his popularity with the Greeks, who began to form cabals and plots against him. This led to retaliation on the part of Pyrrhus, and to acts which were deemed arbitrary and tyrannical by the Greeks. His position in Sicily at length became so uncomfortable and dangerous that he soon desired to abandon the island. Accordingly, when his Italian allies again begged him to come to their assistance, he gladly complied with their request. Pyrrhus returned to Italy, where his troops had continued to hold Tarentum, in the autumn of 276 (*Plut. Pyrrh.* 22-26, *Dionys.* xix 6-9, *Just.* xxiii 8). In the following year (275) the war was brought to a close. Pyrrhus was defeated with great loss near Beneventum by the Roman consul Curius Dentatus, and was obliged to leave Italy. He brought back with him to Epirus only 8000 foot and 500 horse, and had not money to maintain even these without undertaking new wars. Accordingly, in 273, he invaded Macedonia, of which Antigonus Gonatas, the son of Demetrius, was then king. His only object at first seems to have been plunder, but his success far exceeded his expectations. Antigonus was deserted by his own troops, and Pyrrhus thus became king of Macedonia a second time. But scarcely had he obtained possession of the kingdom before his restless spirit drove him into new enterprises. On the invitation of Cleonymus he turned his arms against Sparta, but was repulsed in an attack upon this city. From Sparta he marched towards Argos in order to support Aristæus, one of the leading citizens at Argos, against his rival, Aristippus, whose cause was espoused by Antigonus. In the night-time Aristæus admitted Pyrrhus into the city, but the alarm having been given, the citadel and all the strong places were seized by the Argives of the opposite faction. On the dawn of day Pyrrhus saw that it would be necessary for him to retreat, and as he was

fighting his way out of the city, an Argive woman hurled down from the house top a ponderous tile, which struck Pyrrhus on the back of his neck. He fell from his horse stunned with the blow, and being recognised by some of the soldiers of Antigonus, was quickly despatched. His head was cut off and carried to Antigonus, who turned away from the sight, and ordered the body to be interred with becoming honours (Paus. i. 13, Plut. *Pyrrh.* 31, Just. xxi. 5). Pyrrhus perished in 272, in the forty-sixth year of his age, and in the twenty-third of his reign—He was the greatest warrior and one of the best princes of his time. With his daring courage, his military skill, and his kingly bearing, he might have become the most powerful monarch of his day, if he had steadily pursued the immediate object before him. But he never rested satisfied with any acquisition, and was ever grasping at some fresh object; hence Antigonus compared him to a gambler who made many good throws with the dice but was unable to make the proper use of the game. Pyrrhus was regarded in subsequent times as one of the greatest generals that had ever lived. Hannibal said that of all generals Pyrrhus was the first, Scipio the second, and himself the third, or, according to another version of the story, Alexander was the first, Pyrrhus the second, and himself the third (Plut. *Pyrrh.* 8, *Flam.* 21).—Pyrrhus wrote a work on the art of war, which was read in the time of Cicero (*Cic. ad Fam.* ix. 25), and his commentaries are quoted both by Dionysius and Plutarch. Pyrrhus married four wives: (1) Antigone, the daughter of Berenice, (2) a daughter of Andoleon, king of the Paeonians, (3) Bircenna, a daughter of Bardylis, king of the Illyrians, (4) Lanassa, a daughter of Agathocles of Syracuse. His children were: (1) Ptolemy, born 295, killed in battle, 272, (2) Alexander, who succeeded his father as king of Epirus, (3) Helenus, (4) Nercis, who married Gelo of Syracuse, (5) Olympias, who married her own brother, Alexander, (6) Deidamia or Laodamia.—3 II., king of Epirus, son of Alexander II. and Olympias, and grandson of Pyrrhus I., was a child at the time of his father's death (he between 262 and 258). During his minority the kingdom was governed by his mother, Olympias. According to one account, Olympias survived Pyrrhus, who died soon after he had grown up to manhood, according to another account, Olympias had poisoned a maiden to whom Pyrrhus was attached, and was poisoned by him in revenge (Just. xxviii. 3, Athen. p. 539).

Pythagōras (Πυθαγόρας) 1. A celebrated Greek philosopher, was a native of Samos (Hdt. iv. 95), and the son of Mnesarchus, who was a merchant, or, according to other accounts, an engraver. The date of his birth is uncertain, but all authorities agree that he lived in the times of Polycrates and Tarquinius Superbus (b.c. 540–510). He studied in his own country under Creophilus, Pherecydes of Syros, and others, and is said to have visited Egypt and many countries of the East for the purpose of acquiring knowledge. It is therefore quite permissible to accept the dates commonly given about 580 for his birth, about 540 for his coming to Italy, and about 500 for his death (Diog. Laert. viii. 2, Porphy. *Vit. Pyth.* 11, Iamb. *Vit. Pyth.* 14). It is probable that many of his travels (in which he is even said to have visited the Indians in one direction and the Druids of Gaul in another) are fictitious, but there is little doubt that he did visit

Egypt, and it is by no means improbable that he travelled to Babylon. The biographies of Pythagoras are late and fond of dealing with the marvellous. It is impossible to accept with absolute confidence anything but the statements contained in the fragments of Philolaus, or in the writings of Aristotle and Theophrastus, or in citations directly from them. To these may be added as having authority the mention of him in Herodotus, and scanty notices in fragments of Xenophanes, Heraclitus and Plato. No certainty can be arrived at as to the length of time spent by Pythagoras in Egypt or the East, or as to his residence and efforts in Samos or other Grecian cities, before he settled at Crotona in Italy. He probably removed to Crotona because he found it impossible to realise his schemes in his native country while under the tyranny of Polycrates. The reason why he selected Crotona as the sphere of his operations it is impossible to ascertain, but soon after his arrival in that city he attained extensive influence, and gained over great numbers to enter into his views. His adherents were chiefly of the noble and wealthy classes. Three hundred of these were formed into a select brotherhood or club, bound by a sort of vow to Pythagoras and each other, for the purpose of cultivating the religious and ascetic observances of their master, and of studying his religious and philosophical theories. Everything that was done and taught among the members was kept a profound secret from all without its pale. It was an old Pythagorean maxim, that everything was not to be told to everybody. There were also gradations among the members themselves, rising from the *Ἀκουσματικοί* (Listeners), who were in the class of the 'exoterics,' to the esoteric class of *Μαθηματικοί* or Students, and Philosophers. In the admission of candidates Pythagoras is said to have placed great reliance on his physiognomical discernment. If admitted, they had to pass through a period of probation lasting from two to five years, in which their powers of maintaining silence were especially tested, as well as their general temper, disposition, and mental capacity. As regards the nature of the esoteric instruction to which only the most approved members of the fraternity were admitted, some have supposed that it had reference to the political views of Pythagoras. Others have maintained, with greater probability, that it related mainly to the *orgia*, or secret religious doctrines and usages, which undoubtedly formed a prominent feature in the Pythagorean system (Hdt. ii. 88), and were peculiarly connected with the worship of Apollo. Some of his disciples at Crotona are said to have identified Pythagoras himself with the Hyperborean Apollo. There were some outward peculiarities of an ascetic kind in the mode of life to which the members of the brotherhood were subjected. Some represent him as forbidding all animal food, but all the members cannot have been subjected to this prohibition, since the athletic Milo, for instance, could not possibly have dispensed with animal food. According to some ancient authorities, Pythagoras allowed the use of all kinds of animal food except the flesh of oxen used for ploughing, and rams. There is a similar discrepancy as to the prohibition of beans [see below]. But temperance of all kinds seems to have been strictly enjoined. It is also stated that they had common meals, resembling the Spartan sys-

sitia, at which they met in companies of ten. Considerable importance seems to have been attached to music and gymnastics in the daily exercises of the disciples. Their whole discipline is represented as tending to produce a lofty serenity and self-possession, regarding which various anecdotes were current in antiquity. The purity of life which was required in the initiated is called by Plato *Πυθαγόρειος τρόπος βίου* (*Rep* x p 600). Among the best ascertained features of the brotherhood are the devoted attachment of the members to each other, and their sovereign contempt for those who did not belong to their ranks. It appears that they had some secret conventional symbols by which members of the fraternity could recognise each other, even if they had never met before. Clubs similar to that at Crotona were established at Sybaris, Metapontum, Tarentum, and other cities of Magna Græcia.—The institutions of Pythagoras were certainly not intended to withdraw those who adopted them from active exertion that they might devote themselves exclusively to religious and philosophical contemplations. He rather aimed at the production of a calm bearing and elevated tone of character, through which those trained in the discipline of the Pythagorean life should exhibit in their personal and social capacities a reflection of the order and harmony of the universe. Whether he had any distinct political designs in the foundation of his brotherhood is doubtful, but it was perfectly natural, even without any express design on his part, that a club such as the Three Hundred of Crotona should gradually come to mingle political with other objects, and by the facilities afforded by their secret and compact organisation should speedily gain extensive political influence. That this influence should be decisively on the side of aristocracy or oligarchy resulted naturally both from the nature of the Pythagorean institutions, and from the rank and social position of the members of the brotherhood. Through them, of course, Pythagoras himself exercised a large amount of indirect influence over the affairs both of Crotona and of other Italian cities. This Pythagorean brotherhood or order resembled in many respects the one founded by Loyola. It is easy to understand how this aristocratical and exclusive club would excite the jealousy and hostility not only of the democratical party in Crotona, but also of a considerable number of the opposite faction. Their political activity was the cause of their downfall, since the hatred which they had excited emboldened their enemies to use force for their suppression. The populace of Crotona rose against them, and an attack was made upon them while they were assembled either in the house of Milo or in some other place of meeting. The building was set on fire, and many of the assembled members perished, only the younger and more active escaped. Similar commotions ensued in the other cities of Magna Græcia in which Pythagorean clubs had been formed. As an active and organised brotherhood the Pythagorean order was everywhere suppressed, but the Pythagoreans still continued to exist as a sect, the members of which kept up among themselves their religious observances and scientific pursuits, while individuals, as in the case of Archytas, acquired now and then great political influence. Respecting the fate of Pythagoras himself, the accounts varied. Some

others that he fled first to Tarentum, and that, being driven thence, he escaped to Metapontum, and there starved himself to death. His tomb was shown at Metapontum in the time of Cicero (*Cic de Fin* iv 2, 4, *Diog Laert* viii 40, *Iambli Vit Pyth* 249, *Just* xx 4).—According to some accounts Pythagoras married Theano, a native of Crotona, and had a daughter, Damo, and a son, Telauges, or, according to others, two daughters, Damo and Myia, while other notices seem to imply that he had a wife and a daughter grown up when he came to Crotona.—When we come to inquire what were the philosophical or religious opinions held by Pythagoras himself, we are met at the outset by the difficulty that even the authors from whom we have to draw possessed no authentic records bearing upon the ego of Pythagoras himself. If Pythagoras ever wrote anything, his writings perished with him, or not long after. The probability is that he wrote nothing. Everything current under his name in antiquity was spurious. It is all but certain that Philolaus was the first who published the Pythagorean doctrines, at any rate in a written form [*PHILOLAUS*]. Still there was so marked a peculiarity running through the Pythagorean philosophy, that there can be little question as to the germs of the system at any rate having been derived from Pythagoras himself. Pythagoras resembled the philosophers of the Ionic school, who undertook to solve by means of a single primordial principle the vague problem of the origin and constitution of the universe as a whole. His predilection for mathematical studies led him to trace the origin of all things to *number*, his theory being suggested, or at all events confirmed, by the observation of various numerical relations, or analogies to them, in the phenomena of the universe. According to Philolaus, who may here be representing the actual opinions of Pythagoras, 'Number is that which brings what is obscure within the range of our knowledge, rules all true order of the universe, and allows of no error'. Further it was held by later Pythagoreans, if not by their founder, that since uneven numbers set a limit to the division by two, while even do not, the uneven are limiters or definers (*περὶ λωγες*), the even are not. The limiter, which imposes a form, is held to be more perfect than that which is unlimited, and so without definite form, though capable of having form imposed upon it: hence uneven numbers were regarded as lucky, and what seems in part an arbitrary list of ten opposites was drawn up: limited and unlimited, odd and even, one and many, right and left, rest and motion, masculine and feminine, light and darkness, good and evil, straight and crooked, square and oblong. These antithetical principles were the elements (*στοιχεῖα*) of the universe (*Arist Met A* 5, *Eth Nic* i 4, ii 5), wherein these opposites were brought together by harmony.—Musical principles likewise played almost as important a part in the Pythagorean system as mathematical or numerical ideas. The story, indeed, that Pythagoras discovered the arithmetical relations of the musical scale by observing accidentally the various sounds produced by hammers of different weights striking the same anvil (*Diog Laert* viii 12) might have been discovered to be false if the experiment had been verified. But there is no need to doubt his researches into the musical scale. We find running through the entire system the idea that order, or harmony of relation, is the regulating principle of

the whole universe. The intervals between the heavenly bodies were supposed to be determined according to the laws and relations of musical harmony. Hence arose the celebrated doctrine of the harmony of the spheres: for the heavenly bodies in their motion could not but occasion a certain sound or note, depending on their distances and velocities, and as these were determined by the laws of harmonical intervals, the notes altogether formed a regular musical scale or harmony. This harmony, however, we do not hear, either because we have been accustomed to it from the first, and have never had an opportunity of contrasting it with stillness, or because the sound is so powerful as to exceed our capacities for hearing.—The ethics of the Pythagoreans consisted more in ascetic practice and maxims for the restraint of the passions, especially of anger, and the cultivation of the power of endurance, than in scientific theory. What of the latter they had was, as might be expected, intimately connected with their number theory. Happiness consisted in the science of the perfection of the virtues of the soul, or in the perfect science of numbers. Likeness to the Deity was to be the object of all our endeavours, man becoming better as he approaches the gods, who are the guardians and guides of men. Great importance was attached to the influence of music in controlling the force of the passions. Self-examination was strongly insisted on. A great feature of the religious doctrines of Pythagoras was the metempsychosis, or transmigration of souls from one man, at his death, into another man, and into animals, and from animals to men. This doctrine Pythagoras adopted from the Orphic mysteries, which again were in all probability more or less derived from Egypt. The transmigration of souls was viewed apparently in the light of a process of purification. Souls under the dominion of sensuality either passed into the bodies of animals, or, if incurable, were thrust down into Tartarus, to meet with expiation or condign punishment. The pure were exalted to higher modes of life, and at last attained to incorporeal existence. Connected with this doctrine is the story told by Xenophanes, that Pythagoras interceded for a dog which was being beaten, because, as he said, he recognised in its cries the voice of a departed friend (Xenoph. *Fr.* 7), and again, that Pythagoras claimed to have been Euphorbus, a hero of the Trojan war, whose soul had passed into his body (Porph. *Vit. Pyth.* 26, Diog. Laert. viii 5, Hor. *Od.* i 28, 10, cf. Paus. ii 17, 3). Ennius is said to have followed the same doctrine, and to have believed that the soul of Homer had passed to him through various bodies, among them that of a peacock, which Persius therefore calls 'pavo Pythagoreus' (vi 10). The idea that Pythagoras believed the soul of one of his family to have passed into a bean (Hor. *Sat.* ii 6, 63) is a mere travesty of his doctrine, founded upon a tradition that Pythagoras forbade his disciples to eat beans (Cic. *de Div.* i 30, 62, Lucian, *Oneir.* 4) and this tradition, moreover, appears to be false (Aristox. ap. Gell. iv 11).—As regards the fruits of this system of training or belief, it is worthy of remark, that wherever we have notices of distinguished Pythagoreans, we usually hear of them as men of great uprightness, conscientiousness, and self-restraint, and as capable of devoted and enduring friendship [See ARCHYTAS, DAMON and PHRYTIAS].—2 Of Rhegium, one of the most celebrated sculptors of Greece, probably flourished B.C. 480–430

His most important works appear to have been his statues of athletes (Paus. vi 13, 1, vi 18, 1). Pliny notices in especial a statue at Syracuse of a man limping (perhaps Philoctetes) with a sore in his foot, the anguish of which was felt by those who looked at the statue (Plin. xxxiv 59).

Pythēas (Πυθέας) 1 An Athenian orator, distinguished by his unceasing animosity against Demosthenes. He had no political principles, made no pretensions to honesty, and changed sides as often as suited his convenience or his interest. Of the part that he took in political affairs only two or three facts are recorded. He opposed the honours which the Athenians proposed to confer upon Alexander, but he afterwards espoused the interests of the Macedonian party. He accused Demosthenes of having received bribes from Harpalus. In the Lamian war, B.C. 322, he joined Antipater, and had thus the satisfaction of surviving his great enemy Demosthenes. He is said to have been the author of the well-known saying, that the orations of Demosthenes smelt of the lamp (Ael. *VH.* vii 7, Plut. *Dem.* 8, *Vit. X. Or.* p. 846).—2 Of Massilia, in Gaul, a celebrated Greek navigator, who sailed to the western and northern parts of Europe, and wrote a work containing the results of his discoveries. He was a contemporary of Aristotle, and lived in the middle of the fourth century B.C., for he is quoted by Diocareus, a pupil of Aristotle (Strab. p. 104). He appears to have undertaken two voyages: one in which he visited Britain and Thule, and of which he probably gave an account in his work *On the Ocean*, and a second, undertaken after his return from his first voyage, in which he coasted along the whole of Europe from Gadir (*Cádiz*) to the Tanais, and the description of which probably formed the subject of his *Periplus*. Pytheas made Thulo a six days' sail from Britain, and said that the day and the night were each six months long in Thule (Strab. p. 63, Plin. ii 187). Hence some modern writers have supposed that he must have reached Iceland, while others have maintained that he advanced as far as the Shetland Islands. But either supposition is very improbable, and neither is necessary, for reports of the great length of the day and night in the northern parts of Europe had already reached the Greeks before the time of Pytheas. There has been likewise much dispute as to what river we are to understand by the Tanais. The most probable conjecture is that upon reaching the Elbe, Pytheas concluded that he had arrived at the Tanais, separating Europe from Asia. Pytheas had discovered, probably from his voyage along the N. German coast, that amber came from the north, and he seems to have been the first person who attempted to fix the latitude of a place by the shadow of the sun (Strab. pp. 71, 115). As regards the truth of his information, he was discredited by Strabo (pp. 63, 102, 148, 157), but probably with injustice. His magnified distances, which, if we accept his long voyages as authentic, may well have been due to the slow and tentative manner of sailing in these unknown seas. Neither Strabo nor Polybius (who also doubts him) had travelled as far, and their doubts were therefore in some cases due to want of information.—The fragments of Pytheas are edited by Schmeckel, 1848.—3 A silver chaser, who flourished at Rome in the age immediately following that of Pompey, and whose productions commanded a remarkably high price (Plin. xxxiii 156).

Pythias (*Πυθίας*) 1 The sister or adopted daughter of Hermias, and the wife of Aristotle —2 Daughter of Aristotle and Pythias [ARISTOTELIS]

Pythium (*Πύθιον*) 1 A place in Attica, not far from Eleusis (Strab p 392) —2 A town of Thessaly in the E part of the district Hestiaeotis, which with Azorus and Dolioche formed a Tripolis (Liv xli 53, Ptol iii 13, 42)

Pythius (*Πύθιος*) 1 A Lydian, the son of Atys, was a man of enormous wealth, which he derived from his gold mines in the neighbourhood of Celae-nae in Phrygia. When Xerxes arrived at Celae-nae, Pythius banqueted him and his whole army. His five sons accompanied Xerxes. Pythius, alarmed by an eclipse of the sun which happened, came to Xerxes, and begged that the eldest might be left behind. This request so enraged the king that he had the young man immediately killed and cut in two, and the two portions of his body placed on either side of the road, and then ordered the army to march between them (Hdt vi 21, 28, Sen *de Ira*, iii 17) —2 One of the architects of the Mausoleum of Caria (n c 353), and the sculptor of the four horse chariot of which fragments are in the British Museum (Plin xxxvi 31, *Dict of Ant art Mausoleum*). His name is also written Pythus, Phteus, and Phileus.

Pythoclide (*Πυθοκλίδης*), a musician of the time of Pericles, was a native of Ceos, and flourished at Athens, under the patronage of Pericles, whom he instructed in his art (Plat *Protag* p 316, Plut *Per* 1, *de Mus* 16)

Pythodorus (*Πυθοδώρις*), wife of Polemon I king of Pontus. After the death of her husband she retained possession of the government. She subsequently married Archelaus, king of Cappadocia, but after his death (A D 17) returned to her own kingdom, of which she continued to administer the affairs herself until her death, which probably did not take place until A D 38. Of her two sons, the one, Zenon, became king of Armenia, while the other, Polemon, succeeded her on the throne of Pontus (Strab pp 499, 557-560, 649, *POLEMON*)

Pythodorus (*Πυθόδορος*), an Athenian admiral in the Peloponnesian war. He was unsuccessful in Sicily n c 425 and was banished, but held a command again nine years later (Thuc iii 115, iv 2, 65, vi 107)

Pythôn (*Πυθών*) 1 The serpent which was produced from the mud left on the earth after the deluge of Deucalion. He lived in the caves of Mt Parnassus but was slain by Apollo, who founded the Pythian games in commemoration of his victory, and received in consequence the surname *Pythius* [APOLLO, p 88, b] —2 Of Catania, a dramatic poet of the time of Alexander, whom he accompanied into Asia and whose army he entertained with a satyric drama when they were celebrating the Dionysia on the banks of the Hydaspes. The drama was in ridicule of Harpulus and the Athenians (Athen pp 556, 575)

Pyxites (*Πύξις* *Pitzel*), a river of Pontus, falling into the Iuxine near Trapezus (Arrian, *Periplus Pont* p 6, Plin vi 12)

Pyxus [*Βύξυς*]

Q

Quadi, a powerful German people of the 1st c AD, dwelt in the N of German. Between Mt Caucasia the Herman forest, the Elbe, and the Danube. They

were bounded on the W by the Marcomanni, with whom they were always closely united, on the N by the Gothi and Osi, on the E by the Inzyges Metanastae, from whom they were separated by the river Granus (*Gran*), and on the S by the Pannonians, from whom they were divided by the Danube (Tac *German* 12, *Ann* vii 29, Plin iv 81). They probably settled in this district at the same time as the Marcomanni made themselves masters of Bohemia [MARCOMANNI], but we have no account of the earlier settlements of the Quadi. When Maroboduus, and shortly afterwards his successor Catualda, had been expelled from their dominions and had taken refuge with the Romans in the reign of Tiberius, the Romans assigned to the barbarians who had accompanied these monarchs, and who consisted chiefly of Marcomanni and Quadi, the country between the Marus (*March*) and Cusus (*Gusen*), and gave to them, as king, Vannius, who belonged to the Quadi, whence Plin calls the country 'regnum Vannianum' (Tac *Ann* ii 63, Plin 1c). Vannius was expelled by his nephews, Vangio and Sido, but this new kingdom of the Quadi continued for a long time afterwards under Roman protection (Tac *Ann* xii 29). In the reign of M Aurelius, however, the Quadi joined the Marcomanni and other German tribes in the long and bloody war against the empire which lasted during the greater part of that emperor's reign (Dio Cass lxxi 8-20). The independence of the Quadi and Marcomanni was secured by the peace which Commodus made with them in A D 180. Their name is especially memorable in the history of this war by the victory which M Aurelius gained over them in 174, when his army was in great danger of being destroyed by the barbarians, and was said to have been saved by a sudden storm, which was attributed to the prayers of his Christian soldiers [See p 163, b]. The Quadi disappear from history towards the end of the fourth century. They probably migrated with the Suevi further west.

Quadratae (*Ohvasso*), a military station, mentioned in the Itineraries, between August Taurinorum (*Turin*) and Eboracra (*York*)

Quadratus, **Asinius**, lived in the times of Philippus I and II, emperors of Rome (A D 214-219), and wrote two historical works in the Greek language. (1) A History of Rome, in fifteen books, in the Ionic dialect, called *Ἰωνικά*, because it related the history of the city from its foundation to the one thousandth year after its nativity (A D 218), when the Ludi Saeculares were performed with extraordinary pomp. (2) A History of Parthia (*Ἰστορία Ἀρμενίας*, Dio Cass lxx 3, Zos. i 27)

Quadratus, **Fannius** [FANNIUS No 7]. **Quadratus**, **L. Ninnius**, tribune of the plebs n c 58, distinguished himself by his opposition to the measures of his colleague P. Clodius against Cicero, and proposed Cicero's recall and the dedication of the property of Clodius to Ceres (Dio Cass xxxviii 11, 10, Cic *pro Sest* 31, 68, *de Dom* 48, 125)

Quadratus, **Ummidius** 1 Governor of Syria during the latter part of the reign of Claudius, and the commencement of the reign of Nero from about AD 51-60. In 52 he marched into Judaea to put down the disturbances there (Jo *Ant* xv 1-2, L J ii 12). Tac *Ann* xi 47, 49, 54) —2 A friend and admirer of the younger Pliny whom he took as his model in oratory (Plin *Ep* vi 11, 24, vii 54)

Quadrifrons [JANUS]

Quadrigarius, Q. Claudius, a Roman annalist who lived about B.C. 120-70. His work, which contained at least twenty three books, commenced immediately after the destruction of Rome by the Gauls, and must in all probability have come down to the death of Sulla, since the seventh consulship of Marius was commemorated in the nineteenth book. By Livy he is uniformly referred to simply as *Claudius* or *Clodius*. By other authors he is cited as *Quintius*, as *Claudius*, as *Q. Claudius*, as *Claudius Quadrigarius*, or as *Quadrigarius*. From the caution evinced by Livy in making use of him as an authority, especially in matters relating to numbers, it would appear that he was disposed to indulge, although in a less degree, in those exaggerations which disfigured the productions of his contemporary Valerius Antias. By A. Gellius he is quoted repeatedly, and praised in the warmest terms (Liv. xxxiii. 10, xxxvi. 19, xxxviii. 23, Gell. i. 13, xii. 29, xv. 1). It is possible that he is the Clodius mentioned in Cic. *Legg.* i. 6, 37.

Quarates, a people in Gallia Narbonensis, on the W. slope of the Alpes Cottine, on the left bank of the Durance below Briançon. Their name is preserved by the modern *Queiras* (Plin. iii. 35).

Querquetulum (prob. *Corcollo*), an old town of Latium, NE. of Gabii (Plin. iii. 69, Dionys. v. 61).

Quies, the personification of tranquillity, was worshipped as a divinity by the Romans. She had one sanctuary on the Via Labicana (probably a pleasant resting place for the weary traveller), and another outside the Porta Collina (Liv. iv. 41, cf. Cic. *Orat.* i. 1). It is probable that this deity is identical with the Diva Fessonia, the protectress of the weary (cf. August. *C. D.* iv. 16, 21).

Quietus, Q. Lusius, an independent Moorish chief, served with distinction under Trajan both in the Dacian and Parthian wars. Trajan made him governor of Judaea, and raised him to the consulship in A.D. 116 or 117. After Trajan's death he returned to his native country, but he was suspected by Hadrian of fomenting the disturbances which then prevailed in Mauretania, and was shortly afterwards put to death by order of Hadrian (Dio Cass. lxxviii. 8, 22, 30, 32, lxx. 2).

Quintilius Varus [VARUS]

Quintia (or Quinctia) Gens, an ancient patrician gens at Rome, was one of the Alban houses removed to Rome by Tullus Hostilius, and enrolled by him among the patricians. Its members often, throughout the whole history of the republic, held the highest offices of the state. Its three most distinguished families bore the name of *Capitolinus*, *Cincinnatus*, and *Flaminus*. [For the question of the connexion of the Quintian gens with the *Lupercalia*, see *Diet. of Ant.* s.v.]

Quintilianus, M. Fabius, the most celebrated of Roman rhetoricians, was born at Calagurris (*Calahorra*), in Spain, A.D. 40 (Aulon. *Prof. Burd.* i. 7). If not reared at Rome, he completed his education there, where his father also was a rhetorician (Quint. ix. 3, 73, Sen. *Contr.* 10, 2). While he was still a very young man, he attended the lectures of Domitius Afer, who died in 59 (Quint. x. 1, 86, xii. 11, 3). Having revisited Spain, he returned thence (61) in the train of Galba, and forthwith began to practise in the law courts, where he acquired considerable reputa-

tion. But he was chiefly distinguished as a teacher of eloquence, bearing away the palm in this department from all his rivals, and associating his name, even to a proverb, with pre-eminence in the art (Plin. *Ep.* ii. 14, 10, Mart. ii. 90, 1). Among his pupils were numbered Pliny the Younger and the two grand nephews of Domitian. By this prince he was invested with the insignia and title of consul (*consularia ornamenta*), and is, moreover, celebrated as the first public instructor who, in virtue of the endowment by Vespasian, received a regular salary from the imperial exchequer (Suet. *Vesp.* 8, *Dom.* 15, cf. *Juv.* vii. 186). After having devoted twenty years, commencing probably with 69, to the duties of his profession, he retired into private life, and died probably about the end of the first century. The great work of Quintilian is a complete system of rhetoric in twelve books, entitled *De Institutione Oratoria Libri XII*, or sometimes, *Institutiones Oratoriae*, dedicated to his friend Marcellus Victorinus, himself a celebrated orator, and a favourite at court. It was written during the reign of Domitian, while the author was discharging his duties as preceptor to the sons of the emperor's niece. In a short preface to his bookseller, Trypho, he acquaints us that he began this undertaking after he had retired from his labours as a public instructor (probably in 89), and that he finished his task in little more than two years. The first book contains a dissertation on the preliminary training requisite before a youth can enter directly upon the studies necessary to mould an accomplished orator, and presents us with a carefully sketched outline of the method to be pursued in educating children, from the time they leave the cradle until they pass from the hands of the grammarian. In the second book we find an exposition of the first principles of rhetoric, together with an investigation into the nature or essence of the art. The five following are devoted to invention and arrangement (*inventio, dispositio*), the eighth, ninth, tenth, and eleventh to composition (including the proper use of the figures of speech) and delivery, comprised under the general term *elocutio*, and the last is occupied with what the author considers by far the most important portion of his project, an inquiry, namely, into various circumstances not included in a course of scholastic discipline, but essential to the formation of a perfect public speaker such as his manners, his moral character, the principles by which he must be guided in undertaking, in preparing, and in conducting causes, the peculiar style of eloquence which he may adopt with greatest advantage, the collateral studies to be pursued, the age at which it is most suitable to commence pleading, the necessity of retiring before the powers begin to fail, and various other kindred topics. This production bears throughout the impress of a clear, sound judgment, keen discrimination and pure taste, improved by extensive reading, deep reflection, and long practice. The diction is highly polished, and graceful. The sections which possess the greatest interest for general readers are those chapters in the first book which relate to elementary education, and the first part of the tenth book, which furnishes us with a compressed but valuable history of Greek and Roman literature. There are also extant 164 declamations under the name of Quintilian, nineteen of considerable length,

the remaining 145, which form the concluding portion only of a collection which originally extended to 388 pieces, are mere skeletons or fragments. The nineteen longer declamations are unquestionably of a later date, and it is improbable that the few scholars who believe the remaining 145 to be by Quintilian are right in their opinion. They apparently belong, not only to different persons, but to different periods, and neither in style nor in substance are they valuable. They are edited by Burmann, 1720—Editions of Quintilian by Burmann, 1720, O Halm, 1868, Petersen, Oxford, 1891, a separate edition of book x by J E B Mayor, 1872, Kruger, 1888.

Quintillus, M Aurelius, the brother of the emperor M Aurelius Claudius, was elevated to the throne by the troops whom he commanded at Aquileia, in A.D. 270. But as the army at Sirmium, where Claudius died, had proclaimed Aurelian emperor, Quintillus put an end to his own life, seeing himself deserted by his own soldiers, to whom the rigour of his discipline had given offence (Trebell. *Claud.* 10-13, Eutrop. iv 12, Zos. i 47).

T Quintus Capitolinus Barbatus, a celebrated general in the early history of the republic, and equally distinguished in the internal history of the state. He frequently acted as mediator between the patricians and plebeians, by both of whom he was held in the highest esteem. He was six times consul, namely, in B.C. 471, 468, 465, 446, 443, 439 (Liv. ii 56, iii 2, 66). Several of his descendants held the consulship, but none of these require mention except T Quintus Pennus Capitolinus Crispinus, who was consul 208, and was defeated by Hannibal (Liv. xxi 18, xxvii 27, Pol. x 32).

Quintus, an eminent physician at Rome, in the first half of the second century after Christ. He was so much superior to his medical colleagues that they grew jealous of his eminence, and formed a sort of coalition against him, and forced him to quit the city by charging him with killing his patients. He died about A.D. 148.

Quintus Curtius [CURTIUS]

Quintus Smyrnaeus (Κόιντος Σμυρναῖος), commonly called Quintus Calaber, from the circumstance that the first copy through which his poem became known was found in a convent at Otranto in Calabria. He was the author of an epic poem in fourteen books, entitled *Tὰ μετ' Ὀμήρου* (*Posthomerica*), or *Παραλειπόμενα Ὀμήρου*. Scarcely anything is known of his personal history, but it appears most probable that he lived towards the end of the fourth century after Christ. The matters treated of in his poem are the events of the Trojan war from the death of Hector to the return of the Greeks. The materials for his poem he found in the works of the earlier poets of the Epic Cycle. In phraseology, similes, and other technicalities, Quintus closely copied Homer. But not a single poetical idea of his own seems ever to have inspired him. His gods and heroes are alike devoid of all character, everything like pathos or moral interest was quite beyond his powers. With respect to chronology his poem is as punctual as a diary. His style, however, is clear, and marked on the whole by purity and good taste, without any bombast or exaggeration. There can be little doubt that his work is nothing more than an amplification or remodelling of the poems of Arctinus and Lesches. He appears

to have also made diligent use of Apollonius—
Edited by A. Kochly, Lips 1858.

Quirinalis Mons [ROMA]

Quirinus was the name under which the Sabine and Latin god Mars was worshipped in old times upon the Quirinal by the people who were settled there (whether we call them Sabines or 'Hill' Romans) in the same manner as Mars was worshipped by the *Montani*, or Romans on the Palatine (Varro, *L. L.* v 51, Dionys. ii 48). From the idea of his Sabine origin he was represented as father of Modius Fabius the traditional founder of Cures, just as Mars was the father of Romulus in Roman legend (Ov. *Fast.* ii 475, iv 56, 808). It is likely enough that the name Quirinus was originally an adjective in the title Mars Quirinus, i.e. 'Mars the god of the spear' (*quiris*), or of 'the assembled citizens,' and that in Sabine usage it was taken as the name of the god himself. As regards the etymology, it is an open question whether that from *quiris*, or that from *Curia* is correct. It is not likely that the old derivation of Quirinus and Quirites from the town Cures is correct. After the complete union of the two settlements it was natural that both worships should be preserved, and in the religious system ascribed to Numa, Jupiter, Mars and Quirinus were worshipped as great deities, and for Quirinus there were a special priest, the *Flamen Quirinalis*, and a special festival *Quirinalia* (Liv. i 20, Ov. *Fast.* ii 475, iv 910). The attributes and functions of Quirinus were the same as those of Mars, for he was the god of agriculture as well as of war [see p. 529, b]. Hence the Flamen Quirinalis presided also at the festivals of Acca Larentia and Robigus. With Quirinus was associated Hora or Horta Quirini (Non. p. 120, Plin. *Q. R.* 46), who was the same as Hersilia (Ov. *Met.* xiv 882). This association corresponded to the union of Mars and Nerio [see p. 530, a]. In course of time, since the deities Mars and Quirinus were essentially the same, the name Mars was given generally to the great deity, and Quirinus became the title of Romulus, the founder and hero of the united Roman people, represented as the son of Mars (Veig. *Georg.* iii 27, *Aen.* i 292, Ov. *Fast.* vi 375, Jun. vi 105).

Quirinus, P Sulpicius, was a native of Lanuvium, and of obscure origin, but was raised to the highest honours by Augustus. He was consul B.C. 12, and subsequently carried on war against some of the robber tribes dwelling in the mountains of Cilicia. In B.C. 1, Augustus appointed him to direct the counsels of his grandson, C. Caesar, then in Armenia (Dio Cass. li 25, Tac. *Ann.* ii 30, iii 22, Strab. p. 569). Some years afterwards, but not before A.D. 5, he was appointed governor of Syria, and while in this office, according to Josephus, he took a census of the Jewish people (Jos. *Ant.* xviii 1, 1, see further in *Dict. of the Bible*). Quirinus had been married to Aemilia Lepida, whom he divorced, but in A.D. 20, twenty years after the divorce, he brought an accusation against her (Suet. *Tib.* 49). The conduct of Quirinus met with general disapprobation as harsh and revengeful. He died in A.D. 21, and was honoured with a public funeral (Tac. *Ann.* iii 48).

Quiza (Κοβίζα *Giza* near *Orian*), a municipality on the coast of Mauretania Caesariensis in N. Africa, on the river Chydemath, between Arsenaria and Portus Magnus (Ptol. iv 2, 3, Plin. v 19).

to have also made different use of Apollonius—

QUINTILII MONS [ΚΩΝΑ]

Edited by A. Koechly, Lips 1858

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Quintus, an eminent physician at Rome, in the first half of the second century after Christ. He was so much superior to his medical colleagues that they grew jealous of his eminence, and formed a sort of coalition against him, and forced him to quit the city by changing him with illness his patients. He died about a. d. 148.

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R

Rabathmōba (Ραβαθμώβα, *ie* Rabbath-Moab, O T, also called Rabbah, and aft Aree pōhs *Rabbah*), the ancient capital of the Moabites, lay in a fertile plain, on the E side of the Dead Sea, and S of the river Arnon, in the district of Moabitis in Arabia Petraea, or, according to the later division of the provinces, in Palaestina Tertia (Steph Byr sv)

Rabbatamāna (Ραβαθάμανα, *ie* Rabbath Ammon, O T *Amman*, Ru), the ancient capital of the Ammonites, lay in Peraca on a S tributary of the Jabbek, NE of the Dead Sea [see *Dict of Bible*, sv] Ptolemy II Philadelphus gave it the name of Philadelphia, and it long continued a flourishing and splendid city (Jos B J i 6, 8, Plin i 71, Amin Marc xv 8, 8)

Rabirius 1 C, an aged senator, was accused in B C 63, by T Labienus, tribune of the plebs, of having put to death the tribune L Appuleius Saturninus in 100, nearly forty years before [SATURNINUS] The accusation was set on foot at the instigation of Caesar, who judged it necessary to deter the senate from resorting to arms against the popular party, by some measure which would mark the sovereignty of the people and the sanctity of the tribunes To make the warning still more striking, Labienus did not proceed against him on the charge of *majestas*, but revived the old accusation of *perduellio*, which had been discontinued for some centuries Tho *Duoviri Perduellionis* appointed to try Rabirius were C Caesar himself and his relative, L Caesar With such judges the result could not be doubtful Rabirius was forthwith condemned, and the sentence of death would have been carried into effect had he not availed himself of his right of appeal to the people in the comitia of the centuries Tho case excited the greatest interest, since it was not simply the life or death of Rabirius, but the power and authority of the senate, which were at stake Rabirius was defended by Cicero, but the eloquence of his advocate was of no avail, and the people would have ratified the decision of the *duumvirs* had not the meeting been broken up by the praetor, Q Metellus Celer, who removed the military flag which floated on the Janiculum (Die Cass xxviii 26-28, Suet Jul 12, Cic *pro Rabir*) This was in accordance with an ancient custom, which was intended to prevent the Campus Martius from being surprised by an enemy when the territory of Rome scarcely extended beyond the boundaries of the city —2 C Rabirius Postumus, was the son of the sister of the preceding He was born after the death of his father, C Curius, whence his surname, Postumus, and he was adopted by his uncle, whence his name, C Rabirius He had lent large sums of money to Ptolemy Auletes, and after the restoration of Ptolemy to his kingdom by means of Gabinius, in B C 55, Rabirius repaired to Alexandria, and was invested by the king with the office of *Diocetes*, or chief treasurer In this office he had to amass money both for himself and for Gabinius, but his extortions were so terrible that Ptolemy had him apprehended, either to secure him against the wrath of the people, or to satisfy their indignation, lest they should drive him again from his kingdom Rabirius escaped from prison, probably through the connivance of the king, and returned to Rome Here a

trial awaited him Gabinius had been sentenced to pay a heavy fine on account of his extortions in Egypt, and as he was unable to pay this fine, a suit was instituted against Rabirius, who was liable to make up the deficiency, if it could be proved that he had received any of the money of which Gabinius had illegally become possessed (Cic *pro Rab Post*) Rabirius was defended by Cicero, and was probably condemned and banished He is mentioned at a later time (46) as serving under Caesar, who sent him from Africa into Sicily, in order to obtain provisions for his army (Bell Afr 8, Suet Jul 12) —3 A Roman epic poet, contemporary with Ovid, who is praised by Ovid and Paternulus, and considered worth reading by Quintilian (Ov *Pont* iv 16, 5, Vell Pat ii 36, 3, Quint x 1, 90) He wrote a poem on the Civil wars A portion of this poem was found at Herculaneum, and was edited by Kreyssig, under the title *Carmenis Latini de bello Actiaco s Alexandrino fragmenta*, 4to, Schneeburg, 1814 It is included in Balhrens' *Poet Lat Min* 1879 —4 Epicurean philosopher [AMAFINIUS]

L Racilius, tribune of the plebs B C 56, and a warm friend of Cicero and of Lontulus Spinther In the Civil war Racilius espoused Caesar's party, and was with his army in Spain in 48 There he entered into the conspiracy formed against the life of Q Cassius Longinus, the governor of that province, and was put to death, with the other conspirators (Cic *ad Q F* ii 1, *ad Fam* i 7, Bell Alex 52)

Radagaisus, a Scythian, invaded Italy at the head of a formidable host of barbarians in the reign of the emperor Honorius He was defeated by Stilicho, near Florence, in A D 408, and was put to death after the battle, although he had capitulated on condition that his life should be spared (Zos v 26, Oros vii 37)

Raetia, or, less correctly, Rhaetia, a Roman province S of the Danube, was originally distinct from Vindelicia, and was bounded on the W by the Helvetii, on the E by Noricum, on the N by Vindohicia, and on the S by Cisalpine Gaul, thus corresponding to the *Grisons* in Switzerland, and to the greater part of the Tyrol Raetia, like the adjoining districts, was conquered by Drusus and Tiberius, B C 15, and was at first a distinct province (Suet Aug 21, Vell Pat ii 39, Liv Ep 136) Towards the end of the first century, however, Vindelicia was added to the province of Raetia, whence Tacitus speaks of Augusta Vindoborum as situated in Raetia At a later time Raetia was subdivided into two provinces, *Raetia Prima* and *Raetia Secunda*, the former of which answered to the old province of Raetia, and the latter to that of Vindelicia The boundaries between the two provinces are not accurately defined, but it may be stated in general that they were separated from each other by the Brigantinus Lacus (*Lake of Constance*) and the river Oenus (*Inn*) Vindelicia is spoken of in a separate article [VINDELICIA] Raetia was a very mountainous country, since the main chain of the Alps ran through the greater part of the province These mountains were called Alpes Raeticæ or Raeticæ, and extended from the St Gothard to the Orteler by the pass of the Stelvio, and in them rose the Oenus (*Inn*) and most of the chief rivers in the N of Italy, such as the Athesis (*Adige*) and the Addua (*Adda*) The valleys produced corn and excellent wine, the latter of which was much esteemed in Italy Augustus drank Raetian wine in prefer

ence to all others. The original inhabitants of the country, the *Raeti*, are said by most ancient writers to have been Tuscans who were driven out of the N of Italy by the invasion of the Celts, and who took refuge in this mountainous district under a leader called *Raetus* (Strab pp 204, 292, 319, Plin in 193) [For the question of the connexion of Raetians and Etruscans, see p 328, b.] In the time of the Romans the country was inhabited by various Celtic tribes. The *Raeti* are first mentioned by Polybius (xxxiv 10). They were a brave and warlike people, and caused the Romans much trouble by their marauding incursions into Gaul and the N of Italy. They were not subdued by the Romans till the reign of Augustus, and they offered a brave and desperate resistance against both Drusus and Tiberius, who finally conquered them, as has been mentioned above (cf Hor *Od* iv 14). The *Raeti* were divided into several tribes, such as the *LEPONTII*, *VENNONES*, *TRIDENTINI*, &c. The only town in Raetia of any importance was *TRIDENTINUM* (*Trent*).

Rāgae or *Rhāgae* (*Ῥαγᾱί*, *Ῥάγαι*, *Ῥαγεί*, *Ῥαγνός* *Rai*, Ru SE of *Tehran*), the greatest city of Media, lay in the extreme N of Great Media, at the S foot of the mountains (*Caspian M*) which border the S shores of the Caspian Sea, and on the W side of the great pass through those mountains called the *Caspiae Pylae* (Arrian, *An* iii 20, Strab pp 514, 524). It was therefore the key of Media towards Parthia and Hyrcania. Having been destroyed by an earthquake, it was restored by Seleucus Nicator, and named *Eurōpus* (*Εὐρώπος*). In the Parthian wars it was again destroyed, but it was rebuilt by Arsaces (Strab p 524), and called *Arsacia* (*Ἀρσάκεια*). In the middle ages it was still a great city under its original name, slightly altered (*Rai*), and it was finally destroyed by the Tartars in the twelfth century. The surrounding district, which was a rugged volcanic region, subject to frequent earthquakes, was called *Ῥαγική*.

Rambacia (*Ῥαμβάκεια*), the chief city of the *Ortae*, on the coast of Gedrosia, colonised by Alexander the Great (Arrian, *An* vi 21).

Ramutha [*LAODICEA*, No 3]

Ramses or *Ramesu*, the name of thirteen kings of Egypt of the eighteenth, nineteenth, and twentieth dynasties. The second and third of these kings were known to the Greeks as *SESOSTRIS* and *RAMPSINUTUS*.

Raphāna or *Raphaneae* (*Ῥαφανεαί* *Rafanat*, Ru), a city of Syria, in the district of Cassiotis, at the N extremity of Lebanon (Jos B J vii 5, 1).

Raphia or *Raphēa* (*Ῥαφία*, *Ῥάφεια* *Repha*), a seaport town in the extreme SW of Palestine, beyond Gaza, on the edge of the desert. It was restored by Gabinius (Pol v 80, Strab p 759, Jos *Ant* xiii 13, 3).

Rasēna [*ETRURIA*]

Ratiaria (*Arceer*), an important town in Moesia Superior on the Danube, the headquarters of a Roman legion, and the station of one of the Roman fleets on the Danube (Ptol iii 9, 1, Procop *Aed* ix 6).

Ratomagus [*ROTOMAGUS*]

Raudī Campi [*CAMPI RAUDII*]

Raurāci, a people in Gallia Belgica, bounded on the S by the *Helveti*, on the W by the *Sequani*, on the N by the *Tribocci*, and on the E by the *Rhēni*. They must have been a people of considerable importance, as 23,000 of them are said to have emigrated with the *Hel*

veti in B C 58, and they possessed several towns, of which the most important were *Angusta* (*August*) and *Argentovaria* (*Horburg*). *Basilia* (*Bâle*) was in their territory (Ptol ii 9, 18, Plin iv 106).

Rauranum (*Rom* or *Raum*, nr *Chenay*), a town of the *Pictones* in Gallia Aquitania, S of Limonum.

Rāvenna (*Ravennas*, -itis *Ravenna*), an important town in Gallia Cisalpina, on the river *Bedesis* and about a mile from the sea, though it is now about four miles in the interior in consequence of the sea having receded all along this coast. *Ravenna* was situated in the midst of marshes, and was only accessible in one direction by land, probably by the road leading from *Ariminum*. The town laid claim to a high antiquity. It was said to have been founded by *Thessalians*, and afterwards to have passed into the hands of the *Umbrians* (Strab pp 214, 217), but it long remained an insignificant place. It is mentioned as being occupied by *Metellus*, the lieutenant of *Sulla*, in B C 82 (App B C i 89), and its name occurs frequently in the civil wars between *Antony* and *Octavian* (App B C iii 42, v 33, 50). It is probable that *Augustus* made *Ravenna* a colony, but its great importance began when he made it one of the two chief stations of the Roman fleet. He not only enlarged the town, but caused a large harbour to be constructed on the coast, capable of containing 240 triremes, and he connected this harbour with the *Po* by means of a canal called *Padusa* or *Augusta Fossa* (Plin iii 119, Jordan *Get* 29). This harbour was called *Classes*, and between it and *Ravenna* a new town sprang up, to which the name of *Caesarea* was given. All three were subsequently formed into one town, and were surrounded by strong fortifications. *Ravenna* thus suddenly became one of the most important places in the N of Italy. It held the position for the Adriatic which *Misenum* had for the other coast of Italy, as a permanent station of a fleet (Tac *Ann* iv 5, *Hist* ii 100, Veget *R M* v 1), and under the later empire was no less important as a military fortress. The town itself, however, was mean in appearance. In consequence of the marshy nature of the soil, most of the houses were built of wood, and since an arm of the canal was carried through some of the principal streets, the communication was carried on to a great extent by gondolas, as in modern Venice. The town also was very deficient in a supply of good drinking water, but it was not considered unhealthy, since the canals drained the marshes to a great extent, and the ebb and flow of the tide prevented the waters from stagnating. In the neighbourhood good wine was made, notwithstanding the marshy nature of the soil. When the Roman empire was threatened by the barbarians, the emperors of the West took up their residence at *Ravenna*, which, on account of its situation and its fortifications, was regarded as impregnable. After the downfall of the Western empire, *Theodoric* also made it the capital of his kingdom, and after the overthrow of the Gothic dominion by *Narses*, it became the residence of the *Exarchs* or the *Governors* of the Byzantine empire in Italy, till the *Lombards* took the town, A D 752. The modern *Ravenna* stands on the site of the ancient town, the village *Porto di Fuori* on the site of *Caesarea*, and the ancient harbour is called *Porto Vecchio del Caudiano*, but the accumulation of alluvial deposit has pushed

the coast further out, and Ravenna now stands at a distance of four miles from the sea, from which it is separated by a sandy tract covered with pine woods

Rēātē (*Retinus Reti*), an ancient town of the Sabines in central Italy, said to have been founded by the Aborigines or Pelasgians, was situated on the Lacus Velinus and the Via Salaria (Dionys ii 49). It was the chief place of assembly for the Sabines, and was subsequently a praefectura (Cic *Cat* iii 2, *N D* ii 2). Later it was a municipium. The valley in which Reate was situated was so beautiful that it received the name of *Tempe* (Cic *ad Att* iv 15), and in its neighbourhood is the celebrated waterfall which is now known under the name of the fall of *Terni*. This waterfall owed its origin to a canal constructed by M^c Curius Dentatus, in order to carry off the superfluous waters from the lake Velinus into the river Nar. It falls into this river from a height of 140 feet. By this undertaking, the Reatini gained a large quantity of land, which was called *Rosea Rura* (Verg *Aen* vii 712, Serv *ad loc*, Varro, *R R* i 7, 10, ii 1, 16, *Dict of Ant art Emissarium*)—Reate was celebrated for its mules and asses (Varro, *R R* ii 1, 8).

Rebllus, C Caninius, was one of Caesar's legates in Gaul B.C. 52 and 51 (Caes *B G* vii 83, 90, viii 24). He followed Caesar to Italy in 49, fought in Africa in that year, and again in 46, when he took possession of Thapsus (Caes *B C* i 28, ii 24, *Bell Afr* 86, 93). On the last day of the year 45 he was appointed consul to supply the place of Fabius, who had died suddenly. The consulship, therefore, of Reblus lasted only one day (Cic *ad Fam* vii 80, *Suet Jul* 76, Dio Cass xliii 46, *Tac Hist* iii 37).

Recarānus [HERACLES, p 401, a]

Redicūlus, a Roman divinity who had a temple near the Porta Capena, and who received his name from having induced Hannibal, when he was near the gates of the city, to return (*redire*) southward. A place on the Appian road, near the second milestone from the city, was called Campus Rediculi [LADIGETES, p 443, a].

Redones, a people in the W of Gallia Lugdunensis, whose chief town was Condate (*Rennes*) (Caes *B G* ii 34, vii 75).

Rēdux [FORTUNA]

Regaliānus, Regalliānus, or Reguliānus, a Dacian, who served with distinction under the emperors Claudius and Valerian. The Moesians, terrified by the cruelties inflicted by Gallienus on those who had taken part in the rebellion of Ingenuus, suddenly proclaimed Regaliānus emperor, and, with the consent of the soldiers, in a new fit of alarm, put him to death, A.D. 263. Hence he is enumerated among the Thirty Tyrants (Vict *Caes* xxxiii, Trebell *Poll Trig Tyr* ix).

Regiāna or Regina (Villa de Reyna), a town in Hispania Baetica on the road from Astigi (*Egya*) to Emerita (Ptol ii 4, 13, Plin iii 15).

Regillum, a small place in the Sabine territory, from which Appius Claudius migrated to Rome. Its site is uncertain, as it disappeared at an early period (Liv ii 16, Dionys i 40, *Suet Tib* i).

Regillus, Aemilius 1 M., had been declared consul, with T Otacilius, for B.C. 214, by the centuria praelogativa, and would have been elected had not Q Fabius Maximus, who presided at the comitia, pointed out that there was need of generals of more experience to cope

with Hannibal. Regillus died in 205, at which time he is spoken of as Flamen Martialis (Liv xxiv 7, xxix 11)—2 L., son of the preceding, was praetor 190, when he received the command of the fleet in the war against Antiochus (Liv xxxvii 14–32, App *Syr* 26).

Regillus Lacus (L di Cornufelle), a lake in Latium, memorable for the victory gained on its banks by the Romans over the Latins, B.C. 498 (Liv ii 19, Dionys vi 3). It was E of Rome, in the territory of Tusculum, and between Lavinum and Gabii. The lake with which it is identified is a volcanic crater, which has in modern times been drained.

Reginum or Castra Regina (Regensburg), a Roman fortress in Vindelicia on the Danube, and on the road to Vindobona, was the headquarters of a Roman legion [VINDELICIA].

Regium Flumen [NAARVALCHA]

Regium Lepidi, Regium Lepidum, or simply **Regium**, also **Forum Lepidi** (Regienses a Lepido *Reggio*), a town of the Boni in Gallia Cisalpina, between Mutina and Tarentum, which was probably made a colony by the consul M Aemilius Lepidus when he constructed the Aemilia Via through Cisalpine Gaul, though we have no record of the foundation of the colony (Strab p 216, Plin iii 116, Cic *ad Fam* xi 9, *Tac Hist* ii 50).

Regni, a people on the S coast of Britain, in Sussex, whose chief town bore the same name, and probably is represented by *Chichester* (Ptol ii 3, 28).

Rēgulus, M Aquilius, was one of the delatores or informers in the time of Nero, and thus rose from poverty to great wealth. Under Domitian he resumed his old trade, and became one of the instruments of that tyrant's cruelty. He survived Domitian, and is frequently spoken of by Pliny with the greatest detestation and contempt (*Ep* i 5, ii 10, vi 2). Martial, on the contrary, who flattered all the creatures of Domitian, celebrates the virtues, the wisdom, and the eloquence of Regulus (Mart i 13, 83, 112).

Rēgulus, Atilius 1 M., consul B.C. 335, carried on war against the Sidicini (Liv viii 16)—2 M., consul 294, carried on war against the Samnites (Liv x 32)—3 M., consul 267, conquered the Sallentini, took the town of Brundisium, and obtained in consequence the honour of a triumph (Flor i 20). In 256, he was consul a second time with L Manlius Vulso Longus. The two consuls defeated the Carthaginian fleet at Ecnomus, and afterwards landed in Africa with a large force. They met with great and striking success, and after Manlius returned to Rome with half of the army, Regulus remained in Africa with the other half, and prosecuted the war with the utmost vigour (Pol i 29, Flor ii 2, 10). The Carthaginian generals, Hasdrubal, Bostar, and Hamilcar, avoided the plains, where their cavalry and elephants would have given them an advantage over the Roman army, and withdrew into the mountains. There they were attacked by Regulus, and defeated with great loss. 15,000 men are said to have been killed in battle, and 5000 men, with eighteen elephants, to have been taken. The Carthaginian troops retired within the walls of the city, and Regulus now overran the country without opposition (Pol i 30, 31). Numerous towns fell into the power of the Romans, and among others Tunus, at the distance of only twenty miles from the capital. The Carthaginians in despair sent a herald to Regulus to solicit peace. But the Roman

general would only grant it on such intolerable terms that the Carthaginians resolved to continue the war and hold out to the last (Pol i 81, Zonar viii 13, Diod xiiii 10) In the midst of their distress and alarm, success came to them from an unexpected quarter Among the Greek mercenaries who had lately arrived at Carthage, was a Laedaemonian of the name of Xanthippus He pointed out to the Carthaginians that their defeat was owing to the incompetency of their generals, and not to the superiority of the Roman arms, and he inspired such confidence in the people that he was forthwith placed at the head of their troops Relying on his 4000 cavalry and 100 elephants, Xanthippus boldly marched into the open country to meet the enemy In the battle which ensued, Regulus was totally defeated scarcely 2000 of his men escaped to Clupea, and Regulus himself was taken prisoner, with 500 more (255) (Pol i 82-84) Of the further history of Regulus, and his end nothing is related on good authority Polybius says nothing about it, and does not even mention the embassy to Rome in which later writers make him play the principal part The well known tradition, a favourite theme with orators and poets, relates that Regulus remained in captivity for the next five years, till 250, when the Carthaginians, after their defeat by the proconsul Metellus, sent an embassy to Rome to solicit peace, or at least an exchange of prisoners They allowed Regulus to accompany the ambassadors on the promise that he would return to Carthage if their proposals were declined, thinking that he would persuade his countrymen to agree to an exchange of prisoners in order to obtain his own liberty The story then sets forth how Regulus at first refused to enter the city as a slave of the Carthaginians, how afterwards he would not give his opinion in the senate, as he had ceased by his captivity to be a member of that illustrious body, how, at length, when he was allowed by the Romans to speak, he endeavoured to dissuade the senate from assenting to a peace, or even to an exchange of prisoners, and when he saw them wavering, from their desire of redeeming him from captivity, how he told them that the Carthaginians had given him a slow poison, which would soon terminate his life, and how, finally, when the senate through his influence refused the offers of the Carthaginians, he firmly resisted all the persuasions of his friends to remain in Rome, and returned to Carthage, where he is said to have been put to death with the most excruciating tortures It was related that he was placed in a chest covered over in the inside with iron nails, and thus perished, other writers stated that after his eyelids had been cut off, he was first thrown into a dark dungeon and then suddenly exposed to the full rays of a burning sun When the news of the barbarous death of Regulus reached Rome, the senate is said to have given Hamilear and Bostar, two of the noblest Carthaginian prisoners, to the family of Regulus, who revenged themselves by putting them to death with cruel torments (Cic Off in 26, 99, *de Fin* v 27, 82, *pro Sest* 59, 127, Liv Ep 18, Val Max i 1, 14, Eutrop ii 25, Zonar viii 15, Hor Od in 5, Sil It vi 346-551) This celebrated tale is not mentioned by any writer before the age of Cicero, and the silence of Polybius may well be held to condemn it It seems to have been imagined by rhetoricians as a stock instance of heroic constancy in misfortune,

or to have been invented by annalists in order to excuse the cruelties perpetrated by the family of Regulus on the Carthaginian prisoners committed to their custody Regulus was one of the favourite characters of early Roman story Not only was he celebrated on account of his heroism in giving the senate advice which secured him a martyr's death, but also on account of his frugality and simplicity of life Like Fabricius and Curius he lived on his hereditary farm, which he cultivated with his own hands, and subsequent ages loved to tell how he petitioned the senate for his recall from Africa when he was in the full career of victory, as his farm was going to run in his absence, and his family was suffering from want (Val Max iv 1, 6)—4 C, surnamed Serranus, consul 257, when he defeated the Carthaginian fleet off the Liparean islands, and obtained possession of the islands of Lipara and Melite (Pol i 25, Zonar viii 12) He was consul a second time in 250, with L Manlius Vulso The two consuls undertook the siege of Lilybaeum, but they were foiled in their attempts to carry the place by storm, and after losing a great number of men, were obliged to turn the siege into a blockade (Pol i 39-48, Zonar viii 15) This Regulus is the first Atilius who bears the surname *Serranus*, which afterwards became the name of a distinct family in the gens The origin of this name is spoken of under SERRANUS—5 M, son of No 3, was consul 227, and again 217, in the latter of which years he was elected to supply the place of C Flaminius, who had fallen in the battle of the Trasimene lake He was censor in 214 (Liv xxii 25, 32, 34, 40, xxiii 21, xxiv 13, Val Max ii 9, 8) Polybius (iii 116) seems to be in error in stating that he fell at Cannae—6 C, consul 225, conquered the Sardinians, who had revolted On his return to Italy he fought against the Gauls, and fell in the battle (Pol ii 23-28, Eutrop iii 5)

Regulus Livinerus, M and L, two brothers, friends and supporters of Cicero One of them fought under Caesar in Africa (Cic *ad Fam* viii 60, *ad Att* in 17, *Bell Afr* 89)

REII Apollinares (*Riez*), a Roman colony in Gallia Narbonensis, with the surname *Julia Augusta*, E of the Druontia, NE of Massilia and NW of Forum Julii (Plin iii 36)

Remesiāna or Romesiāna (*Mustapha Palanka*), a town in Moesia Superior, between Naissus and Serdica

Rēmi or Rhēmi, one of the most powerful people in Gallia Belgica, inhabited the country through which the Axona flowed, and were bounded on the S by the Nervii, on the SE by the Veromandui, on the E by the Suesiones and Bellovaci, and on the W by the Nervii They formed an alliance with Caesar when the rest of the Belgae made war against him, B C 57 (Caes B G ii 3, 12, vi 4, Plin iv 106, Lucan, i 421) Their chief town was Durocortorum, afterwards called Remi (*Rhems*), and sometimes the residence of Roman governors (Strab p 194, Ptol ii 9, 12)

Remmius Palaemon [PALAEMON]

Rēmūs [ROMULUS]

Resaina, Resaena, Rhesaena, Resina (*Ῥεσαίνα*, *Ῥεσινα* *Ras el-Ain*), a city of Mesopotamia, near the sources of the Chaboras, on the road from Carrae to Nisibis After its restoration and fortification by Theodosius, it was called Theodosiopolis (*Θεοδοσιούπολις*) (Ptol v 18, 13, Amm Marc xxxii 5)

Restio, Antius 1 The author of a sumptuary law of uncertain date, but passed after the sumptuary law of the consul Aemilius Lepidus, *BC* 73, and before that of Caesar (Gell. *ii* 24, Macrob. *ii* 13)—2 Probably a son of the preceding, proscribed by the triumvirs in 43, but preserved by the fidelity of a slave (Val. Max. *vi* 8, 7)

Restitutus, Claudius, an orator in Trajan's reign, a friend of the younger Pliny and of Martial (Plin. *Ep.* *iii* 9, Mart. *x* 87)

Reudigni, a people in the N of Germany on the right bank of the Albus, N of the Langobardi (Tac. *German.* 40)

Rex, Marcus 1 *Q.*, praetor *BC* 144, built the aqueduct called *Aqua Marcia*, which was one of the most important at Rome (*Dict.* of *Antiq.* art. *Aquaeductus*)—2 *Q.* consul 118, founded in this year the colony of Narbo Martius in Gaul, and carried on war against the Stoeni, a Ligurian people at the foot of the Alps (Liv. *Ep.* 62, Val. Max. *v* 10, 3, Gell. *xiii* 19)—3 *Q.*, consul 68, and proconsul in Cilicia in the following year. On his return to Rome in 66 he sued for a triumph, but as obstacles were thrown in the way by political opponents, he remained outside the city to prosecute his claims, and was still there when the Catilinarian conspiracy broke out in 63. The senate sent him to *Faesulae*, to watch the movements of C. Mallius or Manlius, Catiline's general (Dio Cass. *xxv* 14-17, *xxxvi* 26, 31, Sall. *Cat.* 32)

Rha (*Pá Volga*), a great river of Sarmatia, first mentioned by Ptolemy, who describes it as rising in the N of Sarmatia, in two branches, *Rha Occidentalis* and *Rha Orientalis* (the *Volga* and the *Kama*), after the junction of which it flowed SW, forming the boundary between Sarmatia Asiatica and Scythia, till near the Tanaïs (*Don*), where it suddenly turns to the SE and falls into the NW part of the Caspian (Ptol. *i* 9, *vi* 14, Amm. *Mare* *xxii* 8, 28)

Rhadamanthys (*Ῥαδάμανθης*), son of Zeus and Europa, and brother of king Minos of Crete (*Il.* *vi* 322). From fear of his brother he fled to Ocalea in Boeotia, and there married Alcmena (Paus. *viii* 53, 2, Diod. *i* 79). In the Homeric account he dwelt, with other heroes of surpassing merit, in Elysium (*Od.* *ii* 564, *ELYSIUM*). But in later tradition he is represented as one of the judges of the dead, either in the Islands of the Blest (Pind. *Ol.* *ii* 75) or in Hades (Plat. *Min.* p. 320), since he had in life been notable for wisdom and justice and had won the surname *δ δίκαιος* (Ibyc. ap. Athen. p. 608, Theogn. 701). In *Od.* *vii* 323 he is brought (? from Elysium) by the Phaeacians to Tityus in Euboea. His name suggests an Egyptian source for his story.

Rhaetia [RAETIA]

Rhamnūs (*Ῥαμνός*, - *οἶντρος* *Ῥαμνοόσιος* *Obrio Kastro*), a demus in Attica, belonging to the tribe Aeantis, which derived its name from the *rhamnus*, a kind of prickly shrub (*Ῥαμνός* is an adjective, a contraction of *Ῥαμνός*, which comes from *Ῥάμνος*). Rhamnūs was situated on a small rocky peninsula on the E coast of Attica, sixty stadia from Marathon (Paus. *i* 33, 2, Plin. *iv* 24). It possessed a celebrated temple of Nemesis, who is hence called by the Latin poets *Rhamnusia dea* or *uirgo* (Catull. *lxxv* 71, Ov. *Met.* *iii* 406, *Trist.* *v* 819). In this temple there was a colossal statue of the goddess made by Agoracritus, the disciple of Phidias (Strab. p. 396).

Another account, but less trustworthy, relates that the statue was the work of Phidias, and was made out of the block of Parian marble which the Persians brought with them to serve as a trophy for their anticipated victory at Marathon (Paus. *l* c). There are still remains of this temple, as well as of a smaller one to the same goddess. Below the terrace on which the temples stood remains of the city walls can be traced.

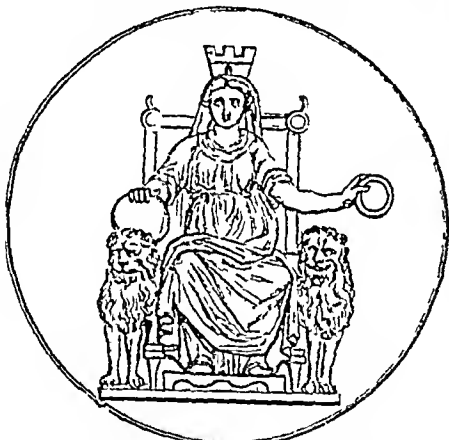
Rhampsinitus (*Ῥαμψίνιτος*), = Ramses III., one of the ancient kings of Egypt, succeeded by Cheops. This king is said to have possessed immense wealth, and in order to keep it safe he had a treasury built of stone, respecting the robbery of which Herodotus (*ii* 121) relates a romantic story, which bears a great resemblance to the one told about the treasury built by the two brothers Agamenes and Trophonius of Orehomenus [AGAMENES]. Rhampsinitus, or Ramses III., belongs to the twentieth dynasty (about 1200 *BC*). His popular name was *Ra-messu pa neter* (Ramses the god), which the Greeks corrupted into *Ῥαμψίνιτος*. He won victories over the Danaus of Asia Minor (whom, however, some take to be the Greek Danaus), the Cypriotes, and the Shardana (whom some place in Colchis, others in Sardinia).

Rhapta (*Ῥαπά*), the southernmost seaport known to the ancients, the capital of the district of Barbaria, or Azania, on the E coast of Africa. It stood on a river called *Rhaptus* (*Doara*), and near a promontory called *Rhaptum* (*Formosa*), and the people of the district were called *Ῥαπτοὶ Αἰθίοπες* (Ptol. *i* 9, 1, *Peripl. Mar. Erythr.* p. 10).

Rhaucus (*Ῥαῖκος*) a town in the interior of Crete, near Mount Ida, between Gnosus and Gortyna (Pol. *xxi* 1, *xxiii* 15, Seyl. p. 19).

Rhēa (*Ῥέα*), *Epie* and *Ion Pēla*, or *Pēlē*, (*Pēlē*), a nature goddess of the old Greek religion, who gave fruitfulness alike of men and beasts and vegetation. Hence in the genealogies of the poets she is represented as the daughter of the Sky and the Earth (Uranus and Ge), and the wife of Cronos, by whom she became the mother of Hestia, Demeter, Hera, Hades, Poseidon and Zeus. Cronos devoured all his children by Rhea, but when she was on the point of giving birth to Zeus, she went to Lyctus in Crete, by the advice of her parents. When Zeus was born she gave to Cronos a stone wrapped up like an infant, which the god swallowed supposing it to be his child (Hes. *Th.* 123, 153-191, cf. Apollod. *i* 1, 5, Diod. *v* 70). In Homer also (*Il.* *vi* 187), Rhea is spoken of as the wife of Cronos and mother of Zeus, Poseidon and Hades. As appears from this account of Hesiod, the worship of Rhea belonged originally to Crete and spread thence to other parts of Greece. Rhea was afterwards identified by the Greeks in Asia Minor with the great Phrygian nature goddess, known under the name of 'the Great Mother,' and also bearing other names such as Cybele, Agdistis and Dindymene. Hence her worship became of a wild and enthusiastic character, and various Eastern rites were added to it, which were adopted throughout the whole of Greece. Under the name of Cybele her worship was universal in Phrygia. She was in one aspect the goddess of wild, unrestrained nature dwelling in the forests and mountains of Phrygia, whence the wild beasts of the mountain forests, the lions and panthers were represented as her attendants, and her name itself was connected with mountains (e.g. *Dindymene*).

from Mount Dindymus) For the same reason the Greeks called her *Μήτηρ ὀρεῖα* (Eur *Hipp* 114, Ap Rh 1 1119), and the name 'Idæan mother' (Ap Rh 1 1128, Verg *Aen* x 252) was perhaps originally in a general sense 'mother of forests' (*ἰδαί*) and thus particularly connected with the Mount Ida in Crete and the Phrygian Ida. The principal seat of her worship was PESSINUS, and from Mount Agdus (a part of Mount Dindymus) in that district she was called *Agdistis* (Strab p 567), but in the legend of her love for Attis, which grew out of an allegory about the productiveness of nature, *Agdistis* appears as a separate personage [see *ATTIS*]. Here she was worshipped under the image of a rude block of stone, and her attendant priests were the emascuated *Γάλλοι*. In Lydia the principal seat of her worship was Mount Tmolus, and in Lydian legend she was called the nurse or foster-mother of Dionysus, because as earth goddess she had to do with the vine as with other trees. And, as giver of wealth, she became recognised in the great cities which grew up as the goddess of settled life also and of towns, whence her crown of walled cities (cf Lucret 1 625). She was conceived to be accompanied by the Curetes, who are connected with the



Rhea or Cybele (from a Roman lamp)

birth and bringing up of Zeus in Crete, and in Phrygia by the Corybantes, the Idæan Dactyls, Atys, and Agdistis. The Corybantes were her enthusiastic priests, who with drums, cymbals, horns, and in full armor, performed their orgiastic dances in the forests and on the mountains of Phrygia [*CORYBANTES*, *CURETES*, *DACTYLI*]. This form of worship of Rhea-Cybele, borrowed from Asia, was adopted in Greece, where her temple was called 'The Temple of the Mother' (*μητρῶον*). She was connected in ritual with Dionysus, and with Demeter, her daughter, and is even spoken of as Earth herself (Soph *Phil* 391). At Athens in especial her sanctuary (the Metroon see p 143, b), which was also the repository of the state archives, contained her statue by Phidias (according to Plin xxxvi 17, by Agoracritus) enthroned, with cymbals in her hand and lions at her feet (Paus 1 3, 5, Arrian, *Peripl Pont* 9). It is probable that this worship at Athens was originally of Rhea the earth goddess, and that the wild Asiatic ritual was not introduced till later. At Rome the worship of Cybele was introduced from Pessinus in the year 204 B.C., when by direction of the Sibylline oracle the sacred stone was brought from that city to

Rome as a means of driving Hannibal out of the country (Liv viii 14, O¹ *Fast* iv 305; CLAUDIA QUINTA). Her temple, dedicated in 191, was on the Palatine, and her festival, the *Megalesia*, was celebrated in April. It is noticeable that, as coming from Phrygia, the country of Aeneas, she was regarded as a national deity, and so her temple was within the pomerium. The fully Asiatic character of her rites, with all their extravagance and all their allegory, was not introduced till after the end of the Republic. [For an account of them see *Dict of Ant Art Megalesia*.] Her priests were the *Galli*, as in Phrygia. In art Rhea-Cybele is represented as crowned either with the modius or with a mural crown [see above]. She was seated on a throne with lions by her, or drawn by lions in a chariot (cf Lucret 1 610-613). Her attributes were the cymbals, used in her worship, and the pine tree, connected with the story of Attis.

Rhea Silvia (also called *Ilia*), according to the traditions followed by Roman poets and historians, was daughter of Numitor and one of the Vestal Virgins (Ennius and Naevius, however, placing her at an earlier date, called her *Ilia*, and represented her as daughter of Aeneas, in this they probably followed a Greek tradition Serv ad *Aen* 1 273, vi 778). By Mars she became the mother of Romulus and Remus [*ROMULUS*], and was thrown either into the Anio or the Tiber by orders of Amulius. She was saved by the river god and became his wife and a river goddess (Hor *Od* 1 2, 17, O¹ *Am* iii 6, 45, Serv ad *Aen* 1 273). It is suggested with great probability that originally Rhea Silvia = the Idæan Rhea (Idæan Mater or Cybele), since *Silvia* and *Ἰδαία* mean the same thing [see preceding article]. In that case the myth would describe the founder of Rome as born from Mars and a goddess of the earth. It is true that such an interpretation assigns a Greek, and therefore comparatively later, origin to the introduction of Rhea Silvia into the story, but there are other signs of Greek influence in parts of the story of Romulus. Others take Rhea to be a corruption of Rea, which they explain as meaning 'dedicated to the gods,' and Silvia to be a gentile name. Others who seek the explanation in a sun myth are probably wide of the mark.

Rhēbas (*Ῥῆβας*, *Ῥῆβαιος Ῥυαί*), a river of Bithynia, in Asia Minor, falling into the Euxine NE of Chalcedon (Ptol 1 5, Plin vi 4), very small and insignificant in itself, but celebrated in the Argonautic legends (Ap Rh ii 650, 787, Orph *Arg* 711).

Rhēdōnes [*Ῥηδῶνες*]

Rhēgium (*Ῥηγίον* Rhēgīnus *Reggio*), an important city of Magna Graecia on the coast of Bruttium in the S of Italy, was situated on the Fricum Siculum, or the Straits which separate Italy and Sicily. The ancients derived its name from the verb *ῥήγνυμι* ('break'), because it was supposed that Sicily was at this place torn asunder from Italy (Strab p 257, cf Diod iv 85). Rhegium was founded about the beginning of the first Messenian war, B.C. 743, by Aeolian Chalcidians from Euboea and by Doric Messenians who had quitted their native country on the commencement of hostilities between Sparta and Messenia (Thuc vi 5, Strab 7 c). At the end of the second Messenian war, 668, a large body of Messenians, under the conduct of the sons of Aristomenes, settled at Rhegium, which now became a flourishing and important city, and extended

its authority over several of the neighbouring towns. Even before the Persian wars Rhegium was sufficiently powerful to send 3000 of its citizens to the assistance of the Tarentines, and in the time of the elder Dionysius it possessed a fleet of eighty ships of war. The government was an aristocracy, but in the beginning of the fifth century B.C. Anaxilaus, who was of a Messenian family, made himself tyrant of the place (Paus. iv 23, 6). In 494 this Anaxilaus conquered Zancle in Sicily, the name of which he changed into Messana (Diod. xi 48, Arist. Pol. i 12, Thuc. i.c.). He ruled over the two cities, and on his death in 476 he bequeathed his power to his sons. About ten years afterwards (466) his sons were driven out of Rhegium and Messana, and republican governments were established in both cities, which now became independent of one another (Hdt. vii 170, Diod. xi 76). In 427 when the Athenian fleet came to support Leontini, the Rhegians sided with the Chalcidian cities of Sicily, and therefore their city became the headquarters of the Athenians (Thuc. iii 86, iv 1, 24). But they maintained neutrality during the Athenian expedition of 415 (Thuc. vi 44, vii 1, 53, Diod. xiii 3). At a later period Rhegium incurred the deadly enmity of the elder Dionysius in consequence of a personal insult which the inhabitants had offered him. It is said that when he asked the Rhegians to give him one of their maidens for his wife, they replied that they could only grant him the daughter of their public executioner. Dionysius carried on war against the city for a long time, and after two or three unsuccessful attempts he at length took the place, which he treated with the greatest severity (Diod. xiv 44, 87, 10-112, Strab. p. 258). Rhegium never recovered its former greatness, though it still continued to be a place of considerable importance. The younger Dionysius gave it the name of *Phocibia*, but this name never came into general use, and was speedily forgotten (Strab. i.c.). The Rhegians having applied to Rome for assistance when Pyrrhus was in the S. of Italy, the Romans placed in the town a garrison of 4000 soldiers, who had been levied among the Latin colonies in Campania. These troops seized the town in 279, killed or expelled the male inhabitants, and took possession of their wives and children (Pol. i 7, Oros. iv 3, App. Samn. iii 9). The Romans were too much

fleet, whence the town bears in Ptolemy the surname *Julium* (App. B.C. iv 3, v 81, Dio Cass. xlviii 18, Ptol. iii 1, 9). It was a flourishing city under the later empire and a strong fortress (Procop. B.G. i 8, ii 18), and after the seventh century was chiefly subject to the Greek emperors until it fell into the hands of Robert Guiscard in 1060. Rhegium was the place from which persons usually crossed over to Sicily, but the spot at which they embarked was called *Columna Rhegina* (*Ῥηγιναν στῆλις Torre di Cavallo*), and was 100 stadia N. of the town (Plin. iii 71, Strab. i.c.).

Rhēnēa (*Ῥήνεια*, also *Ῥήνη*, *Ῥηνάλα*), formerly called *Ortygia* and *Celadussa*, an island in the Aegean sea and one of the Cyclades, W. of Delos, from which it was divided by a narrow strait only four stadia in width. When Polycrates took the island, he dedicated it to Apollo, and united it by a chain to Delos, and Nicias connected the two islands by means of a bridge. When the Athenians purified Delos in B.C. 426, they removed all the dead from the latter island to Rhenea (Strab. p. 486, *DELLOS*).

Rhēnus 1 (*Rhein* in German, *Rhine* in English), one of the great rivers in Europe, forming in ancient times the boundary between Gaul and Germany, having its sources partly in the St. Gothard, partly in the Adula group of the Lepontine Alps [*ADULA MONTES*], from three principal branches the *Vorder Rhein*, which rises in the mountain called *Badus* (a little E. of *Andermatt* and the St. Gothard), the *Mittel Rhein*, which rises near the *Linkmanier Pass*, and the *Hinter Rhein*, which rises from the glaciers of *Piz Valrhain*, the highest of the Adula group, and joins the other two near *Reichenau*. The Rhine then flows first in a westerly direction, passing through the *Lacus Brigantinus* (*Lake of Constance*), till it reaches *Basilia* (*Basle*), where it takes a northerly direction and eventually flows into the Ocean by several mouths. The ancients spoke of two main arms into which the Rhine was divided in entering the territory of the Batavi, of which the one on the E. continued to bear the name of *Rhenus*, while that on the W., into which the *Mosa* (*Maas* or *Meuse*) flowed, was called *Vahalis* (*Waal*). Hence it was called *bicornis* (Verg. *Aen.* viii. 724, cf. Caes. B.G. v 17). But some writers incorrectly believed that it entered the sea by only two mouths (Strab. p. 192). After Drusus, in B.C. 12, had connected the *Flevo Lacus* (*Zuyder-Zee*) with the Rhine by means of a canal (in making which he probably made use of the bed of the *Yssel*), we find mention of three branches of the Rhine. Of these the names, as given by Pliny, are, on the W. Helum (the *Vahalis* of other writers), in the centre *Rhenus*, and on the E. *Flevum* (Plin. iv 101). Pliny seems in this account to reckon only two outlets besides the *Flevum*, reckoning the *Mosa* as one of them. Tacitus and Mela agree with Pliny, but Ptolemy distinguishes the *Meuse* from the *Rhine* and reckons three outlets for the Rhine proper (Tac. *Ann.* ii 6, *Hist.* v 23, Ptol. ii 9, 4).—The Rhine is described by the ancients as a broad, rapid and deep river. It receives many tributaries, of which the most important were the *Arura* (*Aar*) and the *Mosella* (*Moselle*), on the left, and the *Nieer* (*Nieckar*), *Moenus* (*Main*) and *Luppia* (*Lippe*) on the right. It passed through various tribes, of which the principal on the W. were the *Nantuates*, *Helvetii*, *Sequani*, *Mediomatrici*, *Triboeci*, *Treviri*, *Ubi*, *Batavi*, and



Coin of Rhegium

Obv. *Illos scalp. rrr. FEENIOZ*, seated figure supposed to represent the demos of the city after the expulsion of the princes B.C. 461, laurel wreath surrounding

engaged at the time with their war against Pyrrhus to take notice of this outrage, but when Pyrrhus was driven out of Italy, they took signal vengeance upon these Campanians, and restored the surviving Rhegians to their city (Pol. i 6, 7, Liv. xxxi 1). Rhegium suffered greatly from an earthquake shortly before the breaking out of the Social war, 90, but its population was augmented by Augustus, who settled here a number of veterans from his

Canninefates, and the principal on the E were the Raeti, Vindelici, Matthei, Sigambri, Teneteri, Uspetes, Brueteri, and Frisi. The length of the Rhine is stated differently by the ancient writers. Its whole course amounts to about 950 miles. The inundations of the Rhine near its mouth are mentioned by the ancients. Caesar was the first Roman general who crossed the Rhine. He threw a bridge of boats across the river, probably in the neighbourhood of Cologne. The system of embankments against floods in the lower course of the Rhine (near *Wesel*) was begun by the Romans in the reign of Nero (Tac. *Ann.* xii 53)—2 (*Renno*), a tributary of the Padus (*Po*) in Gallia Cisalpina near Bononia, on a small island of which Octavian, Antony and Lepidus formed the celebrated triumvirate (Plin. iii 118, CAESAR, p 182, b).

Rhescuporis, Rhascuporis, or Rescuporis, the names of several kings of Bosphorus under the Roman empire [see p 170, a].

Rhēsus (Ῥῆσος) 1 A river god in Bithynia, one of the sons of Oceanus and Tothys (*Il.* xii 20, Hes. *Th.* 840, Strab. p 590, 602)—2 Son of king Eioneus in Thraee, marched to the assistance of the Trojans in their war with the Greeks. An oracle had declared that Troy would never be taken if the snow-white horses of Rhesus should once drink the water of the Xanthus and feed upon the grass of the Trojan plain. But as soon as Rhesus had reached the Trojan territory and had pitched his tents late at night, Odysseus and Diomedes penetrated into his camp, slew Rhesus himself, and carried off his horses (*Il.* x 484, [Eur.] *Rhesus*, Verg. *Aen.* i 469). In later writers Rhesus is described as a son of Strymon and Euterpe, or Caliope, or Terpsichore.

Rhiānus (Ῥιανός), of Crete, a distinguished Alexandrian poet and grammarian, flourished B.C. 222. He wrote several epic poems, one of which was on the Messenian wars, and was a source of information to Pausanias as regards that period. He also wrote epigrams, ten of which are preserved in the Palatine Anthology, and one by Athenaeus. His fragments are printed in Gaisford's *Poetae Minores Graeci*, and separately edited by Nie. Saal, Bonn, 1831.

Rhidagus, a tributary of the river Zioberis in Parthia.

Rhinocōlūra or Rhinocōrūra (Ῥῖνοκόλουρα or Ῥῖνοκόρουρα, and ἡ Ῥῖνοκολούρα or Ῥῖνοκορούρα Kasr el-Arish), the frontier town of Egypt and Palestine, lay in the midst of the desert, at the mouth of the brook (*El-Arish*) which was the boundary between the countries. It was sometimes reckoned to Syria, sometimes to Egypt (Strab. pp 741, 759, Pol. v 80, Ptol. iv 5, 12, Liv. xlv 11). Its name, 'The cut-off noses,' was said to be derived from its having been the place of exile of criminals who had first been so mutilated, under the Ethiopian dynasty of kings of Egypt (Strab. p 759).

Rhinthōn (Ῥινθων), of Syracuse or Tarentum, said to have been the son of a potter, was a dramatic poet, of that species of burlesque tragedy which parodied myths, and was called φλυακογραφία or ἱλαροτραγῳδία, and flourished in the reign of Ptolemy I, king of Egypt. Among his followers in this style of composition was Sciras or Sclerias of Tarentum (Athen. p 402). When he is placed at the head of the composers of this burlesque drama, we are not to suppose that he actually invented it, but that he was the first to develop in a written form, and to introduce into Greek literature, a

species of dramatic composition which had already long existed as a popular amusement among the Greeks of southern Italy and Sicily, and especially at Tarentum. The species of drama which he cultivated may be described as an exhibition of the subjects of tragedy in the spirit and style of comedy. A poet of this description was called φλύαξ. This name, and that of the drama itself, φλυακογραφία, seem to have been the genuine terms used at Tarentum. Rhinthon wrote thirty-eight dramas (Suid. s.v., Cic. *ad Att.* i 20, Varro, *R. R.* iii 3, 9).

Rhipaei Montes (τὰ Ῥιπαῖα ὄρη, also Ῥίπαι), the name of a lofty range of mountains in the northern part of the earth, respecting which there are diverse statements in the ancient writers. The name seems to have been given by the Greek poets quite indefinitely to all the mountains in the northern parts of Europe and Asia (Soph. *O. C.* 1247, cf. Verg. *Georg.* i 240). In Aeschylus the source of the Ister is placed in this range. Thus the Rhipaei Montes are sometimes called the Hyperborei Montes (ὑπερβόρει). The later geographical writers place the Rhipaeian mountains NE of M. Alaunus on the frontiers of Asiatic Sarmatia, and state that the Tanais rises in these mountains. According to this account the Rhipaeian mountains may be regarded as the western branch of the Ural Mountains (Strab. pp 295, 299, Mol. i 19, 18, Plin. iv 78).

Rhithymna (Ῥίθυμνα *Retimo*), a town on the N coast of Crete, between the promontories Drepanum and Dium (Ptol. iii 17, 7, Plin. iv 59).

Rhium (Ῥίον *Castello di Morea*), a promontory in Achaia, opposite the promontory of Antirhium (*Castello di Romelia*), on the borders of Aetolia and Locris, with which it formed the narrow entrance to the Corinthian gulf, which straits are now called the *Little Dardanelles*. It is sometimes called Ἀχαϊκὸν Ῥίον, to distinguish it from the opposite promontory, which was surnamed Μολυκρικὸν or Αἰτωλικὸν. On the promontory of Rhium there was a temple of Poseidon (Thuc. ii 84, Strab. p 355, Pans. vii 22, 10).

Rhizōn or Rhizinium (Ῥίζων *Ῥιζωνίτης Ρισαν*), an ancient town in Dalmatia, situated at the upper end of the gulf called after it Rhizonaeus Sinus (*G. of Cattaro*). It was a stronghold of Queen Teuta (Pol. ii 11, Strab. p 316, Liv. xlv 26).

Rhizus (Ῥίζους) 1 A seaport of Pontus which was strongly fortified by Justinian. It was a few miles W of the river Aesurus (Procop. *Aed.* iii 4, Ptol. v 6, 6)—2 A town of Magnesia in Thessaly (Strab. p 436).

Rhōda or Rhōdus (Ῥόδη, Ῥόδος *Rozas*), a Greek emporium on the coast of the Indigetae in Hispania Tarraconensis, founded by the Rhodians, and subsequently occupied by the inhabitants of Massilia (Strab. p 654, Liv. xxiv 8).

Rhōdānus (Ῥηόνε), one of the chief rivers of Gaul, rises in a glacier W of the *St Gothard* (included in the range called *Adula* by the ancients), not far from the sources of the *Vor der Rhein*, flows first in a westerly direction, and after passing through the Lacus Lemanns, turns to the S, passes by the towns of Lugdunum, Vienna, Avinion and Arelate, receives several tributaries, and finally falls by several mouths into the Sinus Gallicus in the Mediterranean. The number of the months of the Rhone is stated differently by the ancient writers (Strab. p 188), which is not surprising, as the

river has frequently altered its course near the sea. Pliny mentions three mouths, of which the most important was called *Os Massalioticum*, while the two others bore the general name of *Labyca ora*, being distinguished from each other as the *Os Hispaniense* and the *Os Metapinum* (Plin iii 35). Polybius reckons only two, the Massaliotic and the western branch (Pol iii 41). Besides these mouths there was a canal to the E of the *Os Massalioticum*, called *Fossae Marianae*, which was dug by order of Marius during his war with the Cimbri, in order to make an easier connexion between the Rhone and the Mediterranean, as the mouths of the river were frequently choked up with sand (Plut *Mar* 15, Strab p 183). The Rhone is a very rapid river, and its upward navigation is therefore difficult, though it is navigable for large vessels as high as Lugdunum, and by means of the Arar still further N.

Rhōdē [Rhodos]

Rhōdia and Rhodiōpōlis ('Ρόδια, Ροδιόπολις 'Ροδιεύς, 'Ροδιοπολίτης *Eski-Hissar*, Ru), a mountain city of Lycia, near Corydallus, with a temple of Aesclepius (Ptol v 3, 6, Steph Byz s v).

Rhōdiūs ('Ρόδιος *Kodja tschari*), a small river of the Troad, mentioned both by Homer and Hesiod. It rose on the lower slopes of Mt Ida, and flowed NW into the Hellespont, between Abydus and Dardanus, after receiving the Selleis from the W (Il vi 20, xx 215, Hes Th 341, Strab pp 554, 595, Plin v 124). It is identified by some with the river *Pōdiūs*, which Thucydides mentions, between Cynossema and Abydus (Thuc viii 106). Some made it erroneously a tributary of the Aescopus. It is mentioned on the coins of Dardanus.

Rhōdōpē ('Ροδόπη *Despoto Planna*), one of the highest ranges of mountains in Thrace, extending from Mt Scymus, E of the river Nestus and the boundaries of Macedonia, in a south easterly direction almost down to the coast. It is highest in its northern part, and is thickly covered with wood (Hdt vi 49, Thuc ii 96, Strab pp 208, 319). Rhodope, like the rest of Thrace, was sacred to Dionysus, and is frequently mentioned by the poets in connexion with the worship of this god (Hor Od iii 25, 12).

Rhōdōpis ('Ροδόπις), a Greek courtesan, of Thracian origin, was said to have been a fellow slave with the poet Aesop, both of them belonging to the Samian Iadmon. She afterwards became the property of Xanthus, another Samian, who carried her to Naucratis in Egypt, in the reign of Amasis, and at this great sea port she carried on the trade of a hetaera for the benefit of her master. While thus employed, Charaxus, the brother of the poetess Sappho, who had come to Naucratis as a merchant, fell in love with her, and ransomed her from slavery for a large sum of money. She was in consequence attacked by Sappho in a poem (cf Ov *Her* ii 63). She continued to live at Naucratis, and with the tenth part of her gains she dedicated at Delphi ten iron spits, which were seen by Herodotus. She is called Rhodopis by Herodotus, but Sappho in her poem spoke of her under the name of Dorchia. It is therefore probable that Dorchia was her real name, and that she received that of Rhodopis, which signifies the 'rosy cheeked,' on account of her beauty (Hdt ii 134, 135, Athen p 596, Strab p 803, Suid s v). There was a tale current in Greece (which Herodotus rejects) that Rhodopis built the third pyramid. This

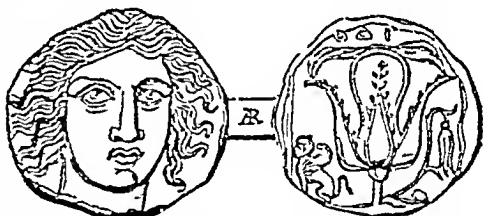
tale confuses her with Nitoeris, who lived 2400 years earlier. Another story (Ael VH viii 33) tells that Psammitichus III picked up her shoe and was so struck with it that he sought out and married the owner. This is merely one of the many stories of which *Cinderella* is another. Psammitichus lived nearly a century after Rhodopis. His wife also was called Nitoeris, and this suggests a confusion between the names Dorchia and Nitoeris as the origin of both stories.

Rhōdos ('Ρόδος), sometimes called Rhōdē, daughter of Poseidon and Halia, or of Poseidon and Aphrodite, or lastly of Oceanus (Diod v 55, Pind Ol vii 24, TELCHINES). From her the island of Rhodes is said to have derived its name, and in this island she bore to Helios seven sons (Pind Ol vii 72).

Rhōdus (ῥ 'Ρόδος 'Ρόδιος, Rhodius *Rhodos*, *Rhodes*), the easternmost island of the Aegæan or, more specifically, of the Carpathian sea, lies off the S coast of Cria, due S of the promontory of Cynossema (*C. Aloupo*), at the distance of about twelve geogr miles. Its length, from NE to SW is about forty five miles, its greatest breadth about twenty to twenty-five. A chain of mountains with lateral spurs forms the backbone of the island. The highest point, about 4000 feet above the sea, is Mt Atabyrus, on which stood a temple of Zeus Atabyrius (Strab p 655). In early times it was called Aethraea and Ophrussa (Strab p 653, Steph Byz s v, Plin v 132). The earliest Greek records make mention of it. Mythological stories ascribed its origin to the power of Helios, who, because he had received no portion of land, raised it from beneath the waves (Pind Ol vii 55), and its first peopling to the Telchines, children of Thalatta (*the Sea*), upon whose destruction by a deluge, the Heliadae were planted in the island by Helios, where they formed seven tribes, and founded a kingdom, which soon became flourishing by their skill in astronomy and navigation, and other sciences and arts [TELCHINES]. These traditions appear to signify the early peopling of the island by some of the civilised races of W Asia, probably the Phoenicians. After other alleged migrations into the island we come to its Hellenic colonisation, which is ascribed to Tepelemus, the son of Hercules, before the Trojan war, and after that war to Althacmenes [For the legend of Helen's connexion with Rhodes, see p 588, a]. Homer mentions the three Dorian settlements in Rhodos, namely, Lindus, Ialysus, and Camirus (Il ii 653), and these cities, with Cos, Cnidus, and Halicarnassus, formed the Dorian Hexapolis, which was established, from a period of unknown antiquity, in the SW corner of Asia Minor, but after the expulsion of Halicarnassus became a Pentapolis (Hdt i 144). Rhodes soon grew into a great maritime state, or rather confederacy, the island being parcelled out between the three cities above mentioned. The Rhodians made distant voyages, and founded numerous colonies, of which the chief were, Rhoda in Iberia, Gela, in Sicily, Panthenope, Salern, Siris, and Sybaris, in Italy, settlements in the Balearic islands, and, in their own neighbourhood, Soli in Cilicia, and Gagne and Corydalla in Lycia. During this early period the government of each of the three cities seems to have been monarchical, but about B.C. 660 the whole island seems to have been united in an oligarchical republic, the chief magistrates of which, called prytanes,

were taken from the family of the Eratidae, who had been the royal family of Ialysus [DRAGORAS DORIEUS] Rhodes escaped the Persian dominion as long as there was no Persian fleet, but it was reduced by Darius, and Rhodians were employed in the fleet of Xerxes (Aesch Pers 891, Diod xi 3) Themistocles restored its independence (Timocr Fr 1) At the beginning of the Peloponnesian war Rhodes was one of those Dorian maritime states which were subject to Athens, but in the twentieth year of the war, 412, it joined the Spartan alliance, and the oligarchical party, which had been depressed and their leaders, the Eratidae, expelled, recovered their former power, under Dorieus, but remained under the control of Sparta until the end of the Peloponnesian war (Thuc viii 41, 44, 60, Xen Hell i 1, 5, ii 1, Diod xiii 69) In 408, the new capital, called Rhodus, was built, and peopled from the three ancient cities of Ialysus, Lindus, and Camirus It stood on the E side of the long promontory which forms the northernmost point of the island At the back of the town rose the acropolis, in front of it the greater and lesser harbours protected by moles, but the greater harbour was exposed to the N winds The history of the island presents a series of conflicts between the democratical and oligarchical parties, and of subjection to Athens and Sparta in turn, till the end of the Social war, 355, when its independence was acknowledged Then followed a conflict with the princes of Caria, during which the island was for a time subject to Artemisia, and again to her successor, Idrieus During this period there were great internal dissensions, which were at length composed by a mixed form of government, uniting the elements of aristocracy and democracy At the Macedonian conquest, they submitted to Alexander, but upon his death they expelled the Macedonian garrison (Diod xviii 8) In the ensuing wars they formed an alliance with Ptolemy, the son of Lagus, and their city, Rhodes, successfully endured a most famous siege by the forces of Demetrius Poliorcetes (Diod xx 82-98), who at length, when he raised the siege, left behind him all his siege train, from the sale of which they defrayed the cost of the celebrated Colossus, which is described under the name of its artist, CHARES The state now for a long time flourished, with an extensive commerce, and with such a maritime power that it compelled the Byzantines to remit the toll which they levied on ships passing the Bosphorus (Pol iv 38) From the time of Alexander it had been the chief maritime power in the Aegaean At various times they occupied the islands of Nisyros, Andros, Tenos and Naxos (Diod v 54, App B C v 7), and when a small volcanic island near Thera was upheaved in 197 B.C., they took possession and built there a temple to Poseidon Asphaleios, i.e. averter of earthquakes (Strab p 57) At length they came into connexion with the Romans, whose alliance they joined (Ptol xxx 5, Liv xiv 25), with Attalus, king of Pergamus, in the war against Philip III of Macedon In the ensuing war with Antiochus, the Rhodians gave the Romans great aid with their fleet, and in the subsequent partition of the Syrian possessions of Asia Minor they were rewarded by the supremacy of S Caria, where they had had settlements from an early period [ΠΕΡΑΙΑ ΡΗΟΔΙΟΥ] A temporary interruption of their alliance with Rome was caused by their espousing the cause of Persens (probably from fear of

the growth of the Roman power, but it was a false move at that time), for which they were severely punished by the loss of their territory on the mainland, 168, but they recovered the favour of Rome by the important naval aid they rendered in the Mithridatic war In the Civil wars they took part mainly with Caesar, and suffered in consequence from Cassius, 42, but were afterwards compensated for their losses by the favour of Antonius (App B C iv 60-74, v 7) They were deprived of their independence by Claudius, but recovered it again under Nero (Dio Cass lx 24, Tac Ann xii 58) Under Vespasian Rhodes was made part of the province of Asia (Suet Vesp 8), but a separate Province of the Islands (*Insularum Provincia*, *Ἰνσουλάρια νήσων*) under Diocletian and afterwards included Rhodes and fifteen other islands (C I L iii 450, 460) But earlier than this the prosperity of Rhodes received its final blow from an earthquake, which laid the city in ruins, in the reign of Antoninus Pius, A.D 155—The celebrated mediaeval history of the island, as the seat of the Knights of St John, does not belong to this work The island is of great beauty and fertility, with a delicious climate It was further celebrated as the home of distinguished schools of Greek art and of Greek oratory The city of Rhodes was famous for the beauty and regularity of its architecture, and the number of statues which adorned it, it was designed by Hippodamus of Miletus Among its treasures of sculpture was the chariot and horses in the temple of Helios by Lysippus, among the great works of the Rhodian school of sculpture was the Laocoon [AGESANDER] Tombs on the sites of Camirus and Ialysus have yielded an important store of antiquities, both terra cotta figures and pottery Some of the Rhodian ware



Coin of Rhodes (4th cent. B.C.)

Obv. head of the sun (Helios) rev. rose with bud (for name of the island) in the field a sphinx!

presents striking points of similarity to that of Naucratis [For a description of Rhodian vase painting see *Dict of Antiq art Vas*]—The most noticeable feature in the religious worship of Rhodes was the position of Helios as the chief god of the island (Pind Ol vii 70) His image appeared on the Colossus and on the coins he was honoured by an annual sacrifice of a team of four horses Poseidon also was particularly honoured, for which two reasons might be assigned—the maritime character of the people, and the liability of their island to earthquakes [Comp IALYSUS, LINDUS, and CAMIRUS]

Rhoecus (Ροῖκος) 1 A centaur, who, in conjunction with Hylaeus, pursued Atalanta in Arcadia, but was killed by her with an arrow The Roman poets called him Rhoetus, and relate that he was wounded at the nuptials of Pirithous (Apollod in 9, 2)—2 Son of Phileas or Philaens, of Samos, an architect and sculptor, belonging to the earliest period in the history of Greek art, is mentioned as the head of a family of Samian artists He lived about B.C. 640 He was the first architect of the great

temple of Hera at Samos, which Theodorus completed. In conjunction with Smilis and Theodorus, he constructed the labyrinth at Lemnos, and he, and the members of his family who succeeded him, are said to have invented the art of casting statues in bronze (Hdt iii 60, Paus viii 14, 5, x 38, 3, Plin xxxv 152, xxxvi 90).

Rhoeteum (τὸ Ῥοῦτειον ἄκρον, ἡ Ῥοῦτειὰς ἀκρὴ, Ῥοῦτῆται ἀκρά) Virg Rhoetea litora. *O Intepeli* or *Barbieri*, a promontory, or a strip of rocky coast breaking into several promontories, in Mysia, on the Hellespont, near Aeanium, with a town of the same name (prob *Paleo Castro*) (Hdt vii 43, Strab p 595).

Rhoetus 1 A centaur [*Rhorcus*].—2 One of the giants, who was slain by Dionysus, he is usually called Eurytus (Hor *Od* ii 19, 23).

Rhozolani or **Roxolani**, a warlike people in European Sarmatia, on the coast of the Palus Maeotis, and between the Borysthenes and the Tanais. They frequently attacked and plundered the Roman provinces S of the Danube, and Hadrian was even obliged to pay them tribute. They are mentioned as late as the eleventh century. They fought with lances and with long swords wielded with both hands, and their armies were composed chiefly of cavalry (Strab pp 114, 294, 306, Tac *Hist* i 79).

Rhodiae [*RUDIAE*]

Rhyndacus (Ῥυνδάκος *Adirnas*), a considerable river of Asia Minor. Rising in Mount Dindymene, in Phrygia Epictetus, it flows N through Phrygia, then turns NW, then W and then N through the lake Apolloniatis, into the Propontis. From the point where it left Phrygia it formed the boundary of Mysia and Bithynia (Strab p 576, Mel i 19, Plin v 142). It is an error of Pliny to make it the same river as the Lycus. Its chief tributary, which joins it from the W below the lake Apolloniatis, was called *MAESTUS*. On the banks of the Rhyndacus, Lucullus gained a great victory over Mithridates, B C 73 (Plut *Luc* ii, Pol v 17).

Rhypes (Ῥύπες and other forms Ῥυπαῖς), one of the twelve cities of Achaia, situated between Aegium and Patrae (Hdt i 145, Thuc vii 34). It was destroyed by Augustus and its inhabitants removed to Patrae (Paus vii 18, 7, Strab p 387).

Rhytium (Ῥύτιον), a town in Crete, mentioned by Homer, in the district of Gortyna (*Il* ii 648, Plin iv 59, Strab p 479).

Ricimer, the Roman 'King-Maker,' was the son of a Suevian chief, and was brought up at the court of Valentinian III, in whose reign he served with distinction under Aetius. In A D 456 he commanded the fleet of the emperor Avitus, with which he gained a great victory over the Vandals, and in the same year he deposed Avitus, but as he was a barbarian by birth, he would not assume the title of emperor, but gave it to Majorian, intending to keep the real power in his own hands. But as Majorian proved more able and energetic than Ricimer had expected, he was put to death in 461 by order of Ricimer, who now raised Libius Severus to the throne. On the death of Severus in 465, Ricimer kept the government in his own hands for the next eighteen months, but in 467 Anthemius was appointed emperor of the West by Leo, emperor of the East. Ricimer acquiesced in the appointment, and received the daughter of Anthemius in marriage, but in 472 he made war against his

father-in-law, and took Rome by storm. Anthemius perished in the assault, and Olybrius was proclaimed emperor by Ricimer, who died, however, only forty days after the sack of Rome (Procop *Vand* i 7, 57, Evagr ii 7-16).

Ricina 1 (*Ricinensis*), a town in Picenum, colonised by the emperor Severus. Its mines are on the river Potenza near Macerata (Plin iii 111).—2 One of the Ebudae Insulae, or the *Hebrides* (Ptol ii 2, 11).

Rigodulum (*Reol*), a town of the Treviri in Gallia Belgica, distant three days' march from Mogontiacum (Tac *Hist* iv 71).

Rigomagus 1 (Prob *Trino Vecchio*), a town in Cisalpine Gaul, on the road from Ticinum (*Pavia*) to Augusta Taurinorum (*Turin*).—2 (*Remagen*), a town on the Rhine, between Bonna (*Bonn*) and Antninnacum (*Andernach*).

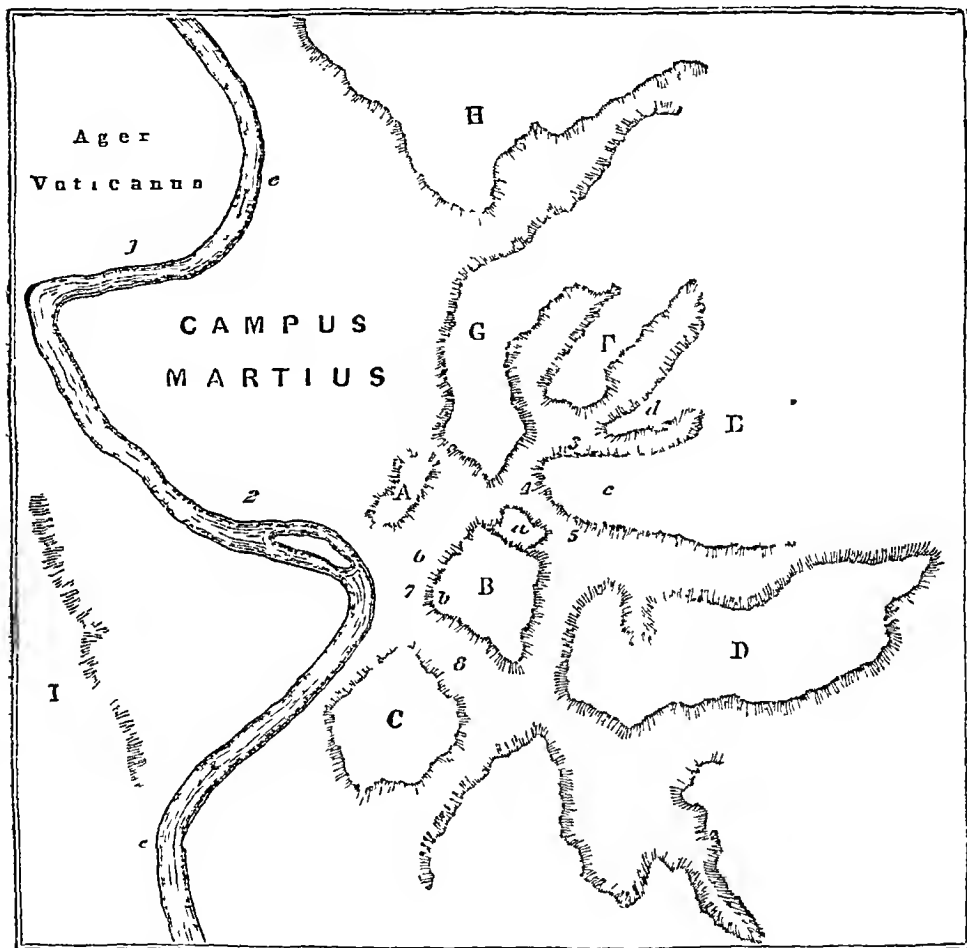
Robigo [*ROBIGUS*]

Robigus was a divinity worshipped for the purpose of averting blight or too great heat from the young cornfields (Varro, *LL* vi 16, *RR* i 1, 6 Gell v 12, 14, Paul p 267, Serv ad *Georg* i 151). The name was derived from *robustus=rufus* (*red*), referring to the rusty colour of the blighted corn (cf *ἐρυσίδη*). **Robigus** and **Flora** were worshipped together as a pair of kindred deities, Flora being possibly called also **Robiga**. In later writers *robigo* (*blight*) was personified, as if the deity were a goddess **Robigo** (Tertull *Spectac* 5, August *CD* ii 21). There is a similar personification of *robigo* in Ovid, but it does not appear that the deity was worshipped under that feminine name. The festival of the **Robigalia** was celebrated on April 25, and was said to have been instituted by Numa. It was held in the sacred grove of **Robigus** on the Via Nomentana, five miles from Rome. The offerings made by the **Flamen Quirinalis** included liver-coloured puppies, in allusion to the red dog star, whose influence blighted the crops (Ov *Fast* iv 905, Plin xviii 285, *Dict of Ant art Robigalia*).

Roma (*Romanus, Rome*). A Geographical Situation.—Rome stands, roughly speaking, about the middle of the Western side of Italy, on the left bank of the Tiber, some fourteen miles from its mouth, and close to what was in ancient times the boundary between Latium and Etruria. The river in this part varies from 300 to 200 feet in breadth, and from 15 to 20 feet in depth, and from Rome to its mouth is affected both by floods and by silting of earth carried down. Hence, although it was suited for the commerce of the city in early days, it was quite inadequate when Rome was the capital of the world, especially as traffic is not assisted by any tide. The plain through which the Tiber flows, the Roman *Campagna*, is apt to mislead by its title. Broadly speaking, in relation to the bounding ranges of the Apennines and the Alban hills, it is, no doubt, a plain, but to those who are upon it it presents a very uneven appearance of eminences and ravines. What was in remote ages an alluvial flat has been broken up by the volcanic disturbances which have produced hills of tufa or of volcanic ash, subsequently sharpened and carved out by weather and streams, and so far from the Tiber appearing to pass through a wide champaign country, it flows at a considerable depth below the plain in its own relatively narrow valley. Still more apt to mislead is the mention of the *hills* of Rome, for it is difficult for anyone who has not seen the country to realise that, if he were to stand on

the Campagna, he would be on the same level as the Roman hills, and the city would seem to be built on a plain, though, viewed from the river, it stands for the most part on several eminences rising from 120 to 160 feet above the river bank. These eminences, like others in the Campagna, are of volcanic formation, but they have been carved out by erosion, chiefly by the Tiber itself and by water flowing into it. Three have thus become isolated hills, and these (the Palatine, Aventine, and Capitoline), were naturally early occupied as defensible positions. The others, though hills when seen from the river valley, are really promontories

bases of the Palatine, Viminal, Quirinal and Capitoline, was the site eventually of the Forum Romanum, its lower branch towards the Tiber, separating the Palatine from the Capitoline, was the Velabrum (whose name preserved the recollection of the marshes) and the Forum Boarium, the indentation between the Esquiline and the Quirinal was the Subura, the valley running E between the bases of the Palatine, Esquiline and Caelian was eventually occupied by the Colosseum, and the long low valley which separates the Aventine and Palatine was the site of the Circus Maximus. These natural differences of level have been modified



Plan of the Roman Hills

A, Mons Capitolinus B Mons Palatinus C Mons Aventinus D Mons Caelius E Mons Esquilinus F Collis Viminalis, G Collis Quirinalis H Collis Hortorum (or Mons Pincius) I Mons Janiculus a Velia b Germalus c Oppidus, d Cispius ee Tiberis f1 Prata Quinctia 2 Prata Flaminia 3 Sabura 4 Carinae 5 Caerollon 6 Velabrum 7 Forum Boarium 8 Vallis Murcia

from the Campagna jutting out into it, and on their other side running back at a level into the general plain. A reference to the annexed plan will show that further from the river than the three isolated hills, come the Caelian (which is nearly isolated), the Esquiline (which includes two spurs, the Oppian and Cispius), the Viminal and Quirinal, and, a little further north, the Pincian, which was not included within the Servian walls, all these being connected at the back by the line of table land. The bays or depressions between these belong to the floor of the Tiber valley, and were in early times covered mainly by marshes and pools. The central depression, between the

at various times and by different causes the hills, at first artificially made more pronounced by escarpment for defence, were afterwards made lower in appearance by levelling up in road making, or, in the middle ages, by the accumulation of debris. On the other hand, the valley between the Quirinal and Viminal was cut wider and deeper to receive the Forum Trajanum. Lastly, in the present time the exigencies of a nineteenth century capital have changed the natural features still more, under what is called the 'piano regolatore,' and threatens to improve away much more of the hills of Rome. The river Tiber, besides contributing to the defence and the commercial

prosperity of early Rome, had a great deal to do with the shape of the city. It has been best described as divided into five reaches: the first, or upper reach, about $\frac{1}{2}$ a mile long running nearly due S, the second making a great bend for $\frac{2}{3}$ of a mile to the W, and thus affording space for the Campus Martius (once a wide swamp), the third turning again at right angles and running $1\frac{1}{2}$ miles SE, including in its lower part the Island of the Tiber (about 800 yards \times 90), the fourth diverted by the Aventine for a distance of about $\frac{2}{3}$ of a mile to the SW, and the fifth running for a mile nearly due S to the point where the Aurelian wall left the river. The principal wharves were placed in these two lower reaches. As regards the hills on the western side of the river, the long ridge of the Janiculum reaches a greater elevation (260 feet) than those on the eastern side, but the Vatican is lower. It should be noted that the volcanic character of all this district materially contributed to the magnificent strength of Roman masonry. The tufa of the neighbourhood was largely used from the earliest times (as in the walls of Roma Quadrata), but greater strength was gained by employing the peperino from Alba, as in parts of the Servian walls and of the Cloaca Maxima, or that from Gabii, as in the Tabularium, but, above all, the abundance of volcanic dust ('pulvis Pntcolanus', *pozzolana*), found all over the Roman district as well as at Puteoli, which gave the name, provided the elements of strength in the imperishable Roman cement. The lime for this cement was derived from the travertine (*lapis Tiberinus*) found at Tivoli, and also much used for Roman buildings [see *Dict of Ant art Murus*].

—B *Origin of the City*—The traditional account, adopted by Livy and more generally accepted than any other, was that Rome (i.e. the earliest settlement on the Roman hills) was a colony from Alba Longa, founded by Romulus B.C. 753 [For the legend, see ROMULUS]. Of late years, since the discovery in 1874 of several tombs, having some appearance of being Etruscan, on the Esquiline, writers of authority have put forward the theory that there was an Etruscan settlement on the hills earlier than any Latin town. As far as archaeological evidence goes, this theory cannot be said to be substantiated as yet, and the best Roman archaeologists reject it altogether. The evidence of certain traditions and myths, put forward in its favour, may be largely discounted, but, for their bearing on literature, it is worth while to mention them. It was said (a) that Evander before the Trojan war brought a colony of Pelasgians from Arcadia, and built a city, Pallantium, under the Palatine (Dionys 1 33, Liv 1 5, Verg *Aen* ix 9). (b) that Rome was founded first by colonists from Athens and Sicyon (Fest p 266). (c) that there were older settlements made by Romus, son of Aeneas (Dionys 1 72), or that there were a Romulus and Romus founders of an earlier city, and another pair of the same name who founded a later one (Dio Cass 1 5). (d) that Saturnus, Janus, Picus and Faunus were prehistoric kings reigning there [see the articles under these names]. All these accounts bear the stamp, not of traditions about some fact of ancient history, but of stories invented, long after the settlement of Rome, to maintain some theory, or account for some name or rite. Thus (a) and (b) are evidently due to a desire to find a Greek origin, after the relations with Greek colonies began, and (a) is also due partly to an

attempt to explain the name Palatinus and the rites of Faunus or Lupercus [see p 338], (c) seems to have been invented from a wish to carry back the foundation to an earlier date so as to reconcile conflicting chronicles [SILVIUS], (d) belongs to the class of fictions, like those of Euhemerus, which transformed the deities worshipped in the rites of the early inhabitants into actual kings who once reigned there. The received account of Romulus himself, in its simplest form a Latin tradition and probably with elements of truth in it, connected him by descent with the Trojan Aeneas (not much before the time of Naevius), because the Homeric story was becoming famous in Italy, and probably through the direct influence of the Cumaeans and their stories of their Aeolian mother country [cf p 24]. On the other hand, Professor Lanciani, insisting strongly on the truth of the traditional colonisation from Alba, argues from the discovery (in 1817 and 1867) of an inhabited district near Alba, of the bronze age, underneath a stratum of lava, that Rome was founded by Alban shepherds migrating because their pasture grounds had been overwhelmed by volcanic eruptions. It is true that the evidence of the earliest remains at Rome and also of the 'taboo' of iron in much of their ancient ritual [e.g. in that of the Arvales Frates *Dict of Ant art*] point to the bronze age as the period of the original settlement, but it can only be a guess to connect their arrival with the volcanic disturbances at Alba. There is no reason (though Mommsen on the whole discredits it) to reject the tradition of the first settlers coming from Alba. However that may be, all trustworthy evidence supports the theory that they were primarily Latin, and were originally village communities (probably, as was said, emigrants from Alba), who had grouped themselves round the Roman hills, and built the old Rome on the Palatine as their ring wall or common fortress [*Dict of Ant art Pagus*]. They were probably an amalgamation of three communities represented by the Titules, Ramnes, and Luceres (of whom the last two were Latin and the first may have been Sabellian), who chose a common fortress on a site convenient both for defence and for commerce. The shepherd origin ascribed in tradition is confirmed by the pastoral rites of the Lupercalia and the Parilia. The origin of the name given to the city is uncertain; some connect it with the name of the Ramnes, others with *rumon* (stream), as 'the city on the river' [see p 799, b]. The old-fashioned theory of a connexion with *ῥώμη* (strength) may safely be set aside.

—C *Development of the City*—The fortified enclosure ascribed to Romulus and called Roma Quadrata, was built on the Palatine, which had precipitous sides on the NW and SW, and was at that time further defended in those directions by marshes. But it afforded an easier ascent on the other sides; this may, as has been suggested, have been desirable for the shepherds, who in sudden alarms had to drive their flocks up to the fortress. The walls, of which there are remains at various points on the NW and SW sides of the hill, are formed of tufa blocks (see *Dict of Ant art Murus*). It was called 'Quadrata' because the form was roughly rectangular, according to the shape of a *templum*, embracing the whole of the Palatine [See *Dict of Ant art Pomerium*]. The points named (Tac *Ann* xii 24), viz. Ara Herculis, Ara Consis, Curiae Veteres, and Sacellum Larum, designate respectively the

SW, SE, and NW corners and the N side of the hill as being within the limits. In Roma Quadrata was the Lupercal, regarded as the oldest sanctuary in Rome, a cave, afterwards built up as a shrine, probably near the W angle of the hill. Its exact site is unknown, for the remains often shown as the Lupercal belong to the castellum of an aqueduct. Another sacred spot of ancient times was the hut of Romulus near the Lupercal. The Palatine settlement was enlarged so as to include the district called 'the city of seven hills' or *Septimontium*, the recollection of which was preserved in the festival of that name [*Dict. of Ant. art. Sacra*], which was held at seven places on the 'Montes' of Rome. It must be noted that these seven 'Montes' were not those which were afterwards known as the seven hills of Rome [see above, A]. They were (1) the Palatium, (2) the Germalus (SW slope of the Palatine), (3) the Velia (northern base of the Palatine), (4) the Oppian, (5) the Cispian, (6) the Fagatal (the depression between the Oppian and Cispian) and (7) the Subura, probably already including the Caelian Hill, so that the seven 'Montes' were made up of hills and the adjacent depressions. The most probable account of this development is that these districts had gradually grown up as suburbs with weaker circumvallations of their own, and were joined on to, and numbered with, the older Palatine ring wall, and just as the Lupercalia preserved the memory of the limits of Roma Quadrata by beating the bounds, so the limits of the extended settlement were fixed by the festival of *Septimontium*. Some have supposed that in this common settlement the Tibes occupied the fortress in the Subura, the Ramnes the Palatine, and the Luceres the Esquiline. Meanwhile another town, as yet separate, had been built on the Quirinal with the Viminal as its suburb. It is probable, though this is disputed, that this was a Sabine settlement [see *QUIRINUS*]. By the union of the people of the seven Montes (hence called *Montani*) with the people of the Quirinal hill and the Viminal hill (hence called *Collini*), the City of Four Regions was formed [see below, under D]. The memory of this union was preserved by the twofold arrangement of many of their sacred rites [see *MARS*, *QUIRINUS*]. The combined population had as a common fortress and religious centre the Capitoline hill, which before this union had had a wall of its own, some remains of which, resembling the wall of Roma Quadrata, may still be seen. The Capitoline was not reckoned in any of the four regions, because it was regarded as set apart for the gods of the amalgamated settlements and had no dwelling houses upon it. The absence of the Aventine from the 'city of the Four Regions' merely implies that the houses had not yet spread so far. The next stage in the development of Rome was the so called 'Servian' city, the limits of which are clearly defined by the walls which enclosed it [see below]. The chief alteration was that by this time the Aventine was partially occupied for habitation and at any rate necessary for defensive purposes, and was therefore included within the walls, but there was also an extension in two other parts, for the ground to the E and NE of the Quirinal and Esquiline was thenceforth part of the city, and also the strip along the Tiber W of the Palatine and SW of the Capitol, which was occupied by the Forum Boarium, and included

the E end of the Sublician bridge, thus communicating with the outpost on the Janiculum. The limits of the Servian walls sufficed for some centuries, because there was room for the growth of population in the districts which had been very sparsely occupied when they were first included. By the time of Sulla, however, the whole was fully inhabited, and the houses extended further and further beyond the walls. This at length necessitated an entirely new distribution of the city, which Augustus carried out in his Fourteen Regions [see below], Rome no longer needing fortification, and having none until the whole space was enclosed by the walls of Aurelian which are described below. It is said that the appearance of the interior of republican Rome was greatly affected by the fact that the city, having been almost entirely destroyed by the Gauls in 390 B.C., was rebuilt after their departure hastily, without attention to regularity and with narrow and crooked streets. After the conquest of Carthage, Macedonia and Syria, the city began to be adorned with many public buildings and handsome private houses, and it was still further embellished by Augustus, who introduced improvements into all parts, and both erected many public buildings himself and induced the leading men of the day to follow his example. So greatly had the appearance of the city improved during his long and prosperous reign that he used to boast that he found it of brick and would leave it of marble. Still the main features of the city remained the same, and the narrow streets and mean houses formed a striking and disagreeable contrast to the splendour of public buildings and magnificent palaces which had been recently erected. The great fire at Rome in the reign of Nero (A.D. 64) destroyed two-thirds of the city. Nero availed himself of this opportunity to indulge his passion for building, and the city now assumed a more regular and stately appearance. The new streets were made both wide and straight, the height of the houses was restricted, and a certain part of each was required to be built of Gabian or Alban stone, which was proof against fire.—D *Divisions of the City*.—Mention has been made of the four *Regiones* or districts of which the city consisted after the union of the Palatine city of seven Montes (*Montani*) with the Quirinal settlement (*Collini*). These regions were generally called the 'Servian Regions' and were ascribed to Servius Tullius, but (as has been pointed out) they belonged to an earlier period of development than the 'Servian' city, as defined by the walls ascribed to Servius. Their names were (1) *Suburana*, comprehending the space from the Subura to the Caelus, both inclusive, (2) *Esquilina*, comprehending the Esquiline hill, (3) *Collina*, extending over the Quirinal and Viminal, (4) *Palatina*, comprehending the Palatine hill. These seem to have been subdivided into twenty-seven *Vici*, for each of which there was an 'Aegean chapel'. The number of twenty-seven *Sacella* *Argeorum* seems to arise from assigning nine to each of the three tribes (there is no need to alter twenty-seven into twenty-four). [For the rites of these chapels see *Dict. Ant. art. Argei*.] The Aventine and other districts were added in the 'Servian' city, and yet more afterwards [see above, C], but no other arrangement of Regions was made till the time of Augustus. This emperor made a fresh division of the city into fourteen Regions, which comprised both the

ancient city of Servius Tullius and all the suburbs which had been subsequently added. This division was made by Augustus to facilitate the internal government of the city. Each region was subdivided into *Vici* (265 in all), and each *Vicus* had its shrine of *Lares Compitales* [*Dict of Ant art Vicus*]. The names of the Regions were —(1) *Porta Capena*, at the SE corner of the city by the *Porta Capena*, and extending as far as the subsequent limit of the Aurelian walls. It had ten *Vici*. (2) *Oacimontana*, NE of the preceding, embracing M. Caelius, with seven *Vici*. (3) *Isis et Scarpis*, NW of No 2, in the valley between the Caelius, the Palatine and Esquiline, in which the Colosseum was afterwards built. It contained eight *Vici*. (4) *Templum Pacis*, NW of No 3, embracing the valley between the Esquiline, Viminal and Quirinal towards the Palatine, including the *Via Sacra* and the buildings on the NE side of the Forum, among them the Temple of Peace. It had eight *Vici*. (5) *Esquilina cum Collic Viminali*, NE of No 4, comprehending the whole of the Esquiline and Viminal, with fifteen *Vici*. (6) *Alta Semita*, NW of No 5, comprising the Quirinal, with seventeen *Vici*. (7) *Via Lata*,

(*domus*) The middle and lower classes lived in blocks (*insulae*). Each *insula* contained several apartments or sets of apartments which were let to different families, and it was frequently surrounded with shops. The *insulae* contained several stories, and as the value of ground increased in Rome, they were frequently built of a dangerous height. Hence Augustus restricted the height of all new houses to seventy feet, and Trajan to sixty feet (Suet. *Aug* 30, 89, Dio Cass. *lv* 8, Aurel. *Vict Ep* 13). No houses of any description were allowed to be built close together at Rome, and it was provided by the Twelve Tables that a space of at least 2½ feet should be left between the houses. From the *Notitia Regionum* it appears that before the end of the fourth century AD there were 46,602 *insulae* at Rome and 1790 *domus*. As regards the population there is very uncertain evidence. From the statement of the Monumentum Ancyranum that there were 320,000 males of the *plebs urbana* it has been roughly computed that in the reign of Augustus the total population, free and slave, exceeded one million, and there is no improbability in the supposition that the population of Rome and the neighbouring Cam-



Ancient Rome restored

W of No 6, between the Quirinal and Campus Martius, bounded on the west by the *Via Lata* (the modern *Corso*), with fifteen *Vici*. (8) *Forum Romanum*, S of No 7, comprehending the Capitoline and the valley between it and the Palatine, including, therefore, three other *Fora*, those of Julius Caesar, Augustus and Trajan. It had thirty-four *Vici*. (9) *Circus Flaminius*, NW of No 8, extending as far as the Tiber, and comprehending the whole of the Campus Martius, with thirty-five *Vici*. (10) *Palatium*, SE of No 8, containing the Palatine, with twenty *Vici*. (11) *Circus Maximus*, SW of No 10, comprehending the plain between the Palatine, Aventine and Tiber, with the Velabrum and Forum Boarium, having eighteen *Vici*. (12) *Piscina Publica*, SE of No 11, between the Caelian and Aventine, and extending to the subsequent limits of the Aurelian walls. It had fourteen *Vici*. (13) *Aventinus*, NW of No 12, embracing the Aventine, with seventeen *Vici*. (14) *Trans Tiberim*, the only region on the right bank of the river, containing the *Insula Tiberina*, the valley between the river and the Janiculum, the Janiculum itself and the Vatican. It had seventy-eight *Vici*. As regards the dwelling houses, the richer men had their own separate town houses

in the later empire amounted to 2,000,000. —E Walls and Gates. I Wall of Romulus (*ie* of Roma Quadrata).—The course of this wall and the limits comprised within it have been noticed under C. In it there were three gates. (1) *Porta Mugonia* (which was taken by some to mean 'cattle gate,' from *mugire* Varr. *L L v* 34), also called *Porta vetus Palatii*, at the slope of the Palatine. Remains with probability regarded as belonging to this gateway were found near the point where the Summa Via Nova joins an old lava paved road (discovered in 1888) leading from the Summa Via Sacra up to the Palatine. *ie* the gate was not far from the Arch of Titus, but further up the Palatine slope. (2) *Porta Romanula*, at the NW angle of the hill near the temple of Victory, where the Clivus Victorialis passes from beneath the palace of Caligula, which was built over it. The approach to this gate sloped up from the Velabrum, and its name has been connected with the word *rumon*=stream (by those who thence derive the name of Rome), as signifying that it was the water gate, or access to the river from the fortress. (3) The position of the third gate, which Varro states to have been the *Porta Janualis*, is not known. Besides these gates the 'stairs of Cacus' (*Scalae*

Caci), said to have been derived from a *Cacius* who lived near, are described as coming up near the house of Romulus. They have probably been rightly identified with a flight of steps cut in the tufa rock which ascend from the direction of the Circus Maximus (cf. *Plut. Rom. 20*, Solin 18)—II Walls of Servius Tullius—These walls enclosed, as was stated above, not merely the seven 'montes' of the Septimontium, but also the other suburbs which belonged to the 'Four Regions,' and lastly the more recent additions, among which was the Aventine. It thus included all the hills afterwards regarded as the 'seven hills' of Rome [see above, pp. 796, 798], and later writers, as Virgil in *Georg. 1* 535, refer to these hills, and not to the Septimontium, as giving the city her title (cf. *Hor. Carm. Sec. 7*). The wall was, of course, more massive and elaborate where it crossed the level ground than where it was following the hill. In those parts it consisted of a ditch 80 feet deep and 100 feet wide, the earth from which formed an agger from 80 to 50 feet high, kept up by a retaining back wall of stone 9 feet thick, and faced with masonry on the side towards the ditch. The total width of the rampart exceeded 20 feet [See *Dict. of Ant. art. Murus*]. Starting from the southern extremity of this mound at the Porta Esquilina, the fortifications of Servius ran along the outside edge of the Caelian and Aventine hills to the river Tiber by the Porta Trigemina. From this point to the Porta Flumentana near the SW extremity of the Capitoline hill, there appears to have been no wall, but only a stone quay formed of blocks of tufa, the river itself being considered a sufficient defence. At the Porta Flumentana the fortifications again commenced, and ran along the outside edge of the Capitolino and Quirinal hills till they reached the northern extremity of the agger at the Porta Collina, and continued along the Campus Viminalis to the Esquiline gate. It was in this plain, between the Colline and Esquiline gates, that the most massive fortification was employed. A great part of it has been discovered near the railway station. A part of the wall on the Aventine also still remains of magnificent construction, 50 feet high and 10½ feet thick. In many parts, no doubt, the Servian walls followed the line of the older walls of the suburbs incorporated in the city, and replaced them by stronger work. The number of the gates in the walls of Servius is uncertain, and the position of many of them is doubtful. Pliny, indeed, states that their number was thirty-seven, but it is almost certain that this number includes many mere openings made through the walls to connect different parts of the city with the suburbs, since the walls of Servius had long since ceased to be regarded. The following is a list of the gates as far as they can be ascertained: (1) *Porta Collina*, at the N. extremity of the agger, and the most northerly of all the gates, stood at the point of junction of the Via Salaria and Via Nomentana. Its remains have been discovered on the site of the modern *Ministero delle Finanze*, a little to the S. of the road leading to *Porta Pia*. This gate was also called *Porta Quirinalis* or *Agonalis*. It was of great importance as being in a particularly accessible part of the walls. The Gauls approached at this point in 360, Hannibal in the next century, and Sulla when he led his troops back in 88, and it was the scene of the battle in 82 which secured the power of Sulla and ended the last

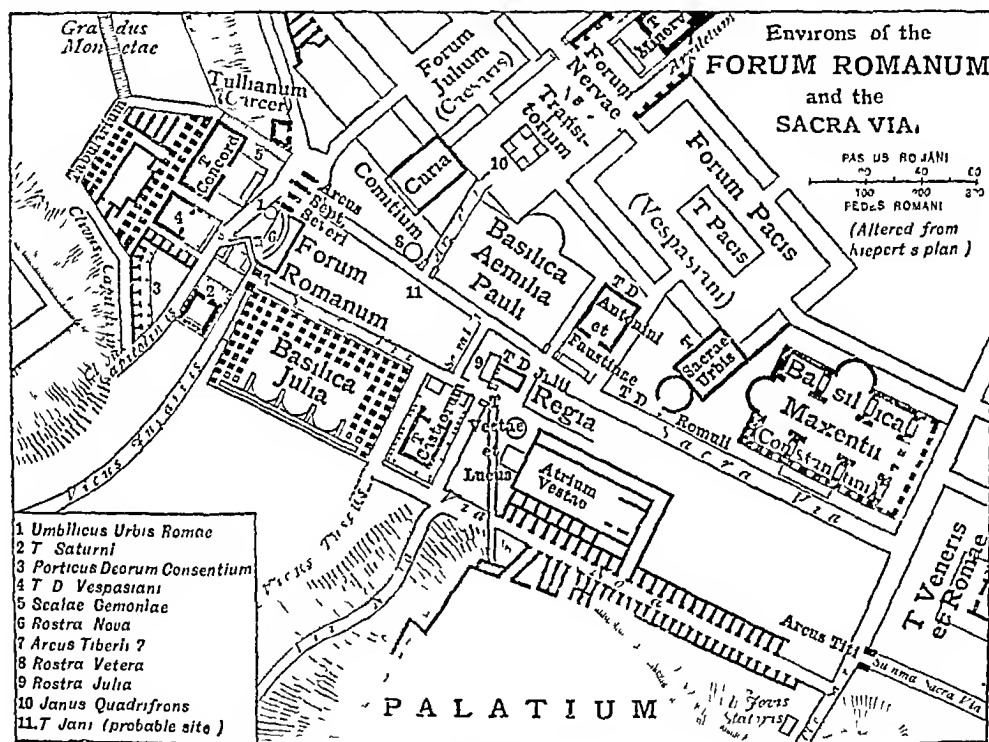
struggle of the Samnites. (2) *P. Viminalis*, S. of No. 1, and in the centre of the agger. The roadway through it was discovered in 1872 in digging the foundations of the Public Offices. (3) *P. Esquilina*, S. of No. 2, on the site of the Arch of Gallienus, which probably replaced it, the Via Praenestina and Labicana began here. It was discovered in 1876. (4) *P. Quercetullana*, S. of No. 3. (5) *P. Caehomontana*, S. of No. 4, on the heights of M. Caehus, behind the hospital of S. Giovanni in Laterano, at the point of junction of the two modern streets which bear the name of S. Stefano Rotondo, and the SS. Quattro Coronati. (6) *P. Capena*, one of the most celebrated of all the Roman gates, from which issued the Via Appia. It stood SW. of No. 5, and at the SW. foot of the Caelian. Its foundations were discovered near the church of S. Gregorio, and the remains of the Marcan aqueduct which passed over it and by its leakage gained for it the epithet 'madida' (*Juv. 11*, Mart. in 17, 1). (7, 8, 9) *P. Lavernalis*, *P. Rauduscula*, and *P. Naevia*, three of the most southerly gates of Rome, lying between the Caelian and the Aventine. The walls of Servius probably here took a great bend to the S., enclosing the heights of S. Balbina and S. Saba. (10) *P. Trigemina*, on the NW. of the Aventine, near the Tiber and the great salt magazines. The arch discovered in 1887 near the church of S. Maria in Cosmedin is thought to belong to this gate. (11) *P. Flumentana*, N. of the preceding, near the SW. slope of the Capitol and close to the Tiber. (12) *P. Carmentalis*, N. of No. 11, and at the foot of the SW. slope of the Capitolino, near the altar of Carmenta, and leading to the Forum Olitorium and the Theatre of Marcellus. This gate contained two passages, of which the right-hand one was called *Porta Scelerata* from the time that the three hundred Fabii passed through it, and was always avoided (*Liv. 11* 49, *Ov. Fast. 1* 201). (13) *P. Ratumena*, N. of No. 12, and at the N. slope of the Capitolino, just below the Arx, leading to the Campus Martius and the Via Flaminia. The remains of the gate and part of the wall were found under a house in the *Via di Marforio*. (14) *P. Fontinalis*, N. of No. 13 on the W. slope of the Quirinal, also leading to the Campus Martius. (15) *P. Sanquatis*, N. of No. 14, also on the W. slope of the same hill, deriving its name from the temple of Sancus which stood near it [SANCUS]. (16) *P. Salutaris*, N. of No. 15, on the NW. slope of the same hill, near the temple of Salus. (17) *P. Triumphalis*. The position of this gate is quite uncertain, except that it led, more or less directly, to the Campus Martius. It was probably opened only for triumphal processions (*Cic. Pis. 23*, 55, *Jos. B. J. vii* 5, 4).—III Walls of Aurelian. These walls are essentially the same as those which surround the modern city of Rome, with the exception of the part beyond the Tiber. The Janiculum and the adjacent suburb was the only portion beyond the Tiber which was included within the fortifications of Aurelian, for the Vatican was not surrounded with walls till the time of Leo IV., in the ninth century. The wall, a circuit of twelve miles, is built of concrete faced with brick. The lower part is solid, the upper has a passage for soldiers, vaulted overhead, and having arches looking into the interior. There were 388 towers, at intervals of 45 feet, about 70 feet high, the average height of the wall being 50 feet. The top of the wall was battlemented, but most of the battlements have

perished. On the left bank of the Tiber the walls of Aurelian embraced on the N the Collis Hortulorum or Pineianus, on the W the Campus Martius, on the E the Campus Esquilinus, and on the S the Mons Testaceus. There were fifteen gates in the Aurelian walls, most of which derived their names from the roads issuing from them. These were, on the N side (1) *Porta Cornelia*, on the Tiber in front of the Pons Aelius (2) *Porta Flamma*, now *Porta del Popolo* (3) *P. Pinciana*, on the hill of the same name (4) *P. Salaria*, extant under the same name, but restored in modern times. Between this and No 1 comes the modern *Porta Pia*, called after Pius IV (5) *P. Noventana*, leading to the ancient P. Collina. On the E side very little S of the Via Noventana was the Praetorian Camp, which, when the Aurelian walls were built, was set in them, projecting from them on either side in the angle where the wall abutted on the S side of the camp wall there is a blocked gateway now called *Porta Claustra*, whose ancient name is unknown (6) *P. Tiburtina*, leading to the old P. Esquilina, now *Porta S. Lorenzo* (7) *P. Praenestina* or *Laticlana*, now *Porta Maggiore*. On the S side (8) *P. Asinaria*, close to the remains of the Domus Laterana. It has been blocked up and the modern *Porta S. Giovanni* a few yards to the E is used instead (9) *P. Metronis*, or *Metroni*, or *Metrovia*, which has now disappeared, probably at the entrance to the Caclian, between S. Stefano Rotondo and the Villa Mattei (10) *P. Latina*, now walled up (11) *P. Appia*, now *Porta S. Sebastiano*. The roads through this gate and through No 9, both led to the old *Porta Capena* (12) *P. Ostiensis*, leading to Ostia, now *Porta S. Paolo*. On the W side (13) *P. Portuensis*, on the other side of the Tiber near the river, from which issued the road to Portus (14) *P. Aurelia*, on the W slope of the Janiculum, now *Porta S. Pancrazio* (15) *P. Septimiana*, near the Tiber, on the road connecting the Janiculum with the Vatican, was destroyed by Alexander VI.—F Bridges. There were eight bridges across the Tiber, which probably ran in the following order from N to S—(1) *Pons Aelius*, which was built by Hadrian, and led from the city to the mausoleum of that emperor, now the bridge and castle of St. Angelo (Dio Cass. lxxix 23) (2) *Pons Neronianus*, or *Vaticanus*, which led from the Campus Martius to the Vatican and the gardens of Caligula and Nero. The remains of its piers may still be seen, when the waters of the Tiber are low, at the back of the Hospital of S. Spirito (3) *Pons Agrippae*, at a spot about 180 yards above the Ponte Sisto, where the foundations of a three arched bridge were found in 1887, with an inscription on a cippus near which mentioned the name of the bridge (4) Very little below No 3, *P. Aurelius* also called *Janiculensis*, which led to the Janiculum and the *Porta Aurelia*. It occupied the site of the present 'Ponte Sisto,' which was built by Sixtus IV upon the ruins of the old bridge (5, 6) *P. Fabricius* and *P. Cestius*, the two bridges which connected the *Insula Tiberina* with the opposite sides of the river, the former with the city, the latter with the Janiculum. Both are still remaining. The *P. Fabricius*, which was built by one L. Fabricius, curator viarum, B.C. 62 (Dio Cass. lxxviii 15), whose name appears in an inscription cut on one of the arches, now bears the name of 'Ponte Quattro Capì.' The *P. Cestius*, which was probably built by L. Cestius, praefectus urbi in

B.C. 46, is now called 'Ponte S. Bartolommeo' (7) *P. Aemilius* or *Lapidus*, wrongly called *Palatinus*, below the Island of the Tiber, formed the communication between the Palatine and its neighbourhood and the Janiculum. It was the earliest stone bridge, begun by Aemilius Lepidus 179 B.C. and completed in 142 (8) *P. Subleius*, the oldest of the Roman bridges, connecting the city with the Janiculum, said to have been built by Ancus Marcius, when he erected a fort on that hill (Liv. i 38). It was built of wood, whence its name, which comes from *subleae*, 'wooden beams.' It was carried away several times by the river, but from a feeling of religious respect was always rebuilt of wood down to the latest times, though with stone piers. Its site is uncertain, but probably led out of the Forum Boarium. Some think that some foundations near the Marmoratum belong to it. Others ascribe those remains to a bridge of the emperor Probus (9) *P. Milvius*, or *Milvus*, now 'Ponte Molle,' was situated outside the city, higher up the river where the Via Flaminia crosses, and was built by Aemilius Scaurus the censor, B.C. 109 [See also *Dict. of Ant. art. Pons*].—G Interior of the City I. Fora. The Fora were open spaces of ground, paved with stones, surrounded by buildings, and used as market places, or for the transaction of public business. At Rome the number of fora increased with the growth of the city. They were level pieces of ground of an oblong form, and were surrounded by buildings, both private and public. They were divided into two classes *fora civilia*, in which justice was administered and public business transacted, and *fora venalia*, in which provisions and other things were sold, and which were distinguished as the *Forum Boarium*, *Olerarium*, *Suarium*, *Piscarium*, &c. The principal fora at Rome were 1. *Forum Romanum*, also called simply the *Forum*, and at a later time distinguished by the epithets *vetus* or *magnum*. It ran lengthwise from the foot of the ascent to the Capitol (Clivus Capitolinus) near the Arch of Septimius Severus in the direction of the Arch of Titus, but it did not extend so far as the latter, and came to an end at the ascent to the Velian ridge, where was the temple of Antoninus and Faustina. Its shape was that of an irregular quadrangle, of which the two longer sides were not parallel, but were wider near the Capitol than at the other end. This represents a space of about 200 yards by 70, but the central area of the Forum, kept clear of buildings (though not of statues and monuments) between the three bounding roads was about 375 feet long, 150 wide at the NW end and 110 at the SE, paved with slabs of travertine. This was an extent undoubtedly small for the greatness of Rome, but it must be recollected that the limits of the Forum were fixed in the early days of Rome and never underwent any alteration, the relief being afforded by the transference of public shows to other places, and by the erection of basilicas for certain business and the building of new fora by successive Caesars. The origin of the Forum is ascribed to Romulus and Tatius, who are said to have filled up the swamp or marsh which occupied its site, and to have set it apart as a place for the administration of justice and for holding the assemblies of the people. There is no doubt that the ground was originally a marsh (Ov. Fast. vi 401), and it was drained by the Cloaca Maxima. The Forum in its widest sense included the Forum properly so called and the

Comitium, where the patricians met in their comitia curiata the Forum in its narrower sense was originally only a market-place, and was not used for any political purpose, but gladiatorial shows were given in it from 216 B C down to the reign of Augustus, and for this purpose temporary wooden barriers and seats were set up with awnings spread over them (Liv xxiii 30, Suet Jul 39, Aug 43, Trib 7, Plin x 78, xix 23). At a later time the Forum in its narrower sense was the place of meeting for the plebeians in their comitia tributa. The Comitium lay between the Forum and the Curia or senate house, i.e. on the NE side of the Forum and in front of what is now the church of S Adriano, bounded on the E by the Argiletum and the road leading from the Forum to the Subura. Recent excavations seem to show that it was a paved area about two feet below the level of the Forum, from which it was reached

the slopes of the Capitoline hill, from which the Temple of Vespasian and the Temple of Concord looked down upon the Forum, in front of the Temple of Concord was the Senaculum (probably a place of conference for senators with officials), below this were the Umbilicus Romae, of which there are still the remains—a cylindrical structure of concrete and brick, with slabs of marble. It marked the central point of Rome (and so of the world in Roman estimation), and opposite it a little to the S is the probable site of the Milliarium Aureum, a gilded pillar denoting that the great roads all diverged from the Forum (the distances were measured from the gates). Immediately below was the Graecostasis, or platform on which foreign envoys stood to listen to speeches, and adjoining it the Rostra. [Before the time of Julius Caesar the Graecostasis adjoined the Rostra in its old position in the Comitium]



Plan of the Forum

by three steps. The Rostra, or platform from which the orators addressed the people, originally stood on the E side of the Comitium, but in 44 B C Julius Caesar transferred the Rostra to the W end of the Forum [For a description, see *Dict of Ant art Rostra*]. In the time of Targuin the Forum was surrounded by a range of shops, probably of a mean character, but they gradually underwent a change, and were eventually occupied by bankers and money-changers. The shops on the N side underwent this change first, whence they were called *Novae* or *Argentariae Tabernae*, while the shops on the S side, though they subsequently experienced the same change, were distinguished by the name of *Veteres Tabernae*. The buildings edging the Forum in its eventual condition were as follows. At the SW corner under the Capitol was the Temple of Saturn, at the NW corner beyond the Arch of Severus was the Tullianum, between these two points were

There are remains of the curved platform of the Graecostasis behind the Rostra. The area of the Forum was bordered on the S side by the Via Sacra, beyond which was the magnificent Basilica Julia, and, further E (across the Vicus Tuscus) the Temple of Castor, on the N side of the Forum, E of the Comitium and Curia stood the great Basilica Aemilia, at the E end of the Forum were the Temple of Juhns and the Rostra Julia, to the S of which have been discovered the foundations of the Arch of Augustus, E of these were the house and Temple of Vesta, the Regia, and the Temple of Faustina, in a line which marked the extreme limits eastward of the Forum, the free space of the Forum terminated further west, at the Rostra Julia—2 Forum Julium or Forum Caesaris, was built by Julius Caesar, because the old Forum was found too small for the transaction of public business. It was close by the old Forum, behind the church of S Martina. Caesar built here a

magnificent temple of Venus Genetrix Remains of five arches, built of tufa blocks with key-stones of travertine, have been found, communicating with vaulted chambers, which are supposed to have been used as offices—3 Forum Augusti, built by Augustus, because the two existing fora were not found sufficient for the great increase of business which had taken place It stood behind the Forum Julium, and its entrance at the other end was by an arch, now called *Arco de' Pantani* Augustus adorned it with a temple of Mars Ultor, and with the statues of the most distinguished men

forum lying in the narrow strip between the Forum Paetii and the Forum Augusti It was begun by Domitian, who demolished the private buildings on this strip, and it was finished by Nerva It was called Transitorium because it served as a passage from the Forum Romanum to the Subura and Carinae It was sometimes called Forum Palladium, because a temple of Minerva stood in it There was also a sanctuary of Janus Quadrifrons at the intersection of the roads communicating with the other fora and with the Subura [see p 498, a] There are some remains of these temples and



Relief from the Arch of Aurelius showing the front of the Capitoline Temple

of the republic There are magnificent remains of the wall which enclosed this forum, 86 feet high, built of blocks of peperino in three stages, divided by strong courses of travertine, arched doorways are traceable—4 The Forum Paetii of Vespasian lay to the SE of the Forum of Augustus, divided from it by the street leading to the Subura In it was the Temple of Peace dedicated by Vespasian after the end of the Jewish war and containing spoils from the Jewish Temple Part of the circuit wall of this forum remains, opposite the NW end of the Basilica of Constantine—5 Forum Nervae or Forum Transitorium, was a small

of the wall of the forum—6 Forum Trajani, built by the emperor Trajan, who employed the architect Apollodorus for the purpose It lay between the Forum of Augustus and the Campus Martius It was the most splendid of all the fora, and considerable remains of it are still extant It consisted of the forum area surrounded by a magnificent colonnade, the Basilica Ulpia and its two Bibliothecae, between which rose the great column 120 feet high and the Temple of Trajan To provide space for these buildings the ridge of tufa rock between the Capitoline and the Quirinal was cut away The column remains *in situ*, and also a great

curved line of wall, part of the circuit wall, which contained three stories of chambers—7 The Forum Boarium, or cattle market, lay between the Velabrum to the E and the Tiber to the W, to the N lay the Capitol. In it were the still existing Temple of Fors Fortuna, the Temple of Ceres, and the still existing round Temple of Hercules, which was at the S end of the forum, next to Circus Maximus. The vegetable market (Forum Olitorium) lay outside the wall of Servius, between the Forum Boarium and the Campus Martius.—II Capitolium. The Capitoline hill had two summits: the SW peak, on which stood the Temple of Jupiter, being called Capitolium, the NE peak, on which stood the Temple of Juno Moneta (and now stands the *Ara Coeli*), being called the Arx. The space between them was called the Asylum, because (as the legends said) Romulus had there established a refuge for fugitives. In reality, before the union of the 'Four Regions' it would seem that the Capitoline hill belonged to the settlement in the Quirinal, with which it was more nearly united by the low intervening ridge. The approaches, however, were more difficult in ancient times than they became later, and the cliffs could originally be ascended only on the side of the Forum, either by the Sacred Way up to the Asylum, or by the Gradus Monetae up to the Arx. The whole hill is said to have been once called Mons Saturnus (Varro, *L L* v 41) and also Mons Tarpeius [TARPEIA], but the name 'Tarpeian Rock' belonged to that part of the cliff which faced the Vicus Jugarius and the Forum, and has now been so completely transformed as to present no idea of the steep cliff from which criminals were thrown [An escarped piece of the rock on the W side of the hill, towards the Tiber, is often, but wrongly, shown as the Tarpeian Rock]. The primitive wall, of which remains are traceable, may belong to a time when the Capitoline was an altogether independent fortress occupied by a settlement not as yet united either with the Quirinal or the Palatine city, and it appears that the Arx had also a separate wall of its own. The name *Capitolium Vetus* was applied to the citadel on the Quirinal hill, which, before the united city had its common sanctuary on the Capitoline, possessed a threefold temple there to Jupiter, Juno and Minerva (Varro, *L L* v 158). The most ancient sanctuary, according to tradition, on the Capitol was the small temple of Jupiter Feretrius, said to have been built by Romulus on the site of a sacred oak, which belonged to a still more primitive cult (Liv i 10). It was rebuilt by Augustus. But the worship of the Capitoline triad Jupiter, Juno and Minerva must have belonged also to the earliest settlements on the hill, and gave it through all Roman history its chief sanctity. In the Temple of Jupiter Capitolinus on the Capitoline, the statue of Jupiter occupied the centre chamber, but there were two smaller ones, that on the right containing the statue of Minerva, that on the left the statue of Juno. This temple was many times destroyed and rebuilt. It is said to have been first built by the Tarquins (if so, it probably took the place of something earlier), and dedicated in 509 B.C. It contained a terra cotta statue of Jupiter of Etruscan make, and a chariot of the same material stood on the pediment (Plin xxxv 157). It was burnt down in the civil wars, 83, but was rebuilt by Sulla, and was dedicated by Q. Catulus, 69. It was burnt down a second time by the soldiers of

Vitellius, A.D. 69, and was rebuilt by Vespasian, it was burnt down a third time in the reign of Titus, 80, and was again rebuilt by Domitian with greater splendour than before. The Temple of Jupiter Capitolinus was the most magnificent at Rome. Its front was towards the Forum, above the Tarpeian Rock. It stood on a very large elevated platform or podium. The columns were Corinthian, of Pentelic marble. The gates were of bronze, and the ceilings and tiles gilt. The gilding alone of the building cost Domitian 12,000 talents. These gilt-bronze tiles were partly removed by Genseric, and the rest were used by Pope Honorius in 680 to roof the Basilica of St. Peter. In the temple were kept the Sibylline books. Here the consuls upon entering on their office offered sacrifices and took their vows, and hither the victorious general who entered the city in triumph was carried in his triumphal car to return thanks to the Father of the gods. Remains of the podium have been found on this SW peak, and in 1875 the drum of a column of Pentelic marble was discovered there, and also the remains of a small podium which may belong either to the small temple of Jupiter Tonans or to that of Jupiter Feretrius rebuilt by Augustus. The Temple of Juno Moneta, used also as a mint [*Dict of Ant art Moneta*], built by Camillus B.C. 344, stood on the Arx (the NE peak), which is now occupied by the church of *Ara Coeli*. In this space between the two peaks, called, as has been stated, the Asylum, and on the side of it above the Forum, stands the so called Tabularium, a building of which the use and history have never been ascertained [see *Dict of Ant s v*].—III Campi, as certain open spaces of ground were called. 1 Campus Martius, the 'Plain of Mars,' frequently called the Campus simply, was, in its widest signification, the open plain at Rome outside the city walls, lying between the Tiber and the hills Capitolinus, Quirinal, and Pincus, but it was more commonly used to signify the NW-portion of the plain lying in the bend of the Tiber, which here nearly surrounded it on three sides, and stretching along the bank of the upper reach of the river as far as was included in the Aurelian walls. The S portion of the plain in the neighbourhood of the Circus Flaminius was called Campus Flaminius or Prata Flaminia. The Campus Martius is said to have belonged originally to the Tarquins, and to have become the property of the state and to have been consecrated to Mars upon the expulsion of the kings. Here the Roman youths were accustomed to perform their gymnastic and war like exercises, and here the comitia of the centuries were held (cf. Hor. *Od* i 8, ii 7, 25, iv 1, 89, *Sat* ii 6, 49, i 6, 126, *Ep* i 7, 59, i 11, 4, *A P* 162, *Mart* ii 14, iv 8). The *Septa* or inclosure for voting purposes originally consisted of pens like sheepfolds (Juv. vi 529), but the *Septa Julia*, begun by Julius Caesar and completed by Agrippa (Cic. *ad Att* iv 16, Dio Cass. lvi 28) were built of stone and adorned with statues. Remains of travertine piers in eight rows are visible in Via Lata under the church of S. Maria, and the Palazzo Doria. At a later time it was surrounded by temples, porticoes, theatres and thermae [see under these heads]. 2 Campus Sceleratus, close to the Porta Collina and within the walls of Servius, where the Vestals who had broken their vows of chastity were entombed alive. 3 Campus Agrippae, probably on the SW slope

of the Pincian hill, E of the Campus Martius, on the right of the Corso, and N of the Piazza degli Apostoli. 4 **Campus Esquilinus**, out side of the agger of Servius and near the Porta Esquilina, where criminals were executed, and the lower classes were buried. Recent excavations showed the terribly insanitary manner in which corpses had been piled up in the ditch of the Servian fortification at this point till they filled it up. Every kind of refuse was also thrown out here, till Maecenas covered the whole with a great embankment of earth and converted the space into pleasure grounds known as *Horti Maecenatis*. The benefit to the health of the neighbourhood is alluded to in the lines of Horace (*Sat* i 8, 14-16). — **IV Streets and Districts**. There are said to have been in all 215 streets in Rome. The broad streets were called *Viae* and *Vici**, the narrow streets *Angustiores*. The chief streets were (1) *Via Sacra*, the principal street in Rome. It began near the Sacellum Streniae, in the valley between the Caelian and the Esquiline, and leaving the Flavian Amphitheatre (Colosseum) on the left ran along the N slope of the Palatine, passing under the Arch of Titus, it bent slightly to the N (probably to avoid ancient sacred buildings), skirted the N side of the Temple of Julius, beyond which it turned to the S, skirting the narrow E end of the Forum, passed along the SW side of the Forum (i.e. between the Forum and the Basilica Julia), and thence by a winding course up the Clivus Capitolinus to the Capitol and the Temple of Jupiter. It should be noticed that it passes a little distance to the N of the temple and the house of Vesta, but the sacred precincts of Vesta included not only these but also a sacred grove, which probably stretched up to the *Via Sacra*. Hence Horace (*Sat* i 9, 35) speaks of the *Via Sacra* as reaching the sanctuary or dwelling of Vesta. The road was called 'sacred' in all probability because it led from the Forum to the most sacred ancient places, the precincts of Vesta and the shrine of the Penates. The part of it originally, or specially, so spoken of was that between the Velia and the entrance to the Forum (Varro, *L L* v 47). The *Summa Via Sacra* was that part which passed over the Velian ridge by the Arch of Titus. Some have thought that originally the *Via Sacra* went straight from the Regia to the S side of the Forum and that the deflection by the Temple of Julius was only made because that temple was built. This at present wants evidence. (2) *Via Lata*, led from the N side of the Capitol and the Porta Ramenata to the Porta Flaminia, whence the N part of it was called *Via Flaminia*. (3) *Via Nova*, by the side of the W slope of the Palatine, led from the ancient Porta Romanula and the Velabrum to the Forum, and was connected by a side street with the *Via Sacra*. Starting from the road which led from the *Via Sacra* up to the Palatine near the Porta Magonia (*Summa Via Sacra*) it skirted the N side of the hill, passed by the S side of the Atrium Vestae and bent round the W side of the Palatine to the Velabrum, near the Porta Romanula. It has been laid bare by excavations from the *Summa Via Nova* to the church of S Maria Liberatrice, near the SW angle of the Atrium Vestae, from which point a flight of

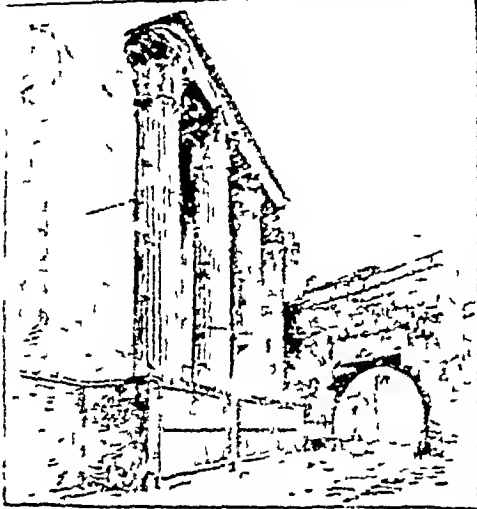
steps lead from the *Via Nova* to the Forum (cf *Or Fast* vi 395). (4) *Vicus Jugarius*, led from the Porta Carmentalis under the Capitol to the Forum Romanum, which it entered near the Basilica Julia and the Lacus Servilius. (5) *Vicus Tuscus*, connected the Velabrum with the Forum, running W of, and nearly parallel with, the *Via Nova*. It contained a great number of shops, where articles of luxury were sold, and its inhabitants did not possess the best of characters (*Tusci turba impia vici*, *Hor Sat* ii 3, 228). From the Velabrum it continued to the Circus Maximus. It derived its name from an early settlement there of Tuscans, possibly shopkeepers, possibly employed in the making of the Cloaca Maxima. A tradition states the settlers to have been soldiers of the Etruscan Caelus Vibenna, removed to the lower city from Mons Caelus (Varr *L L* v 46, Tac *Ann* i 65). Livy (ii 14) speaks of the settlers as remnants of the army of Porseuna. (6) *Vicus Cyprius*, ran from the Colosseum valley to the Esquiline. The upper part of it, turning on the right to Urbis Clivus, was called *Sceleratus Vicus*, because Tullia here drove her chariot over the corpse of her father, Servius. (7) *Vicus Patricius*, in the valley between the Esquiline and the Viminal in the direction of the modern *Via Urbana* and *Via di S Pudenziana*. (8) *Vicus Africus*, in the district of the Esquiline, but the exact situation of which cannot be determined, said to have been so called because African hostages were kept here during the first Punic war. (9) *Vicus Sandalaris*, also in the district of the Esquiline, extending as far as the heights of the Carinae. (10) *Vicus Vitianus* or *Vitianus*, in the SE part of the city, near the Porta Capena. (11) *Vicus Longus*, in the Vallis Quirina between the Quirinal and Viminal, now S Vitale. (12) *Caput Africae*, near the Colosseum. (13) *Subura* or *Suburra*, a district through which a street of the same name ran, was the whole valley between the Esquiline, Quirinal and Viminal. It was one of the busiest parts of the town and contained a great number of shops (Juv xi 51, Mart v 22), and also brothels, from which it derived its bad reputation (Pers v 32, Mart vi 66). (14) *Velia*, a height near the Forum, which extended from the Palatine near the Arch of Titus, to the Esquiline, and which separated the valley of the Forum from that of the Colosseum. On the Velia were situated the Basilica of Constantine and the Temple of Venus and Rome. (15) *Carinae*, a district on the SW part of the Esquiline, on the modern height of S Pietra in Vincoli, where Pompey, Cicero and many other distinguished Romans lived hence called 'lautae' (Verg *Aen* viii 361, cf Suet *Tib* 15). (16) *Velabrum*, a district on the W slope of the Palatine, between the Vicus Tuscus and the Forum Boarium, was originally a morass. (17) *Aegumaeum*, a place at the E foot of the Capitol and by the side of the Vicus Jugarius, where the house of Sp Maelius is said to have stood. (18) *Argiletum*, a district S of the Quirinal, between the Subura, the Forum of Nerva and the Forum of Peace, and running down to the back of the Basilica Aemilia. It was a booksellers' quarter. Its name was probably derived from *argilla*, 'white clay,' but traditions spoke of a hero Argus, a friend of Evander, who is said to have been buried here. (19) *Lautumae*, a district where there had been old quarries, near the Robur

* *Vicus* properly signified a quarter of the city, but the principal street in a *Vicus* was frequently called by the name of the *Vicus* to which it belonged.

Tullianum or Mamertine prison [see below] — **V Temples** [For the strict uses of the words *aedes* and *templum*, see *Dict of Ant art Templum*] Out of the vast number of temples in Rome (of which there are said to have been 400) the following (in alphabetical order) are the most important to notice *Templum Aesculapini*, on the Island in the Tiber, to which sick persons were brought for cure. A sacred snake, representing the god, had been brought from Epidaurus in 292 B.C. to avert a pestilence, and the temple built on the island, because the snake had swum ashore there (Liv. ii. 5, l. p. 11). *T Antonini et Faustinae*, at the further end of the N. side of the Forum, built by Antoninus Pius in honour of his wife Faustina, 111 A.D. It was converted into the church of S. Lorenzo in Miranda, and most of the old cella destroyed, but the fine Corinthian front remains. *T Apollinis* (1) on the Palatine, dedicated by Augustus in 28 B.C. in memory of his victory over Sex. Pompeius in 96. It was of great magnificence both for its architecture and its treasures. The statue of Apollo was by Scopas. At the sides of the portico or peristyle were two large libraries, one for Greek, the other for Latin books. (2) In the Campus Martius, near the Theatre of Marcellus. It was dedicated to the Delphic Apollo, in 424 B.C. Remains of it have been found near the Piazza Montanara. *T Iugusti*, founded by Tiberius, on the slope of the Palatine towards the Via Nova. *T Bellonae*, in which the senate assembled to receive foreign ambassadors and to hear the applications of generals for a triumph, as it was outside the pomerium. It stood near the Circus Flaminius. *T Bonae Deae* on the SE. side of the Aventine near the Sacrum Saecrum, where Remus took the auspices (Ov. *Fast.* v. 118). *Aed. Castoris*, the temple of Castor and Pollux, at the SE. end of the Forum, divided from the Basilica Julia by the Vicus Tuscus. It was said to have been founded near the fountain of Juturna, on the spot where the twin gods halted in the Forum to announce the victory of Regillus. It was vowed by A. Postumius in that battle and dedicated by his son in 482 B.C., restored in 119 by L. Metellus Dalmaticus, rebuilt by Tiberius and Drusus after their German campaigns, v. 6, with Corinthian columns of Pentelic marble, three of which and the entablature are now standing. It was sometimes used as a place of meeting for the senate (Cic. *pro Scaur.* 46), and as an office for testing weights and measures. *T Ceresis*, in which Liber and Libera were associated with Ceres, in the Forum Boarium, near the Circus Maximus, dedicated by the consul Sp. Cassius in 494 B.C. Remains of it are built up into the walls of the church of S. Maria in Cosmedin. *T Concordiae*, on the slope of the Capitoline hill above the Forum, founded by Camillus B.C. 367, rebuilt by Opimius in 121, and again, B.C. 6, by Tiberius and Drusus from the spoils of Germany. The senate often met in it. Remains of the podium may be seen, besides fragments of columns and cornices. *T Dianae*, on the Aventine, said to have been built by Servius Tullius, and restored by Augustus. *T Fidis*, on the Capitol, said to have been founded by Numa, rebuilt in the first Punic war. *Aed. Fortunae*, the temple of Fors Fortuna or Fortuna Virilis [see p. 846, a], in the Forum Boarium, near the Porta Carmentalis, said to have been built by Servius Tullius. It stood close to the temple of *Mater Matuta*. Both were burnt down B.C. 213 and

rebuilt the following year (Dionys. ix. 27, Or. *Fast.* vi. 181, Liv. xxiv. 47, xxi. 7). The existing temple called that of Fortuna Virilis is by some supposed to be the temple of *Mater Matuta*, by others (with greater probability) it is taken to be the temple of *Portunus*, which stood near the Pons Aemilius (Aul. Aug. 17), the modern Ponte Rotto. This temple is well preserved and is an Ionic temple, said to be of a date earlier than the middle of the first century B.C. There was also a temple of *Fortuna Redux* dedicated by Domitian in the Campus Martius, of *Fortuna Respicens* on the Palatine, and three temples of Fortune near the Porta Colonna. *T Ilorae* on the Quirinal, near the 'Tiburina pila' (probably a stone of Laris Comptales), and the old shrine of Jupiter at the Capitolium Vetus (Mart. v. 62). *T Fauni* or *Jovis et Fauni* in the Island of the Tiber, dedicated 196 B.C. *Aed. Herculis*. A round temple of Hercules stood in the SE. corner of the Forum Boarium near the Ara Maxima (Liv. v. 24, Tac. *Ann.* vi. 41, Macrobi. in 6), of great antiquity, and traditionally ascribed to Evander. It was rebuilt in the time of Augustus, and there is little doubt that it is the beautiful round temple with Corinthian columns which stands at this spot and is often erroneously called a temple of Vesta. There was also a temple of *Hercules Musarum* (= Ἡρακλῆς Μουσᾶρχος) close to the Portico of Octavia, between the theatre of Marcellus and the Circus Flaminius. It was built by M. Fulvius Nobilior about 187 B.C., who adorned it with terra cotta statues of the Muses and of Hercules playing on the lyre (Plin. xxxvi. 66) which he had brought from Greece [For the connexion of Hercules and the Muses see p. 401, a]. There was also a temple of *Hercules Custos* in the same district. *T Honoris et Virtutis*, near the Port. Capena, founded by Marcellus in 212 B.C. from the spoils of Syracuse; another, founded by Marcus, stood on the Capitol. *T Isidis et Serapis*, was built in the time of Nero in the Campus Martius near the temple of Minerva. It was damaged by the fires in the reigns of Nero and of Titus and was restored by Alex. Severus. Many works of Egyptian art have been found on this spot. Another temple of Isis stood somewhere in the third region. *T Iani*, the most notable temple of Janus, was at the NE. end of the Forum [For an account of it see p. 457, b]. The temple of Janus Quadrifrons (a quadruple arch) stood in the Forum Nervae at the intersection of the road from the Forum to the Subura with that from the Forum Prae to the Forum Augusti. It is thought that the remains found at the SW. end of the Forum Nervae belong to this temple. *T Jovis*. For the temples of Jupiter Capitolinus, Custos, Feretrius and Tonans on the Capitolium, see above, G. II. The temple of *Jupiter Stator* was said to have been originally built by Romulus in gratitude for the staying of the flight of the Romans before the Sabines (Liv. i. 12, Dionys. ii. 50, Or. *Fast.* vi. 793, *Trist.* in 1, 31). It was on the Palatine between the Porta Magonia and the site of the Arch of Titus, and between the Via Sacra and Via Nova. Another temple of Jupiter Stator was in the Campus Martius. A temple of Jupiter Victor, of which it is thought that the foundations have been discovered, stood on the Palatine overlooking the Campus Martius. A temple of the Asiatic Jupiter Dolichenus [p. 464, b] stood in the Campus Martius near the church of S. Alessio, where inscriptions

relating to it have been found (*CIL* vi 406-413) *T. Iuli*, built by Augustus in 42 B.C. at the E. end of the Forum opposite the temple of Castor. It stood on a high platform (cf *O. Pont.* ii 2, 85) *T. Iunonis Monetae*, on the Arx or NE. peak of the Capitoline hill [see above] *T. Iunonis Sospitae*, in the Forum Olitorium, near the theatre of Marcellus, may be one of three small temples of which remains have been found on the site of the church of S. Niccolò. The temple of *Juno Regina* was on the Aventine. *T. Luinae*, said to have been founded by Servius Tullius on the Aventine above the Forum Boarium (*Liv.* xi 2, *Tac. Ann.* 41) *T. Martis*. The temple of *Mars Ultor* in the centre of the Forum of Augustus, was dedicated in B.C. 2. It was the place where the senate deliberated



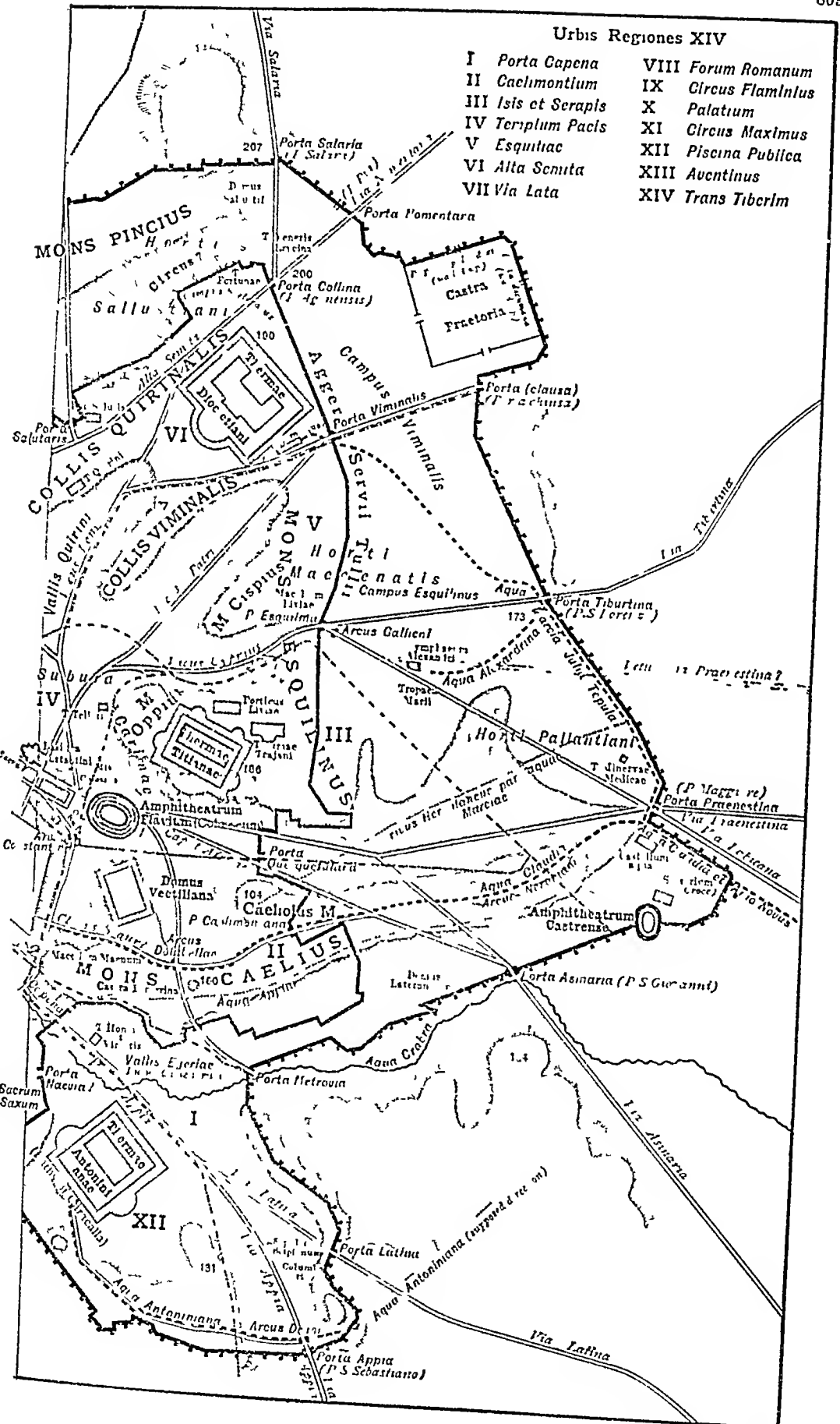
Remains of Temple of Mars Ultor

on the question of granting a triumph (as before in the temple of Bellona). Three Corinthian columns of Luna marble, with the architrave above them, and a pilaster against the wall of the forum still remain and testify to the great beauty of the temple. There were two temples of Mars built by Augustus on the Capitol, a temple of Mars in the Campus Martius, built, or rebuilt, by D. Brutus Callaicus, consul in 128 B.C., and another on the Appian Way outside the Porta Capua. *T. Magnae Matris*, on the slope of the Palatine towards the Via Sacra, built in 191 B.C. to receive the sacred stone of Cybele or Magna Mater Idaea, which had meantime been placed in the temple of Victory. Some remains of the temple have been found near the Arch of Titus. *T. Matris Matutae*, in the Forum Boarium near that of *Fortuna* [see above] *T. of Minerva*. Besides the cella of Minerva in the temple of the Capitoline Jupiter [see above], there was a separate temple of Minerva in the Forum of Nerva. Its marble columns were used by Paul V. in 1606 for a chapel in the church of S. Maria Maggiore, but part of the apse and two Corinthian columns, and a relief of Minerva on the portion of entablature still remain. The temple of *Minerva Chalcidica* was founded by Pompey in the Campus Martius near the Pantheon, and restored, after damage from fire, by Domitian. Its site is marked by the church of S. Maria sopra Minerva. The ancient temple of *Minerva Capta* [p. 565, n.] was on the slope of the Caelian, near the Colosseum. *T. Minervae*

Medicae, of which the remains were recently discovered, near the Porta Praenestina (*Porta Maggiore*). The Pantheon was built as a temple to Mars, Venus, and the deified ancestors of the Julian gens by Agrippa in 27 B.C. (*Dio Cass.* lxxv 27). The original building was damaged by fire in 80 A.D. (*Dio Cass.* lxxvi 24), and there is record of two subsequent restorations, by Hadrian and by Severus. It is an error to suppose that it was connected with the Baths of Agrippa, from which it is separated by an interval of twenty feet, the walls which are imagined to be the junction being of a much later date. The drain in the floor, which was made another argument for the theory, is designed to carry away the water which fell from the opening in the roof. The temple has a fine portico, but its great characteristic is the magnificent dome, 142½ feet in diameter, and the same in height from the floor, lighted by an opening in the top, through which the sky is seen. The dome is a solid mass standing by its own coherence, not by the principle of the arch, and therefore is a remarkable proof of the great strength of Roman concrete. It was entirely covered with marble lining, which has in great part disappeared. Its exterior was overlaid with tiles of gilt bronze, of which a very small part remains, round the hypaethral opening. The whole interior was lined with precious marbles, some of which remain, and had fluted marble columns. Much of this adornment was due to Hadrian's restoration. The great bronze doors have fortunately been left as they were. A new question has been raised by recent discoveries of archaeologists, especially of the French school, that bricks of the rotunda belong to the time of Hadrian. If it is established that bricks of this date are not merely surface repairs, but integral parts of the structure, it follows that in the present building the portico and vestibule alone are the work of Agrippa, the rotunda with its great dome having been joined on to them by Hadrian, replacing the older temple. It is argued moreover that this explains certain anomalies of style, assigns the domed cupola to a period when such an innovation was more probable, and also disposes of the difficulties which some have felt in understanding how a fire could lay hold on a building such as the Pantheon now is. The preservation of this temple is due to the fact that it was consecrated as the church of S. Maria ad Martyres by Boniface IV. in 608. *T. Pacis*, built by Vespasian in the Forum Pacis, mentioned above. *Aed. Quirini*, on the Quirinal, near the church of S. Vitale. It was mentioned as existing in B.C. 432 (*Liv.* iv 21), was rebuilt by Papirius Cursor in 293, and again by Augustus in 16 (*Dio Cass.* lv 19). *T. Portunus*, in the Forum Boarium [see *T. Fortunae*]. *T. Salutis*, on the slope of the Quirinal, near the Porta Salutaris, built by Junius Bubulcus B.C. 104 and adorned with paintings by Fabius Pictor, burnt down in the reign of Claudius (*Liv.* ix 43, *Fest.* p. 327). *T. Sancus*, the temple of *Semo Sancus* or *Diis Fidiis*, stood on the Quirinal, and was regarded as one of the most ancient in Rome. The neighbouring Porta Sanguinalis was called after it. *T. Saturni*, was on the Clivus Capitolinus near the Temple of Concord, and overlooking the Forum. It was said to have been built by Tarquin. In it was the treasury [*Dict. of Ant. art. Acrarium*]. Part of the travertine podium, of the time of Augustus, remains, and eight columns and the entablature, of the age of Domitian. Some

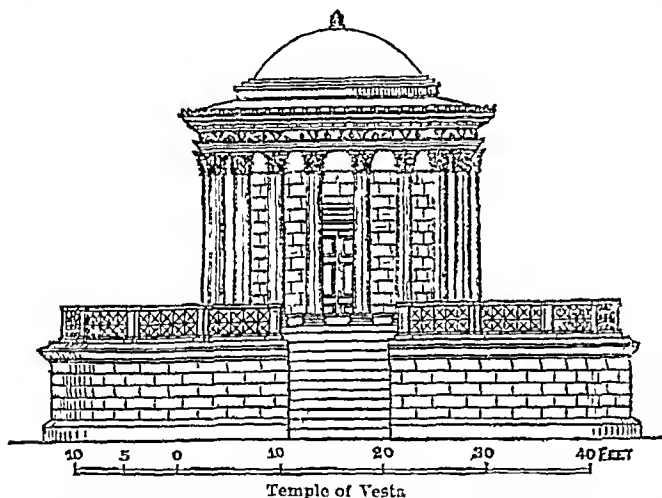
Urbis Regiones XIV

- | | |
|---------------------|---------------------|
| I Porta Capena | VIII Forum Romanum |
| II Caelimontium | IX Circus Flaminius |
| III Isis et Serapis | X Palatium |
| IV Templum Pacis | XI Circus Maximus |
| V Esquiliae | XII Piscina Publica |
| VI Alta Scruta | XIII Aventinus |
| VII Via Lata | XIV Trans Tiberim |



marble steps which exist are supposed to have been the entrance to a treasure chamber *T Solis*, near the Spina of the Circus Maximus (Tac *Ann* vi 74, Tertull *Spect* 8) *T Spei*, in the Forum Olitorium, probably one of the three small temples built in the walls of S Niccolo in Carcere *T Telluris*, near the house of Pompey in the Carinae (SW slope of the Esquiline), often used for meetings of the senate *T Traiani*, in the Forum of Trajan [see above] *T Vejovis*, on the island in the Tiber, also on the Capitoline hill *T Venens et Romae*, built by Hadrian, who employed Apollodorus of Damascus as architect. It stood at the E end of the Forum, on the slope of the Velia, raised on a high stylobate above the Via Sacra, and was the largest, and among the most magnificent, at Rome. It had two cellae, one for Venus, the other for Roma Aeterna. There are fine remains adjoining the monastery of S Francesca *T Veneris Erycinae*, was on the Capitoline hill close to the temple of *Mars*; these two were vowed by Fabius Maximus and T Otacilius B.C. 217 (Liv xxii 10). Another temple of Venus Erycina was built, B.C. 181, just outside the Porta Collina (Ov *Fast* ii 871, Liv xl 34). The

Area Volcani (Liv xxxix 46, Fest p 290; *CIL* vi 457). The Area Volcani was used for meetings of the people (Dionys ii 50, vi 57). Part of it was afterwards occupied by the temple of Concord *T Urbis* or *Sacrae Urbis* stood at the SE corner of the Forum Pacis. A square headed doorway of travertine in the remains of the bounding wall of the Forum Pacis led from the side of the Basilica of Constantine into the *T Sacrae Urbis*. The two end walls of the temple, rebuilt by Severus, remain. The map of the city was engraved or painted on one of the walls of this temple. —VI *Circi*. The *Circi* were places for chariot-races and horse races. 1 *Circus Maximus*, frequently called simply *the Circus*, was founded by Tarquinius Priscus, in the Vallis Murcia, between the Palatine and the Aventine, and was successively enlarged by Julius Caesar and Trajan. Under the emperors it contained seats for 385,000 persons. It was restored by Constantine the Great, and games were celebrated in it as late as the sixth century. [For a full description see *Dict of Ant art Circus*] 2 *C Flaminius*, erected by Flaminius in B.C. 221 in the Prata Flaminia before the Porta Carmentalis, it was not sufficiently large for the population of Rome, and was there fore seldom used. 3 *C Caii Neronis*, erected by Caligula in the gardens of Agrippina on the other side of the Tiber, under the Vatican hill, and enlarged by Nero. 4 *C Maxentii*, wrongly ascribed to Caracalla, on the Via Appia, two miles from the gates. It was built by Maxentius A.D. 311. Remarkable remains of the external wall still exist. 5 *C Hadriani*, is the title given to a circus of which some remains have been found near the Mausoleum of Hadrian. Among the *Circi* we may also reckon 6 *The Stadium*, likewise called *C Agonalis* and *C Alexandri*, in the Campus Martius, erected by Domitian in place of the wooden Stadium built by Augustus, and was restored by Alexander Severus. Its remains still exist in the Piazza Navona. —VII *Theatres*. Theatres were not built at Rome till a comparatively late period, and long after the *Circi*. At first they were only made of wood for temporary purposes, and were afterwards broken up, but many of these wooden theatres were notwithstanding constructed with great magnificence. The splendid wooden theatre of M Aemilius Scaurus was capable of containing 80,000 spectators. [*Dict of Ant art Theatrum*] 1 *Theatrum Pompei*, the first permanent stone theatre, was erected by Cn Pompey, B.C. 55, in the Campus Martius, NE of the Circus Flaminius, after the model of the theatre of Mytilene. It contained seats for 40,000 spectators. It was restored successively by Augustus, Tiberius, Caligula, Diocletian, and Theodoric. Its ruins are by the Palazzo Pio, not far from the Campo di Fiore. 2 *The Cornelia Balbi*, SE of the preceding, near the Tiber, on the site of the Palazzo Cenci. It was dedicated by Cornelius Balbus in B.C. 18, was partly burnt down under Titus, but was subsequently restored. It contained seats for 11,600 persons. Some of its columns are visible, built into houses in Via di S Maria in



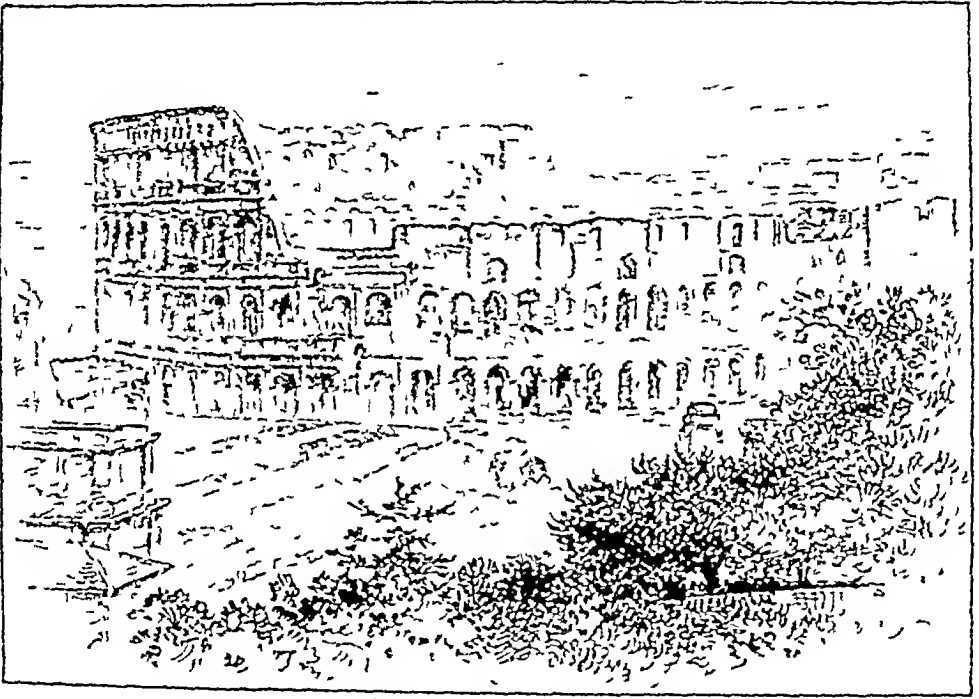
temple of *Venus Genetrix*, vowed in the battle of Pharsalia, was built in the centre of the Forum Julium, and dedicated B.C. 46. *T Vestasiani*, was built by Domitian on the slope of the Capitoline hill under the Tabularium and next to the temple of Concord, and was restored by Sept Severus. Three columns (belonging to the six of the portico) with the entablature above are still standing; they are part of the building of Domitian. *Aed Vestae*, stands at the S angle of the Forum. The original temple was destroyed by the Gauls B.C. 390, and three successive temples were burnt in 241 B.C., 66 A.D. and 191 A.D. The existing temple (preserving the ancient circular shape, the form of the primitive house) was built by Sept Severus [see further under *VESTA*] *T Victoriae*, on the Clivus Victoriae, a N slope of the Palatine, was built on the site of a very ancient altar of Victory (Dionys i 32). It was rebuilt in 294 B.C. from the proceeds of fines imposed by the aediles (Liv x 93), and restored by Augustus. Some remains of it were discovered near the church of S Maria Liberatrice *Volcanal*, a very ancient altar to Vulcan stood on the slope of the Capitol, with a wide space of sacred ground round it called

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Cacabern 3 *Th Marcelli*, in the Forum Oltorium, SE of the preceding between the slope of the Capitoline and the island of the Tiber, on the site of the temple of Pietas. It was begun by Julius Caesar, and dedicated by Augustus in B.C. 13, to the memory of his nephew Marcellus. It was restored by Vespasian, and perhaps also by Alexander Severus. It contained seats for 20,000 spectators. The remains of its Cavea exist near the Piazza Montinara, arcades with engaged columns in two stories supporting an entablature to each story. There was also an *Odeum* in the Campus Martius, built by Domitian and enlarged by Trajan; it contained seats for about 11,000 persons—

VIII Amphitheatres. The amphitheatres, like the theatres, were originally made of wood for temporary purposes. They were used for the shows of gladiators and wild beasts. The first wooden amphitheatre was built by C. Scribonius Curo (the celebrated partisan of Caesar), and the next by Julius Caesar during his per-

middle ages to the amphitheatre at Capua. The Flavian Amphitheatre was situated in the valley between the Caelian, the Esquiline and the Velia, on the marshy ground which was previously the pond of Nero's palace. It was begun by Vespasian and was completed by Titus, who dedicated it in A.D. 80, when 5000 animals of different kinds were slaughtered. To this period belong the three tiers of open arches on the façade and the interior up to a level with the top of the arcades. The highest tiers of seats and the fourth story with pilasters belong to the third century. This wonderful building covered nearly six acres of ground, and furnished seats for 87,000 spectators. In the reign of Macrinus it was struck by lightning, and so much damage was done to it that the games were for some years celebrated in the Stadium. Its restoration was commenced by Elagabalus and completed by Alexander Severus 3 *Amph Castrense*, at the SE of the Atrian walls—**IX. Naumachiae.** These

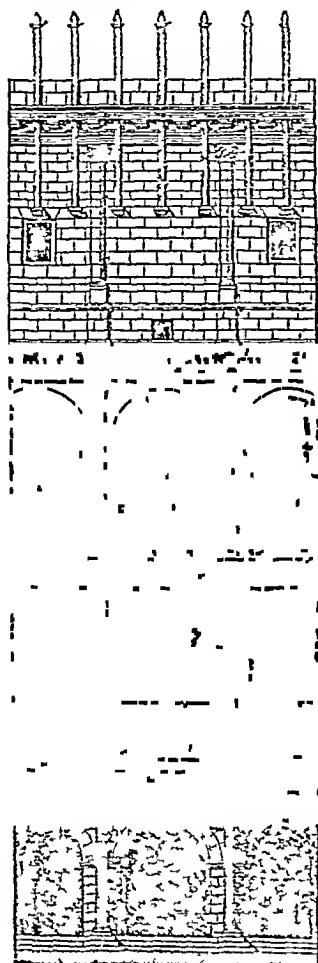


Amphitheatrum Flavianum or Colosseum

petral dictatorship, B.C. 46. 1 *Amph Statili Tauri*, in the Campus Martius, was the first stone amphitheatre in Rome, and was built by Statilius Taurus, B.C. 90. This edifice was the only one of the kind until the building of the Flavian Amphitheatre. It did not satisfy Caligula, who began an amphitheatre near the Septa, but the work was not continued by Claudius Nero, too, A.D. 57, erected a vast amphitheatre of wood but this was only a temporary building. The amphitheatre of Taurus was destroyed in the burning of Rome, A.D. 64, and was probably never restored, and it is not again mentioned. [Dict of Ant art Amphitheatrum] 2 *Amph Iulianum*, or, as it has been called since the middle ages, the *Colosseum* or *Coliseum*, a name said to be derived from the Colossus of Nero, which once stood near, but had been destroyed before the name was given to the amphitheatre. It is more likely that the name (which first appears in the writings of Bede) was descriptive of its vast size. The same name was applied in the

were buildings of a kind similar to the amphitheatres. They were used for representations of sea fights, and consisted of artificial lakes or ponds, with stone seats around them to accommodate the spectators. [Dict of Ant art Naumachiae] 1 *Naumachia Iulii Caesaris*, in the middle part of the Campus Martius, called the 'Lesser Codeta'. This lake was filled up in the time of Augustus, so that we find in later writers mention only of two Naumachiae. 2 *N Augusti*, constructed by Augustus on the other side of the Tiber under the Janiculum in the Horti Caesarum or Nemus Caesarum. It was subsequently called the *Fetus Naumachia*, to distinguish it from the following one. 3 *N Domitiani*, constructed by the emperor Domitian, probably on the other side of the Tiber under the Vatican and the Circus Neronis—**X Thermae.** The Thermae were some of the most magnificent buildings of imperial Rome. They were distinct from the *Balnea*, or common baths, of which there were a great number at Rome. In the Thermae the

baths constituted a small part of the building. They were, properly speaking, a Roman adaptation of the Greek gymnasia, and besides the baths they contained places for athletic games and youthful sports, *exedrae* or public halls,



Elevation of Colosseum restored

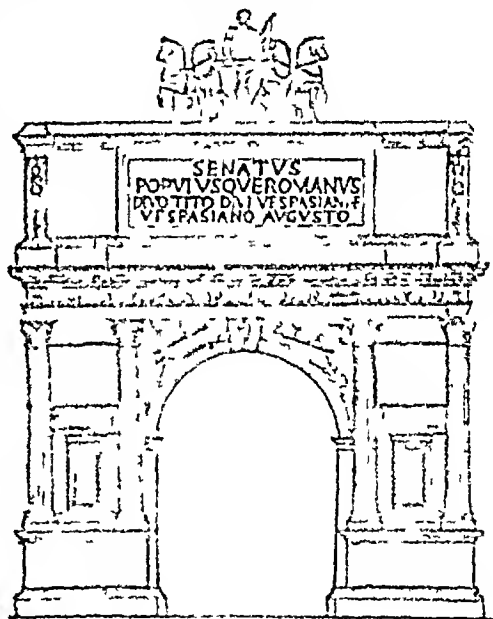
porticoes and vestibules for the idle, and libraries for the learned. They were decorated with the finest objects of art, and adorned with fountains, and shaded walks and plantations [*Dict of Ant art Balnea*] 1 *Thermae Agrippae*, in the Campus Martius, erected by M Agrippa, about twenty feet behind the Pantheon, which was supposed by some, but without sufficient reason, to have served originally as a vestibule to these *Thermae* [see above.] On the removal of some houses in 1881 remains of a great hall, lined and paved with marble and with fluted columns, belonging to these *Thermae* were found. 2 *Th Neronis*, erected by Nero in the Campus Martius alongside of the *Thermae* of Agrippa they were restored by Alexander Severus, and were from that time called *Th Alexandrinae*. 3 *Th Tit*, on the Esquiline, near the amphitheatre of this emperor, of which there are still considerable remains. 4 *Th Trajani*, also on the Esquiline, immediately behind the two preceding, towards the NE. 5 *Th Commodianae* and *Th Seicrianae*, close to one another, near S Balbina, in the SE part of the city. 6 *Th Antoninanae* (the *Baths of Caracalla*), also in the SE part of the city, behind

the two preceding, one of the most magnificent of all the *Thermae*, in which 2800 men could bathe at the same time. The greater part of it was built by Caracalla, and it was completed by Elagabalus and Alexander Severus. The remains of this immense building are among the most remarkable in Rome (For a full description see *Dict of Ant art Balnea*) 7 *Th Diocletiani*, in the NE part of the city between the Agger of Servius and the Viminal and Quirinal, covering nearly all the ground between the Porta Viminalis and Porta Collina. It was the most extensive of all the *Thermae*, containing a library, picture gallery, Odeum, &c, and such immense baths that 3000 men could bathe in them at the same time. The great hall of the *Tepidarium* was transformed by Michelangelo into the nave of the church of S Maria degli Angeli, and one of the hot rooms (*laconica*) forms the vestibule of the church. 8 *Th Constantini*, on the Quirinal, on the site of the modern Palazzo Rospighiosi, of which all traces have disappeared. The following *Thermae* were smaller and less celebrated. 9 *Th Decianae*, on the Aventine. 10 *Th Suanae*, erected by Trajan to the memory of his friend Sulpicius Sura, also in the neighbourhood of the Aventine, probably the same as the *Th Varianae*. 11 *Th Philippi*, near S Matteo in Muralana. 12 *Th Agrippinae*, on the Viminal, behind S Lorenzo. 13 *Th Cai et Lucii*, on the Esquiline, called in the middle ages the Terme di Galluccio—

XI Basilicae The Basilicae were buildings which served as courts of law, and exchanges or places of meeting for merchants and men of business. 1 *Basilica Porcia*, erected by M Porcius Cato, in the Forum, adjoining the Curia, B.C. 184. It was burnt down along with the Curia in the riots which followed the death of Clodius, 52. 2 *B Aemilia*, also called *Aemilia et Fulvia*, because it was built by the censors L Aemilius Lepidus and M Fulvius Nobilior in 179. It was situated in the Forum, near the preceding one. It was restored by Aemilius Paulus in the time of Caesar, and was hence called *B Aemilia* or *Pauli*. It was dedicated by his son Paulus Aemilius Lepidus in his consulship, 34. It was burnt down twenty years afterwards (14), and was rebuilt nominally by Paulus Lepidus, but in reality by Augustus and the friends of Paulus. The new building was a most magnificent one, its columns of Phrygian marble were especially celebrated. It was repaired by another Lepidus in the reign of Tiberius, A.D. 22. 3 *B Sempronia*, built by T Sempronius Gracchus, B.C. 171, in the Forum, at the end of the Vicus Tuscus. 4 *B Opimia*, in the Forum, near the temple of Concordia. 5 *B Julia*, begun by Julius Caesar and finished by Augustus, in the Forum, between the temples of Castor and Saturn, probably on the site of the *B Sempromia* mentioned above. It was restored after a fire by Sept Severus. The building can now be traced by the remains of marble piers, of the cancelli and of the pavement. 6 *B Argentaria*, in the Forum, near the Clivus Argentarius and before the temple of Concordia, destroyed to make room for the imperial fora. The remains of this building are behind S Martina, alongside of the Salita di Marforio. 7 *B Ulpia*, in the middle of the Forum of Trajan, of which there are still considerable remains. 8 *B Constantiana*, a magnificent building, between the temple of Peace and the temple of Rome and Venus, of which little remains except three

vaulted chambers. [For fuller description see *Diet of Ant art Basilica*].—**XII Porticoes**. The Porticoes (*Porticus*) were covered walks, supported by columns, and open on one side. There were several public porticoes at Rome, many of them of great size, which were used as places of recreation, and for the transaction of business. 1 *Porticus Pompeii*, adjoining the theatre of Pompey, and erected to afford shelter to the spectators in the theatre during a shower of rain. It was restored by Diocletian, and was hence called *P. Julia*. 2 *P. Argonautarum*, or *Neptunus* or *Scorpiæ*, erected by Agrippa in the Campus Martius, as a thank offering for his naval victories, around the temple of Neptune, and adorned with paintings representing the story of the Argonauts. Eleven marble columns of the temple still exist, and traces of a portico. 3 *P. Philippus*, by the side of the *P. Hercules Musarum*, and the Porticus Octaviae, built by M. Philippus, the father-in-law of Augustus, and adorned with splendid works of art (Plin. xxv. 114). 4 *P. Minucia et Iuncentaria*, in the Campus Martius, near the Circus Flaminius, built by Q. Minucius Rufus in b.c. 169 to commemorate his victories over the Scordisci and Triballi in the preceding year. It appears that the *tesoræ*, or cellars, which entitled persons to a share in the public distribution of corn were given to them in the *P. Minucia* (Liv. vi. 12, Vell. Pat. ii. 813). 5 *P. Metelli*, built by Q. Metellus, after his triumph over Persée, King of Macedonia, in c. 146. It was situated in the Campus Martius between the Circus Flaminius and the theatre of Marcellus, and surrounded the two temples of Jupiter Stator and Juno Regina. 6 *P. Octaviae*, built by Augustus on the site of the *P. Metelli* just mentioned, in honour of his sister Octavia. It was a magnificent building, containing a vast number of works of art and a public library, in which the Senate frequently assembled, hence it is sometimes called *Curia Octavia*. It was burnt down in the reign of Titus. Its ruins are near the church of S. Angelo in Pescaria. Remains also of Corinthian columns have been found since the destruction of the Ghetto. 7 *P. Octavia*, which must be carefully distinguished from the *P. Octaviae* just mentioned, was built by Cn. Octavius, who commanded the Roman fleet in the war against Persée, King of Macedonia. It was situated in the Campus Martius, between the theatre of Pompey and the Circus Flaminius. It was rebuilt by Augustus and contained two rows of columns of the Corinthian order, with brazen capitals, whence it was also called *P. Corinthia*. 8 *P. Iulopæ*, in the Campus Martius, probably N. of the Pantheon, so called from the statues or figures in it relating to the story of Europa (Mart. ii. 14, in 20, vi. 32). 9 *P. Pollæ*, built by the sister of Agrippa in the Campus Agrippæ. In it was the map of the Roman world which Agrippa caused to be painted or carved upon the walls (Plin. in 17). 10 *P. Julia*, on the Esquiline, surrounding a temple of Concordia (Ov. *Iast* ii. 637). 11 *P. Deorum Consensum*, a portico forming, skirres for the twelve statues of the *Di Consentes* [CONSISTERS]. It was built on the slope of the Capitol, above the temple of Saturn. 12 *P. Vipsania* was probably only another name of the Porticus Pollæ (Vipsanius) the neighbouring arch, which dropped, may have belonged to the *Aqua Virgo* (Mart. ii. 18). 13 *P. Meleagri*, near the *P. Iulopæ* and also named from the paintings or statues in it. 14 *P. Boni-*

ventus, in the Campus Martius, near the *Thermae* of Agrippa.—**XIII Triumphal Arches**. The Triumphal Arches (*trons*) were structures peculiar to the Romans, and were erected by victorious generals in commemoration of their victories. They were built across the principal streets of the city, and according to the space of their respective localities consisted either of a single archway or of a central one for carriages, with a smaller one on each side for foot passengers. Ancient writers mention twenty-one arches in the city of Rome. Of these the most important were 1 *Arcus Fabianus*, also called *Forus Fabianus* near the beginning of the *Via Sacra*, built by Fabius Maximus in b.c. 121, in commemoration of his victory over the Allobroges. 2 *A. Drusus*, erected by the senate in b.c. 9, in honour of Nero Claudius Drusus in *Regio I*, but the existing arch which is called the 'Arch of Drusus,' over the *Via Appia* is merely an arch of the aqueduct built by Caracalla to supply his *thermae* and more highly ornamented because it crossed a road. It is clearly of a much later date than the time of Drusus. 3 *A. Augusti*, in the Forum near the house of Julius Caesar. 4 *A. Tiberii*,



Arch of Titus

near the temple of Saturn on the *Clivus Capitolinus*, erected by Tiberius, a.d. 16, in honour of the victories of Germanicus in Germany. 5 *A. Claudii*, in the plain I. of the Quirinal, erected across the *Via Lata* a.d. 51, to commemorate the victories of Claudius in Britain. Remains of it have been dug up at the beginning of the *Piazza Sciarra*, by the *Via di Pietra*. 6 *A. Titi*, in the middle of the *Via Sacra* at the foot of the Palatine, which still exists. It was erected to the honour of Titus, after his conquest of Judæa, but was not finished till after his death, since in the inscription upon it he is called 'Divus,' and he is also represented as being carried up to heaven upon an eagle. The bas-reliefs of this arch represent the spoils from the Temple of Jerusalem carried in triumphal procession. Another Arch of Titus once stood in the Circus Maximus. 7 *A. Trajani*, in the forum of this emperor, at the point where it is entered from the Forum of Augustus. 8 *A. Tiberii*, on the *Via Appia*, erected to the honour

of Verus after his victory over the Parthians 9 *A. Marei Aurelii*, in the Via Flaminia, not far from the Arch of Claudius, probably erected to commemorate the victory of this emperor over the Marcomanni. It existed under different names near the Piazza Fiano down to 1662, when it was broken up by order of Alexander VII. 10 *A. Septimii Severi*, still extant in the Forum, at the end of the Via Sacra and the Clivus Capitolinus before the temple of Concordia, near the church of SS Sergio e Bacco, was erected by the senate, A.D. 203, in honour of Septimius Severus and his two sons, Caracalla and Geta, on account of his victories over Parthians and Arabians. 11 *A. Argentarii*, in the Forum Boarium (a gateway rather than an arch), was also erected in honour of Sept Severus and his two sons by the silver smiths and merchants of the district. Caracalla erased all that referred to his brother Geta. 12 *A. Gallieni*, erected to the honour of Gallienus by a private individual, M. Aurelius Victor, also on the Esquiline, SE of the Porta Esquilina. It is still extant near the church of S Vito. 13 *A. Constantini*, at the entrance to the valley between the Palatine and the Caelian, is still extant. It was erected by the senate in honour of Constantine after his victory over Maxentius, A.D. 312. It is profusely ornamented, and many of the bas-reliefs which adorn it were taken from one of the arches erected in the time of Trajan. 14 *A. Dolabellae*, on the Caelian hill, a plain arch of travertine, with an inscription stating that it was erected by Dolabella in his consulship (A.D. 10). It is not a triumphal arch, nor can it have been made for the Claudian aqueduct which passes over it, but is of a later date. It is suggested that it may have been built for the Aqua Marcia, and afterwards used for the Aqua Claudia. —XIV *Curiae or Senate-Houses*. 1 *Curia Hostilia*, frequently called *Curia* simply, was built by Tullus Hostilius, and was used as the ordinary place of assembly for the senate down to the time of Julius Caesar. It stood on the N side of the Comitium. It was burnt to the ground in the riots which followed the death of Clodius, B.C. 52. It was, however, soon rebuilt, the direction of the work being entrusted to Faustus, the son of the dictator Sulla, but scarcely had it been finished, when the senate, at the suggestion of Caesar, decreed that it should be destroyed, and a temple of Fortune erected on its site, while a new Curia should be erected, which should bear the name of Julia. This *Curia Julia* stood nearly, but not exactly, on the site of the old one. It was burnt, and rebuilt by Domitian, and rebuilt again after another fire by Diocletian. It has been fairly established that the Curia of Diocletian is the existing church of S Adriano. C. *Pompeia* or *Pompeii*, attached to the Portico of Pompey in the Campus Martius. It was in this Curia, at the foot of the statue of Pompey which stood there (generally supposed to be the statue now in Palazzo Spada), that Caesar was assassinated on the Ides of March. —XV *Prisons*. The only prison in the earliest times was said to have been built by Ancus Marcius (Liv. i. 33), and was on the slope of the Capitoline, to the right of the ascent from the Forum. It was called *Tullianum*, *Robur Tullianum*, *Robur*, or *Carcer* the name *Carcer Mamertinus*, or Mamertine Prison, by which it is now generally known, dates only from the middle of the 15th century, and was derived from a statue of Mars which stood near it and gave the name also to

the Via del Marforio. The name *Tullianum* has nothing to do with any additions by Servius Tullius, as old etymologists supposed, but is derived from *tullus* (a spring), and means 'the well house,' the lower chamber having been originally a cistern for the use of the Capitol excavated in the rock to collect the water of the spring which still exists there. It is a circular chamber partly hollowed in the rock, partly built up with blocks of stone, forming originally a vaulted or conical roof closed at the top by a stone which was removed to let the prisoners down into the lower chamber (or Tullianum proper) this is now reached by a modern staircase. Above was a larger room, of a later date, but still very old. Above the whole has been built the church of S Pietro in Carcere. In this lower prison Jugurtha was confined and probably died of the cold in one or other of the chambers. Captives were slain as the triumphal procession went up to the Capitol, and criminals were executed (e.g. the Catiline conspirators) (Liv. vii. 22, xxv. 41, Sall. Cat. 55). Near this prison were the *Scalae Geminae* or steps down which the bodies of those who had been executed were thrown into the Forum, to be exposed to the gaze of the Roman populace. It is said (Liv. iii. 57) that App. Claudius built a new prison. It is of course possible that this may be the upper chamber over the Tullianum or it may have been the prison called *Lautumiae* or the *Lautumiae* may have been a third state prison. Some writers believe the Lautumiae to have been merely another name for the Tullianum, or for the upper part of it, but it is more likely that it was a separate and more recent building (Liv. xxiii. 26, xxxvii. 3, Juv. iii. 212). It was, no doubt, near the Tullianum, and derived its name from the district Lautumiae, in which there had once been quarries. This is more likely than the derivation of the name from the Syracusan *λατομιαί*. —XVI *Castra or Barracks*. 1 *Castra Praetoria*, in the NE corner of the city, on the slope of the Quirinal and Viminal, and beyond the *Thermae* of Diocletian, were built by the emperor Tiberius in the form of a Roman camp. Here the Praetorian troops or imperial guards were always quartered. This camp was outside the city limits when it was first made, but was incorporated in the Aurelian walls [see above, p. 801, a]. 2 *Castra Peregrina*, on the Caelian, probably built by Septimius Severus for the use of the foreign troops, who might serve as a counterpoise against the Praetorians. 3 The barracks (*castra*) of the *Equites Singulares* or imperial cavalry guard, were on the Caelian hill. The remains of the building, with many inscriptions, have been found in the Via Tasso, near the Lateran. 4 Traces of barracks of the *Cohortes urbanae* have been found in the Campus Agrippae; there were others near the *Thermae* of Titus, but the exact position for each region is uncertain. 5 Remains of the buildings forming the *stationes* or headquarters of the cohorts of *Vigiles* have been found on the Quirinal, Esquiline, Aventine, and Caelian, and interesting remains of smaller barracks (*excubitoria*) near the church of S Crisogono in Trastevere. —XVII *Aqueducts*. The Aqueducts (*Aquaeductus*) supplied Rome with an abundance of pure water from the hills which surround the Campagna. The Romans at first had recourse to the Tiber and to wells sunk in the city. It was not till B.C. 313 that the first aqueduct was constructed, but their number

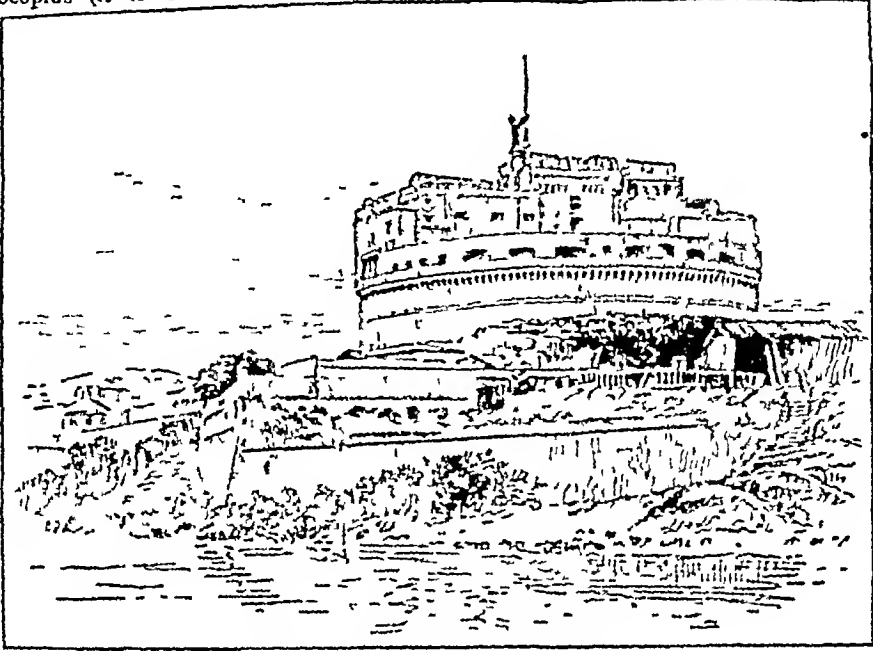
was gradually increased till they amounted to eleven. 1 *Aqua Appia*, was begun by the censor Appius Claudius Caecus in B.C. 312. Its sources were near the Via Praenestina, between the seventh and eighth milestones, and its termination was at the Salaria by the Porta Trigemina. Its length was 11,190 passus, for 1130 of which it was carried under the earth, and for the remaining sixty passus within the city, from the Porta Capena to the Porta Trigemina, it was on arches. No traces of it remain. 2 *Aqua Iulia* commenced in 271 by the censor M. Curius Dentatus, and finished by M. Fulvius Flaccus. The water was derived from the river Anio, above Tibur at a distance of twenty Roman miles from the city, but on account of its rudeness its actual length was forty-three miles of which length less than a quarter of a mile only (viz. 221 passus) was above the ground. There are considerable remains of this aqueduct on the Aurelian wall, near the Porta Maggiore, and also in the neighbourhood of Trionfale. 3 *Aqua Marcia*, which brought the coldest and most wholesome water to Rome, was built by the praetor Q. Marcus Rex, by command of the senate, in B.C. 144. It started at the side of the Via Volturna, thirty-eight miles from Rome, its length was 17,102 passus, of which only 746 were above ground, namely, 528 on solid substructions, and 218 on arches. It ended near the Porta Capena. It was repaired by Agrippa in his consulship in 133, and below No. 5, and the volume of its water was increased by Augustus, by means of the water of a spring 400 paces from it; the short aqueduct which conveyed this water were called *Aqua Augusta*, but is never enumerated as a distinct aqueduct. The supply of the Via Anagnina was restored by Pius IX. in 1870 and is called *Aequa Pia*. 4 *Aqua Tepula*, which was built by the censors Cn. Servilius Capito and L. Caecilius Tullianus in 127, began in a spot in the Lucullan or Tiberian land, two miles to the right of the tenth milestone on the Via Latina. 5 *Aqua Julia*. Among the splendid public works executed by Agrippa in his consulship, B.C. 13, was the formation of a new aqueduct and the restoration of all the old ones. From a source two miles to the right of the twelfth milestone on the Via Latina he constructed his aqueduct (the *Aqua Julia*) which was carried for some distance on the same arches as Nos. 3 and 4. The water was carried along three distinct channels, on the same substructions (which were probably the original substructions of the *Aqua Marcia* and *Aqua Tepula* newly restored), the lowest channel being the *Aqua Marcia*, the middle *Aqua Tepula*, and the upper the *Aqua Julia*. In the city the channels were separated and carried to different quarters. The arch built by Augustus where the triple aqueduct crosses a road is still to be seen close to the Porta S. Lorenzo. It bears an inscription referring to the repair under Caracalla. The whole course of the *Aqua Julia*, from its source, amounted to 15,126 passus, partly on massive substructions and partly on arches. 6 *Aqua Virgo*, built by Agrippa to supply his baths. Its water was as highly esteemed for bathing as that of the *Aqua Marcia* was for drinking. It commenced by the eighth milestone on the Via Collatina, and was conducted by a very circuitous route, chiefly under the ground, to the M. Pincius, whence it was carried on arches to the Campus Martius. Its length was 14,105 passus, of which 12,805 were under ground. 7 *Aqua Alsietina*, sometimes called also *Aqua Anagnina*, on the other side of the Tiber, was constructed by Augustus from the Lacus Alsietinus (Lago di Martignano) which lay 6500 paces to the right of the fourteenth milestone on the Via Claudia and was brought to the port of the Regio Transiberina below the Janiculum. Its length was 22,172 passus, of which only 351 were on arches, and the water was so bad that it could only have been intended for the supply of Augustus's Naumachia, and for watering gardens. 8, 9 *Aqua Claudia*, and *Anio Novus* (or *Aqua Anagnina Nova*), the two most magnificent of all the aqueducts, both begun by Caligula in A.D. 36, and finished by Claudius in A.D. 50. The *Aqua Claudia* commenced near the thirty-eighth milestone on the Via Sublaeensis. Its water was reckoned the best after the Marcia. Its length was 46,106 passus (nearly 16½ miles), of which 9567 were on arches. The *Anio Novus* began at the forty-second milestone on the Via Sublaeensis. Its length was 58,700 passus (nearly 59 miles), and some of its arches were 100 feet high. In the neighbourhood of the city, these two aqueducts were united forming two channels on the same arches, the Claudia below and the Anio Novus above. An interesting monument connected with these aqueducts is the gate now called Porta Maggiore, which was originally a magnificent double arch by means of which the aqueduct was carried over the Via Iuliana and the Via Praenestina. Over the double arch are three inscriptions, which record the names of Claudius as the builder, and of Vespasian and Titus as the restorers of the aqueduct. By the side of this arch the aqueduct passes along the wall of Aurelian for some distance, and then it is continued upon the Arcus Acronium or Caelimontium, which were added by Nero to carry the water on over the Campus to the Palatine with a branch passing to, and the Colosseum. 10 *Aqua Trajana*, was brought by Trajan from the Lacus Sabatinus (now Bracciano) to supply the Janiculum and the Regio Transiberina. 11 *Aqua Alexandrina*, constructed by Alexander Severus, its source was in the lands of Tusculum about fourteen miles from Rome, between Gaius and the lake Pegillus. Its small height shows that it was intended for the baths of Severus, which were in one of the valleys of Rome. These eleven were the separate aqueducts of Rome. Procopius brings the number up to fourteen by reckoning branches drawn off from some of them. The *Aqua Crabra* was a small brook which flowed under the wall between Porta Latina and the Lateran, and was enclosed in a *carapis* or open channel at the Circus Maximus. Several of these aqueducts have been restored for modern use. (1) The *Aequa Vergina*, the ancient *Aqua Virgo*, which was restored by Pope Pius IV. and further embellished by Benedict XIV. and Clement XIII. The chief portion of its waters gushes out through the beautiful Fontana di Trevi, but it also supplies twelve other public fountains and the greater part of the lower city. (2) The *Aequa Felice*, named after the conventual name of its restorer Sixtus V. (Fra Felice), is a part of the ancient *Aqua Alexandrina*. It supplies twenty-seven public fountains and the eastern part of the city. (3) The *Aequa Paola*, the ancient *Aqua Trajana*, supplies the Trastevere and the Vatican, and feeds, among others, the splendid fountains before St. Peter's. (4) The *Aequa Pia*, restored in 1870 by

PINS IX. to convey the water of the *Aqua Marcia*—XVIII Sewers Of these the most celebrated was the *Cloaca Maxima*, constructed by Tarquinius Priscus, which was formed to carry off the waters brought down from the adjacent hills into the Velabrum and valley of the Forum. It empties itself into the Tiber nearly opposite one extremity of the *Insula Tiberina*. This cloaca was formed by three arches, one within the other, the innermost of which is a semicircular vault about fourteen feet in diameter. It is still extant in its original state. Even larger than the so-called *Cloaca Maxima* is the cloaca which drained the valley of the *Circus Maximus* and the ground at the base of the Caelian, and has its opening about one hundred yards below the *Cloaca Maxima*. That which drains the *Campus Martius* was possibly the largest of all (Plin xxxvi 104, Dionys iii 68, *Dict of Ant art Cloacae*)—XIX Palaces The house of Augustus was built on the site of the house of Hortensius on the S of the Palatine overhanging the *Circus Maximus*, where the *Villa Mills* now stands. The *Domus Tiberiana*, which was originally a separate house of Tiberius on the Palatine and was afterwards united to the palace of Augustus. It was on the W side of the hill turned towards the Velabrum, where a long row of vaulted chambers, supposed to be guard rooms, exist. The Palatium was considerably enlarged by Caligula, who extended the buildings a long way beyond the *Domus Tiberiana*, across the *Clivus Victoriae*, thus occupying the NW angle of the Palatine, but it did not satisfy Nero's love of pomp and splendour. Nero built two magnificent palaces, which must be distinguished from one another. The first, called the *Domus Transitoria Neronis*, covered the whole of the Palatine, and extended as far as the Esquiline to the gardens of Maecenas. This palace was burnt to the ground in the great fire of Rome, thereupon Nero commenced a new palace, known by the name of *Domus Aurea*, which embraced the whole of the Palatine, the Velia, the valley of the Colosseum and the heights of the *Thermae of Titus*, extended near the Esquiline gate, and was cut through not only by the *Via Sacra* but also by other streets. The whole building, however, was not finished at the time of Nero's death, and Vespasian confined the imperial palace to the Palatine, converting the other parts of the *Domus Aurea* into public or private buildings. The palace itself was not finished till the time of Domitian, who adorned it with numerous works of art. This, which is called the Flavian palace, occupied and filled up the depression which divided the summits of the Palatine. The emperor Septimius Severus added buildings on the S side of the Palatine, extending into the valley towards the Caelian. A part of this palace at the SE base of the hill was especially lofty and splendid, and was called *Septizonium*, probably because it had seven stories of colonnades. There were considerable remains of this *Septizonium* down to the end of the sixteenth century, when Sixtus V caused them to be destroyed, and the pillars brought to the Vatican. The buildings variously called the *House of Germanicus* or of *Livia* stand E of the remains of the *Domus Tiberiana*, and are remarkable for the preservation of its form and even of some of its paintings, a crypto porticus, or covered passage, led from it to the palace of Caligula. The *Domus Gelotiana* (Suet Cal 18) stood on the SW slope of the Palatine, above the *Circus*, and

contains enrious writings and drawings cut into the plaster, some of which seem to show that at one time it was used as a *paedagogium* for the imperial pages. *Domus Vectiliana*, near the Colosseum, was a palace of Commodus. Among the numerous private palaces at Rome the following were some of the most important. *Domus Ciceronis*, close to the *Porticus Catuli*, on the N slope of the Palatine, was built by M. Livius Drusus, and purchased by Cicero of one of the Crassi. It was destroyed by Claudius after the banishment of Cicero, but was subsequently rebuilt at the public expense. *D Pompeii*, the palace of Pompey, was situated in the *Carinae* near the temple of Tellus. It was afterwards the residence of M. Antoninus. *D Crassi*, the palace of L. Crassus the orator, on the Palatine. *D Scavri*, also on the Palatine, celebrated for its magnificence, subsequently belonged to Clodius. *D Lateranorum*, on the E confines of the Caelian, was a palace originally belonging to the distinguished family of the *Plautii Laterani*, but after the execution of *Plautius Lateranus* under Nero, it became imperial property. It was given by Septimius Severus to his friend *Lateranus*, and was subsequently the palace of Constantine, who adorned it with great magnificence. The modern Basilica and palace of the Lateran occupies most of its site, but there are remains of the older palace—XX. *Horti* The *Horti* were parks or gardens which were laid out by wealthy Roman nobles on the hills around the city, and were adorned with beautiful buildings and works of art. (1) *Horti Luculliani*, on M. Pincius, which hill was hence called *Collis Hortorum*. They were laid out by Lucullus, the conqueror of Mithridates. In the reign of Claudius they belonged to *Valerius Asiaticus*, who was put to death through the influence of *Messalina*, chiefly because she coveted the possession of these gardens. From this time they appear to have belonged to the imperial house. (2) *H Sallustiani*, laid out by the historian Sallust, on his return from Numidia, in the valley between the Quirinal and the Pincius. (3) *H Caesaris*, bequeathed by Julius Caesar to the people, were situated on the right bank of the Tiber at the foot of the Janiculum, where Augustus afterwards constructed his great *Nannachia*. (4) *H Maecenatis*, in the *Campus Esquilinus*, bequeathed by Maecenas to Augustus and frequently used by the imperial family [see above, p 805, a]. (5) *H Agrippinae*, on the right bank of the Tiber, at the base of the Vatican hill, in which Caligula built his *Circus*. It was here that Nero burnt the Christians in tunics covered with pitch to serve as lights for his nocturnal games (Tac Ann xv 44, Juv 1 155). Adjoining these were (6) *H Domitiae*, also on the right bank of the Tiber, in which Hadrian built his *Mansoleum*. (7) *H Pallantium*, on the Esquiline, laid out by Pallas, the powerful freedman of Claudius. (8) *H Getae*, on the other side of the Tiber, laid out by Septimius Severus—XXI Sepulchral Monuments (1) *Mausoleum Augusti*, was situated in the *Campus Martius* and was built by Augustus as the burial place of the imperial family. It was surrounded with an extensive garden or park, and was considered one of the most magnificent buildings of his reign, but there are only some insignificant ruins of it still extant. (2) *Mausoleum Hadriani*, was commenced by Hadrian in the gardens of Domitia on the right bank of the Tiber, and was connected with the city by the Pons

Aelius, it was finished and dedicated by Antoninus Pius, A.D. 140. Here were buried Hadrian, Antoninus Pius, L. Verus, Commodus, and probably also Septimius Severus, Geta, and Caracalla. This building, stripped of its ornaments and converted into a fortress before the time of Procopius (it is said by Belisarius), is

round the pillar, which represents the emperor's wars against Decebalus and the Dacians, and is one of the most valuable authorities for archaeological inquiries. (4) *Col Antonini Pii*, erected in honour of Antoninus Pius after his death, consisted of a column of red granite on a pediment of white marble, and was situated



Castle of S. Angelo (Mausoleum of Hadrian)

the Castle of S. Angelo. (3) *Sepulcrum Scipionum*, the burial place of the Scipios, was situated, left of the Via Appia, near the Porta Capena. Most of the tombs of the distinguished Roman families during the Republican period lay on the Via Appia. The tomb of the Scipios was discovered in 1780, about 100 paces within the modern Porta S. Sebastiano. It contained many interesting monuments and inscriptions, which were deposited in the Museo Pio-Clementino. (4) *Sepulcrum Cæciliæ Metellæ* [See p. 556]. (5) *Sepulcrum Cestii*, situated S. of the Aventine, near the Porta Ostiensis, being partly within and partly without the walls of Aurelian. This monument, which is still extant, is in the form of a pyramid, and was built in the time of Augustus for a certain C. Cestius—XXII Columns. Columns (*Columnæ*) were frequently erected at Rome to commemorate persons and events. (1) *Columna Maeniana* in the Forum, was erected to the honour of the consul C. Maenius, who conquered the Latins and took the town of Antium, B.C. 339. (2) *Col. Rostrata*, also in the Forum, erected in honour of the consul C. Duilius, to commemorate his victory over the Carthaginian fleet, B.C. 260. The name of Rostrata was given to it from its being adorned with the beaks of the conquered ships. Part of its inscribed base was found near the Arch of Severus in the sixteenth cent., and is preserved in the Capitoline Museum. (3) *Col. Trajani*, in the Forum (also called *C. Cochlis*, from its spiral staircase), in which the ashes of the emperor Trajan were deposited. This column is still extant, and is one of the most interesting monuments of ancient Rome. It is, including the pedestal, 117 feet high. The top was originally crowned with the statue of the emperor, it is now surmounted by that of the apostle Peter. A spiral bas-relief is folded

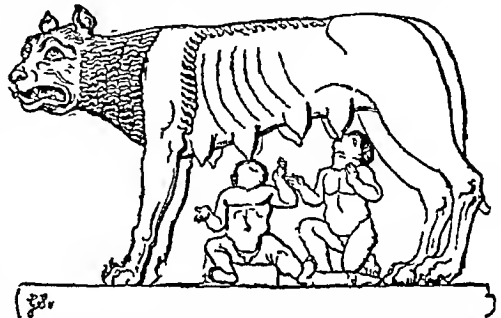
in the Campus Martius, near the temple dedicated to this emperor. It stood not far from the Curia Innocenziana on Monte Citorio, in the garden of the Casa della Missione. At present the basis only is extant, and is preserved in the garden of the Vatican. (5) *Col. M. Aurelii Antonini*, generally called the Antonine Column, erected to the memory of the emperor M. Aurelius, also in the Campus Martius, and still extant. It is an imitation of the Column of Trajan, and contains bas-reliefs representing the wars of M. Aurelius against the Marcomanni—XXIII Obelisks. The Obelisks (*Obelisci*) at Rome were mostly works of Egyptian art, which were transported from Egypt to Rome in the time of the emperors. Augustus caused two obelisks to be brought to Rome, one of which was erected in the Circus and another in the Campus Martius. The former was restored in 1680, and is called at present the Flaminian Obelisk. Its whole height is about 116 feet, and without the base about 78 feet. The obelisk in the Campus Martius was set up by Augustus as a sun dial. It stands at present on the Monte Citorio, where it was placed in 1792. Its whole height is about 110 feet, and without its base 71 feet. Another obelisk was brought to Rome by Caligula, and placed on the Vatican in the Circus of Caligula. It stands at present in front of St. Peter's, where it was placed in 1586, and its whole height is about 132 feet, and without the base and modern ornaments at top about 83 feet. But the largest obelisk at Rome is that which was originally transported from Heliopolis to Alexandria by Constantine, and conveyed to Rome by his son Constantius, who placed it in the Circus Maximus. Its present position is before the north porch of the Lateran church, where it was placed in 1588.

Its whole height is about 149 feet, and without the base about 105 feet. There are nine other obelisks at Rome, besides those mentioned above—**H Roads leading out of Rome**. Of these the most important were (1) *Via Latina*, the most ancient of the south roads, which issued at first from the Porta Capena, and after the time of Aurehan from the Porta Latina. It joined the *Via Appia* at Casilinum. (2) *Via Appia*, the Great South Road, also issued from the Porta Capena, and was the most celebrated of all the Roman roads. It was commenced by Appius Claudius, when censor, and was eventually carried to Brundisium [APPIA VIA]. (3) *Via Ostiensis*, originally passed through the Porta Trigemina, afterwards through the Porta Ostiensis, and kept the left bank of the Tiber to Ostia. (4) *Via Portuensis*, issued from the same gate as the *Via Ostiensis*, and kept the right bank of the Tiber to Portus, the new harbour founded by Clandius, near Ostia. (5) *Via Labicana*, issued from the Porta Esquilina, and passing Labicum fell into the *Via Latina* at the station ad Bivium, thirty miles from Rome. (6) *Via Praenestina*, originally the *Via Gabina*, issued at first from the Porta Esquilina, and subsequently from the Porta Praenestina. Passing through Gabi and Praeneste, it joined the *Via Latina* just below Anagnina. (7) *Via Tiburtina*, issued originally from the Porta Esquilina, or from the Porta Viminalis, and subsequently from the Porta Tiburtina, and proceeded to Tibur, from which it was continued under the name of the *Via Valeria*, past Corfinum to Adria. (8) *Via Nomentana*, anciently *Ficulnensis*, ran from the Porta Collina, subsequently from the Porta Nomentana, across the Anio to Nomentum, and a little beyond fell into the *Via Salaria* at Eretum. (9) *Via Salaria*, ran from the Porta Collina, subsequently from the Porta Salaria, past Fidenae to Reate and Asculum Picenum. At Castrum Truentinum it reached the coast, which it followed until it joined the *Via Flaminia* at Ancona. (10) *Via Flaminia*, the Great North Road (commenced in the censorship of C Flaminius), issued from the Porta Flaminia, and proceeded past Oriculum, Narma and Pisaurum to Ariminum, from which town it was continued under the name of the *Via Aemilia* to Placentia and Aquileia. (11) *Via Aurelia*, the Great Coast Road, issued originally from the Porta Janiculensis. It reached the coast at Alsium, and followed the shore of the Lower Sea along Etruria and Liguria by Genoa, as far as Forum Julii in Gaul. [For the construction of Roman roads, see *Dict of Ant art Viae*].

Römülea, a town of Samnium taken by the Romans in the third Samnite war, B.C. 297, after which it seems to have fallen into decay (Liv. x. 17, Steph. Byz. s.v.). Its site seems to have been near the modern *Biaccia*, on the *Via Appia*, between Aeclanum and Aquilonia.

Römulus, was the traditional founder of Rome, whose name expressed that of the city, and whose story grew up out of a number of legends connected with the origin of the city and of the Roman people, or attempting to explain it. [For the meaning of his other name, *Quirinus*, see that article.] The story of Romulus commonly accepted by ancient writers (Liv. i. 4-15, Dionys. i. 72-11, 76, Plut. *Romulus*, Fest. s.v. *Roma*) runs as follows.—At Alba Longa there reigned a long line of kings [SILVIUS] descended from Aeneas. The last of these left two sons, Numitor and Amulius

Amulius, who was the younger, deprived Numitor of the kingdom, but left him his life. Fearful, however, lest the heirs of Numitor might assert their rights, he murdered the only son, and made the daughter, Silvia, or Rhea Silvia, one of the Vestal virgins. Silvia was violated by Mars, and in course of time gave birth to twins. Amulius doomed the guilty Vestal and her babes to be drowned in the river [RHEA SILVIA]. The stream carried the cradle in which the children were lying into the Tiber, which had overflowed its banks far and wide. It was stranded at the foot of the Palatine, and overturned on the root of a wild fig-tree, which, under the name of the *Ficus Ruminalis*, was preserved and held sacred for many ages after. [For the origin of this tradition see *ROMULUS*.] A she-wolf, which had come to drink of the stream, carried them into her den hard by, and suckled them, where they were discovered by Faustulus, the king's shepherd, who took the children to his own house, and



Romulus and Remus suckled by the Wolf. (From the Etruscan bronze statue in the Capitol.)

gave them to the care of his wife, Acca Larentia. They were called **Romulus** and **Remus**, and were brought up with the other shepherds on the Palatine hill. As they grew up, they became distinguished by the beauty of their person and the bravery of their deeds, and fought boldly against wild beasts and robbers. A quarrel having arisen between these shepherds and the herdsmen of Numitor, who stalled their cattle on the neighbouring hill of the Aventine, Remus was taken by a stratagem, during the absence of his brother, and carried off to Numitor. This led to the discovery of the parentage both of Romulus and Remus, who now slew Amulius, and placed their grand father Numitor on the throne.—Romulus and Remus loved their old abode, and therefore left Alba to found a city on the banks of the Tiber. A strife arose between the brothers where the city should be built, and after whose name it should be called. Romulus wished to build it on the Palatine, Remus on the Aventine. It was agreed that the question should be decided by angury, and each took his station on the top of his chosen hill (cf. Enn. i. 106). The night passed away, and as the day was dawning Remus saw six vultures, but at sunrise, when these tidings were brought to Romulus, twelve vultures flew by him. Each claimed the angury in his own favour, but the shepherds decided for Romulus, and Remus was obliged to yield. Romulus now proceeded to mark out the pomerium of his city (see *Dict of Antiq* s.v.), and to raise the wall. Remus, who still resented the wrong he had suffered, leapt over the wall in scorn, whereupon he was slain by his brother (cf. *Ov Fast* iv. 842). As soon as the city was built, Romulus

found his people too few in numbers. He therefore set apart, on the Capitoline hill, an asylum, or a sanctuary, in which homeless and runaway slaves might take refuge. The city thus became filled with men, but they wanted women. Romulus, therefore, tried to form treaties with the neighbouring tribes, in order to obtain *conubium*, or the right of legal marriage with their citizens, but his offers were treated with disdain, and according to the story, which seems to be an attempt to explain the ancient custom of 'marriage by capture,' he resolved to obtain by force what he could not gain by treaty. In the fourth month after the foundation of the city, he proclaimed that games were to be celebrated in honour of the god Consus, and invited his neighbours, the Latins and Sabines, to the festival (cf. *Ov. Fast.* iii. 199). Suspecting no treachery, they came in numbers, with their wives and children. But the Roman youth rushed upon their guests, and carried off the maidens. Their parents returned home and prepared for vengeance. The inhabitants of three of the Latin towns, Caenina, Antemnae, and Crustumerium, took up arms one after the other, and were successively defeated by the Romans. Romulus slew with his own hand Acron, king of Caenina, and dedicated his arms and armour as *spolia opima*, to Jupiter. At last the Sabine king, Titus Tatius, advanced with a powerful army against Rome. The fortress of the Saturnian (afterwards called the Capitoline) hill, was surrendered to the Sabines by the treachery of Tarpeia, the daughter of the commander of the fortress. [TARPEIA.] On the next day the Romans endeavoured to recover the hill, and a long and desperate battle was fought in the valley between the Palatine and the Capitoline. At length, when both parties were exhausted with the struggle, the Sabine women rushed in between them, and prayed their husbands and fathers to be reconciled. Their prayer was heard, the two people not only made peace, but agreed to form only one nation. The Romans continued to dwell on the Palatine under their king Romulus, the Sabines built a new town on the Capitoline and Quirinal hills, where they lived under their king Titus Tatius. The two kings and their senates met for deliberation in the valley between the Palatine and the Capitoline hills, which was hence called *comitium*, or the place of meeting. But this union did not last long. Titus Tatius was slain at a festival at Lavinium by some Laurentines, to whom he had refused satisfaction for outrages which had been committed by his kinsmen. Henceforward Romulus ruled alone over both Romans and Sabines. After reigning thirty-seven years, he was at length taken away from the world. One day as he was reviewing his people in the Campus Martius, near the Goat's Pool, the sun was suddenly eclipsed, darkness overspread the earth, and a dreadful storm dispersed the people (a story which may have been invented to explain the name of the festival *Poplufugium* or *Populifugium* Diet of Ant. &c.). When daylight had returned, Romulus had disappeared, for his father, Mars, had carried him up to heaven in a fiery chariot (*Quirinus Martis equis Acleronta fugit*, Hor. *Od.* iii. 8, 15, cf. *Ov. Fast.* ii. 496; Liv. i. 16, Cic. *de Rep.* i. 10, 25). Shortly afterwards he appeared in more than mortal beauty to Proculus Julius, and bade him tell the Romans to worship him as their guardian god under the name of Quirinus. Such was

the glorified end of Romulus in the genuine legend. But as it staggered the faith of a later age, a tale was invented to account for his mysterious disappearance. It was related that the senator, discontented with the tyrannical rule of their king, murdered him during the gloom of a tempest, cut up his body, and carried home the mangled pieces under their robes. As Romulus was regarded as the founder of Rome, its most ancient political institutions and the organisation of the people were ascribed to him. Thus he is said to have divided the people into three tribes, which bore the names Ramnes, Tities, and Luceres. The Ramnes were supposed to have derived their name from Romulus, the Tities from Titus Tatius, the Sabine king, and the Luceres from Lucumo, an Etruscan chief who had assisted Romulus in the war against the Sabines. Each tribe contained ten *curiae*, which received their names from the thirty Sabine women who had brought about the peace between the Romans and their own people. Further, each *curia* contained 10 gentes, and each gens 100 men. Thus the people, according to the general belief, were divided originally into 3 tribes, 30 *curiae*, and 300 gentes, which mustered 3000 men, who fought on foot, and were called a legion. Besides these there were 300 horsemen, called Celeres, the same body as the Equites of a later time. To assist him in the government of the people Romulus is said to have selected a number of the aged men in the state, who were called Patres or Seniores. The council itself, which was called the *Senatus* originally consisted of 100 members, but this number was increased to 200 when the Sabines were incorporated in the state. In addition to the senate, there was another assembly, consisting of the members of the gentes, which bore the name of *comitia curiata*, because they voted in it according to their division into *curiae*.—This legendary account of the eponymous hero of the Romans derived from stories of old folklore and old records interwoven with some myths of Greek origin and others invented to account for ancient manners, customs or rites, seems to have been first written in a historical form by the annalist Q. Fabius Pictor, who lived in the time of the second Punic war. The probable origin of Rome has been mentioned at the beginning of the article ROMA. The personality of Romulus seems to have been imagined to account for the Latin settlement predominating at Rome instead of at the more ancient Alba, his name appears to be formed (as was the case with most traditions of ancient towns, especially in Greece) from that of the town itself, very possibly it is connected with that of the Ramnes (whose name some interpret as meaning 'foresters'). Some writers take Romulus and the Ramnes to represent one of three races whose union or 'synoikismus' formed the Roman people, the Sabine Titus and Titienses representing the second, and the Luceres the third, but there is no ground for this supposition: all traditions agree in ascribing this triple division to Romulus himself. It is not unlikely that the idea of the twin brothers Romulus and Remus may have arisen from the ancient worship of two Lares [see p. 474, a], especially as the mother in the story is connected with the worship of the state hearth. Similarly connected with a religion perhaps even older may be the introduction of the wolf into the story, which may represent a tribal observance akin to totemism [cf. HUTTON,

LUPERCUS] But the idea of the twins being miraculously preserved and suckled by the wolf is merely the reappearance of a myth or fairy-tale which is met with in Greece and in the East, and of which the story of Cyrus the Great is an instance. It is possible that it may be one of the Greek elements in the story, the very fact of an oponymous hero worshipped as a god being rather Greek than Italian in character. The rape of the Sabine is probably what is called an 'aetiological' myth, i.e. it was an attempt (as was said above) to explain the custom of marriage by capture [see *Dict of Ant art Matrimonium*]. Similarly the story of the asylum may be an explanation of the sacred spot between the Arx and the Capitulum [see p 804, a].

Rōmulus Augustulus [AUGUSTULUS]

Rōmulus Silvius [SILVIUS]

Rosciānum (*Rossano*), a fortress on the E coast of Bruttium, between Thurium and Paternum (Procop *B G* iii 30)

Roscillus [ARFUS]

Roscius 1 **L**, is said to have been sent as ambassador by the Romans to Fidenae in n.c. 498. He and his three colleagues were killed by the inhabitants of Fidenae, at the instigation of Lar Tolumnius, king of the Veientes. The statues of all four were erected in the Rostra at Rome (Liv iv 17, Plin xxxiv 23). —2 **Sex**, of Ameria, a town in Umbria. The father of this Roscius had been murdered at the instigation of two of his relations and fellow-townsmen, T. Roscius Magnus and T. Roscius Capito, who coveted the wealth of their neighbour. These two Rosci struck a bargain with Chrysogonus, the freedman and favourite of Sulla, to divide the property of the murdered man between them. But as the proceeding excited the utmost indignation at Ameria, and the magistrates of the town made an effort to obtain from Sulla the restitution of the property to the son, the robbers accused young Roscius of the murder of his father, and hired witnesses to swear to the fact. Roscius was defended by Cicero (n.c. 80) in an oration which is still extant, and was acquitted (Cic *pro Rosc Am*). Cicero's speech was greatly admired at the time, and though at a later period he found fault with it himself, as bearing marks of youthful exaggeration and rhetorical embellishment, it displays abundant evidence of his great oratorical powers (Cic *Orat* 80, 107, Quintil xii 6, 4). —3 **Gallus**, **Q**, the most celebrated comic actor at Rome, was a native of Solonium, a small place in the neighbourhood of Lanuvium (Cic *Div* i 86, 79, ii 31, 66). His histrionic powers procured him the favour of many of the Roman nobles, and, among others, of the dictator Sulla, who presented him with a gold ring, the symbol of equestrian rank. Roscius enjoyed the friendship of Cicero, who constantly speaks of him in terms both of admiration and affection. Roscius was considered by the Romans to have reached such perfection in his own profession that it became the fashion to call everyone who became particularly distinguished in his own art by the name of Roscius (*de Or* i 28, 130, iii 26, 101, *Brut* 84, 289, cf *Hor Ep* ii 1, 82). In his younger years Cicero received instruction from Roscius, and at a later time he and Roscius often used to try which of them could express a thought with the greatest effect, the orator by his eloquence, or the actor by his gestures. These exercises gave Roscius so high an opinion of his art, that he wrote a

work in which he compared eloquence and acting. It is possible that Roscius introduced the custom, borrowed from the Greeks, of acting in masks (cf Cic *de Or* iii 69, 221). Like his celebrated contemporary, the tragic actor Aesopus, Roscius realised an immense fortune by his profession (Plin vii 129, Maerob ii 10). He died in 62. —One of Cicero's extant orations is entitled *Pro Q Roscio Comoclo*. It was delivered before the judex C Piso, probably in 68, and relates to a claim for 50,000 sesterces, which one C Fannius Chacrea brought against Roscius. —4 **Fabātus** [FABRITIUS]. —5 **Otho** [OTHO].

Rotomagus (*Rouen*), a town on the Sequana (*Seine*), the capital of the Vellocasses, in Ptolemy called *Ῥοτόμαγος* (Amm *Mare* xv 11, Ptol ii 8, 8).

Roxāna (*Ῥωξάνη*), daughter of Oxyartes the Bactrian, fell into the hands of Alexander on his capture of the hill fort in Sogdiana, named 'the rock,' n.c. 327. Alexander was so captivated by her charms, that he married her (Arrian, *An* iv 18, Curt viii 4, Plut *Alex* 47). Soon after Alexander's death (323), she gave birth to a son (Alexander Aegus), who was admitted to share the nominal sovereignty with Arrhidæus, under the regency of Perdiccas. Before the birth of the boy she had drawn Statira, or Barsine, to Babylon by a friendly letter, and there caused her to be murdered. Roxana afterwards crossed over to Europe with her son, and placed herself under the protection of Olympias. She shared the fortunes of Olympias, and threw herself into Pydna along with the latter, where they were besieged by Cassander. In 316 Pydna was taken by Cassander, Olympias was put to death, and Roxana and her son were placed in confinement in Amphipolis. Here they were detained under the charge of Glaucias till 311, in which year, soon after the general peace then concluded, they were murdered in accordance with orders from Cassander (Plut *Alex* 77, Arrian *An* vii 27, Diod xviii 3, 39, xix 11, 52, 105, Strab pp 517, 704).

Roxolāni [RHVOLANI]

Rubellius Blandus 1 A Roman knight of Tibur, who taught rhetoric at Rome in the reign of Augustus (Tac. *Ann* vi 27, Sen *Contr* i 7, 13). —2 Grandson of No 1, who married Julia, daughter of Drusus and grand daughter of Tiberius (Tac. *Ann* vi 27, 45). —3 Grandson of No 2, and son of RUBELLIUS PLAUTUS, assumed the surname of his grandfather, and was noted for pride in his imperial descent (Juv viii 89).

Rubellius Plautus, son of RUBELLIUS BLANDUS (No 2), and great-grandson of Tiberius. He excited the suspicions of Nero, and was ordered to retire to his estates in Asia, A.D. 60, but by the orders of Nero at the instigation of Tigellinus he was murdered there two years afterwards (Tac. *Ann* xiii 19, xiv 22, 57, 59, Dio Cass lxii 14).

Rubi (*Rubustinus Ruvo*), a town in Apulia on the road from Canusium to Brundisium, about twenty-eight miles SE of the former, and ten miles from the coast (Hor *Sat* i 5, 91, Plin iii 105). In tombs on the site many vases have been found.

Rubicō or **Rubicon**, a small river in Italy, falling into the Adriatic a little N. of Ariminum, formed the boundary in the republican period between the province of Gallia Cisalpina and Italia proper [GALLIA, p 354, b]. It is celebrated in history on account of Caesar's passage across

it at the head of his army, by which act he declared war against the republic (App *BC* ii 35, Plut *Caes* 32, Suet *Jul* 81, Lucan, i 185, 218-227). A papal decree, issued in 1756, declared the modern *Lusa* to be the ancient Rubico, but the *Rugone*, a little further N, has better claims to this honour.

Rubra Saxa (*Prima Porta*), called 'Rubrae breves' (see *petrae*) by Martial, a small place in Etruria, nine miles from Rome, near the river Cremera, and on the Via Flaminia. It was near this spot that the great battle was fought in which Maxentius was defeated by Constantine, AD 312 (Liv ii 19, Cic *Phil* ii 31, Tac *Hist* iii 79, Mart iv 61, 15).

Rubrenus Lappa, a contemporary of Juvenal, author of a tragedy called *Atricus*, obliged while he was writing it to live by pawning his dress (Juv vii 71).

Rubresus Lacus [*NARRO*]

Rubricatus 1 Or **Ubus** (*Seibous*), a considerable river of Numidia in N Africa, rising in the mountains SE of Cirta (*Constantin*), flowing NE, and falling into the Mediterranean E of Hippo Regius (*Bonah*) (Ptol iv 3, 5). —2 (*Zlobregat*), a small river of Hispania Tarraconensis, flowing into the sea W of Barcelona (Plin iii 21).

Rubrum Mare [*ERYTHRAEUM MARE*]

Rudiae (*Rudinus Rugge*), a town of the Sallentines or Messapians in Calabria, the southernmost part of Apulia, a little W of Lupiae (Strab p 231, Ptol iii 1, 76). Strabo stands alone in calling it a Greek city, and it is more likely that it was Messapian. It was afterwards a Roman municipium. It had no importance except as the birthplace of *Ennius*, who is on that account called a 'Calabrian' (Hor *Od* iv 8, 20, Or *A d* iii 403, Sil Ital iii 333). It is clear, therefore, that Pliny (iii 102) and Vela (ii 4, 7) are wrong in reckoning it a town of the Pediculi and outside Calabria.

Ruesium or **Revesio** (*Ρουσιον S Paulin*), a town of the Vellavi or Velluni, hence called simply *Civitas Vellavorum*, in Gallia Aquitania (in the modern *Velay*), on the frontiers of Auvergne (Ptol ii 7, 20).

Rufinus 1 **P Cornelius Rufinus**, was consul BC 290, with M' Curius Dentatus, and in conjunction with his colleague brought the Samnite war to a conclusion, and obtained a triumph in consequence. He was consul a second time in 277, and carried on the war against the Samnites and the Greeks in Southern Italy. The chief event in his second consulship was the capture of the important town of Croton. In 275, Rufinus was expelled from the senate by the censors C Fabricius and Q Aemilius Papus, on account of his possessing ten pounds of silver plate. The dictator Sulla was descended from this Rufinus. His grandson was the first of the family who assumed the surname of Sulla (Liv *Ep* 11, 14, Eutrop ii 9, Vell Pat ii 17, Plu *Sull* 1, Cic *de Or* ii 66). —2 **Licinius Rufinus**, a jurist, who lived under Alexander Severus. There are in the Digest seventeen excerpts from twelve books of *Regulae* by Rufinus. —3 The chief minister of state under Theodosius the Great, was an able, but at the same time a treacherous and dangerous man. He instigated Theodosius to those cruel measures which brought ruin upon Antioch, AD 390. After the death of Theodosius in 395, Rufinus exercised paramount influence over the weak Arcadius, but towards the end of the year a conspiracy was formed against him by

Eutropius and Stilicho, who induced Gainas, the Gothic ally of Arcadius, to join in the plot. Rufinus was in consequence slain by the troops of Gainas (Claudian, *Rufinus*, Zos iv and v). —4 Surnamed **Tyrannus** or **Turranius**, or **Toranus**, an ecclesiastical writer of the fourth century [*Dict of Christian Biogr*]. —5 A grammarian of Antioch, whose treatise *De Metris Comicis* (or rather extracts from it) is contained in the *Grammaticae Latinae Auctores Antiqui* of Putschius, Hannover 1605.

He was possibly also the author of a little poem in twenty-two lines, *Pasiphaes Fabula ex omnibus Metris Horatianis*, which, as the name imports, contains an example of each of the different metres employed by Horace. Some have also ascribed to him the *Carmen de Ponderibus* (ed by Hultsch, *Script Metrol*).

—6 The author of thirty-eight epigrams in the Greek Anthology. His date is uncertain, but there can be no doubt that he was a Byzantine. His verses are of the same light amatory character as those of Agathias, Paulus, Macedonius, and others. [PLANUDIUS]

Rufrae or **Rufrium**, a town of the Samnites, on the borders of Campania (Verg *Aen* vii 739, Liv vii 25, Sil Ital viii 568).

Rufus, Antonius, a Latin grammarian (Quintil i 5, 48) and poet (Schol ad Hor *A P* 268) possibly the lyric poet mentioned by Ovid (*Pont* iv 16, 28).

Rufus, Curtius [*CURTIVS*]

Rufus Ephesus, so called from the place of his birth, a Greek physician, lived in the reign of Trajan (AD 98-117), and wrote several medical works, some of which are still extant.

Rufus, L Caecilius, brother of P Sulla by the same mother, but not by the same father. He was tribune of the plebs, BC 63, when he rendered warm support to Cicero, and in particular opposed the agrarian law of Rullus. In his praetorship, 57, he joined most of the other magistrates in proposing the recall of Cicero from banishment (Cic *pro Sull* 22, 23; Dio Cass xxxvii 25).

Rufus, M Caellius, a young Roman noble, distinguished as an elegant writer and eloquent speaker, but equally conspicuous for his profligacy and extravagance. Notwithstanding his vices he lived on intimate terms with Cicero, who defended him in BC 56 in an oration still extant. The accusation was brought against him by Senipronius Atratinus, at the instigation of Clodia Quadrantaria, whom he had lately deserted. Clodia charged him with having borrowed money from her in order to murder Dion, the head of the embassy sent by Ptolemy Auletes to Rome, and with having made an attempt to poison her (Cic *pro Caelio*). In 53 Caellius was tribune of the plebs, and in 50 aedile. During the years 51 and 50 he carried on an active correspondence with Cicero, who was then in Cilicia, and some of the letters which he wrote to Cicero at that time are preserved in the collection of Cicero's letters (Cic *ad Fam* viii 12, 14). On the breaking out of the Civil war in 49 he espoused Caesar's side, and was rewarded for his services by the praetorship, in 48. Being at this time overwhelmed with debt, he availed himself of Caesar's absence from Italy to bring forward a law for the abolition of debts. He was, however, resisted by the other magistrates and deprived of his office, whereupon he went into the S of Italy to join Milo, whom he had secretly sent for from Massilia. Milo was killed

near Thurn before Caelius could join him [Milo], and Caelius himself was put to death shortly afterwards at Thurn (Caes *B C* iii 20-22, App *B C* ii 22, Dio Cass xlii 22)

Rufus, Minucius [MINUCIUS]

Rufus, Munatius, a friend of Cato the younger, about whom he wrote a memoir. In 58 B.C. he accompanied Cato to Cyprus (Plut *Cat Min* 9, 30, Val Max iv 3, 2)

Rufus, Musonius [MUSONIUS]

Rufus, Sextus [SEXTUS RUFUS]

Rufus, Valgius [VALGIUS]

Rügen, an important people in Germany, originally dwelt on the coast of the Baltic between the Viadus (*Oder*) and the Vistula (Tac *Germ* 43). After disappearing a long time from history, they are found at a later time in Attila's army, and after Attila's death they founded a new kingdom on the N. bank of the Danube in Austria and Hungary, the name of which is still preserved in the modern *Rugland* (Prop *B G* ii 14, Sidon *Paneg ad Avit* 319). They have left traces of their name in the country which they originally inhabited in the modern *Rügen*, *Rugenwalde*, *Rega*, *Regenwalde*.

Rullus, P. Servilius, tribune of the plebs B.C. 63, proposed an agrarian law, which Cicero attacked in three orations which have come down to us. It was the most extensive agrarian law that had ever been brought forward, including the creation of a board of ten commissioners to carry it out, each of whom was to have military and judicial powers like those of a praetor, and powers to raise great sums by sale of lands and of the booty in the hands of Pompey, there was moreover a scheme of colonisation on a large scale, like that of C. Gracchus. The whole measure was an attack on the power of the senate, and was instigated by Caesar. Cicero's attacks on it had great effect, and the bill was so unpopular that it was withdrawn by Rullus himself.

Rumina (from *ruma*, the *breast*), the goddess who presided over the suckling of children, one of the old Italian deities worshipped in the Indigitamenta [see p. 443, a]. She had an ancient sanctuary on the NW side of the Palatine—a shrine with the fig-tree sacred to her (*Ficus Ruminalis*), which a (probably) later tradition connected with Romulus that is to say, the story of the suckling of Romulus and Remus probably grew out of the worship paid to Rumina (Varro, *R R* ii 2, 5, ii 11, 5, Plut *Q R* 57, *Rom* 4, 6, cf Varro, *L L* v 54, Liv i 4, Plin xv 77, Tac *Ann* xiii 58).

P. Rupilius, consul B.C. 132, prosecuted with the utmost vehemence all the adherents of Tib. Gracchus, who had been slain in the preceding year. In his consulship he was sent into Sicily against the slaves, and brought the Servile war to a close. He remained in the island as proconsul in the following year, and, with ten commissioners appointed by the senate, he made various regulations for the government of the province, which were known by the name of *Leges Rupiliae* [Dict of Ant s.v.]. Rupilius was condemned in the tribunate of C. Gracchus, 123, on account of his illegal and cruel acts in the prosecution of the friends of Tib. Gracchus (Vell Pat ii 7). He was an intimate friend of Scipio Africanus the younger, who obtained the consulship for him, but who failed in gaining the same honour for his brother Lucius. He is said to have taken his brother's failure so much to heart as to have died in consequence (Cic *de Amic* 19, 71, *Tusc* iv 17, 40).

Ruscino (*Rousillon*), a town of the Tectosages in the SE part of Gallia Narbonensis, at the foot of the Pyrenees, on the river Ruscino (*Tet*), and on the road from Spain to Narbo. A salt-water lake near it was famed for mullets (Liv xxi 24, Strab p 182, Ptol ii 10, 9).

Rusellae (Rusellannus near *Grosseto*, Ru.), one of the most ancient cities of Etruria, probably one of the twelve cities of the Etruscan League, situated on an eminence E. of the lake Prelus and on the Via Aurelia. It is first mentioned in the time of Tarquinius Priscus (Dionys ii 51). It was taken by the Romans in B.C. 294, when 2000 of its inhabitants were slain, and as many more made prisoners (Liv v 37). It was subsequently a Roman colony, (Plin iii 51) and continued in existence till 1138, when its inhabitants were removed to Grosseto. The walls of Rusellae still remain, and are among the most ancient in Italy. They are formed of enormous masses of travertine, piled up without regard to form, with small stones inserted in the interstices. The masses vary from six to eight feet in length, and from four to eight in height. The area enclosed by the walls forms an irregular quadrangle, between 10,000 and 11,000 feet, or about two miles in circuit.

Ruscîada (SE of *Storah*, Ru.), a seaport and Roman colony in Numidia, used especially as the port of Cirta (Plin v 22, Ptol iv 3, 3).

Ruspinum, a town of Africa Propria (Byzacium), two miles from the sea, between Leptis Parva and Hadrumetum (Strab p 881, Plin v 25, *Bell Afr* 6).

Russadîr (*Ras ud-Dir*, or *C di Tres Forcas*), Rus in ancient Punic, and *Ras* in Arabic, alike mean *cape*), a promontory of Mauretania Tingitana, in N. Africa, on the coast of the Metagonitae. SE of it was a city of the same name (prob *Mehillah*) (Plin. v 9, Ptol iv 1, 7).

Rusticus, Fabius, a Roman historian, in the reigns of Claudius and Nero, and a friend of Seneca (Tac *Agr* 10, *Ann* xii 20, xiv 2).

Rusticus 1. L. Junius Arulenus, more usually called Arulenus Rusticus, but sometimes Junius Rusticus. He was a friend and pupil of PAETUS THRASEA, and an ardent admirer of the Stoic philosophy. He was put to death by Domitian, because he had written a panegyric upon Thrasea (Tac *Ann* xvi 25, *Hist* iii 90, *Agr* 2, Dio Cass lxxvii 13, Plin *Ep* i 5, in 11, Suet *Dom* 10)—2. Q. Junius, probably a grandson of the above, a Stoic philosopher, and one of the teachers of M. Aurelius, who had a great regard for him, and raised him to the consulship (Dio Cass lxxi 35, Capitol *M Ant Phil* 2, 6, *C I L* vi 858).

Rusucurum (*Coleah*, opposite *Algier*), a considerable seaport in the E. part of Mauretania Caesariensis, constituted a Roman colony under Claudius (Ptol iv 2, 2, Plin v 20).

Rutēni, a people in Gallia Aquitania on the frontiers of Gallia Narbonensis in the modern *Rovergne*. Their chief town was Segodunum, afterwards Civitas Rutenorum (*Rodez*). The country of the Rutēni contained silver mines, and produced excellent flax (Plin iv 109, Ptol ii 7, 21, Strab p 191).

Rutilius Lupus [LUPUS]

Rutilius Namatianus, Claudius, a Roman poet, and a native of Gaul, lived at the

beginning of the fifth century of the Christian era. He resided at Rome a considerable time, where he attained the dignity of praefectus urbi, about A.D. 413 or 414 (*Cod Theod* i 26, 8). He afterwards returned to his native country, and has described his return to Gaul in an elegiac poem, which bears the title of *Itinerarium*, or *De Reditu*. Of this poem the first book, consisting of 614 lines, and a small portion of the second, have come down to us. It is superior both in poetical colouring and purity of language to most of the productions of the age, and the passage in which he celebrates the praises of Rome is not unworthy of the pen of Claudian. Its versification is admirable. Rutilius was a heathen, and attacks the Jews and monks with no small severity.—Editions by L. Müller, 1870, and in *Poet Lat Min* by A. W. Zumpt, Berlin, 1840.

P. Rutilius Rufus, a Roman statesman and orator. He was military tribune under Scipio in the Numantine war, praetor B.C. 111, consul 105, and legatus in 96, under Q. Mucius Scaevola, proconsul of Asia. While acting in this capacity he displayed so much honesty and firmness in repressing the extortions of the publicans, that he became an object of fear and hatred to the whole body. Accordingly, on his return to Rome, he was impeached of malversation (*de repetundis*), found guilty, and compelled to withdraw into banishment, 92 (*Cic Brut* 22, 85, 80, 118, *pro Balb* 11, 28, *Tac Ann* iv 48). He retired first to Mytilene, and from thence to Smyrna, where he fixed his abode, and passed the remainder of his days in tranquillity, having refused to return to Rome, although recalled by Sulla. Besides his orations, Rutilius wrote an autobiography, and a History of Rome in Greek, which contained an account of the Numantine war, but we know not what period it embraced (*Charis* i 120, 125, *Isid Or* vii 11, *Liv* xxxix 52, *Gell* vi 14).

Rutilus, C. Marcius, was consul B.C. 357, when he took the town of Privernum. In 356 he was appointed dictator, being the first time that a plebeian had attained this dignity. In his dictatorship he defeated the Etruscans with great slaughter. In 352 he was consul a second time, and in 351, he was the first plebeian censor. He was consul for the third time in 344, for the fourth time in 342 (*Liv vii* 16, 21, 88). The son of this Rutilus took the surname of Censorinus, which in the next generation entirely supplanted that of Rutilus, and became the name of the family [CENSORINUS].

Rutuba (*Roya*), a river which rises in the Col di Tenda and flows into the sea at Albium Intemelium (Vontimiglia), on the coast of Liguria (*Liv* ii 422, *Plin* iii 48).

Rutuli, an ancient people in Italy, inhabiting a narrow strip of country on the coast of Latium a little to the S of the Tiber. Their chief town was Ardea, which was the residence of Turnus. They were subdued at an early period by the Romans, and disappear from history (*Dionys* v 61, *Liv* i 56, *Turnus*).

Rutupae or **Rutupiae** (*Richborough*), a port town of the Cantii in the SE of Britain, from which the passage was commonly made to the harbour of Gessoriaeum in Gaul (*Lucan*, vi 67, *Ptol* ii 8, 27, *Amm Marc* xx 1, xlvii 8). Excellent oysters were obtained in the neighbourhood of this place (*Rutupino edta fundo ostrea*, *Juv* ii 141). There are still several Roman remains at *Richborough*.

S

Säba [SABAEI]

Sabäcon (*Σαβακων* = Shabaka or Shabatak), according to Herodotus (ii 137-140), a king of Ethiopia who invaded Egypt in the reign of the blind king Anysis, whom he dethroned and drove into the marshes. The Ethiopian conqueror then reigned over Egypt for fifty years, but at length quitted the country in consequence of a dream, whereupon Anysis regained his kingdom. In Manetho's account there were three Ethiopian kings who reigned over Egypt, named *Sabaeon*, *Sebichus*, and *Taracus*, whose collective reigns amount to forty or fifty years, and who form the twenty-fifth dynasty of that writer. The Ethiopian dynasty was the twenty-fifth, which displaced and put to death Bakenraf (Bocchoris), having invaded and occupied Egypt from Napata in Ethiopia about 783 B.C. The invasion was led by the priest-king Piankhi, who overthrew the various petty princes who ruled in different parts of Egypt. The other kings of the dynasty were Shabaka (Sabaeon) about 700 B.C., Shabataka, and Taharqa (= Tirhakah), who reigned at Thebes B.C. 698-666 and fought against the invading Assyrian kings Sennacherib, Esarhaddon and Assurbanipal.

Säbaei or **Säbae** (*Σαβαῖοι*, *Σάβαιοι* O.T. Sheba'im), one of the chief peoples of Arabia, dwelt in the SW corner of the peninsula, in the most beautiful part of Arabia Felix, the N and centre of the province of *El-Yemen*. The Sabaeans of *El-Yemen* were celebrated for their wealth and luxury (*Ptol* vi 7, 23, *Catull* xi 5, *Propert* ii 10, 16, *Voig Georg* i 57, *Aen* i 416, *Hor Od* i 29, 2, ii 12, 24). Their country produced all the most precious spices and perfumes of Arabia, and they carried on an extensive trade with the East. Their capital was at Saba, where we are told that then king was kept a close prisoner in his palace (*Dio Cass* liii 29, *Strab* p 771). The Homaritae were subsequently the dominant tribe in their district [ARABIA, p 96, a, HOMERITAE].

Sabäte (*Trevignano*), a town of Etruria, on the road from Cosa to Rome, and on the NW corner of a lake which was named after it **Lacus Sabatinus** (*Lago di Bracciano*) (*Strab* p 226, *Liv* vi 4).

Sabatini, a people in Campania, who derived their name from the river Sabatus (*Sabbato*), a tributary of the Calor, which flows into the Volturnus (*Liv* xvi 83).

Sabaria or **Savaria** (*Stem*, on the *Anger*) a town in the N of Upper Pannonia, which in the time of Augustus and Tiberius, like Carnuntum, belonged to Noricum. Claudius made it a colony (*Plin* iii 146, *Ptol* ii 15, 4). Sept Severus was proclaimed emperor here (*Aurel Vict Ep* 19).

Sabazius (*Σαβάζιος*) a Thracian and Phrygian deity, identified sometimes with Zeus but usually with Dionysus [pp 293, b, 295, a], and worshipped in connexion with Rhea Cybele. The snake was sacred to him (*Theophrast Char* 28), either because it was taken as a symbol of the earth and its reproduction of fruits, or in allusion to the story of Dionysus Zagreus [p 296, a].

Säbelli [SABINI]

Säbina, the wife of the emperor Hadrian, was the grand-mother of Trajan, being the daughter of Matidia, who was the daughter of Marciana, the sister of Trajan. Sabina was married to Hadrian about A.D. 100, through the

influence of Plotina, the wife of Trajan. The marriage did not prove a happy one. Sabina at length put an end to her life for no credence need be attached to the report that she had been poisoned by her husband. She was alive in 136, and probably did not die till 138, a few months before Hadrian. She was enrolled among the gods after her decease (Spart. *Hadr.* 1, 2, 11, 23, Aurel. Vict. *Ep.* 14, Oros. vii. 13).

Sābina, **Poppaea**, a woman of surpassing beauty, but licentious morals, was the daughter of T. Ollius, but assumed the name of her maternal grandfather, Poppaeus Sabinus, who had been consul in A.D. 9. She was first married to Rufius Crispinus, and afterwards to Otho, who was one of the boon companions of Nero. The latter soon became enamoured of her, and in order to get Otho out of the way Nero sent him to govern the province of Lusitania (58). Poppaea now became the acknowledged mistress of Nero, over whom she exercised absolute sway. Anxious to become the wife of the emperor, she persuaded Nero first to murder his mother, Agrippina (59), who was opposed to such a disgraceful union, and next to divorce and shortly afterwards put to death his innocent and virtuous wife, Octavia (62). Immediately after the divorce of Octavia, Poppaea became the wife of Nero. In the following year she gave birth to a daughter at Antium, but the infant died at the age of four months. In 65 Poppaea was pregnant again, but was killed by a kick from her brutal husband in a fit of passion. She was enrolled among the gods, and a magnificent temple was dedicated to her by Nero. Poppaea was inordinately fond of luxury and pomp, and took immense pains to preserve the beauty of her person. Thus we are told that all her mules were shod with gold, and that 500 asses were daily milked to supply her with a bath (Tac. *Ann.* viii. 45, xiv. 1, 60, xv. 23, xvi. 6, 21, Suet. *Ner.* 35, Dio Cass. lxi. 11, lxi. 27, lxii. 26).

Sābini, one of the most ancient and powerful of the peoples of central Italy, for whom the ancients found an eponymous hero in Sabinus, a son of the native god Sancus. The word *Sabellus* is an adjective applied to the Samnites and also used as an equivalent for the adjectival *Sabinus* (Liv. viii. 1, Verg. *Georg.* ii. 167, *Aen.* vii. 665, Hor. *Od.* iii. 6, 37). The Sabini, or Sabellian race, though having a common parentage with the Oscans and Latins, were more closely connected with the Umbrians, from whom they branched off at a later period [see p. 453, a]. Eventually the Umbrian branch of the Umbro Sabellian stock settled on the East of the Apennines in the district thenceforth called **UMBRIA**, the Sabellian branch migrated further southward and was again subdivided, the Sabini proper retaining the country between the Nar, the Anio and the Tiber, between Latium, Etruria, Umbria and Picenum. This district was mountainous, and better adapted for pasturage than corn. The chief towns were Amerinum (according to Cato, ap. Dionys. i. 14, ii. 49, the oldest town of the Sabines), Reate, Nursia, Cutiliae, Cures, Eretum and Nomentum. From this district at various times other migratory bands went forth, who are described in separate articles the Vestii, Marsi, Marrucini, Paeligni, Frentani, Hirpini, Picentes, and (most important and powerful of all) the **Samnites** [**SAMNIUM**]. The Sabellian tribes adopted a peculiar system of emigration. In times of great danger and

distress they vowed a *Ver Sacrum*, or Sacred Spring, and all the children born in that spring were regarded as sacred to the god, and were compelled, at the end of twenty years, to leave their native country and seek a new home in foreign lands [*Dict. of Ant. art. Ver Sacrum*]. The Sabines were distinguished by their hardy and frugal manner of life (Liv. i. 18, Cic. *Vatin.* 15, 37, Hor. *Od.* iii. 6, 38, *Epod.* 2, 41, Juv. iii. 169), and their piety, which in their use of incantations took the form of extreme superstition (Hor. *Epod.* 17, 28, *Sat.* i. 9, 29). [For the union of the Sabines and Latins see **ROMA**.] The Sabini proper were subdued by M. Curius Dentatus, B.C. 290 (Liv. *Ep.* 11, Flor. i. 15), and in 268 received the Roman franchise, after which date they reckoned as part of the Roman state with full citizenship (Vell. Pat. i. 14).

Sābinus 1. A contemporary poet and a friend of Ovid. Ovid informs us that Sabinus had written answers to six of the *Epistolae Heroidum* of Ovid (Ov. *Am.* ii. 18, 27, *Pont.* iv. 16, 18). Three answers enumerated by Ovid in this passage are printed in many editions of the poet's works as the genuine poems of Sabinus, but they were written by a modern scholar, Angelus Sabinus, about the year 1467.—2. **M. Caelius**, a Roman jurist, who succeeded Cassius Longinus, was consul A.D. 69. He was not the Sabinus from whom the Sabini took their name [see below, No. 7]. He wrote a work, *Ad Edictum Aedilium Curulium*. There are no extracts from Caelius in the Digest, but he is often cited, sometimes as Caelius Sabinus, sometimes by the name of Sabinus only (Gell. iv. 2, vi. 4).—3. **C. Calvisius**, one of Caesar's legates in the Civil war, B.C. 48 (Caes. *B. C.* iii. 84). In 45 he received the province of Africa from Caesar. Having been elected praetor in 44, he obtained from Antony the province of Africa again, but he did not return to Africa, as the senate, after the departure of Antony for Mutina, conferred the province upon Q. Cornificus. Sabinus was consul 39, and in the following year commanded the fleet of Octavian in the war with Sex Pompeius. He was superseded by Agrippa in the command of the fleet. He is mentioned at a later time as one of the friends of Octavian (Dio Cass. xlviii. 34, 46, App. *B. C.* v. 81, 96, 132).—4. **T. Flāvius**, father of the emperor Vespasian, was one of the farmers of the taxes in Asia, and afterwards carried on business as a money-lender among the Helvetians (Suet. *Vesp.* 1).—5. **Flāvius**, elder son of the preceding, and brother of the emperor Vespasian. He governed Moesia for seven years during the reign of Claudius, and held the important office of praefectus urbi during the last eleven years of Nero's reign. He was removed from this office by Galba, but was replaced in it on the accession of Otho, who was anxious to conciliate Vespasian, who commanded the Roman legions in the East. He continued to retain the dignity under Vitellius, but when Vespasian was proclaimed emperor by the legions in the East, and Antonius Primus and his other generals in the West, after the defeat of the troops of Vitellius, were marching upon Rome, Vitellius, despairing of success, offered to surrender the empire, and to place the supreme power in the hands of Sabinus till the arrival of Vespasian. The German soldiers of Vitellius, however, refused submission to this arrangement, and resolved to support their sovereign by arms. Sabinus thereupon took refuge in the Capitol,

where he was attacked by the Vitellian troops. In the assault the Capitol was burnt to the ground, Sabinus was taken prisoner, and put to death by the soldiers in the presence of Vitellius, who endeavoured in vain to save his life. Sabinus was a man of distinguished reputation, and of unspotted character. He left two sons, Flavius Sabinus, and Flavius Clemens (Tac *Hist* i 46, ii 55, iii 64-74, iv 47, Dio Cass iv 17, Suet *Vesp* 1, *Vitell* 15)—6 Flavius, son of the preceding, married Julia, the daughter of his cousin Titus. He was consul 82, with his cousin Domitian, but was afterwards slain by the latter (Dio Cass lxxv 17, Suet *Dom* 10).—7 Masurius, a hearer of Ateius Capito, was a distinguished jurist in the time of Tiberius (Gell iv 1, v 6, Maerob iii 6, 11). This is the Sabinus from whom the school of the Sabini took its name [CAPITO]. There is no direct excerpt from Sabinus in the Digest, but he is often cited by other jurists, who commented upon his *Libri tres Juris Civilis*. It is conjectured that Persius means to refer to this work (*Sat* v 90), when he says, 'Excepto si quid Masuri rubrica retarit'. Masurius also wrote numerous other works, which are cited by name in the Digest.—8 Nymphidius [NYMPHIDIUS].—9 Poppaeus, consul a.d. 9, was appointed in the lifetime of Augustus governor of Moesia, and was not only confirmed in this government by Tiberius, but received from the latter the provinces of Achaia and Macedonia in addition. He continued to hold these provinces till his death, in 35, having ruled over Moesia for twenty-four years. He was the maternal grandfather of Poppaea Sabina, the mistress, and afterwards the wife, of Nero (Suet *Vesp* 2, Tac *Ann* i 80, iv 46, xiii 45).—10 T. Sicinius, consul b.c. 497, fought successfully against the Volsci (Liv ii 40, Dionys viii 64, 67).—11 Titius, a Roman knight, friend of Germanicus, executed through the influence of Sejanus (Tac *Ann* iv 18, 68, 70, vi 4, Dio Cass lviii 1).—12 Q. Titurius, one of Caesar's legates in Gaul, who perished along with L. Aurunculeius Cotta in the attack made upon them by Ambiorix in b.c. 54 (Caes *B G* ii 5, iii 17, v 24, Suet *Jul* 26).

Sabis (*Sambre*) 1 A broad and deep river in Gallica Belgica and in the territory of the Ambiani, falling into the river Mosa (Caes *B G* ii 16).—2 A small river on the coast of Carmania (Mel iii 8).—3 See **SAPIS**.

Sabrata [ΑΒΡΟΤΟΥΜ].

Sabrina, also called **Sabiana** (*Serern*), a river in the W of Britain, which flowed by Venta Silurum into the ocean (Ptol ii 3, Tac *Ann* xii 31).

Sacādas (Σακάδας), of Argos, an eminent Greek musician, was one of the masters who established at Sparta the second great school of music, of which Thaletas was the founder, as Terpander had been of the first. He gained the prize for flute-playing at the first of the musical contests which the Amphictyons established in connexion with the Pythian games (b.c. 590), and also at the next two festivals in succession (586, 582). Sacadas was a composer of elegies, as well as a musician (Plut. *de Mus* 8-12, pp. 1134, 1135).

Sacae (Σάκαι), one of the most numerous and most powerful of the Scythian nomad tribes, had their abodes E. and NE. of the Massagetae, as far as Serica, in the steppes of Central Asia, which are now peopled by the *Kirghiz Khasaks*, in whose name that of their ancestors is traced by some geographers. They were very warlike,

and excelled especially as cavalry, and as archers both on horse and foot. Their women shared in their military spirit, and, if we are to believe Aelian, they had the custom of settling before marriage whether the man or woman should rule the house, by the result of a combat between them. In early times they extended their predatory incursions as far W. as Armenia and Cappadocia. They were made tributary to the Persian empire, to the army of which they furnished a large force of cavalry and archers, who were among the best troops that the king of Persia had. (Hdt iv 6, v 113, vii 64, Xen *Cyr* v 3, 32, Strab p. 511, Arr *An* iii 8, 11.) It should be remembered that the name of the Sacae is often used loosely for other Scythian tribes, and sometimes for the Serthians in general.

Sacāsēnē (Σαασσηνή), a fertile district of Armenia Major, on the river Cyrus and the confines of Albania, so called from its having been at one period conquered by the Sacae (Strab pp. 73, 509, 511, 529).

Sacastēnē (Σααστηνή), a district of Drangiana, apparently, at one time occupied by the Sacae (Arr *Periplus Mar Eryth* 38). It is conjectured that the name *Scistan* is formed from *Sicastene*.

Sacer Mons, an isolated hill in the country of the Sabines, on the right bank of the Anio and W. of the Via Nomentana, three miles from Rome, to which the plebeians repaired in their secessions (Liv ii 32, Dionys. vi 45). The hill is not called by any special name at the present day, but there is upon its summit the *Torre di Specchio*.

Sacili, with the surname *Martialium*, a town of the Turduli in Hispania Baetica (Plin iii 11).

Sacra Via [ROMA, p. 605, a].

Sacraŕia, a town in Umbria on the road between Tricla and Spoletum, supposed to be identical with Clitumni Fanum on the river *Clitumnus*.

Sacriportus, a small place in Latium, of uncertain site, memorable for the victory of Sulla over the younger Marius, b.c. 82 (App *B C* i 87, Vell. Pat. ii 26, Lucan, ii 144).

Sacrum Promontōrium. 1 (*C St Vincent*), on the W. coast of Spain, said by Strabo to be the most westerly point in the whole earth (Strab p. 137).—2 (*C Chelidoni*), a promontory in Lycia, near the confines of Pamphylia, and opposite the Chelidonian islands, whence it was also called *Prom Chelidonium* (Strab p. 692).

Sadocus (Σάδοκος), son of Sitalces, king of Thrace, was made a citizen of Athens b.c. 431 (Thuc ii 29, 67, *SITALCES*).

Sadyattes (Σαδυάτης), king of Lydia, succeeded his father, Ardys, and reigned b.c. 629-617 (Hdt i 16, 18). He carried on war with the Milesians for six years, and at his death bequeathed the war to his son and successor, Alyattes [*ALYATTES*].

Saeŕinum or **Sepinum** (Sepinas, -ātis *Sepino*), a municipium in Samnium on the road from Allifae to Beneventum (Liv x 44, Plin iii 107).

Saetābis 1 (*Alcoy?*), a river on the S. coast of Hispania Tarraconensis, S. of the Suero (Ptol ii 6, 14).—2 Or **Setābis** (*Setabitanus Jativa*), an important town of the Contestani in Hispania Tarraconensis, and a Roman municipium, was situated on a hill S. of the Suero, and was celebrated for its manufacture of linen (Strab p. 160, Plin iii 25, xix 9, Catull 12, 14).

Sagalassus (*Σαγαλασσός*, or *Σελγησσός* *Aghlasun*), a large fortified city of Pisidia, near the Phrygian border, a day's journey SE of Apamea Cibotus. It lay, as its large ruins still show, in the form of an amphitheatre on the side of a hill, and had a citadel on a rock thirty feet high. It was taken by assault by Alexander the Great (Arr. *An.* i 18). Its inhabitants were reckoned the bravest of the Pisidians, and seem, from the word *Λακεδαιμόνων* on their coins, to have claimed a Spartan origin (Strab. p. 569, Liv. xxviii 15, Steph. s. v.). Among the ruins of the city are the remains of a very fine temple, of an amphitheatre, and of fifty two other large buildings.

Sagānus (*Σαγανός*), a small river on the coast of Carmania (Ptol. vi 8, 4).

Sāgāris, a river of Scythia Europaea, falling into a bay in the NW of the Euxine, which was called after it *Sagarius Sinus*, and which also received the river *Aliares* (Ov. *Pont.* iv 10, 17, Plin. ii 82). The bay appears to be that on which *Odessa* now stands, and the rivers the *Bol-Kouialnik* and the *Mal-Kouialnik*.

Sagartus (*Σαγάρτιος*), according to Herodotus, a nomad people of Persia. Afterwards they are found, on the authority of Ptolemy, in Media and the passes of M. Zagros (Hdt. i 125).

Sagra, a small river in Magna Graecia on the SE coast of Bruttium, falling into the sea between Caulonia and Locri, on the banks of which [see p. 258, b] a memorable victory was gained by 10,000 Locrians over (as it was said) 120,000 Crotonates (Strab. p. 261, Cic. *N. D.* iii 5, Just. ix 3, Plin. iii 95). This victory appeared so extraordinary that it gave rise to the proverbial expression, 'It is truer than what happened on the Sagra,' when a person wished to make any strong asseveration (Suid. s. v.).

Sagrus (*Sangro*), a river of Samnium, which rises in the Marsian and Paëgnian hills, and flows, with a course of about seventy miles, into the Adriatic N of Histium (Strab. p. 242, Ptol. iii 1, 19).

Saguntia 1 (*Xigonzā* or *Gigonzā*, NW of Medina Sidonia), a town in the W part of Hispania Baetica, S of the Baetis (Liv. xxiv 12, Plin. iii 16)—2 A town of the Arevaci in Hispania Tarraconensis, SW of Bilbilis, near the Mons Solaris (App. *B. C.* i 110, Plin. *Sert.* 21).

Sāguntum, more rarely **Saguntus** (*Saguntinus* *Murviadro*), a town of the Edetani or Sedetani in Hispania Tarraconensis, S of the Iberus on the river Palantias, about three miles from the coast. It is said to have been founded by Greeks from Zacynthus, with whom Rutulians from Ardea were intermingled, whence it is sometimes called *Ausonia Saguntus* (Strab. p. 159, Liv. xxi 7, Sil. Ital. i 332). It was situated on an eminence in the midst of a fertile country, and became a place of great commercial importance. Although S of the Iberus, it had formed an alliance with the Romans, and its siege by Hannibal, B. C. 219, was the immediate cause of the second Punic war. The inhabitants defended their city with the utmost bravery against Hannibal, who did not succeed in taking the place till after a siege of nearly eight months (Liv. xxi 11). The greater part of the city was destroyed by Hannibal, but it was rebuilt by the Romans eight years afterwards and made a colony (Liv. xxviii 39, Plin. iii 20). Saguntum was celebrated for its manufacture of beautiful drinking cups (Mart. ix 40, xiv 104, Plin. xxxv 160), and the firs of the surrounding country were much valued in antiquity (Plin. xv 72). The ruins of the

ancient town, consisting of a theatre and a temple of Bacchus, are extant at *Murviadro*, which is a corruption of *Muri veteres*.

Sais (*Σαῖς*, *Σαῖτης* *Sa el-Hajjari*, Ru.), a great city of Egypt, in the Delta, on the E side of the Canopic branch of the Nile in lower Egypt (Hdt. ii 169). It was the capital of the twenty-fourth and twenty-sixth dynasties, and under the twenty-sixth dynasty (B. C. 666–528) became the capital of all Egypt and both the residence and the burial place of the kings of these two dynasties. Its accessibility to Greek traders increased its wealth, but after the foundation of Alexandria all its importance passed to that city. It was the chief seat of the worship of the Egyptian goddess Nit who had here a splendid temple in the middle of an artificial lake, where a great feast of lamps was celebrated yearly by worshippers from all parts of Egypt. The city gave its name to the Saites Nomos.

Saītis (*Σαῖτις*), a surname of Athens, under which she had a sanctuary on Mount Pontinus, near Lerna in Argolis (Paus. ii 36). The name was traced by the Greeks to the Egyptians, among whom Athens was said to have been called Sais (cf. Hdt. ii 175).

Sala 1 (*Saale*), a river of Germany, between which and the Rhine Drusus died (Strab. p. 291, Liv. *Ep.* 110). It was a tributary of the Albis (*Elbe*)—2 (*Saale*), also a river of Germany, and a tributary of the Moenus (*Main*), which formed the boundary between the Hermunduri and Chatti, with great salt springs in its neighbourhood, for the possession of which these two peoples frequently contended (Tac. *Ann.* xii 57)—3 (*Burargag*), a river in the N part of the W coast of Mauretania Tingitana, rises in the Atlas Minor, and falls into the Atlantic, N of a town of the same name (Ptol. iv 1, 2)—4 A town in Pannonia, on the road from Sabaria to Poetovio—5 (*Shella*), a town in the N part of the W coast of Mauretania Tingitana, S of the mouth of the river of the same name mentioned under No. 3 (Plin. v 5). This town was the furthest place in Mauretania towards the S possessed by the Romans, for although the province nominally extended further S, the Romans never fully subdued the nomad tribes beyond this point.

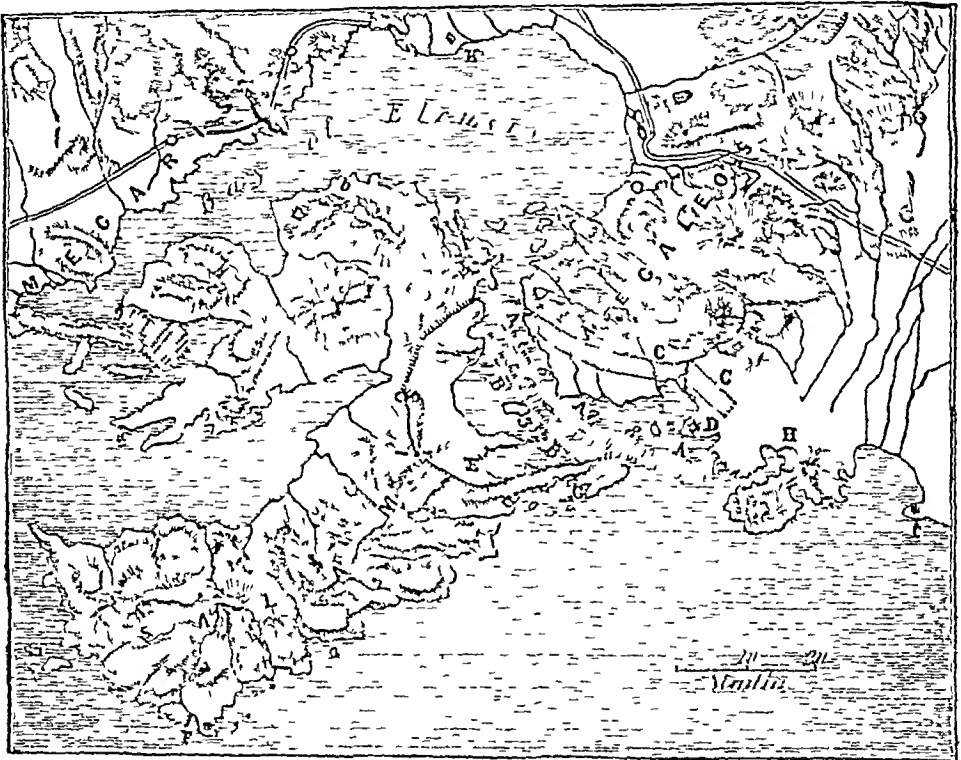
Salacia [*NEPTUNUS*]

Sālācia (*Alcacer do Sal*), a municipium of Lusitania, in the territory of the Turdetani, NW of Pax Julia and SW of Ebora, with the surname of Urbs Imperatoria, celebrated for its woollen manufactures (Strab. p. 141, Ptol. ii 5, 3).

Sālāmis (*Σαλαμίς* *Σαλαμίος*) 1 (*Koluri*), an island off the W coast of Attica, from which it is separated by a narrow channel. It forms the S boundary of the bay of Eleusis. Its form is that of an irregular semicircle towards the W, with many small indentations along the coast. Its greatest length, from N to S, is about ten miles, and its width, in its broadest part, from E to W, is a little more (Strab. p. 593). In ancient times it is said to have been called *Pityussa*, from the pines which grew in it, and also *Sciras* and *Cychrida*, from the names of two native heroes (Paus. i 36, 1). It is further said to have been called *Salamis* from a daughter of Asopus of this name (Paus. i 37, 2). It was colonised at an early time by the Aeneidae of Aegina. Telamon the son of Aeneas fled thither after the murder of his half brother Phocus, and became sovereign of the island. His son Ajax accompanied the

Greeks with twelve Salaminian ships to the Trojan war (*Il* ii 557). Salamis continued an independent state till about the beginning of the fortieth Olympiad (B.C. 620), when a dispute arose for its possession between the Megarians and the Athenians. After a long struggle it fell into the hands of the Megarians, but was finally taken possession of by the Athenians through a stratagem of Solon (*SOLON*), and became one of the Attic demoi. It continued to belong to Athens till the time of Cassander, when its inhabitants voluntarily surrendered it to the Macedonians, 318 (*Diod* xviii 69, *Paus* i 35, 2). The Athenians recovered the island in 232 through means of Aratus, and punished the Salaminians for their desertion to the Macedonians with great severity (*Plut Arat* 34). The old city of Salamis stood on the S side of the island, opposito Aegina, but this was after-

galeos (*Hdt* viii 83-90)—2. A city of Cyprus, situated in the middle of the E coast a little N of the river Pedaeus. It is said to have been founded by Teucer, the son of Telamon, who gave it the name of his native island, from which he had been banished by his father [*TEUCER*]. Salamis possessed an excellent harbour, and was by far the most important city in the whole of Cyprus. It became subject to the Persians with the rest of the island, but it recovered its independence about 385 under Evagoras, who extended his sovereignty over the greater part of the island [*CYPRUS*]. Under the Romans the whole of the E part of the island formed part of the territory of Salamis. In the time of Trajan a great part of the town was destroyed in an insurrection of the Jews, and under Constantine it suffered still more from an earthquake, which buried a large por-



Map of Salamis

AAA Persian fleet, BBB Grecian fleet, CCC the Persian army, D Throne of Xerxes, E New Salamis, F Old Salamis, G the Island of Psittalia, H Pedaeus, I Phalerum, J Athenian ships, K Lacedaemonian and other Peloponnesian ships, L Aeginetan and Euboean ships, M Phoenician ships, N Cyprian ships, O Cilician and Iamphylian ships, P Ionian ships, Q Persian ships, R Egyptian ships, S From Sitionae or Tropaea (Cape of St Barbara), T From Straditum, U From Eudorus

wards deserted, and a new city of the same name built on the E coast opposite Attica, on a small bay now called *Ambelakia*. Even this new city was in ruins in the time of Pausanias. At the extremity of the S promontory forming this bay was the small island of *Psittalia* (*Lyssokutali*), which is about a mile long, and from 200 to 300 yards wide (*Hdt* viii 95, *Aesch Pers* 447).—Salamis is chiefly memorable on account of the great battle fought off its coast, in which the Persian fleet of Xerxes was defeated by the Greeks, 480. The battle took place in the strait between the E part of the island and the coast of Attica, and the Greek fleet was drawn up in the small bay in front of the town of Salamis. The battle was witnessed from the Attic coast by Xerxes, who had erected for himself a lofty throne on one of the projecting declivities of Mt Ae-

tion of the inhabitants beneath its ruins. It was, however, rebuilt by Constantine, who gave it the name of Constantia, and made it the capital of the island (*Hierocl* p 706). A systematic exploration of the site of Salamis was begun by Mr Tubbs under direction of the British School of Athens in 1890, when the plan of the Agora and its colonnades, the *Temenos* of Zeus, and other buildings were discovered, besides valuable finds of pottery and some of sculpture. It is probable that the complete excavation of the site may produce results of great value to archaeology.

Salapia (*Salapinus* *Salpi*), an ancient town of Apulia, in the district *Daunia*, was situated S of Sipontum on a lake named after it (*Strab* p 284). According to the common tradition it was founded by Diomedes, though others ascribe its foundation to the Rhodian Elpias (*Vitruv*

1 4, 12, Strab p 654) It is not mentioned till the second Punic war, when it revolted to Hannibal after the battle of Cannae, but it subsequently surrendered to the Romans, and delivered to the latter the Carthaginian garrison stationed in the town (Liv xxi 20, xxi 88) The original site of Salapia was at some distance from the coast, but in consequence of the unhealthy exhalations arising from the lake above mentioned, the inhabitants removed to a new town on the sea coast, which was built by M Hostilius with the approbation of the Roman senate, about B C 200 (Vitruv l c) This new town served as the harbour of Arpi The ruins of the ancient town still exist at some distance from the coast at the village of *Salpi*

Sălăpina Palus (Lago di Salpi), a lake of Apulia, between the mouths of the Cerebalus and Aufidus, which derived its name from the town of Salapia situated upon it, and which M Hostilius connected with the Adriatic by means of a canal (Strab p 284, Lucan, v 377)

Sălăria, a town of the Bastetani in Hispania Tarraconensis and a Roman colony

Sălăria Via [ROMA, p 818]

Salassi, a brave and warlike people in Galha Transpadana, in the valley of the Duria (*Val d' Aosta*) at the foot of the Graian and Pennine Alps, whom some regarded as a branch of the Salyes or Salluvii in Gaul The approaches to the Alpine passes of the Great and Little St Bernard lay through their territory, which was itself rendered difficult of access from the plain of the Po by the narrowness of the remarkable gorge (at the modern *Fort de Bard*) which forms the only entrance to the valley (Liv xxi 39, cf ALPES, p 56, a) The Salassi defended their territory with such obstinacy and courage that it was long before the Romans were able to subdue them At length in the reign of Augustus the country was permanently occupied by Terentius Varro with a powerful Roman force, the greater part of the Salassi were destroyed in battle, and the rest, amounting to 36,000, were sold as slaves Their chief town was Augusta Praetoria (*Aosta*), which Augustus colonised with soldiers of the Praetorian cohorts (Dio Cass liii 25, Strab p 205, Liv Ep 135)

Saldæ (Σάλδαι Bougie), a large seaport town of N Africa, originally the E frontier town of the kingdom of Mauretania, afterwards in Mauretania Caesariensis, and, after the division of that province, the W frontier town of Mauretania Sitifensis. Augustus made it a colony (Strab p 831, Ptol. iv 2, 9, Plin v 21)

Saldūba 1 (*Rio Verde*), a river in the territory of the Turduli in Hispania Baetica, at the mouth of which was situated a town of the same name (Ptol. ii 4, 11)—2 See CAESAR AUGUSTA

Salē (Σάλη), a town on the coast of Thrace, a little W of the mouth of the Hebrus (Hdt vi 59)

Salebro, a place in Etruria between Cosa and Populonium

Salenus Bassus [BASSUS]

Salentini or *Sallentini*, a people in the S part of Calabria, who dwelt around the promontory Iapygium, which is hence called *Salentinum* or *Salentina* (Strab p 282) They laid claim to a Greek origin and pretended to have come from Crete into Italy under the guidance of Idomenus (Strab l c, Verg *Aen* iii 400) They were subdued by the Romans at the conclusion of their war with Pyrrhus, and having

revolted in the second Punic war were again easily reduced to subjection (Liv Ep 15, Flor 1 20, Zonar viii 7)

Sālernum (*Salernitanus Salerno*), an ancient town in Campania, at the innermost corner of the Sinus Paestanus, was situated on a height not far from the coast, and possessed a harbour at the foot of the hill (Liv xxxii 29, Strab p 251, Hor Ep 1 15, 1) It was made a Roman colony at the same time as Puteoli, B C 194, but it attained its greatest prosperity in the middle ages, after it had been fortified by the Lombards (Paul *Hist Lang* ii 17)

Salices (Ad), a town in Moesia, not far from the mouth of the Danube, sixty-two Roman miles from Tomi (Amm Marc xxxi 7)

Salganeus or *Salganēa* (Σαλγανεύς Σαλγάνιος, Σαλγανέτης), a small town of Boeotia on the Euripus (the N entrance of which it commanded), and on the road from Anthedon to Chalcis (Strab p 403, Liv xxxv 37, 51)

Sālinae, salt-works, the name of several towns which possessed salt-works in their vicinity 1 A town in Britain, probably on the E coast, in the S part of Lincolnshire (Ptol iii 8, 7)—2 A town of the Suetri in the Maritime Alps in Galha Narbonensis, E of Reu (Ptol iii 1, 42)

Sālınator, Līvius 1 M, consul B C 219, with L Aemilius Paulus, carried on war along with his colleague against the Illyrians On their return to Rome, both consuls were brought to trial on the charge of having unfairly divided the booty among the soldiers Paulus escaped with difficulty, but Līvius was condemned. The sentence seems to have been an unjust one, and Līvius took his disgrace so much to heart that he left the city and retired to his estate in the country, where he lived some years without taking any part in public affairs (Ptol iii 19, Zonar viii 20, App *Illyr* 8, Liv xxi 35) In 210 the consuls compelled him to return to the city, and in 207 he was elected consul a second time with C Claudius Nero He shared with his colleague in the glory of defeating Hasdrubal on the Metaurus. [For details, see NERO, CLAUDIUS, No 2] Next year (206) Līvius was stationed in Etruria, as proconsul, with an army, and his imperium was prolonged for two successive years In 204 he was censor with his former colleague in the consulship, Claudius Nero The two censors had long been enemies, and their long smothered resentment now burst forth, and occasioned no small scandal in the state Līvius, in his censorship imposed a tax upon salt, in consequence of which he received the surname of *Salinator*, which seems to have been given him in derision, but which became, notwithstanding, hereditary in his family (Liv xix 37, Val Max ii 9, 6, vi 2, 6)—2 C, curule aedile 203, and praetor 202, in which year he obtained Bruttia as his province In 198 he fought under the consul against the Boii, and in the same year was an unsuccessful candidate for the consulship (Liv xxix 38, xxxv 5, 10)—3 C, praetor 191, when he had the command of the fleet in the war against Antiochus He was consul 188, and obtained Gaul as his province (Liv xxxvi 42, xxxvii 9–25, App *Syr* 22)

Sallentini. [SALENTINI]

Sallustius or *Salustius* (Σαλούστιος), praefectus praetorio under the emperor Julian He was probably the author of a treatise *Περὶ θεῶν καὶ κόσμου*, which is still extant, of the school of the Neo-Platonists Edited by Orcllius.

C Sallustius Crispus, or Sallustius 1 The Roman historian, belonged to a plebeian family, and was born *n c* 86, at Amiternum, in the country of the Sabines. He was quaestor about 69, and tribune of the plebs in 62, the year in which Clodius was killed by Milo. In his tribunate he joined the popular party, and took an active part in opposing Milo. It is said that he had been caught by Milo in the act of adultery with his wife, Fausta, the daughter of the dictator Sulla, that he had received a sound whipping from the husband, and that he had been only let off on payment of a sum of money (*Gell xvii 18*). In 59 Sallust was expelled from the senate by the censors, probably because he belonged to Caesar's party, though some give as the ground of his ejection from the senate the act of adultery already mentioned (*Dio Cass. xl 61*). In the Civil war he followed Caesar's fortune. In 47 we find him praetor elect, by obtaining which dignity he was restored to his rank. He nearly lost his life in a mutiny of some of Caesar's troops in Campania, who had been led thither to pass over into Africa (*App B C ii 92*). He accompanied Caesar in his African war, 46, and was left by Caesar as the governor of Numidia, in which capacity he is charged with having oppressed the people, and enriched himself by unjust means (*Bell Afr 8, 81, Dio Cass xliii 9*). He was accused of maladministration before Caesar, but it does not appear that he was brought to trial (*[Cic] Invenct in Sallust 19*). The charge is some what confirmed by the fact of his becoming immensely rich, as was shown by the expensive gardens which he formed (*hort Sallustianae*) on the Quirinalis (cf *Hor Od ii 2, Tac Ann iii 89*). He retired into privacy after he returned from Africa, and he passed quietly through the troublesome period after Caesar's death (*Sall Cat 4*). He died 34, about four years before the battle of Actium. The story of his marrying Cicero's wife, Terentia, ought to be rejected (*[FERRARI]*). It was probably not till after his return from Africa that Sallust wrote his historical works. (1) *The Catilina, or Bellum Catilinarium*, is a history of the conspiracy of Catiline during the consulship of Cicero, 68. The introduction to this history is a somewhat overstrained effort to introduce philosophy and morals, but the writing is not without vigour, and there is no reason to regard the remarks as inferior. The history, though not clear in its chronology, is valuable. Sallust was a living spectator of the events which he describes, and considering that he was not a friend of Cicero, and was a partisan of Caesar, he wrote with fairness. The speeches which he has inserted in his history are certainly his own composition. [As regards his representation of Caesar's action, *see p 181, b*] Editions by Cool, 1884, Turner, 1887, Lussner, Leipzig 1887. (2) *The Jugurthine, or Bellum Jugurthinum*, contains the history of the war of the Romans against Jugurtha, king of Numidia, which began 111, and continued until 106. It is likely enough that Sallust was led to write this work from having resided in Africa, and that he collected some materials there. He cites the Punic Books of King Hiempsal as authority for his general geographical description (*Jug c 17*). The *Jugurthine War* has a philosophical Introduction of the same stamp as that to the *Catilina*. As a history of the campaign, the *Jugurthine War* is not very trustworthy: there is a total neglect of geographical precision, and apparently not a very

strict regard to chronology. Editions by Herzog, Leipzig 1810, Schmalz, Götting, 1886, Brook, Lond 1885. (3) His greatest work, which has perished almost entirely, was the *Historiae*, in five books, which were dedicated to Lucullus, a son of L. Laeniuss Lucullus. The work comprised the period from the consulship of M. Aemilius Lepidus and Q. Lutatius Catulus, 78, the year of Sulla's death, to the consulship of L. Vulpentius Tullus and M. Aemilius Lepidus, 66, the year in which Cicero was praetor. This work was intended as a continuation of Sisenna's History, the history of Sulla was omitted (*Jug 95*). The few remaining fragments comprise four speeches and two letters. These fragments are included in Jordan's edition of Sallust, 1887. (1) *Duae Epistolae de Re Publica ordinanda*, which appear to be addressed to Caesar at the time when he was engaged in his Spanish campaign (19) against Petreus and Afranius, and the *Invectiva (or Declamatio) in Ciceronem* are attributed to Sallust, but are probably works of a rhetorical writer of the first century, *ad*, as is also the supposed retort of Cicero, *Invenct in Sallustium*. These are also printed in Jordan's Sallust, Berl 1887, which is the best complete edition.—Some of the Roman writers considered that Sallust imitated the style of Thucydides (*Quint x 1*). His language is generally concise and perspicuous: perhaps his love of brevity may have caused the ambiguity that is sometimes found in his sentences. He also affected archaic words. Though he has considerable merit as a writer, his art is always apparent. He had no pretensions to great research or precision about facts. His reflections have often something of the same artificial and constrained character as his expressions, yet several are forcible and suggestive, and are familiar aphorisms, *e g* 'Idem velle idem nolle, ea demum firma amicitia est'. One may judge that his object was to obtain distinction as a writer: that style was what he thought of more than matter. He has, however, probably the merit of being the first Roman who aimed at writing philosophical history, and who was successful in depicting character. In his view of the times he was a pessimist, who painted the vices of the patriarchy in the darkest colours, with, perhaps, something of bitterness from the retrospect of his own life. Caesar and Cato alone are excepted from the general reprobation.—2 The grandson of the sister of the historian, was adopted by the latter, and inherited his great wealth. In imitation of Maecenas, he preferred remaining a Roman equester. On the fall of Maecenas he became the principal adviser of Augustus. He died in *ad* 20, at an advanced age (*Tac Ann i 6, ii 10, iii 80, Sen de Clem 19*). One of Horace's odes (*Od ii 2*) was addressed to him after he was in favour with the imperial court. He is satirised for his profligacy in *Sat i 2, 18*.

Salmacis [*Σαλμακίς*]

Salmantica (*Salamanca*), called *Helmantica* or *Hermantica* by Livy, and *Elmantica* by Polybius, an important town of the Vettones in Lusitania, S of the Durus, on the road from Imerita to Caesaraugusta. It was taken by Hannibal. A bridge was built here by Trajan, of which the piers still exist (*Pol iii 11, Liv xxi 5, Ptol ii 5, 9*).

Salmōna or **Salmōnia** 1 (*Σαλμώνη, Σαλμώνια*), a town of Elis in the district Pisatis, on the river Enipeus, said to have been founded by Salmones (*Diod iv 68*)—

2 (*Salme*), a branch of the Mosella (Aus *Mos* 366)

Salmonēus (Σαλμωνεύς), son of Acolus and Enarete, and brother of Sisyphus (Apollod. 1, 7, 3). He was first married to Alcidece and afterwards to Sidero, by the former of whom he became the father of Tyro (*Od.* xi 235, *Diod.* ii 68). He originally lived in Thessaly, but emigrated to Elis, where he built the town of Salmonē (Strab. p. 366). His presumption and arrogance were so great that he deemed himself equal to Zeus, and ordered sacrifices to be offered to himself, nay, he even imitated the thunder and lightning of Zeus, but the father of the gods killed him with his thunder bolt, destroyed his town, and punished him in the lower world. This story of impiety is later than the *Odyssey*, where he is called αἰνέμωι (Apollod. 1, 7, Verg. *Aen.* ii 585, Claud. *in Rufin.* i 511, Hyg. *fab.* 60, 61). His daughter Tyro bears the patronymic *Salmonis*.

Salmonium or **Salmonia** (Σαλμώνιοι, Σαλμώνη C. *Salmon*), the most easterly promontory of Crete (Strab. pp. 106, 174).

Salmydessus, called **Halmydessus** also in later times (Σαλμυδησσός, Ἀλμυδησσός, Σαλμυδησσός *Midja* or *Midjeh*), a town of Thrace, on the coast of the Euxine, S of the promontory Thynias (Ptol. iii 11, 4). Aeschylus wrongly places it in Asia on the Thermodou (*Prom.* 726). The name was originally applied to the whole coast from this promontory to the entrance of the Bosphorus, and it was from this coast that the Black Sea obtained the name of Pontus *Azenos* (Ἀζειός), or inhospitable. The coast itself was rendered dangerous by shallows and marshes, and the inhabitants were accustomed to plunder any ships that were driven upon them (Strab. p. 319, Xen. *An.* i 4, 12, *Hdt.* ii 98).

Sälo (*Salon*), a tributary of the Iberus in Celtiberia, which flowed by Bilbilis, the birth place of Martial, who frequently mentions it in his poems (Mart. i 49, v 20, 103).

Salodurum (*Solathurn* or *Soleure*), a town in the E. of Gallia Belgica, on the Arurus (*Arar*), and on the road from Aventicum to Vindonissa [HELVETII].

Salōna, **Salōnao**, or **Salon** (*Salona*), an important town of Illyria and the capital of Dalmatia, was situated on a small bay of the sea (Lucan. viii 104). It was strongly fortified by the Romans after their conquest of the country, and was at a later time made a Roman colony, and the seat of a conventus iudicis (App. *Illyr.* 11, Caes. *BC.* iii 9, Plin. iii 141). The emperor Diocletian was born at the small village Dioclea near Salona [p. 288], and after his abdication he retired to the neighbourhood of this town, and here spent the rest of his days. The magnificent remains of his huge palace are still to be seen at *Spalatro* (Palatium), three miles S of Salona, where they form a town in themselves.

Sālōnina, **Cornēlia**, wife of Gallienus and mother of Saloninus. She witnessed with her own eyes the death of her husband before Milan, in A.D. 268 [GALLIENUS].

Sālōninus, **P. Licinius Cornēlius Vale-riānus**, son of Gallienus and Salonina, grandson of the emperor Valerian. When his father and his grandfather assumed the title of Augustus, in A.D. 268, the youth received the designation of Caesar. Some years afterwards he was left in Gaul, and was put to death upon the capture of Colonia Agrippina by Postumus in 259, being about 17 years old (Trebell. Poll. *Anton.*, Zosim. i 38).

Salpensa, a Latin colony in Baetica between Hispalis (*Seville*) and Gades (*Cádiz*). The laws of Domitian regulating its government and that of Malaca were found in 1851 (*CIL.* 1963), and are important for the knowledge of Roman municipal affairs (*Diet. of Ant. art Lex Salpensana*).

Salpennum, an ancient city of Etruria, not far from Volturni, possibly where *Orvieto* now stands (*Liv.* i 31).

Salsum Flumen, a tributary of the Baetis in Hispania Baetica, between Attegua and Attubis (*Bell.* 1fr 7).

Salviānus, an accomplished ecclesiastical writer of the fifth century A.D., was born in the vicinity of Treves, and passed the latter part of his life as a presbyter of the church at Marceller. The following works of Salvianus are still extant—(1) *libersus Avaritham Libri IV ad Ecclesiam Catholicam*, published under the name of Timotheus, about A.D. 140. (2) *De Providentia et de Gubernatione Dei et de Justo Dei praesentique Iudicio Libri VIII*, written during the invasions by the barbarians upon the Roman empire, 151–155. (3) *Epistolae IX*, addressed to friends upon familiar topics. Apart from their bearing on theological and ecclesiastical questions, these writings are valuable for their vivid description of the life and morals of the period.—The best editions of these works are by Halm, Berl. 1877, and Pauly, Vienna, 1883.

Q. Salvidiōnus Rufus, one of the early friends of Octavian (Augustus), whose fleet he commanded in the war against Sex Pompeius, v c 42. In the Perusinian war (41–40) he took an active part as one of Octavian's legates against L. Antonius and Fulvia. He was afterwards sent into Gallia Narbonensis, from whence he wrote to M. Antonius, offering to induce the troops in his province to desert from Octavian. But Antonius, who had just been reconciled to Octavian, revealed the treachery of Salvidienus. The latter was forthwith summoned to Rome on some pretext, and on his arrival was accused by Octavian in the senate, and condemned to death, 40 (App. *BC.* iv 85, v 20–25, 66, Dio Cass. xlviii 18, 33).

Salvius, the leader of the revolted slaves in Sicily, better known by the name of Tryphon, which he assumed [TRYPHON].

Salvius Juliānus [JULIANUS].

Salvius Otho [OTHO].

Salus, an Italian goddess, the personification of health, prosperity, and the public welfare. She was invoked by all communities for prosperity and safety in whatever might be their undertakings, for instance, by agriculturists (Ov. *Fast.* iii 882, Macrobius i 16). At Rome in especial she was the goddess who gave public welfare (*Salus Publica* or *Romana*), to whom a temple had been vowed in the year v c 305 by the censor C. Junius Brubuleus on the Quirinal hill, which was afterwards (in 501) decorated with paintings by C. Fabius Pictor (*Liv.* ix 18, v 1, Val. Max. viii 14). The temple was destroyed by fire in the reign of Claudius (Plin. xxxv 19). She was worshipped publicly on April 30, in conjunction with Pax, Concordia, and Janus. It had been customary at Rome every year, about the time when the consuls entered upon their office, for the augurs and other high priests to observe the signs for the purpose of ascertaining the fortunes of the republic during the coming year, this observation of the signs was called

augurium Salutis (Cic *de Leg* ii 8, 20, *Div* i 47, 105, Tac *Ann* xii 23; Suet *Aug* 31) In the time of Cicero this ceremony had become neglected, but Augustus restored it, and the custom afterwards remained as long as paganism was the religion of the state. She was also petitioned for particular persons by a sort of state prayer, as for Pompey n c 49 (Dio Cass xli 6), and this was constantly done for the emperor, who represented the state itself, so that *Salus Augusta* = *Salus Publica*. As goddess of health *Salus* was identified with *HYGIEA*, after the Greek influence was felt, and was represented with the same attributes [see p 488, a].

Salustius [SALLUSTIUS]

Salŷes or *Salluvii*, the most powerful and most celebrated of all the Ligurian tribes, inhabited the S coast of Gaul from the Rhone to the Maritime Alps (Strab p 203). They were troublesome neighbours to Massilia, with which city they frequently carried on war. They were subdued by the Romans in n c 123 after a long and obstinate struggle, and the colony of *Aquæ Sextiæ* was founded in their territory by the consul *Sextius* [p 94, b].

Samachonitis Lacus [SETECHONITIS LACUS]

Samāra [SAMAROBRIŶA]

Sāmāria (Σαμαρεία Heb Shomron, Chaldec, Shamrain Σαμαρείς, Σαμαρείτης, Samaritæ, pl Σαμαρείται, Σαμαρείται, Samaritæ), aft Sē haste (Σεβαστή *Sebastieh*, Ru), one of the chief cities of Palestine, built by Omri, king of Israel on a hill in the midst of a plain surrounded by mountains, just in the centre of Palestine W of the Jordan. For its history before the Roman occupation, see *Dictionary of the Bible*. Pompey assigned the district to the province of Syria, and Gabinius fortified the city anew. Augustus gave the district to Herod, who greatly renovated the city of Samaria, which he called *Sebaste* in honour of his patron. It had its own administration, under control of the Roman authority. As *Sebaste* it received a colony in the reign of Septimius Severus [For the political history see *PALÆSTINA*].

SamarobriŶa, afterwards *Ambiani* (*Ambiens*), the chief town of the *Ambiani* in Gallia Belgica, on the river *Samara* whence its name, which signifies *Samara-Bridge* (Caes *B G* i 24, 46, 58, Ptol ii 9, 8, Amm Marc xv 11).

Sambana (Σαμβάνα), a city of Assyria, two days' journey N of *Sittace*. In its neighbourhood dwelt the people called *Sambatao* (Σαμβάται) (Diod xvii 27).

Sambastæ (Σαμβασταί), a people of India intra Gangem, on the Lower Indus, near the island *Patalene*. The fort of *Sevistan* or *Schoun* in the same neighbourhood has been thought to preserve their name, and is by some identified with the Brahman city taken by Alexander (Arr *An* vi 15).

Sāmē or *Sāmos* (Σάμν, Σάμος), the ancient name of *Cephalenia* [CEPHALLENIA]. It was also the name of one of the four towns of *Cephalenia*. The town *Same* or *Samos* was situated on the E coast, opposite *Ithaca*, and was taken and destroyed by the Romans n c 189 (Strab p 455, Liv xxxviii 28).

Samia (Σαμία *Kharaffa*), a town of Elis in the district *Triphylia*, S of *Olympia*, between *Lepreum* and the *Alpheus*, with a citadel called *Samicum* (Σαμικόν), the same as the Homeric *Arene* (Il ii 591, vi 723, Strab pp 346, 347, Paus v 5, 8).

Samunthus (Σάμυνθος nr *Phukia*), a place

in *Argolis*, on the W edge of the *Argive plain*, opposito *Mycenæ* (Thuc i 58).

Sammonius [SERENUS]

Samnium (*Sannites*, more rarely *Samnitæ*, pl), a country in the centre of Italy, bounded on the N by the *Marsi*, *Paeligni*, and *Marrucini*, on the W by *Latium* and *Campania*, on the S by *Lucania*, and on the E by the *Frentani* and *Apulia*. The *Samnites* were an offshoot of the *Sabines* (Strab p 250, Varro, *L L* vii 29, Gell xi 1), who emigrated from their country between the *Nar*, the *Tiber*, and the *Amo*, before the foundation of *Rome*, and settled in the country afterwards called *Samnium* [SAMINI]. This country was at the time of their migration inhabited by *Opicans*, whom the *Samnites* conquered, and whose language they adopted. *Samnium* is a country marked by striking physical features. The greater part of it is occupied by a huge mass of mountains, called at the present day the *Matese*, which stands out from the central line of the *Apennines*. The circumference of the *Matese* is between seventy and eighty miles, and its greatest height is 6000 feet. The two most important tribes of the *Samnites* were the *Caudini* and *Pentri*, of whom the former occupied the S side, and the latter the N side of the *Matese*. To the *Caudini* belonged the towns of *Alifan*, *Telesia*, and *Beneventum*, to the *Pentri*, those of *Aesernia*, *Bovianum*, and *Sepinum*. Besides these two chief tribes, we find mention of the *Caraceni*, who dwelt N of the *Pentri*, and to whom the town of *Ausidena* belonged, and of the *Hirpini*, who dwelt SE of the *Caudini*, but who are sometimes mentioned as distinct from the *Samnites*. The *Samnites* were distinguished for their bravery and love of freedom. Issuing from their mountain fastnesses, they overran a great part of *Campania*, but it has been remarked that these bands of adventurers gained or lost for themselves, and their conquests did not really extend the dominion of the parent state as did those which the Romans made. The reason of the difference lay partly in the looseness of the *Samnite* confederacy, which was formed of a number of *communes* of herdsman and agriculturists who nominated representatives in an assembly, and only on occasion of need appointed a federal general. In one of the *Samnite* expeditions *Capua* applied to the Romans for assistance against the *Samnites*, and this led to the war which broke out between the Romans and *Samnites* in n c 343. The Romans found the *Samnites* the most warlike and formidable enemies whom they had yet encountered in Italy, and the war which commenced in 343 was continued with few interruptions for the space of fifty-three years. It was not till 290, when all their bravest troops had fallen, and their country had been repeatedly ravaged in every direction by the Roman legions, that the *Samnites* sued for peace and submitted to the supremacy of *Rome*. They never, however, lost their love of freedom, and accordingly they not only joined the other Italian allies in the war against *Rome* (90), but, even after the other allies had submitted, they still continued in arms. The civil war between *Marius* and *Sulla* gave them hopes of recovering their independence, but they were defeated by *Sulla* before the gates of *Rome* (82), the greater part of their troops fell in battle, and the remainder were put to death. Their towns were laid waste, the inhabitants sold as slaves, and their place supplied by

Roman colonists (App B C i 93, Strab p 249, Plut Sull 30)

Sámos or **Sāmus** (Σάμος Σάμιος, Samus Grk. *Samos*), one of the principal islands of the Aegean Sea, lying in that portion of it called the Icarian Sea, off the coast of Ionia, from which it is separated only by a narrow strait formed by the overlapping of its E promontory Posidium (*C Colonna*) with the westernmost spur of M Mycale, Pr Trogilium (*C S Maria*). This strait, which is little more than three fourths of a mile wide, was the scene of the battle of MYCALE. The island is formed by a range of mountains extending from E to W, whence it derived its name, for Σάμος was an old Greek word signifying a mountain and the same root is seen in Same, the old name of Cephalonia, and Samothrace, i.e. the Thracian Samos. The circumference of the island is about eighty miles. It was and is very fertile, and some of its products are indicated by its ancient names, Dryusa, Anthemura, Melamphyllus and Cyparissia (Plin v 135). According to the earliest traditions, it was a chief seat of the Carians and Leleges, and the residence of their first king, Ancaeus, and was afterwards colonised by Aeolians from Lesbos, and by Ionians from Epidaurus (Paus vii 4, 1, Strab p 637). In the earliest historical records, we find Samos decidedly Ionian, and a powerful member of the Ionic confederacy. Thucydides tells us that the Samians were the first of the Greeks, after the Corinthians, who paid great attention to naval affairs (Thuc i 18). The Samian Colaëus is said to have discovered the passage of the Straits of Gibraltar (Hdt iv 152). They early acquired such power at sea that, besides obtaining possession of parts of the opposite coast of Asia, they founded many colonies among which were Bisanthe and Perinthus, in Thrace, Celeudenis and Nagidus, in Cilicia, Cydonia, in Crete, Dicaearchia (Puteoli), in Italy, and Zancle (Messana), in Sicily. After the government by a heroic monarchy followed, at the end of the seventh century B C, an oligarchy of the land owners (Geomori), who sent a colony to Perinthus and defeated the Megarians, but a revolution followed about 565 B C, in which it is said that the oppressed people of Samos joined with the Megarian prisoners against the oligarchs, thus the island became subject to a democracy (Plut Q Gr 57), but not long afterwards the power fell into the hands of the most distinguished of the so called tyrants, POLYCRATES (B C 532), under whom its power and splendour reached their highest pitch, and Samos would probably have become the mistress of the Aegean, but for the murder of Polycrates. At this period the Samians had extensive commercial relations with Egypt, and they obtained from Amasis the privilege of a separate temple at NAUCRATIS. Their commerce extended into the interior of Africa, partly through their relations with Cyrene, and also by means of a settlement which they effected in one of the Oases, seven days' journey from Thebes. The Samians now became subject to the Persian empire the island was 'netted' in Persian fashion, nearly all the men hunted down and destroyed, and then Samos was handed over to Sylosou, brother of Polycrates (Hdt iii 120-125). The Samians were governed by tyrants, with a brief interval at the time of the Ionic revolt, until the battle of Mycale, which made them

independent, B C 479. They now joined the Athenian confederacy, of which they continued independent members until B C 440, when an opportunity arose for reducing them to entire subjection and depriving them of their fleet, which was effected by Pericles after an obstinate resistance of nine months' duration (For the details see the Histories of Greece). In the Peloponnesian war, Samos held firmly to Athens.



Coin of Samos late in 4th century B C
Obv. Lion's scalp rev. ΑΗ ΗΡΗΖΙΑ ΑΕ (magistrate's name), forepart of an ox

to the last, and in the history of the latter part of that war the island becomes extremely important as the head quarters of the exiled democratical party of the Athenians. Transferred to Sparta after the battle of Aegospotami, 405, it was soon restored to Athens by that of Cnidus, 394, but went over to Sparta again in 390. Soon after, it fell into the hands of the Persians, being conquered by the satrap Tigranes, but it was recovered by Timotheus for Athens. In the Social war, the Athenians successfully defied it against the attacks of the confederated Chians, Rhodians, and Byzantines, and placed in it a body of 2000 cleruchi, B C 352. After Alexander's death, it was taken from the Athenians by Perdiccas, 323, but restored to them by Polysperchon 319. In the subsequent period, it seems to have been rather nominally than really a part of the Greco-Syrian kingdom, we find it engaged in a long contest with Ptolemy on a question of boundary, which was referred to Antiochus II., and afterwards to the Roman senate. In the Macedonian war, Samos was taken by the Rhodians, then by Philip, and lastly by the Rhodians again, B C 200. In the Syrian war, the Samians took part with Antiochus the Great against Rome. Little further mention is made of Samos till the time of Mithridates, with whom it took part in his first war against Rome, on the conclusion of which it was finally united to the province of Asia, B C 84. Meanwhile it had greatly declined, and during the war it had been wasted by the incursions of pirates. Its prosperity was partially restored under the proprietorship of Q Cicero, B C 62, but still more by the residence in it of Antony and Cleopatra, 32, and afterwards of Octavianus, who made Samos a free state (Plin v 135). It was favoured by Caligula, but was deprived of its freedom by Vespasian, and it sank into insignificance as early as the second century, although its departed glory is found still recorded, under the emperor Decius, by the inscription on its coins, Σάμων πρότερον Ἰωνίας—Samos may be regarded as among the chief centres of Ionian manners, energies, luxury, science, and art. In very early times, there was a native school of archaic sculpture, at the head of which was Rhoeus, to whom tradition ascribed the invention of casting in metal [RHOECUS, TELECLEUS, THEODORUS]. In the hands of the same school architecture flourished greatly, the Herneum, one of the

finest of Greek temples, was erected in a marsh, on the W side of the city of Samos, and the city itself, especially under the government of Polycrates, was furnished with other splendid works, among which was an aqueduct pierced through a mountain. In pottery Samos has given its name to the 'Samian' ware, a red pottery with reliefs (the successor perhaps of a black pottery with reliefs made at Samos), which was in vogue both in Greece and Italy in the second century B.C., and was imitated by potters of Gaul and Britain. In philosophy Pythagoras has made the name of Samos famous, among the lesser men of literature born in the island were the poets Anis and Choerilus and the historian Darius.—The capital city, also called Samos, stood on the SE side of the island, opposite Pt. Troilium, partly on the shore, and partly rising on the hills behind in the form of an amphitheatre. It had a magnificent harbour, and numerous splendid buildings, among which, besides the Heraeum and other temples, the chief were the senate house, the theatre, and a gymnasium dedicated to Proserpine. The Heraeum of Samos, which commemorated the tradition that Heracles was born by the river Imbrasus in Samos (Paus. vii. 4, 4), was built by Rhoecus (as principal architect), in the middle of the seventh century B.C., or (as some maintain) at the end of that century, possibly on the site of a still older temple. It was seen by Herodotus, who speaks of it as the largest existing temple (Hdt. iii. 60, cf. Paus. vii. 4), and in fact the report of the excavations of 1880 showed a façade of fully fifty metres. It was of the Ionic order, as may be seen by the existing remains—not Doric as Vitruvius states (vi. praef. 12).

Sāmōsātā (τα Σαμόσατα Σαμοσαταίς Samosatensis Samnat), the capital of the province and afterwards kingdom of Commagene, in the N. of Syria, stood on the right bank of the Euphrates, NW of Edessa (Strab. p. 749). It was taken by Antony in his Syrian campaign (Jos. Ant. xiv. 15). It was strongly fortified as a frontier post against Osroene (Jos. B. J. vii. 7, 1). In the first century of our era, it was the capital of the Kings of Commagene. It is celebrated in literary history, as the birthplace of Lucian, and, in Church history, as that of the heretic Paul, bishop of Antioch, in the third century.

Sāmōthrācē, Samothrace, or Semothracia [see Liv. xlii. 50, xlii. 17, 46] (Σαμοθράκη, Σαμοθρακία, ἢ Σαμὸς Ὀρνὶς ἢ Σαυδοπρακίς Samothrakē), a small island in the N. of the Aegean sea, opposite the mouth of the Hebrus in Thrace, from which it was thirty-eight miles distant. It is about thirty-two miles in circumference, and contains in its centre a lofty mountain, called Sādeo, from which Homer says that Troy could be seen (Il. xii. 12, Plin. ii. 73). Samothrace bore various names in ancient times. It is said to have been called Mélite, Saonnesus, and more frequently Dardania, from Dardanus, the founder of Troy, who is reported to have settled here (Strab. pp. 457, 472, Paus. vii. 1, 3). Homer calls the island simply Samos, sometimes the Thracian Samos, because it was colonised, according to some accounts, from Samos on the coast of Asia Minor. Samothrace was the chief seat of the worship of the Cabiri, and was celebrated for its religious mysteries, which were among the most famous in the ancient world. [See Cabiri, and Diet. of Ant. art. Cabiria.] The

political history of Samothrace is of little importance. The Samothracians fought on the side of Xerxes at the battle of Salamis (Hdt. viii. 40), and at this time they possessed on the Thracian mainland a few places, such as Sale, Serrhion, Mosimbria, and Tempyra (Hdt. vii. 105). In the time of the Macedonian kings, Samothrace appears to have been regarded as a kind of asylum, and Persens accordingly fled thither after his defeat by the Romans at the battle of Pydna (Liv. xli. 6).

Sampsiceramus, the name of two princes of Lamsia in Syria [Lamsia], a nickname given by Cicero to Cn. Pompeius, in allusion probably to his talling much of his Eastern victories, the name being selected as particularly high sounding (Cic. ad Att. ii. 14, 16, 17, 23).

Sanchuniathon (Σανχουνιάθων), said to have been an ancient Phoenician writer, whose works were translated (as was pretended) into Greek by Philo Byblus, who lived in the latter half of the first century of the Christian era. A considerable fragment of the translation of Philo is preserved by Eusebius in the first book of his *Præparatio Evangelica*. Philo was one of the many adherents of the doctrine of Euhemerus, that all the gods were originally men who had distinguished themselves in their lives as kings, warriors, or benefactors of man, and were worshipped as deities after their death. This doctrine Philo applied to the religious system of the Oriental nations, and especially of the Phoenicians, and in order to gain more credit for his statements, he pretended that they were taken from an ancient Phoenician writer. Sanchuniathon, he says, was a native of Berytus lived in the time of Semiramis and dedicated his work to Abibulus, King of Berytus. It is probable that Sanchuniathon never existed, and that the name was formed from the Phoenician god Sauchon, and was invented for an imaginary Phoenician writer to whom Philo pretended to ascribe the materials which he had gathered from tradition of various religions—Egyptian, Greek, and especially Phoenician.—The fragments of this work have been published separately by J. C. Orelli (Lips. 1826). In 1835 a manuscript, purporting to be the entire translation of Philo Byblus, was discovered in a convent in Portugal. The Greek text was published by Wagenfeld (Braun. 1837).

Sancus, or Semo Sancus, an Italian deity, originally a Sabine god, and identical with Hecateus and Dia Iulis. The name, which is etymologically the same as *Sacculus*, and connected with *Sancus*, seems to justify this belief, and characterises Sancus as a deity presiding over oaths (Ov. Fast. vi. 213, Propert. v. 9, 71). Sancus also had a temple at Rome, on the Mucianis (the S. slope of the Quirinal), which was said to have been consecrated in 466 B.C. by Postumius Regillanus (Dionys. ix. 60) near it was the 'Gate of Semo' (Porta Sanguinis, Fest. p. 315). There was also an altar on the island in the Tiber dedicated to Sancus (C. I. L. vi. 567), from which Christian writers derived their fallacious notion that Simon Magus was worshipped at Rome (Tertull. *apol.* 15, Euseb. *H. E.* ii. 19). [See further under LITURGY, and HIEROGLYPHS, pp. 100, 101, b.]

Sandrōcottus (Σανδρόκοττος), an Indian king at the time of Seleucus Nicator, ruled over the powerful nation of the Gangaridae and Prasin on the banks of the Ganges. He was a man of mean origin, and was the leader of a band of

robbers, before he obtained the supreme power. In the troubles which followed the death of Alexander, he extended his dominions over the greater part of northern India, and conquered the Macedonians who had been left by Alexander in the Punjab. His dominions were invaded by Seleucus, who did not, however, succeed in the object of his expedition, for, in the peace concluded between the two monarchs, Seleucus ceded to Sandrocottus not only his conquests in the Punjab, but also the country of the Paropamisus. Seleucus in return received 500 war elephants (Plut *Alex* 62, Just xv 4, Arr *An* v 6, 2, Strab pp 702, 709, 724, App *Syr* 55, Athen p 18). Megasthenes subsequently resided for many years at the court of Sandrocottus as the ambassador of Seleucus [MEGASTHENES]. Sandrocottus is probably the same as the *Chandragupta* of the Sanscrit writers.

Sangala (Σάγγαλα), a town taken by Alexander in the country of the Punjab (Arr *An* v 22). Some identify it with Lahore.

Sangarius, Sangaris, or Sagaris (Σαγγάριος, Σάγγαρις, Σάγαρις *Sakaruyeh*), the largest river of Asia Minor after the Halys, had its source in a mountain called Adoreus, near the little town of Sangia, on the borders of Galatia and Phrygia, whence it flowed first N through Galatia, then W and NW through the NE part of Phrygia, and then N through Bithynia, of which it originally formed the E boundary. It fell at last into the Euxine, about half way between the Bosphorus and Heraclea. It was navigable in the lower part of its course. Its chief tributaries were the Thymbres or Thymbrus, the Bathys, and the Gallus, flowing into it from the W (*Il* in 187, vi 719, Hes *Th* 344, Strab p 543, Ov *Pont* iv 10, 17).

Sangia [SANGARIUS]

Sannyrion (Σαννυρίων), an Athenian comic poet, belonging to the latter years of the Old Comedy, and the beginning of the Middle. He flourished bc 407 and onwards. We know nothing of his personal history, except that his excessive leanness was ridiculed by Strattis and Aristophanes (Athen p 551).

Santones or Santoni, a powerful people in Gallia Aquitania, dwelt on the coast of the ocean, N of the Garumna. Under the Romans they were a free people. Their chief town was Mediolanum, afterwards Santones (*Saintes*) (Caes *B G* i 10, in 11, vii 75, Ptol ii 7, 17). Their country produced a species of wormwood which was much valued, and also a thick woollen cloth (Plin xxvii 60, Mart ix 95, Juv viii 145).

Saōcōras [MASCAS]

Sāpaei (Σαπαῖοι, Σάπαιοι), a people in Thrace, on Mt Pangaeus, between the lake Bistonis and the coast (Hdt vii 110, Strab p 549).

Sapaudia, a district of E Gaul, S of the Lake of Geneva, and extending to Grenoble (Ann *Marc* xv 11). Its name is preserved in *Savoy*.

Saphar, Sapphar, or Taphar (Σάφαρ or Ἀφαρ, Σάπφαρ, Τάφαρον *Dhafar*, Ru), one of the chief cities of Arabia, stood on the S coast of Arabia Felix, opposite to the Aromata Pr in Africa (*C Guardafui*). It was the capital of the Homeritae, a part of which tribe bore the name of Sapharitae or Sappharitae (Σαπφαρίται) (Ptol vi 6, 25).

Santra, a Roman grammarian, who lived about the end of the Republic, and wrote on the history of literature. He is cited frequently

by later writers (Mart vi 2, 7, Suet *G* 14, Gell vii 15, Quint vii 10, 16, Fest p 277, Non 170, 21).

Sāpis (*Savio*), a small river in Gallia Cisalpina, rising in the Apennines, and flowing into the Adriatic S of Ravenna, between the Po and the Aternus (Strab p 217, Lucan, ii 406).

Sapor [SASSANIDAE]

Sappho (Σαπφώ, or, in her own Aeolic dialect, Σάπφα), one of the two great leaders of the Aeolian school of lyric poetry (Alcaeus being the other), was a native of Mytilene, or, as some said, of Eresos in Lesbos. Her father's name was Scamandronymus, who died when she was only six years old (Hdt ii 135). She had three brothers, Chataxus, Learchus, and Eurigus. Charaxus was violently upbraided by his sister in a poem, because he became so enamoured of the courtesan Rhodopis at Nuceratis in Egypt, as to ransom her from slavery at an immense price [RHODORIS]. It is probably an entire mistake to deduce from *Fr* 85 (where Sappho calls Kleis 'a fair-daughter') that the poetess was married and had children. She is speaking in the character of the poetical subject, not in her own person. Sappho was contemporary with Alcaeus, Stesichorus, and Pittacus. That she was not only contemporary, but lived in friendly intercourse, with Alcaeus, is shown by existing fragments of the poetry of both. Of the events of her life we have scanty information. From the Parian marble (36) we learn that political troubles drove her from Lesbos, like other partisans of the aristocracy, and that she went to Sicily (cf Ov *Her* xv 51). As regards the well known story, that being in love with Phaon, and finding her love unrequited, she leapt down from the Leucadian rock, it seems to have been an invention of later times evolved out of a misunderstanding of some of her verses, and a confusion with the popular legend of Phaoon's love for Aphrodite [p 686, b]. It is even possible that in one of her poems she may have addressed Phaon in the character of Aphrodite (though his name does not occur in any existing fragment), and that, as in the case of Kleis, a too prosaic interpreter started the error, which was first promulgated by the comedians (Strab p 452, Athen pp 69, 441). As for the leap from the Leucadian rock, it is a fiction, which arose from an expiatory rite connected with the worship of Apollo [p 486, a]. At Mytilene Sappho appears to have been the centre of a female literary society, most of the members of which were her pupils in poetry [ERINNA]. Upon the mention of these younger pupils and followers a foolish love of scandal in a later age based an attack against the moral character of Sappho, which should be dismissed as a groundless fabrication. This also was started by the comedians. It may have been suggested in the first instance partly by the incapacity of the Athenians to imagine any such freedom of women in society as was possible without any taint among the Aeolians and Dorians, and partly from the prurient imagination of the comedians. Read with an intelligent mind, the poems which have survived imply no want of purity in Sappho, and Aristotle's approbation of the reply which Sappho made to Alcaeus does not suggest a disbelief in her nobility of character. Of her poetical genius, however, there cannot be a question. The ancient writers agree in expressing the most unbounded admiration for her poetry. Even in her own age the recitation of one of her poems so affected Solon that he expressed

an earnest desire to learn it before he died (Ael. ap Stob *Serm* xxix 58) The Alexandrian school numbered her among the nine great lyric poets, and in force and passion she probably surpassed them all Her lyric poems formed nine books, but of these only fragments have come down to us The longest is a splen- did ode to Aphrodite—The fragments are edited by Neue, Berl. 1827, and in Bergh's *Poetae Lyrici*, 1837

Sarancae, Sarangae or -es (Σαράγγαι, Σαρὰγγες Herod.), a people of Sogdiana (Hdt iii 93)

Sārāvus (*Saar*), a small river in Gaul, flowing into the Mosella on its right bank (Anson *Mosell* 367)

Sardānāpālus (Σαρδανάπαλος), the last king of the Assyrian empire of Nineveh The familiar account of his life, as derived from Ctesias, gives a false view both of his date and his character It asserts that he passed his time in his palace unseen by any of his subjects, dressed in female apparel, and surrounded by concubines At length Arbaces, satrap of Media, and Belesys, the noblest of the Chaldaean priests, resolved to renounce allegiance to such a worthless monarch, and advanced at the head of a formidable army against Nineveh But all of a sudden the effeminate prince threw off his luxurious habits, and appeared an undaunted warrior Placing himself at the head of his troops, he twice defeated the rebels, but was at length worsted and obliged to shut himself up in Nineveh Here he sustained a siege for two years, till at length, finding it impossible to hold out any longer, he collected all his treasures, wives, and concubines, and placing them on an immense pile which he had constructed, set it on fire, and thus destroyed both himself and them The enemies then obtained possession of the city, in the eighth century B.C. This is the account of Ctesias, which has been preserved by Diodorus Siculus and which has been followed by most subsequent writers and chronologists (Diod ii 21, Syncell p 359, Agath p 120, August *CD* xviii 21) Modern writers have shown that the narrative of Ctesias is mythical, and must not be received as a genuine history The legend of Sardanapalus, who so strangely appears at one time sunk in the lowest effeminacy, and immediately afterwards a heroic warrior, has perhaps been composed from popular stories of the god Sandon, who was worshipped in Asia both as a heroic and a female divinity The real Sardanapalus was the king Assur ban pal, son of Esarhaddon, who is described in the cuneiform record as making two successful expeditions against Egypt, about the years 670-650 B.C. In the first he defeated Taharqa (Tirhakah) who had combined with some of the petty kings set up in Egypt by Esarhaddon, to drive out all who favoured Assyria, in the second, besides defeating Urdameneh, Taharqa's successor, he carried Neku [Neco, No 1] prisoner to Nineveh But meantime his own empire had been weakened by dissensions The end came in 606 B.C., when the governor of Babylon in alliance with Cyaxares, king of Media, brought an army against Nineveh, took the city and rased it to the ground Sardanapalus, or Assur-bani pal, with all his family perished with the city [See also pp 135, 156]

Sardemius, a branch of M. Taurus, extending southwards on the borders of Pisidia and Pamphylia, as far as Phaselis in Lycia, whence it was continued in the chain called Chima-

It divided the district of Milyas from Pisidia Proper (Plin v 96)

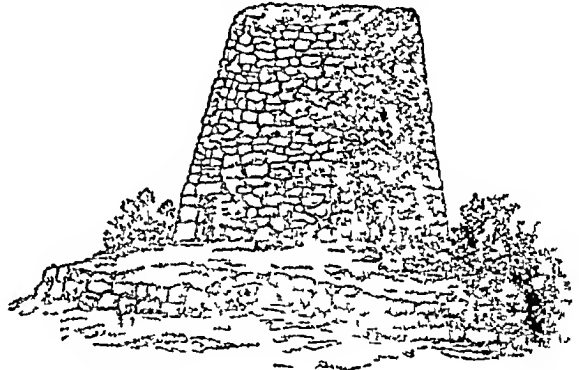
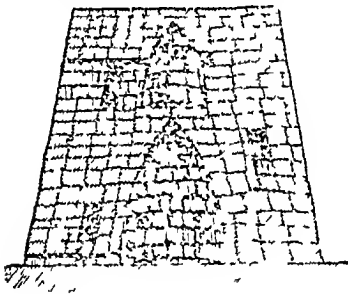
Sardu [SARDINIA]

Sardinia (ἡ Σαρδῶν or Σαρδάνη, gen Σαρδόνος, dat Σαρδῶν, acc Σαρδῶ subsequently Σαρδωνία, Σαρδανία, or Σαρδωνία Σαρδῶνος, Σαρδόνιος, Σαρδώνιος, Sardus Sardinia), a large island in the Mediterranean, is in shape in the form of a parallelogram, upwards of 140 nautical miles in length from N to S with an average breadth of sixty It was regarded by many of the ancients as the largest of the Mediterranean islands (Hdt i 170, v 106, Scyl p 56, of Strab p 654), and this opinion, though usually considered an error, is now found to be correct, since it appears by actual measurement that Sardinia is a little larger than Sicily Sardinia lies in almost a central position between Spain, Gaul, Italy, and Africa The ancients derived its name from Sardus, a son of a native deity identified by the Greeks with Heracles (Paus x 17, 2), who was worshipped in the island under the name of *Sardus Pater* The Greeks called it *Ichnusa* (Ἰχνηύσα) from its resemblance to the print of a foot, and *Sandalūtis* (Σανδαλιώτις) from its likeness to a sandal (Sil It iii 359, Paus 7c, Plin iii 85) A chain of mountains runs along the whole of the E side of the island from N to S, occupying about one third of its surface These mountains were called by the ancients *Insani Montes* (Liv xxx 39, Claud *Bell Gild* 513, τὰ Μαινόμενα ὄρη, Ptol iii 8, 6), a name which they probably derived from their wild and savage appearance, and from their being the haunt of numerous robbers In the W and S parts of Sardinia there are numerous plains, intersected by ranges of smaller hills, but this part of the island was in antiquity, as in the present day, exceedingly unhealthy, owing to the extensive marshes and lagoons (Strab p 225, Paus x 17, 11, Mart iv 60, 6, Tac Ann ii 85) The principal rivers are the *Termus* (*Termo*) in the N, the *Thyrus* (*Oristano*) on the W (the largest river in the island), and the *Flumen Sacrum* (*Uras*) and the *Saeprus* (*Flumendoso*) on the E The chief towns in the island were on the N coast, *Tibula* (*Porto Pollo*) and *Turris Libyssonis*, on the S coast, *Sulci* and *Caralis* (*Cagliari*), on the E coast, *Olbia*, and in the interior, *Cornus* (*Corneto*) and *Nora* (*Nurri*)—Sardinia was very fertile, but was not extensively cultivated, in consequence of the uncivilised character of its inhabitants Still the plains in the W and S parts of the island produced a great amount of corn, of which a large quantity was exported to Rome every year Among the products of the island one of the most celebrated was the *Sardonica herba*, a poisonous plant, which was said to produce fatal convulsions in the persons who ate of it These convulsions, it was said, agitated and distorted the mouth, so that the person appeared to laugh, though in excruciating pain hence the well known *risus Sardonius* (Paus x 17, 13, Serv ad *Ecl* vi 41, Suid sv Σαρδώνιος γελῶς) No plant possessing these properties is found at present in Sardinia, and it is not impossible that the whole tale may have arisen from a piece of bad etymology, since we find mention in Homer of the Σαρδάνιος γελῶς, which cannot have any reference to Sardinia, but is probably connected with the verb σαίνειν, 'to gnaw' The bitterness of the Sardinian honey, which was supposed to be caused by this herb, is still observed Another of the principal productions of Sar-

dina was its wool, which was obtained from a breed of domestic animals between a sheep and a goat, called *musmones* (μῦσμων μουσφλον, Strab p 225, Paus 1 c, Ael H 4 xvi 81). The skins of these animals were used by the inhabitants as clothes, whence we find them often called *Polati* and *Mastrucati*. Sardinia also contained a large quantity of the precious metals, especially silver, the mines of which were worked in antiquity to a great extent (Solin 4, 4). There were likewise numerous mineral springs, and large quantities of salt were manufactured on the W and S coasts. The population of Sardinia was of a very mixed kind. To what race the original inhabitants belonged we are not informed, most likely they were Iberians, &c of the same race as the non Aryan element in Spain and Sicily. Phoenicians, Tyrrhenians, and Carthaginians settled in the island at different periods. The Greeks are also said to have planted colonies in the island, but this account is very suspicious. The first Greek colony is said to have been led by Iolaus, a son of Heracles. The story probably arose from the name of a tribe in the island, called *Iolai* (Ἰόλαιοι, Ἰολαίσις, Ἰολαίσις), or *Pienses* (Πιενσις) [see p 445, a]. These were some of the most ancient inhabitants of Sardinia, and were probably not of Greek, but of Iberian origin. Their name is

event, the Romans availed themselves of the dangerous war which the Carthaginians were carrying on against their mercenaries in Africa, to take possession of Sardinia, B C 238 (Pol 1 88, iii 10, Liv xvi 1). It was now formed into a Roman province under the government of a praetor, but a large portion of it was only nominally subject to the Romans, and it was not till after many years and numerous revolts, that the inhabitants submitted to the Roman dominion. It was after one of these revolts that so many Sardinians were thrown upon the slave market as to give rise to the proverb, 'Sardi venales,' to indicate any cheap and worthless commodity (Aurel Viet *Far Ill* 65). After 122 B C the island was governed by a proprætor, whose title in 27, when the province was given to the senate, became proconsul. In A D 6 it was placed under an imperial procurator (Dio Cass lxi 29) after Diocletian under a præses. The inhabitants of the mountains in the E side of the island were never completely subdued, and gave trouble to the Romans even in the time of Tiberius. Sardinia continued to belong to the Roman empire till the fifth century, when it was taken possession of by the Vandals.

Sardes or Sardis (plural) [αἱ Σάρδεϊς, Ion Σάρδιες, contracted Σάρδης Σάρδιος, Σαρδιαῖος, Σαρδιῆνός, Sardianus *Sart*, *Ru*], one of the



Nuraghe in Sardinia

still preserved in the modern town of *Istola*, in the middle of the W coast. We also find in the island *Corsi*, who had crossed over from Corsica, and *Balari*, who, according to Pausanias, were descendants of Libyan mercenaries of the Carthaginians, who had settled in the mountains. Probably it is to the Iberian inhabitants that the peculiar towers (called *Nuraghe*) are due. Greek writers evidently regarded them as of great antiquity ([Aristot] *de Mirab* 100 = p 838, cf Diod iv 30). They are built of massive stones in the form of a truncated cone, and contain vaulted chambers with a staircase in the thickness of the wall. At a later time all these names became merged under the general appellation of *Sardi*, although even in the Roman period we still find mention of several tribes in the island under distinct names. The *Sardi* are described as a rude and savage people, addicted to thievery and lying—Sardinia was known to the Greeks as early as B C 545 (Hdt i 170), and a generation later Histæus of Miletus promised Darius that he would render the island of Sardo tributary to his power (Hdt v 106, 124). It was conquered by the Carthaginians at an early period (Diod v 35), and continued in their possession till the end of the first Punic war. Shortly after this

most ancient and famous cities of Asia Minor, and the capital of the great Lydian monarchy, stood on the S edge of the rich valley of the Hermus, at the N foot of M Tmolus, on the little river Pactolus, thirty stadia (three geographical miles) S of the junction of that river with the Hermus (Hdt v 101, Aesch *Pers* 45, Strab p 625). On a lofty precipitous rock, forming an outpost of the range of Tmolus, was the almost impregnable citadel which some suppose to be the *Hyde* of Homer, who, though he never mentions the Lydians or Sardis by name, speaks of M Tmolus and the lake of Gyges (*Il* xv 385, Strab p 626). The erection of this citadel was ascribed to Meles, an ancient king of Lydia (Hdt i 81), but it was probably first a western outpost of the great Hittite empire. It was surrounded by a triple wall, and contained the palace and treasury of the Lydian kings. At the downfall of the Lydian empire, it resisted all the attacks of Cyrus, and was only taken by surprise. The story is told by Herodotus, who relates other legends of the fortress. The rest of the city, which stood in the plain on both sides of the Pactolus, was very slightly built, and was repeatedly burnt down, first by the Cimmerians, then by the Greeks in the great Ionic revolt, and again, in part at least, by

Antiochus the Great (Pol i 15, viii 28), but on each occasion it was restored. For its history as the capital of the Lydian monarchy see *LYDIA*. Under the Persian and Greco-Syrian empires, it was the residence of the satrap of Lydia. The rise of Pergamum greatly diminished its importance, but under the Romans it was still a considerable city, and the seat of a conventus iudicis (Plin i 111), and a place where the religious festivals of the province of Asia (*ἱερὸν Ἀσίας*) were held for the worship of Rome and Augustus (CIG 5918). In the organization of Diocletian it was the capital of Lydia. In the reign of Tiberius, it was almost entirely destroyed by an earthquake, but it was restored by the emperor and (Tac Ann ii 47, Strab p 627). It was one of the earliest seats of the Christian religion, and one of the seven Churches of the province of Asia. [*Dict of the Bible*] In 1102 the city was destroyed by Tamerlane, and its site now presents a melancholy scene of desolation. The triple wall of the acropolis can still be traced, and remains of the temple of Cybele, the theatre, stadium and other buildings. The necropolis of the city stood on the banks of the lake of Gyges (*Γυγίης Λακὴς*) near which the sepulchre of Alivates may still be seen [*ALIVATES*].

Sardōum or Sardonium Mare (*-δ Σαρδόνιον ἢ Σαρδόνιον πέλαγος*), the part of the Mediterranean sea on the W and S of Sardania, separated from the Libyan sea by a line drawn from the promontory Lufbaeum in Sicily (Hdt i 166, Strab pp 50, 54, Plin iii 75).

Sarepta or Sarepitha (*Σάρπη-τα, Σαρπείθρα, Σάρπη-τα*). O T Sarephthi Surasend, *Sarphant*, or *Tzarphand*, a city of Phoenicia, about ten miles S of Sidon, to the territory of which it belonged (Jos Ant viii 15, 2, Plin v 76, *Dict of the Bible*).

Sargētia (*Strel* or *Strey*, a tributary of the Merosch), a river in Dacia, on which was situated the residence of Decebalus (Dio Cass lxxiii 14).

Sariphi Montes (*τὰ Σάριφα ὄρη*), a mountain range in the N of Parthia running eastward from the SE corner of the Caspian.

Sarmatae or Saurōmatae (*Σαρματᾶι, Σαυροματᾶι*, Hdt.), a people of Asia, dwelling on the NE of the Palus Maeotis (Sea of Azov), E of the river Tanais (*Don*) which separated them from the Scythians of Europe. Thus is the account of Herodotus, who tells us that the Sarmatians were allied to the Scythians, and spoke a corrupted form of the Scythian language, and that their origin was ascribed to the intercourse of Scythians with Amazons (Hdt iv 21, 110-117). Strabo also places the Sauromatae proper between the Tanais and the Caspian (pp 497, 500, 507), but in many passages he makes no very distinct separation between Sarmatians and Scythians. The Sarmatae had before his time invaded and occupied much of what had been Scythian territory, and continued to push their influence further, so that Tacitus (*Germ* 1) speaks of them as neighbours of the Germans (i.e. reaching to Poland and E Prussia), and Ptolemy brings them up to the Vistula. At the same time their power was waning and fluctuating there were numerous independent and dominant tribes within these limits who are spoken of under their own name, and Sarmatia in its extended sense is rather a geographical expression than a country of one ruling nation [*SARMATIA*].

Sarmātia (*ἡ Σαρματία Σαρματᾶι, Σαυροματᾶι*) the E part of Poland, and S part of

Russia in Europe), a name first used by Mela (ii 4) for the part of N Europe and Asia extending from the Vistula (*Wisla*) and the Sarmatici Montes on the W, which divided it from Germany, to the Rha (*Volga*) on the E, which divided it from Scythia, bounded on the SW and S by the rivers Ister (*Danube*), Tibiscus (*Thyssi*), and Tyras (*Dniester*), which divided it from Pannonia and Dacia, and further, by the Euxine, and beyond it by the Caucasus, which divided it from Colchis, Iberia, and Albania, and extending on the N as far as the Baltic and the unknown regions of N Europe. The part of this country which lies in Europe corresponds to the Scythia of Herodotus. The people from whom the name of Sarmatia was derived inhabited at first only a small portion of the country [*SARMATAE*]. The greater part of it was peopled by Scythian tribes, who, before the Christian era, had yielded to a great extent to the Scythian power and name, but some of the inhabitants of its W part seem to have been of German origin, as the VLADI on the Baltic and the LAZIGS, RUSSOLANI, and HALLANOMI in S Russia the chief of the other tribes W of the Tanais were the Alani or Alani Scythi, a Scythian people who came out of Asia and settled in the central parts of Russia [*ALANI*]. The people E of the Tanais were not of sufficient importance in ancient history to require specific mention. The whole country was divided by the river Tanais (*Don*) into two parts, called respectively Sarmatia Europaea and Sarmatia Asiatica (*ἡ ἐν Ἑυρώπῃ and ἡ ἐν Ἀσίᾳ Σαρματία*), but it should be observed that, according to the modern division of the continent, the whole of Sarmatia belongs to Europe. It should also be noticed that the Chersonesus Taurica (*Crimaea*), though falling within the specified limits, was not considered as a part of Sarmatia but as a separate country.

Sarmaticae Portae (*αἱ Σαρματικαὶ πύλαι* *Pass of Dariel*), the central pass of the Caucasus, leading from Iberia to Sarmatia (Pol i 9, 11). It was more commonly called Caucasica Portae [*CAUCASUS*]. It was also called Caspiae Portae (Sunt Ner 19, *The Hist* i 6), apparently through a confusion with the pass of that name at the E end of the Caucasus [*CASPIAE PORTAE*]. The remains of an ancient wall are still seen in the pass.

Sarmatici Montes (*τὰ Σαρματικὰ ὄρη*, part of the *Carpathian Mountains*), a range of mountains in Central Europe, extending from the sources of the Vistula to the Danube, between Germania on the W and Sarmatia on the E (Ptol ii 11, 6).

Sarmaticus Oceanus and Pontus Sarmaticum Mare (*Σαρματικὸς ὠκεανὸς Baltic*), a great sea, washing the N coast of European Sarmatia (Ptol vii 5, 2), but Roman poets applied the name sometimes to the *Black Sea* (*O. Pont* ii 10, 38, Val Flacc viii 207).

Sarmizegethusa (near *Fachula*, also called *Grailische, Ru*), the most important town of Dacia, and the residence of its kings, was situated on the river Sargis (*Strel* or *Strey*) (Dio Cass lxxv 9, lxxvi 8, 11). After Trajan's conquests [*DACIA*] it was made a Roman colony under the name of *Col Ulpia Trajana Aug*, and the capital of the province in which a legion had its head quarters (Dio Cass lxxv 23, *CIL* iii p 228).

Sarnus (*Sarno*), a river in Campania, flowing by Nuceria, and falling into the Sinus Puteolanus near Pompeii. Its course was changed by

the great eruption of Vesuvius, A.D. 79. On its banks dwelt a people named Sarrastes, who are said to have migrated from Peloponnesus (Strab p 247, Verg *Aen* vii 738, Serv *ad loc*)

Saron [SARONICUS SINUS]

Sarōn (Σάρων O T Sharon), a fertile plain of Palestine, extending along the coast N of Joppa towards Caesarea [Dict of the Bible]

Sarōnicus Sinus (Σαρωνικός κόλπος, also πόρος, πελάγος, and τόντος G of Egina), a bay of the Aegæan sea lying between Attica and Argolis, and commencing between the promontory of Sunium in Attica and that of Scyllaeum in Argolis. It contains within it the islands of Aegina and Salamis (Aesch *Ag* 317, Strab pp 335, 369). Its name was traditionally derived from Saron, king of Troezen, who was supposed to have been drowned in this part of the sea while swimming in pursuit of a stag. The story, founded apparently in part on the name, and in part on the rites of Artemis, tells that he was buried in the precincts of the temple which he had built for Artemis, and the neighbouring sea was called Saronis instead of Phœbaea (Paus iii 30, 7).

Sarpēdon (Σαρπηδών) 1 Son of Zens and Europa, and brother of Minos and Rhadamanthus. Being involved in a quarrel with Minos about Miletus, he took refuge with Cilix, whom he assisted against the Lycians. He afterwards became king of the Lycians, and Zens granted him the privilege of living three generations (Hdt i 173, Apollod iii 1, 2, Paus vii 3, 4, MILETUS)—2 Son of Zeus and Laodamia, or, according to others, of Evander and Deidamia, and a brother of Clarus and Themon (*Il* vi 199, Apollod iii 1, 1, Verg *Aen* x. 125). He was a Lycian prince, and a grandson of No 1, with whom he is confused in Eur *Rhes* 29. In the Trojan war he was an ally of the Trojans, and distinguished himself by his valour, but was slain by Patroclus (*Il* v 479, xii 292, xvi 480). Apollo, by the command of Zeus, cleansed Sarpēdon's body from blood and dust, covered it with ambrosia, and gave it to Sleep and Death to carry into Lycia, there to be honourably buried (*Il* xvi 667, Mors).

Sarpēdon Promontorium (Σαρπηδών ὁ Λισσαν ἐλ Καπὲ), a promontory of Cilicia, in long 34° E, eighty stadia W of the mouth of the Calycadnus. In the peace between the Romans and Antiochus the Great, the W boundary of the Syrian kingdom was fixed here (Strab p 670, App *Syr* 39, Liv xxxviii 38).

Sarpēdonium Prom (ἡ Σαρπηδοῖνη ἄκρα Gremia), a promontory of Thrace between the mouths of the rivers Melas and Erginus, opposite the island of Imbros (Hdt vii 58).

Sarrastes [SARVUS]

Sars (Sar), a small river on the W coast of Hispania Tarraconensis, between the Prom Nerium and the Minus (Mel. iii 1).

Sarsina (Sarsinas, ἱστὶς Sarsina), an ancient town of Umbria, on the river Sapis, SW of Ariminum, and subsequently a Roman municipium (Strab p 227, Plin iii 114), celebrated as the birthplace of the comic poet PLAUTUS.

Sarta (Σάρτη Sykia), a town on the E coast of the Sithonian promontory of Chalcidice (Hdt vii 122).

Sarus (ὁ Σάρος Seihan), a considerable river in the SE of Asia Minor. Rising in the Anti-Taurus, in the centre of Cappadocia, it flows S past Comana to the borders of Cilicia, where it receives a W branch that has run

nearly parallel to it, and thence, flowing through Cilicia Campestris in a winding course, it falls into the sea a little E of the mouth of the Cydnus, and SE of Tarsus. Xenophon gives three plethra (303 feet) for its width at its mouth (Xen *An* i 4, 1, Strab p 535).

Sāso or Sasonis Insula (Saseno, Sassono, Sassa), a small rocky island off the coast of Illyria, N of the Acroceranum promontory, much frequented by pirates (Pol v 110, Strab p 281, Plin iii 152).

Saspires, or -i, or Sapires (Σάσπειρες, Σαπειροί, Σατειρες, Σάππειρες), a Scythian people of Asia, S of Colchis and N of Media, in the district of N Armenia called Hysparatis, along the river Acampsis (Hdt i 104, iv 37, vii 79, Amm Marc xxii 8, 21). Apollonius Rhod. (ii 397, 1242), wrongly places them on the coast of the Euxine.

Sassanidae, the name of a dynasty which reigned in Persia from A.D. 226 to A.D. 651. 1 Artaxerxes (the Ardashur or Ardshir of the Persians), the founder of the dynasty of the Sassanidae, reigned A.D. 226–241. He was a son of one Papak or Pabek, an inferior officer, who was the son of Sassan, and his ancestors had been viceroys of the Persian province, *ie* of the centre of the Iranian people, under the supremacy of the Arsacidae. Artaxerxes had served with distinction in the army of Artabannus, the king of Parthia, was rewarded with ingratitude, and took revenge in revolt. He obtained assistance from several grandees, and having met with success, claimed the throne on the plea of being descended from the ancient kings of Persia, the progeny of the great Cyrus. The people warmly supported his cause as he declared himself the champion of the ancient Persian religion. In 226 Artabannus was defeated, in a decisive battle, and Artaxerxes thereupon assumed the pompous but national title of 'King of Kings'. Persepolis was the nominal capital of the Parthian empire, but Ctesiphon was the real seat of government. Henceforth the Sassanid kings held themselves as equals of the Caesars, which had never been fully the case with the Arsacidae. It is noticed, among other things, that the Sassanidae from the first struck gold coins, which the Arsacidae never had done. One of the first legislative acts of Artaxerxes (Ardashur) was to restore the pure religion of Zoroaster and fire worship, and the power of the Magian order. The reigning branch of the Parthian Arsacidae was exterminated, but some collateral branches were suffered to live and to enjoy the privileges of Persian grandees, who, along with the Magi, formed a sort of senate. Having succeeded in establishing his authority at home, Artaxerxes demanded from the emperor Alexander Severus the immediate cession of all those portions of the Roman empire that had belonged to Persia in the time of Cyrus and Xerxes—that is, the whole of the Roman possessions in Asia as well as Egypt. A war between the two empires was the direct consequence. After a severe contest, peace was restored, shortly after the murder of Alexander, in 235, each nation retaining the possessions which they held before the breaking out of the war.—2 Sapor I (Shapur), the son and successor of Artaxerxes I, reigned 241–272. He carried on war first against Gordian, and afterwards against Valerian. The latter emperor was defeated by Sapor, taken prisoner, and kept in captivity for the remainder of his life. After the capture of

time at the Persian court, should be allowed to live in the Roman empire without being subject to the imperial laws against Pagans. The second year lasted from 540 to 561. Peace was concluded on condition of Justinian promising an annual tribute of 10,000 pieces of gold, and receiving in return the cession of the Persian claim upon Colchis and Lazica. The third war broke out in 571, in the reign of Justin II, but Chosroes died before it was concluded (Chosroes was one of the greatest kings of Persia). In his protracted wars with the Romans he disputed the field with the conquerors of Africa and Italy, and with those very generals, Tiberius and Mauricius, who brought Persia to the brink of ruin but a few years after his death. His empire extended from the Indus to the Red Sea, and large tracts in Central Asia, placing a portion of eastern Europe, recognised him for a time as their sovereign. He received embassies and presents from the remotest kings of Asia and Africa. His internal government was despotic and cruel, but of that kind of despotism which pleases Orientals, so that he still lives in the memory of the Persians as a model of justice. He provided for all the wants of his subjects and agriculture, trade, and learning were equally protected by him. He caused the best Greek, Latin and Indian works to be translated into Persian.—22 Hormisdas IV (Hormuz), son of Chosroes, reigned 579-590. He continued the war with the Romans, which had been bequeathed him by his father, but was defeated successively by Mauricius and Heraclius. Hormisdas was deprived of his sight, and subsequently put to death by the Persian aristocracy.—23 Varanes VI (Bahram) Shubin, a royal prince, usurped the throne on the death of Hormisdas and reigned 590-591. Unable to maintain the throne against Chosroes, who was supported by the emperor Mauricius, he fled to the Turk.—24 Chosroes II (Khosru) Parwiz, reigned 590 or 591-628. He was the son of Hormisdas IV, and recovered his father's throne with the assistance of the emperor Mauricius. After the murder of Mauricius, Chosroes declared war against the young Phocas, and met with extraordinary success. In several successive campaigns he conquered Mesopotamia, Syria, Palestine, Egypt, Asia Minor, and finally pitched his camp at Chalcedon opposite Constantinople. At length Heraclius saved the empire from the brink of ruin, and in a series of brilliant campaigns not only recovered the province which the Romans had lost, but carried the war into the heart of the Persian empire. Borne down by his misfortunes and worn out by age and fatigue, Chosroes was obliged in 628 to abdicate in favour of his son Merdath, but Shirich, or Siroes, his eldest son, entreated him to die, and at the same time and of conspiracy seized upon the person of his father, dethroned him and put him to death. The Orientalists, who Chosroes is a very ancient king. No Persian king lived in such splendour as Chosroes, and he was extraordinary the latter part of his reign. His wife was the daughter of a king in the east.—25 Siroes (Shirweh) reigned 628-629. He concluded peace with the emperor Heraclius. The next year he was dethroned and killed by his son Siroes, who reigned the year which had been taken at the conquest of Jerusalem.—26 Artaxerxes III (Artashir), the eldest son of Siroes, was

murdered a few days after the death of his father. He was the last male Sassanid. After him the throne was disputed by a host of candidates of both sexes, and doubtful descent who had no sooner ascended the throne than they were hurried from it into death or captivity.—The last king was Yezdigerd III, who was defeated and slain in 651 by Kaleb, the general of the Khalif Abu Belr. Persia now became a Mohammedan country.

Sassula, a town in Latium belonging to the territory of Tibur (Liv. vii. 19).

Sātāla (σατάλα, ή Σατάλα) 1 (*Sadagah*), a considerable town in the N.E. of Armenia Minor, important as the key of the mountain pass into Pontus. It stood at the junction of four roads leading to places on the Taurus, a little N. of the Euphrates, in a valley surrounded by mountains 325 Roman miles from Caesarea in Cappadocia and 155 from Trepezus. Under the later Roman empire, it was the station of the 15th legion (Ptol. i. 15, 9. Dio Cass. lxxvi. 18, Procop. *Acad.* i. 8).—2 (*Sandali*), a town in Lydia, near the Hermus, and on the road from Sardis to Ceramon Agori.

Sātarchae, a Scythian tribe on the E. coast of the Tauric Chersonesus (Mel. ii. 1).

Sāticiāla (Saticulana), a town of Samnium, situated upon a mountain on the frontiers of Campania, probably upon one of the furthest heights of the mountain chain of *Cajazzo* (Liv. vi. 32). It was conquered by the Romans and colonised B.C. 313 (Liv. ix. 21, 22, Vell. Pat. i. 11).

Sātīōis (Satiōis *Tuzla*) a river in the S. of the Troad, rising in Mt. Ida, and flowing W. into the Aegean N. of Priou Lectum, between Larissa and Hamaeetus (*Strab.* vi. 34, xxi. 87. *Strab.* p. 605).

Satraci (Σάρπαι), a Thracian people in the hill country between the Sinitus and the Strymon (Hdt. vi. 110).

Satricium (Saticrinus *Casale di Corca*), a town in Latium, near Antium, to the territory of which it belonged (Dionys. v. 61. Liv. ii. 49, vi. 7). It was destroyed by the Romans in B.C. 348 (Liv. vi. 27), but was rebuilt by the Antistates (Liv. viii. 1). It was taken by Papirius in 220, after which time it seems to have had no importance (Liv. ix. 12, xxviii. 11).

Sātūrao Palus (*Lago di Paola*), a lake or marsh in Latium, formed by the river Nymphaeus, and near the promontory Circium (Pav. vi. Pav. vii.).

Sātūrium or Saturnium, the name of a district in Tirrenium (Steph. Byz. vi.), possibly an old native name for the region in which Tarantium was built (cf. *Strab.* p. 279, *Verg. Georg.* ii. 497). There is no good authority for the statement that there was a town of that name. Horace uses the adjective *Saturnianus* (of a breed of horses *Sat. i. 6*, 79) as equivalent to *Tarentinus*.

Saturnia 1. An ancient name of Italy (*Trav.* 2) (*Saturninus* *Saturnia*), formerly called *Auricle* or ancient town of Istrus, said to have been founded by the Pelasgians, was situated in the territory of Cales, on the road from Rome to Capri about twenty miles from the sea (Hony. i. 20, Plin. in 23). It was colonised by the Romans B.C. 193 (Liv. xxxix. 57. Ptol. iii. 1. 10). The ancient town was rather more than a mile in circuit, and the town itself was of the Ionic type, and the temples were of the Ionic type, and the statues were the work of an Athenian.
Saturninus I., one of the Thirty Tyrants, was

a general of Valerian, by whom he was much beloved. Disgusted by the debauchery of Gallienus, he accepted from the soldiers the title of emperor, but was put to death by the troops, who could not endure the sternness of his discipline (Trebell Poll *Trig Tyr* 22)—II, a native of Gaul, and an able officer, was appointed by Aurelian commander of the Eastern frontier, and was proclaimed emperor at Alexandria during the reign of Probus. He was eventually slain by the soldiers of Probus, although the emperor would willingly have spared his life (Vopisc *Saturn*).

Sāturninus, L. Antōnīus, governor of Upper Germany in the reign of Domitian, raised a rebellion against that emperor, A.D. 91, but was defeated and put to death by Appius Maximus, the general of Domitian (Suet *Dom* 6, 7, Dio Cass *lxvii* 11, Mart *iv* 11).

Sāturninus, L. Appuleius, was quaestor B.C. 104, and tribune of the plebs for the first time 102. He entered into a close alliance with Marius and his friends, and soon acquired great popularity. He became a candidate for the tribunate for the second time 100. At the same time Glaucia, who next to Saturninus was the greatest demagogue of the day, offered himself as a candidate for the praetorship, and Marius for the consulship. Marius and Glaucia carried their elections, but A. Nonius, a partisan of the aristocracy, was chosen tribune instead of Saturninus. Nonius, however, was murdered on the same evening by the emissaries of Glaucia and Saturninus, and early the following morning, Saturninus was chosen to fill up the vacancy. As soon as he had entered upon his tribunate, he brought forward an agrarian law which led to the banishment of Metellus Numidicus, as is related elsewhere (METELLUS, No 10). Saturninus proposed other popular measures, with the object of embarrassing the senate, such as a *Lex Frumentaria*, reducing the price fixed in 123 B.C. for the dole of corn, and a law for founding new colonies in Sicily, Achaia, and Macedonia. By these measures he and his associates won over the populace to their side, but were opposed by the aristocracy and by the moneyed classes. Saturninus and Glaucia went further in their schemes than Marius, and were no longer supported by him, so that loss of office would have been fatal to them. In the comitia for the election of the magistrates for the following year, Saturninus obtained the tribunate for the third time, and along with him there was chosen a certain Equitius, a runaway slave, who pretended to be a son of Tib. Gracchus. Glaucia was at the same time a candidate for the consulship, the two other candidates were M. Antonius and C. Memmius. The election of M. Antonius was certain, and the struggle lay between Glaucia and Memmius. As the latter seemed likely to carry his election, Saturninus and Glaucia hired some ruffians who murdered him openly in the comitia. This last act produced a complete reaction against Saturninus and his associates. The senate declared them public enemies, and ordered the consuls to put them down by force. Marius was unwilling to act against his friends, but he had no alternative, and his backwardness was compensated by the zeal of others. Driven out of the forum, Saturninus, Glaucia, and the quaestor Saufeius took refuge in the Capitol, but the partisans of the senate cut off the pipes which supplied the Capitol with water. Unable to hold out any longer, they surrendered to

Marius. The latter did all he could to save their lives as soon as they descended from the Capitol, he placed them for security in the Curia Hostilia, but the mob pulled off the roof of the senate-house, and pelted them with tiles till they died. The senate gave their sanction to these proceedings by rewarding with the citizenship a slave of the name of Scavia who claimed the honour of having killed Saturninus (App *B C* i 28-32, Plut *Mar* 28-30, Vell *Pat* ii 12, Cic *pro Rabir*). Nearly forty years after these events, the tribune T. Labienus accused an aged senator Rabirius, of having been the murderer of Saturninus. An account of this trial is given elsewhere (RABIRIUS).

Sāturninus, Claudius, a jurist, from whose *Liber Singularis de Poenis Paganorum* there is a single excerpt in the Digest. He was praetor under Antoninus Pius.

Sāturninus, Pompēius, a contemporary of the younger Pliny, by whom he is praised as a distinguished orator, historian, and poet. Several of Pliny's letters are addressed to him (Plin *Ep* i 8, v 9, vii 7).

Sāturninus, C. Sentius 1 Proprietor of Macedonia during the Social war, and probably for some time afterwards. He defeated the Thracians, who had invaded his province (Oros *v* 18, Cic *Verr* iii 95)—2 One of the persons of distinguished rank who deserted Sex. Pompeius in B.C. 35, and passed over to Octavian (Vell *Pat* ii 77, App *B C* v 189). He was consul in 19, and was afterwards appointed to the government of Syria. The sons of Saturninus accompanied him as legati to Syria, and were present with their father at the trial of Herod's sons at Berytus in B.C. 6 (Dio Cass *liv* 10, Jos *Ant* *xvi* 11, 3)—3 Cn. Sentius, consul suffectus A.D. 4, governor of Syria A.D. 19 (Tac *Ann* ii 74, 79, 81, iii 7).

Sāturninus, Venuleius, a Roman jurist, is said to have been a pupil of Papinianus, and a consiliarius of Alexander Severus. There are seventy-one excerpts from his writings in the Digest.

Sāturninus, L. Volusius 1 Consul suffectus B.C. 12, accumulated great wealth (Tac *Ann* iii 30)—2 His son, consul suffectus A.D. 3 (Tac *Ann* viii 30)—3 Q., consul A.D. 56, and a commissioner for the census in Gaul A.D. 61 (Tac *Ann* xiii 25, xiv 46).

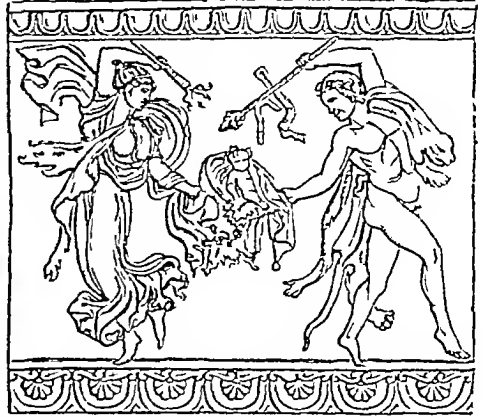
Sāturnius, that is, a son of Saturnus, and accordingly used as a surname of Jupiter, Neptune, and Pluto. For the same reason the name of Saturnia is given both to Juno and Vesta.

Sāturnus, an old Italian god of agriculture, especially connected with seed time and harvest, his name being a contraction of Sacturnus from *serere*, 'to sow' (C *I L* i 58). He was naturally represented as wedded to the earth goddess Ors [cf. LUX], and with her as presiding over all forms of tillage and fruit-growing (Varro, *L L* v 57, Fest p. 186, Macrob *i* 7, 24). The tendency of popular tradition to change gods of the country into ancient kings who had benefited the land, produced the version of the myth which makes Saturn an old king of Latium or of Italy who taught agriculture and civilisation, and in whose reign was the golden age. When Greek mythology was adopted, Saturn was identified with Cronus, who in one of his aspects was a harvest god. Accordingly it was imagined that Cronus, deposed by Zeus, reigned in Latium as Saturnus. The story ran that the god came to

Italy, in the reign of Jauns, by whom he was hospitably received, and that he formed a settlement on the Capitoline hill, which was hence called the Saturnian hill. At the foot of that hill, on the road leading up to the Capitol, there stood in after times the temple of Saturn (Dionys i 19, Varro, *L L* v 74, Macrob i 7, 28, Just xliii 1). Saturn then taught the people agriculture, suppressed their savage mode of life, and introduced among them civilisation and morality. The result was that the whole country was called Saturnia or the land of plenty. Saturn was suddenly removed from earth to the abodes of the gods, whereupon Janus erected an altar to him in the Forum (Verg *Aen* vi 819-829, Or *Fast* i 283, Macrob i c, Arnob iv 24). [As regards the old theory that Latium derived its name from Saturn's concealment there, see p 475, b.] The connection of Saturnus with Janus is indicated in this story. It was natural that the god of harvest should be connected with the god who presided over the year and its seasons [see p 457, a]. Saturn, like other deities of the earth, was also worshipped as a god of the underworld and the dead, which accounts for the dedication of funeral urns to him. Respecting the festival solemnised by the Romans in honour of Saturn, see *Dict of Ant s v Saturnalia*. The statue of Saturnus was hollow and filled with oil (Plin xv 92), probably to denote the fertility of Latium in olives, and woollen fillets were wrapped about its feet, except on the days of his festival (Macrob i 3, 5, Strab *Silv* i 6, 4). This custom arose from the old superstition of binding the image of a god to secure his presence and favour. At his festival he was attracted by other means. The god was represented with a pruning knife or with a sickle, like that of Cionus (Verg *Aen* vi 179, Mart vi 6, 1). The temple of Saturn was built in a very early period at the foot of the slope leading up from the Forum to the Capitol, on the site of an altar to Saturn of unknown antiquity, traditionally erected by Hercules (Dionys i 31, vi 1, Liv ii 21). This temple was rebuilt in 42 B.C. by Mucius Plancus (Suet *Aug* 29, *CIL* vi 1316). In it was the State treasury (*aerarium Saturni*), presided over at first by quaestors and then by praefecti [see p 807, b].

Satŷri (*Satŷroi*), were nature deities or daemons of mountain forests and streams, of a subordinate or subaltern character [cf *Δαίμον*], and therefore especially the attendants of Dionysus, like whom they represented the luxuriant vital powers of nature. They are not mentioned by Homer, but this does not prove that they were invented after his time. On the contrary, it is probable that their deformity is due to traditions handed down from the most primitive times when the powers of nature were conceived in the form of animals of forests and mountains. The uglier parts of mythology are often passed over by Homer and reappear in Hesiod. By Hesiod (ap Strab p 471) Satyrs are described as akin to the mountain nymphs and the Curetes, and as a good for nothing, idle race. By later writers (Xen *Symp* v 7, Nonn *Dionys* xiv 113) they are said to be the sons of Hermes and Iphitima, or of the Naiads. The Satyrs are represented with bristly hair, the nose broad and somewhat turned upwards, the ears pointed at the top like those of animals, with small horns growing out of the top of the forehead, and with a tail like that of a horse or goat. In works of art

they are represented at different stages of life; the older ones were commonly called Sileni, and the younger ones are termed Satyrisci. The Satyrs are always described as fond of



Satyr and Maenad swinging the infant Dionysus (From a terra cotta in the British Museum)

wine (whence they often appear either with a cup or a thyrsus in their hand), and of every kind of sensual pleasure, whence they are seen sleeping, playing musical instruments, or engaged in voluptuous dances with nymphs. Later writers, especially the Roman poets, con-

found the Satyrs with the Italian Fauni, and accordingly both Satyrs and Fauns were represented, like Pan, with horns and goat's feet, although originally they were quite distinct [p 340, b]. Satyrs usually appear with flutes, the thyrsus, syrinx, the shepherd's staff, cups or bags filled with wine, they are dressed with the skins of animals, and wear wreaths of vine, ivy or fir. The most celebrated representation in antiquity was the Satyr of Praxiteles at Athens, which led the way in representing Satyrs in a less repulsive form. In this type they are youthful, with a wanton or roguish expression, and of their animal form nothing remains but the pointed ears and the hair coming down over the forehead. [See also cnt on p 754.]



Satyr (From a statue in the Louvre)

Satŷrus (*Satŷrupos*) 1 I, king of Bosphorus, was son of Spartacus I, and reigned B.C. 407 or 406-393. He maintained friendly relations with Athens. He was slain at the siege of Theodosia in 393, and was succeeded by his son Leucon (Diod xiv 93).—2 II, king of Bosphorus, was the eldest of the sons of Paerisades I, whom he succeeded in 311, but reigned only nine months (Diod xv 22-26).—3 A comic actor at Athens, is said to have given instruction to Demosthenes in the art of giving full effect to his speeches by appropriate action (Plut *Dem* 7). Demosthenes praises him for his generosity in choosing as his gift from Philip the liberation of Olynthian captives (Dem *FL*

p 401, § 213)—4 A distinguished Peripatetic philosopher and historian, who lived in the time of Ptolemy Philopator, and wrote a collection of biographies, among which were Lives of Philip and Demosthenes, frequently cited by ancient writers.

Sauconna [ARAR]

Sauferus 1 C, quaestor B C 100, was one of the partisans of Saturninus, took refuge with him in the Capitol, and was slain along with his leader, when they were obliged to surrender to Marius (Cic *pro Rab* 7, App *B C* 1 32)—2 L, a Roman eques, was a friend of Atticus, and an admirer of the Epicurean philosophy. He had valuable property in Italy, which was confiscated by the triumvirs, but was restored to him through the exertions of Atticus (Cic *ad Att* 1 3, vii 1, xv 4, Nep *Att* 12).

Saurōmātae [SAR IATAE]

Saurōmātes (Σαυρομαται), the name of several kings of Bosphorus, who are for the most part known only from their coins. We find kings of this name reigning over Bosphorus from the time of Augustus to that of Constantine.

Saverrio, P Sulpicius 1 Consul B C 304, when he carried on the war against the Samnites. He was censor in 229 with Sempronius Sophus, his former colleague in the consulship. In their censorship two new tribes were formed, the Amiensis and Terentina (Liv ix 49, x 9)—2 Son of the preceding, consul 279 with P Decius Mus, commanded, with his colleague, against Pyrrhus (Flor 1 18, 21, Val Max ix 1).

Sāvō (Savone), a river in Campania, which flows into the sea S of Sinnessa (Plin iii 6, Stat *Silv* iv 3, 36).

Sāvus (Save or Sau), a navigable tributary of the Danube, which rises in the Carnic Alps, forms first the boundary between Noricum and Italy, and afterwards between Pannonia and Illyria, and falls into the Danube near Singidunum (Strab pp 207, 314, Plin iii 139).

Saxa, Decidius, a native of Celtiberia, was originally one of Caesar's common soldiers (Caes *B C* 1 66). He was tribune of the plebs in 44, and after Caesar's death in this year he took an active part in supporting the friends of his murdered patron. He served under M Antonius in the siege of Mintina, and subsequently under both Antonius and Octavianus in their war against Brutus and Cassius. After the battle of Philippī Saxa accompanied Antony to the East, and was made by the latter governor of Syria. Here he was defeated by the younger Labienus and the Parthians, and was slain in the flight after the battle (40) (App *B C* iv 87, v 102-107, Dio Cass xlvii 35, xlviii 24, Cic *Phil* viii 3, ix 26, xii 8, xiv 4).

Saxa, Q Voconius, tribune of the plebs B C 169, proposed the Voconia Lex, defining a woman's rights of property and inheritance, which was supported by the elder Cato, who spoke in its favour, when he was sixty-five years of age. Respecting this law, see *Dict of Ant* s v.

Saxa Rubra [RUERA SAXA]

Saxōnes, a powerful people in Germany, who originally dwelt in the S part of the Cimbric Chersonesus, between the rivers Albis and Chalusus (Traie), in the modern Holstein. They are not mentioned by Tacitus and Pliny, since these writers appear to have comprehended all the inhabitants of the Cimbric Chersonesus under the general name of Cimbrī. The Saxones first occur in history in A.D. 286, when they are mentioned as brave and skilful sailors,

who often joined the Chauci in piratical expeditions against the coast of Gaul (Entrop vii 13, Oros vii 25). The Saxones afterwards appear at the head of a powerful confederacy of German peoples who became united under the general name of Saxons, and who eventually occupied the country between the Elbe, the Rhine, the Lippe, and the German Ocean (Ptol ii 11, 11). The history of their part in the conquest of Britain does not fall within the period here treated of.

Scaeva, Cassius, a centurion in Caesar's army, who distinguished himself by his valor at the battle of Dyrrhachium (Caes *B C* iii 53, Suet *Jul* 68, Val Max iii 2, 23). He survived his numerous wounds and is mentioned as one of the partisans of Caesar, after the death of the latter (Cic *ad Att* xiii 23, xiv 10).

Scaevōla, Q Cervidius, a Roman jurist, lived under Antoninus Pius. He wrote several works, and there are 307 excerpts from him in the Digest.

Scaevōla, Mucius 1 C, the hero of a celebrated story in early Roman history. [For the probable history of the war, see PORSENNA.] When King Porsenna was blockading Rome, C Mucius, a young man of the patrician class, resolved to rid his country of the invader. He went out of the city with a dagger hid beneath his dress, and approached the place where Porsenna was sitting, with a secretary by his side, dressed nearly in the same style as the king himself. Mistaking the secretary for the king, Mucius killed him on the spot. Being seized, he declared his name, and his design to kill the king himself, adding that there were 300 Roman youths ready to attempt his life. In reply to the threats of Porsenna, Mucius thrust his right hand into a fire which was already lighted for a sacrifice, and held it there without flinching. The king, who was amazed at his firmness, bade him go away free. Porsenna being alarmed for his life, which he could not secure against so many desperate men, made proposals of peace to the Romans, and evacuated the territory. Mucius received the name of Scaevola, or left-handed from the loss of his right hand. The patricians gave him a tract of land beyond the Tiber, which was thenceforth called *Mucia Prata* (Liv ii 13). The Mucius of this story was a patrician, but the Mucii of the historical period were plebeians.—2 Q, praetor B C 215, had Sardinia for his province, where he remained for the next three years. He was decemvir sacrorum, and died 209 (Liv xxiii 24, xxviii 8).—3 Q, probably son of No 2, was praetor 179, with Sicily for his province, and consul 174 (Liv xl 44).—4 P, brother of No 3, was praetor with his brother 179, and consul 175. In his consulship he gained a victory over the Ligurians (Liv xl 44, xli 19).—5 P, called by Plutarch ὁ νομοδότης, probably son of No 4, was tribune of the plebs 141, praetor urbanus 136, and consul 133, the year in which Tib Gracchus lost his life (Plut *Gracch* 9). In 131 he succeeded his brother Mucianus [MUCIANUS] as Pontifex Maximus (Cic *de Or* ii 12 52). Scaevola was distinguished for his knowledge of the *Jus Pontificium*. He was also famed for his skill in playing at ball, as well as at the game called *Duodecim Scripta* (Cic *de Or* i 50, 217, Val Max viii 8, 2, Quint. xi 2 38). His fame as a lawyer is recorded by Cicero in several passages (Cic *de Leg* ii 19, 47, *de Or* i 37, 170). There is no excerpt

from his writings in the Digest, but he is cited several times by the jurists whose works were used for that compilation—6 Q, called the *Augur*, was son of No 3, and married the daughter of C Laelius, the friend of Scaevola Africanus the younger (Cic *de Amic* 8, 26, *Brut* 26, 101) He was tribune of the plebs 128, plebeian aedile 125, and as praetor was governor of the province of Asia in 121, the year in which C Gracchus lost his life He was prosecuted after his return from his province for the offence of *repetundae*, in 120, by T Albucius, but was acquitted He was consul 117 He lived at least to the tribunate of P Sulpicius Rufus, 88 Cicero, who was born 106, informs us that, after he had put on the toga virilis, his father took him to Scaevola, who was then an old man, and that he kept as close to him as he could, in order to profit by his remarks (Cic *de Amic* 1) After his death Cicero became a hearer of Q Mucius Scaevola, the Pontifex The Augur was distinguished for his knowledge of the law (Vell Pat in 9, 2, Cic *Brut* 58, 212), but none of his writings are recorded—Mucia, the Augur's daughter, married L Licinius Crassus, the orator, who was consul 95, with Q Mucius Scaevola, the Pontifex Maximus, whence it appears that the Q Mucius who is one of the speakers in the treatise *de Oratore*, is not the Pontifex and the colleague of Crassus, but the Augur, the father-in-law of Crassus He is also one of the speakers in the *Laelius sive de Amicitia* (c 1), and in the *de Republica* (1 12)—7 Q, PONTIFEX MAXIMUS, was son of No 5, and is quoted by Cicero as an example of a son who aimed at excellence in that which had given his father distinction (*de Off* 1 32, 116) He was tribune of the plebs in 106, curule aedile in 104, and consul 95, with Licinius Crassus, the orator, as his colleague After his consulship Scaevola was the governor (proconsul) of the province of Asia, in which capacity he gained the esteem of the people who were under his government Subsequently he was made Pontifex Maximus, by which title he is often distinguished from Q Mucius the Augur He lost his life in the consulship of C Marius the younger and Cn Papirius Carbo (82), having been proscribed by the Marian party, from which we may conclude that he belonged to Sulla's party His body was thrown into the Tiber (Vell Pat in 26, Flor in 21, Cic *de Or* in 3, 9, Lucan, in 126, App B C 1 88) The virtues of Scaevola are recorded by Cicero, who, after the death of the Augur, became an attendant (*auditor*) of the Pontifex The purity of his moral character (Cic *de Off* in 15, 62), his exalted notions of equity and fair dealing, his abilities as an administrator, an orator, and a jurist, place him among the first of the illustrious men of all ages and countries He was, says Cicero, the most eloquent of jurists, and the most learned jurist among orators (*de Or* 1 39, 180, cf Hor *Ep* in 2, 89) He is cited by Quintilian (1 2, 38) as an instance of a man with a strong memory Q Scaevola the Pontifex is the first Roman to whom we can attribute a scientific and systematic handling of the Jus Civile, which he accomplished in a work in eighteen books He also wrote a *Liber Singularis* περί ὄρων, a work on Definitions, or perhaps, rather, short rules of law, from which there are four excerpts in the Digest This is the oldest work from which there are any excerpts in the Digest, and even these may have been taken at second hand

Scaevus, or Scaevius Memor, a tragic poet of the time of Domitian (Mart in 9, 10, Schol ad Juv 1 20)

Scaldis (*Scheldt*), an important river in the N of Gallia Belgica, flowing into the ocean, but which Caesar erroneously makes a tributary of the Mosæ (B G vi 33, Plin in 98, 105) Ptolemy calls this river *Tabudas* or *Tabullas*, which name it is said to have borne in the middle ages under the form of *Tabul* or *Tabula* (Ptol in 8, 9)

Scallabis (*Santalum*), a town in Lusitania, on the road from Olisipo to Emerita and Baecina, also a Roman colony with the surname *Præsidium Julium*, and the seat of one of the three *Conventus Juridici* of the province (Plin iv 117) The town is erroneously called *Scalabis* by Ptolemy (in 5, 7)

Scamander (Σκάμανδρος), the celebrated river of the Troad [Troas] As a mythological personage, the river god was called Xanthus by the gods His contest with Achilles is described by Homer (*Il* xxi 136 foll)

Scamandrius [ΑΣΤΙΑΝΑΞ]

Scambōnidae (Σκαμβωνίδαι), a demus in Attica, between Athens and Eleusis, belonging to the tribe Leontis

Scampa (Σκάμπα *Skumbr* or *Iscampi*), a town in the interior of Greek Illyria, on the Via Egnatia between Clodiana and Lychnidus [ILLYRICUM]

Scandea (Σκάνδεια), a port-town on the E side of the island Cythera, forming the harbour of the town of Cythera, from which it was ten stadia distant [CYTHERA]

Scandia, Scandinavia or Scatinavia, the name given by the ancients to the islands in the Baltic, *Fünen*, *Zealand* and *Laaland*, and vaguely also to the coasts of Sweden and Norway Even the later Romans had a very imperfect knowledge of the Scandinavian peninsula, though some knowledge of the Baltic had probably been gathered by Pytheas [see p 781, b] They supposed it to have been surrounded by the ocean, and to have been composed of several islands called by Ptolemy *Scandiae* Of these the largest bore especially the name of Scandia or Scandinavia It was said to have a lofty mountain called *Sevo*, and to be washed by the Sinus Codanus (*Cattogat?*) (Mel in 3, 6, Ptol in 11, 33, Plin iv 96) This country was inhabited by the Hilletones, of whom the Smones and Sitones appear to have been tribes (Plin l c, Tac *Germ* 44)

Scandila (*Scandole*), a small island in the NE of the Aegean sea, between Peparethos and Seyros (Plin iv 72, Mel in 7, 8)

Scantia Silva, a wood in Campania, in which were probably the Aquae Scantiae mentioned by Pliny (Cic *de Leg Agr* 1 1, 3, Plin in 240)

Scaptē Hylē (Σκαπτή ὕλη), also called, but less correctly, Scaptēsyle (Σκαπτήσῦλη), a small town on the coast of Thrace opposite the island of Thasos It contained celebrated gold mines, which were originally worked by the Thasians Thucydides, who had some property in these mines, retired to this place after his banishment from Athens, and here arranged the materials for his history (Plut *Cim* 4, *de Exil* p 605, Marcell *Thuc* 19)

Scaptia (Scaptensis or Scaptins), an ancient town in Latium, which gave its name to a Roman tribe, but disappeared at an early period (Dionys v 61, Liv vii 17, Plin in 68)

Scaptius, P, a Roman trader in Cilicia who

lent money to people of Salamis in Cyprus, and enforced usurious terms by the aid of the troops of App Claudius. Cicero very properly refused to support him, and deprived him of the prefecture of Salamis, which Claudius had given him (*Cic ad Att* v 21, vi 1-3, vi 18).

Scapula, P Ostorius 1 Succeeded A Plautius as governor of Britain, about A.D. 50. He defeated the powerful tribe of the Silures, took prisoner their king Caractacus, and sent him in chains to Rome. In consequence of this success he received the insignia of a triumph, but died soon afterwards in the province (*Tac Ann* vi 91-99, *Agri* 14).—2 Son of the preceding, fought with distinction under his father, was accused of treason by Sossius and condemned to death by Nero (*Tac Ann* xvi 61, xv 48, xvi 14).

Scarbantia, or **Scarabantia** (*Oedenburg*), a town in Pannonia Superior on the road from Vindobona to Poetovio and a municipium with the surname Flavia Augusta (*Ptol* ii 15, 5, *Plin* in 146, *C I L* in 1192).

Scardōna (*Σκαρδων* or *Σκάρδων* *Skardona* or *Skardin*), the chief town of Liburnia in Illyria, on the right bank of the Titus, twelve miles from its mouth, the seat of a *Conventus Juridicus* (*Strab* p 315, *Plin* in 139).

Scardus, **Scodrus** or **Scordus Mons** (*τὸ Σκάρδον ὄρος* *Skari*), a range of lofty mountains to the E of Scodra, between Illyria and Dardania, and dividing the head waters of the Axios from the Drilon (*Ptol* ii 16, 1, *Pol* xxviii 8, *Liv* xliii 20, xli 81).

Scarphe, **Scarphæa** or **Scarphîa** (*Σκάρφη*, *Σκάρφεια*, *Σκαρφηά* *Skarphieus*, *Σκαρφηίος*, *Skarphios*), a town of the Epimenidæ Locri, ten stadia from the coast, at which the roads united leading through Thermopylae. It possessed a harbour on the coast, probably at the mouth of the river Borigius (*Pl* in 532, *Strab* p 428, *Paus* viii 15, 8, *Liv* xxxiii 9).

Scarponna (*Charpeigne*), a town in Gallia Belgica on the Mosella, and on the road from Tullum to Divodurum (*Ann* Marc xxvii 2).

Scato or **Cato**, **Vettius**, one of the Italian generals in the Marsic war, B.C. 90. He defeated the consuls L Julius Caesar and P Rutilius Lupus in two successive battles. He was afterwards taken prisoner, and was stabbed to death by his own slave as he was being dragged before the Roman general, being thus delivered from the ignominy and punishment that awaited him (*App B C* i 10-43, *Sen de Benef* in 23).

Scaurus, Aemilius 1 M., raised his family from obscurity to the highest rank among the Roman nobles. He was born in B.C. 163. His father, notwithstanding his patrician descent, had been obliged, through poverty, to carry on the trade of a charcoal merchant, and left his son a very slender patrimony. The latter had thought at first of carrying on the trade of a money-lender, but he finally resolved to devote himself to the study of eloquence, with the hope of rising to the honours of the state (*Anrol Vict de Vir Ill* 72, *Val Max* iv 4, 11, *Plut Q R* 50). Cicero speaks highly of his eloquence (*Brut* 29, 111). He was curule aedile in 123. He obtained the consulship in 115, when he carried on war with success against several of the Alpine tribes. In 112 he was sent at the head of an embassy to Jugurtha, and in 111 he accompanied the consul L Calpurnius Bestia as one of his legates in the war against

Jugurtha. The Numidian king bestowed large sums of money upon both Bestia and Scaurus, in consequence of which the consul granted the king most favourable terms of peace. This disgraceful transaction excited the greatest indignation at Rome, and C Mamilius, the tribune of the plebs, 110, brought forward a bill by which an inquiry was to be instituted against all those who had received bribes from Jugurtha. Although Scaurus had been one of the most guilty, such was his influence in the state that he contrived to be appointed one of the three quaestores who were elected under the bill for the purpose of prosecuting the criminals. But though he thus secured himself, he was unable to save any of his accomplices. Bestia and many others were condemned (*Sull Jug* 15, 25, 28, 40). In 109 Scaurus was censor with M Livius Drusus. In his consulship he restored the Milvian bridge, and constituted the Aemilian road, which ran by Pisae and Luna as far as Dertona (*Strab* p 217). In 107, he was elected consul a second time, in place of L Cassius Longinus, who had fallen in battle against the Tigurini. In the struggles between the aristocratical and popular parties, Scaurus was always a warm supporter of the former. He was several times accused of different offences, chiefly by his private enemies, but such was his influence in the state that he was always acquitted. He died about 89. By his wife, Caecilia, Scaurus had three children, two sons mentioned below, and a daughter, Aemilia, first married to M' Glaucio, and next to Cn Pompey, subsequently the triumvir. He wrote an autobiography, of which nothing remains (*Cic Brut* 29, 112, *Plin* xxviii 21).—2 M., eldest son of the preceding, and stepson of the dictator Sulla, whom his mother, Caecilia, married after the death of his father. In the third Mithridatic war he served under Pompey as quaestor. The latter sent him to Damascus with an army, and from thence he marched into Judaea, to settle the disputes between the brothers Hyrcanus and Aristobulus. Scaurus was left by Pompey in the command of Syria with two legions. During his government of Syria he made a predatory incursion into Arabia Petraea, but withdrew on the payment of 800 talents by Aretas, the king of the country (*Jos Ant* viii 3, *B J* i 7, *App Syr* 51). He was curule aedile in 58, when he celebrated the public games with extraordinary splendour. The temporary theatre which he built accommodated 80,000 spectators, and was adorned in the most magnificent manner. The combats of wild beasts were equally astonishing. 150 panthers were exhibited in the circus, and five crocodiles and a hippopotamus were seen for the first time at Rome (*Cic Sest* 54, 116, *de Off* ii 16, 57, *Plin* xxvii 111). In 56 he was praetor, and in the following year governed the province of Sardinia, which he plundered without mercy. On his return to Rome he was accused of the crime of *repetundae*. He was defended by Cicero, in the speech of which fragments only remain, Hortensius, and others, and was acquitted, notwithstanding his guilt (*Ascon Argum ad Scaur*). He was accused again in 52, under Pompey's new law against *ambitus*, and was condemned [See also references in Index to Cicero]. He married Mucia, who had been previously the wife of Pompey, and by her he had one son [No 4].—3 Younger son of No 1, fought under the proconsul Q Catulus against the Cimbri at the Athesis, and

having fled from the field, was indignantly commanded by his father not to come into his presence, whereupon the youth put an end to his life (Val Max v 8, 4, Front *Strat* i 1, 3)—4 M., son of No 2 and Mucia, the former wife of Pompey the triumvir, and consequently the half brother of Sex Pompey. He accompanied the latter into Asia, after the defeat of his fleet in Sicily, but betrayed him into the hands of the generals of M. Antonius, in 35. After the battle of Actium, he fell into the power of Octavian, and escaped death, to which he had been sentenced, only through the intercession of his mother, Minia (App *B C* v 142, Dio Cass i 2, lvi 38)—5 Mamercus, son of No 5, was a distinguished orator and poet, but of a lazy and dissolute character (Tac *Ann* iii 66, vi 29, Sen *Cont* i praef 2). He was a member of the senate at the time of the accession of Tiberius, AD 14, when he offended this suspicious emperor by some remarks which he made in the senate. Being accused of *majestas* in 34, he put an end to his own life (Dio Cass lvi 24).

Scaurus, M. Aurélius, consul suffectus in c 108, and three years afterwards consul legatus in Gaul, where he was defeated by the Cimbri, taken prisoner, and put to death (Liv *Ep* 67, Tac *Germ* 37, Vell Pat ii 12).

Scaurus, Q. Terentius, a celebrated grammarian who flourished under the emperor Hadrian, and whose son was one of the preceptors of the emperor Verus. He was the author of an *Ars Grammatica* and of commentaries upon Plautus, Virgil, and the *Ars Poetica* of Horace (Gell i 15, Capitol *Ver* 2, 5, Charis i 133, 136). An abstract survives of a treatise entitled *Q. Terentii Scauri de Orthographia ad Thesum*, and of another on Adverbs and Prepositions. They are included in the *Grammaticae Latinae Auctores Antiqui* of Putschius (Hannov 1605).

Sceleratus Campus [Roma, p 804, b].

Scēnae (Σκηναι, i.e. *the tents*), a town of Mesopotamia, on the borders of Babylonia, on a canal of the Euphrates, twenty-five days' journey below Zeugma (Strab p 748). It belonged to the SCENITAE, and was probably only a collection of tents or huts.

Scenitae (Σκηνῖται, i.e. *duellers in tents*), the general name used by the Greeks for the Bedawee (Bedonin) tribes of Arabia Deserta (Plin vi 125).

Scepsis (Σκῆψις prob *Eski Upshi* or *Eski-Shupshe*, Ru), an ancient city in the interior of the Troad, SE of Alexandria Troas, in the mountains of Ida. Its inhabitants were removed by Antigonos to Alexandria, but being permitted by Lysimachus to return to their homes, they built a new city, called *η νέα κόμη*, and the remains of the old town were then called Παλαισκῆψις (Strab pp 603, 607, 635). Scepsis is celebrated in literary history as the place where certain MSS of Aristotle and Theophrastus were buried, to prevent their transference to Pergamum. When dug up again, they were found nearly destroyed by mould and worms, and in this condition they were removed by Sulla to Athens (Strab p 608, ARISTOTELES). The philosopher Metrodorus and the grammarian Demetrius were natives of Scepsis.

Scerdilaïdas, or Scerdilaëdus (Σκερδιλαιδᾶς or Σκερδιλαιδός), king of Illyria, was in all probability a son of Pleuratus, and younger brother of Agron, both of them kings of that country. After the defeat and abdication of Teuta (B C

229), he probably succeeded to a portion of her dominions, but did not assume the title of king till after the death of his nephew Pinnes (Po i 5, 6). He carried on war for some years against Philip, king of Macedonia, and thus appears as an ally of the Romans. He probably died about 205, and was succeeded by his son Pleuratus (Pol i 95–110, Liv xxvi 24, xxvii 30, xxxix 12).

Schedia (Σχεδία), a town of Lower Egypt, on the canal which connected Alexandria with the Canopic arm of the Nile (Strab pp 800, 803).

Schēdus (Σχέδιος) 1 Son of Iphitus and Hippolyte, commanded the Phocians in the war against Troy, along with his brother Epistaphus. He was slain by Hector, and his remains were carried from Troy to Anticyra in Phocis (Il ii 517, vii 306, Paus i 4, 1)—2 Son of Perimedes, likewise a Phocian, who was killed at Troy by Hector (Il xv 515, Strab p 424).

Scheria [PHALACES]

Schoenus (Σχοῖνος Σχοινεύς), a town of Boeotia, on a river of the same name, and on the road from Thebes to Anthedon (Il ii 497, Strab p 408). It was (in the Boeotian story) the birthplace of Atalanta (Paus viii 35, 10, Stat *Theb* vii 267).

Schoenūs (Σχοινός, οὐντος) 1 A harbour of Corinth, N of Cenchrææ, at the narrowest part of the isthmus (Strab pp 369, 380)—2 A place in the interior of Arcadia near Methydrium (Paus viii 35, 10).

Sciathus (Σκιάθος Σκιάθιος Σκιάθη), a small island in the Aegean sea, N of Euboea and E of the Magnesian coast of Thessaly, with a town of the same name upon it. It is said to have been originally colonised by Pelasgians from Thrace (Strab p 436, Plin iv 72). It is frequently mentioned in the history of the invasion of Greece by Xerxes, since the Persian and Grecian fleets were stationed near its coasts (Hdt vii 176, viii 7). It subsequently became one of the subject allies of Athens, but attained such little prosperity that it only had to pay the small tribute of 200 drachmae yearly. Its chief town was destroyed by the last Philip of Macedonia. At a later time it was restored by Antonius to the Athenians (App *B C* v 7).

Scidrus (Σκιδρος), a place in the S of Italy of uncertain site, in which some of the Sybarites settled after the destruction of their own city (Hdt vi 21).

Scillūs (Σκιλλοῦς, -οῦντος Σκιλλοῦντιος, Σκιλλοῦσιος), a town of Elis, in the district Triphylia, on the river Selinus, twenty stadia S of Olympia. It was destroyed by the Eleians in the war which they carried on against the Pisaeans, whose cause had been espoused by the inhabitants of Scillus (Paus v 6, 43, vi 22, 4). The Lacedaemonians subsequently took possession of the territory of Scillus, and although the Eleians still laid claim to it, it was given to Xenophon after his banishment from Athens. Xenophon resided at this place for more than twenty years, and erected here a sanctuary to Artemis, which he had vowed during the retreat of the Ten Thousand. A statue of Xenophon was seen here by Pausanias. (Xen *An* v 3, 7, Paus v 6, 5, Strab p 344).

Scingomagus (Cesanne), a small place in the Cothian Alps, on the Italian side of the pass of Mt Genevre [ALPES], about five miles above Oculum (Oulv).

Sciōnē (Σκιώνη Σκιαναῖος, Σκιωνεύς), the chief town in the Macedonian peninsula of Pellenes, on the W coast. It is said to have been

founded by some Pellenians of Achaia, who settled here after their return from Troy. It revolted from the Athenians in the Peloponnesian war, but was taken by Cleon, whereupon all the men were put to death, the women and children sold as slaves, and the town given to the Plataeans (Hdt vi 123, vii 128, Thuc iv 120, 133 v 32, Strab p 330)

Scipio, the name of an illustrious patrician family of the Cornelia gens. This name, which signifies a stick or staff, is said to have been given to the founder of the family because he served as a staff in directing his blind father (Macrob i 6). This family produced some of the greatest men in Rome. The family tomb of the Scipios was discovered in 1760, on the left of the Appia Via, about 400 paces within the modern Porta S Sebastiano. The inscriptions, of the greatest interest as specimens of early Latin, are printed in *C I L* i 29-39.—1 **P Cornelius Scipio**, *magister equitum* B C 396, and consular tribune 395 and 394 (Liv v 19, 24, 31, vi 1).—2 **L Corn Scipio**, consul 350 (Liv vii 21).—3 **P Corn Scipio Barbatus**, consul 328, and dictator 306. He was also pontifex maximus (Liv vi 44, 46).—4 **L Corn Scipio Barbatus**, consul 298, when he carried on war against the Etruscans, and defeated them near Volaterrae. He also served under the consuls in 297, 295, and 293 against the Samnites. This Scipio was the great great-grandfather of the conqueror of Hannibal (Liv x 11 12, 14, 25, 26, 40, 41). His epitaph, written in Sattanian verse, records victories in Samnium and Lucania (*C I L* i 29). The genealogy of the family can be traced with more certainty from this time.—5 **Cn Corn Scipio Asina**, son of No 4, was consul 260, in the first Punic war. In an attempt upon the Liparacan islands, he was taken prisoner with seventeen ships. He probably recovered his liberty when Regulus invaded Africa, for he was consul a second time in 254. In this year he and his colleague A Atilius Calatinus crossed over into Sicily, and took the town of Panormus. He obtained a triumph (Pol i 21, 38, Val Max vi 6, 2, vi 9, 11, Macrob i 6).—6 **L Corn Scipio**, also son of No 4, was consul 259. He drove the Carthaginians out of Sardinia and Corsica, defeating Hanno, the Carthaginian commander. He was censor in 258 (Liv Ep 17, Eutrop ii 20, Val Max i 1, 2, *C I L* i 31).—7 **P Corn Scipio Asina**, son of No 5, was consul 221, and carried on war, with his colleague M Minucius Rufus, against the Istri, who were subdued by the consuls. He is mentioned again in 211, when he recommended that the senate should recall all the generals and armies from Italy for the defence of the capital, because Hannibal was marching upon the city (Liv vii 34, xxvi 8, Oros ii 18, Eutrop in 7).—8 **P Corn Scipio**, son of No 6, was consul, with T Sempronius Longus, in 218, the first year of the second Punic war. He sailed with an army to Gaul, in order to encounter Hannibal before he crossed the Alps, but finding that Hannibal had crossed the Rhone, and had got the start of him by a three days' march, he resolved to sail back to Italy, and await Hannibal's arrival in Cisalpine Gaul. But as the Romans had an army of 25,000 men in Cisalpine Gaul under the command of two praetors, Scipio sent into Spain the army which he had brought with him, under the command of his brother, Cn Scipio. On his return to Italy, Scipio took the command of the army in Cisalpine Gaul, and hastened to meet Hannibal. An engagement

took place between the cavalry and light-armed troops of the two armies. The Romans were defeated, the consul himself received a severe wound, and was only saved from death by the courage of his young son, Publius, the future conqueror of Hannibal. Scipio now retreated across the Ticinus, crossed the Po also, first took up his quarters at Placentia, and subsequently withdrew to the hills on the left bank of the Trebia, where he was joined by the other consul, Sempronius Longus. The latter resolved upon a battle, in opposition to the advice of his colleague. The result was the complete defeat of the Roman army, which was obliged to take refuge within the walls of Placentia. In the following year 217, Scipio, whose imperium had been prolonged, crossed over into Spain. He and his brother Cnscius continued in Spain till their death in 211, and did the most important service to their country by preventing reinforcements being sent to Hannibal from Spain. In 215 they transferred the war from the Ebro to the Guadalquivir and won two great victories at Iliturgis and Intibulis. They fortified an important harbour at Tarraco and regained Saguntum, and by adroit policy induced Syphax to turn against the Carthaginians in Africa, but in 212, having to confront three armies under Hasdrubal Barca, Hasdrubal Gisco and Mago, they enlisted 20,000 Celtiberians and divided their armies. This was a fatal step the Spaniards were untrustworthy, and the armies of the Scipios were defeated separately and both the brothers were slain by the Carthaginians (Pol iii, Liv xvi-xvii, App Annib 5-8, Hist 14-16).—9 **Cn Corn Scipio Calvus**, son of No 6, and brother of No 8, was consul 222, with M Claudius Marcellus. In conjunction with his colleague he carried on war against the Insubrians. In 218 he carried on war as the legate of his brother Publius for eight years in Spain, as has been related above (Pol ii 34, Plut Marcell 6, 7).—10 **P Corn Scipio Africanus Major**, son of No 8, was born in 237. (According to Liv xxvi 18 and Val Max iii 7, 1, he was born in 234, but the authority of Polybius should be followed, who says that he was twenty-seven when he went to Spain.) He was unquestionably one of the greatest men of Rome, and he acquired at an early age the confidence and admiration of his countrymen. His enthusiastic mind led him to believe that he was a special favourite of the gods, and he never engaged in any public or private business without first going to the Capitol, where he sat some time alone, enjoying communication with the gods. For all he proposed or executed he alleged the divine approval, and the Roman people gave credit to his assertions and regarded him as a being almost superior to the common race of men (Liv vii 19). There can be no doubt that Scipio believed himself in the divine revelations which he asserted to have been vouchsafed to him, and the extraordinary success which attended all his enterprises must have deepened this belief, and his faith in himself helped him to inspire enthusiasm in others. He is first mentioned in 218 at the battle of the Ticinus, when he saved the life of his father, as has already been related. He fought at Cannae two years afterward (216), when he was already a tribune of the soldiers, and was one of the few Roman officers who survived that fatal day. He was chosen along with Appius Claudius to command the remains of the army, which had

taken refuge at Caesusium, and it was owing to his youthful heroism and presence of mind that the Roman nobles, who had thought of leaving Italy in despair, were prevented from carrying their rash project into effect (Liv. xxii 53, Val. Max. i 6, 7). He had already gained the favour of the people to such an extent that he was elected aedile in 212, although he had not yet reached the legal age. In 210, after the death of his father and his uncle in Spain, the Romans resolved to increase their army in that country, and to place it under the command of a proconsul. But when the people assembled to elect a proconsul, none of the generals of experience ventured to sue for so dangerous a command. At length Scipio, who was then barely twenty-seven (Liv. i 6) offered himself as a candidate, and was chosen with enthusiasm to take the command. His success in Spain was striking and rapid. In the first campaign (210) he took the important city of Carthago Nova, and in the course of the next three years he drove the Carthaginians entirely out of Spain, and became master of that country. He returned to Rome in 206, and was elected consul for the following year (205), although he had not yet filled the office of praetor, and was only thirty years of age. He was anxious to cross over at once to Africa and bring the contest to an end at the gates of Carthago, but the oldest members of the senate, and among them Q. Fabius Maximus, opposed his project, partly through timidity and partly through jealousy of the youthful conqueror. All that Scipio could obtain was the province of Sicily, with permission to cross over to Africa, but the senate refused him an army, thus making the permission of no practical use. The allies had a truer view of the interests of Italy than the Roman senate, and from all the towns of Italy volunteers flocked to join the standard of the youthful hero. The senate could not refuse to allow him to enlist volunteers, and such was the enthusiasm in his favour that he was able to cross over to Sicily with an army and a fleet, contrary to the expectations and even the wishes of the senate. After spending the winter in Sicily, and completing all his preparations for the invasion of Africa, he crossed over to the latter country in the following year. Success again attended his arms. The Carthaginians and their ally Syphax were defeated with great slaughter, and the former were compelled to recall Hannibal from Italy as the only hope of saving their country. The long struggle between the two peoples was at length brought to a close by the battle fought near the city of Zama on the 19th of October, 202, in which Scipio gained a decisive and brilliant victory over Hannibal. Carthago had no alternative but submission, but the final treaty was not concluded till the following year (201). Scipio returned to Italy in 201, and entered Rome in triumph. He was received with universal enthusiasm, and the surname of Africanus was conferred upon him. The people wished to make him consul and dictator for life, and to erect his statue in the comitia, the rostra, the curia, and even in the Capitol, but he prudently declined all these invidious distinctions (Liv. xxxviii 56, Val. Max. ii 1, 6). As he did not choose to usurp the supreme power, and as he was an object of suspicion and dislike to the majority of the senate, he took no prominent part in public affairs during the next few years. He was censor in 199 with P. Aelius Paetus, and consul

a second time in 194 with Ti. Sempronius Longus. In 193 he was one of the three commissioners who were sent to Africa to mediate between Masinissa and the Carthaginians, and in the same year he was one of the ambassadors sent to Antiochus at Ephesus, at whose court Hannibal was then residing. The tale runs that he had there an interview with the great Carthaginian, who declared him the greatest general that ever lived. The compliment was paid in a manner the most flattering to Scipio. The latter had asked, 'Who was the greatest general?' 'Alexander the Great,' was Hannibal's reply. 'Who was the second?' 'Pyrrhus.' 'Who the third?' 'Myself,' replied the Carthaginian. 'What would you have said, then, if you had conquered me?' asked Scipio, in astonishment. 'I should then have placed myself before Alexander, before Pyrrhus, and before all other generals' (Liv. xxxv 11). It should be noticed that Scipio alone in the senate opposed the persecution of Hannibal after his fall (Liv. xxxviii 17).—In 190 Africanus served as legate under his brother Lucius in the war against Antiochus the Great. Shortly after his return, he and his brother Lucius were accused of having received bribes from Antiochus to let the monarch off too leniently, and of having appropriated to their own use part of the money which had been paid by Antiochus to the Roman state. It appears that there were two distinct prosecutions, and the following is the most probable history of the transaction. In 187 L. C. Petilius, tribune of the people, instigated by Cato and the other enemies of the Scipios, required L. Scipio to render an account of all the sums of money which he had received from Antiochus. L. Scipio accordingly prepared his accounts, but as he was in the act of delivering them up, the proud conqueror of Hannibal indignantly snatched them out of his hands, and tore them up before the senate. But this haughty conduct appears to have produced an unfavourable impression and his brother, when brought to trial in the course of the same year, was declared guilty, and sentenced to pay a heavy fine. The tribune C. Minucius Aemilius ordered him to be dragged to prison and there detained till the money was paid, whereupon Africanus rescued his brother from the hands of the tribune's officer. The contest would probably have been attended with fatal results had not Tib. Gracchus, the father of the celebrated tribune, and then tribune himself, had the prudence to release Lucius from the sentence of imprisonment. The successful issue of the prosecution of Lucius emboldened his enemies to bring the great Africanus himself before the people. His accuser was M. Naevius, the tribune of the people, and the accusation was brought in 185. When the trial came on, and Africanus was summoned, he proudly reminded the people that this was the anniversary of the day on which he had defeated Hannibal at Zama, and called upon them to follow him to the Capitol, in order there to return thanks to the immortal gods, and to pray that they would grant the Roman state other citizens like himself. Scipio struck a chord which vibrated on every heart, and was followed by crowds to the Capitol. Having thus set all the laws at defiance Scipio immediately quitted Rome, and retired to his country seat at Laticrinum. The tribunes wished to renew the prosecution, but Gracchus wisely persuaded them to let it drop (Liv. xxxviii 50-60, Gell. iv 18, vi 19, Val.

MAX III 7, 1) Scipio never returned to Rome. He passed his remaining days in the cultivation of his estate at Linternum, and at his death is said to have requested that his body might be buried there, and not in his ungrateful country (Sen *Ep* 86). Some accounts represent his burial place as being at Rome, but there was at any rate a monument to his memory at Linternum, which Livy saw (Liv xxviii 56). The year of his death is uncertain, but he probably died in 183. Scipio married Aemilia, the daughter of L Aemilius Paulus, who fell at the battle of Cannae, and by her he had four children—two sons [Nos 12, 13], and two daughters, the elder of whom married P Scipio Nasica Corculum [No 17], and the younger Tib. Giacchus, and thus became the mother of the two celebrated tribunes [CORNELIA]—11 L Corn Scipio Asiaticus, also called Asiagenes or Asiagenus, was the son of No 8, and the brother of the great Africanus. He served under his brother in Spain, was praetor in 193, when he obtained the province of Sicily, and consul in 190, with C Laelius. The senate had not much confidence in his abilities, and in truth his capacity was small. It was only through the offer of his brother Africanus to accompany him as a legate that he obtained the province of Greece and the conduct of the war against Antiochus. He defeated Antiochus at Mt Sipylus in 190, entered Rome in triumph in the following year, and assumed the surname of Asiaticus (Liv xxviii 3, 4, 17, xxiv 54, xxvi 45, xxvii 1). The history of his accusation and condemnation has been already related in the Life of his brother. He was a candidate for the censorship in 184, but was defeated by the old enemy of his family, M Porcius Cato, who deprived Asiaticus of his horse at the review of the equites (Liv xxxiv 22, 40, 44)—12 P Corn Scipio Africanus, elder son of the great Africanus, was prevented by his weak health from taking any part in public affairs, but he was elected augur in 180 B C (Liv xl 42). Cicero praises his *oratorum* and his Greek history, and remarks that with the greatness of his father's mind he possessed a larger amount of learning (Cic *Brut* 19, 77, *de Off* i 33, *Vell Pat* i 10). He had no son of his own, but adopted the son of L Aemilius Paulus [see below, No 15]. His epitaph has great poetic merit (*C I L* i 38)—13 L or Cn Corn Scipio Africanus, younger son of the great Africanus. He accompanied his father into Asia in 190, and was taken prisoner by Antiochus. This Scipio was a degenerate son of an illustrious sire, and only obtained the praetorship in 174, through Cicereins, who had been a scribe of his father, giving way to him. In the same year he was expelled from the senate by the censors (Liv xli 27, *Val Max* iii 5, 1, iv 5, 3)—14 L Corn Scipio Asiaticus, a descendant of No 11, belonged to the Marian party, and was consul in 83 with C Norbannus. In this year Sulla returned to Italy. Scipio was deserted by his troops, and taken prisoner in his camp along with his son Lucius, but was dismissed by Sulla uninjured. He was, however, included in the proscription in the following year (82), whereupon he fled to Massilia, and passed there the remainder of his life. His daughter was married to P Sestius (App *B C* i 82, 85, *Plut Sull* 28, *Flor* iii 21, *Cic pro Rab Perd* 7, 21, *Phil* xii 11, 27). 15 P Corn Scipio Aemilianus Africanus Minor was the younger son of L Aemilius Paulus, the conqueror of Macedonia, and was

adopted by P Scipio [No 12], the son of the conqueror of Hannibal. He was born about 185. In his seventeenth year he accompanied his father Paulus to Greece, and fought under him at the battle of Pydna, 168 (*Plut Aemil* 22). Scipio devoted himself with ardour to the study of literature, and formed an intimate friendship with Polybius when the latter came to Rome along with the other Achaean exiles in 167 [*Polybius*]. At a later period he also cultivated the acquaintance of the philosopher Panaetius, and he admitted the poets Lucilius and Terence to his intimacy, and is said to have assisted the latter in the composition of his comedies [*TERENTIUS*]. His friendship with Laelius, whose tastes and pursuits were so congenial to his own, has been immortalised by Cicero's celebrated treatise entitled *Laelius sive de Amicitia*. Although thus devoted to the study of literature, Scipio cultivated the virtues which distinguished the older Romans, and made Cato the model of his conduct. If we may believe his panegyrists, he possessed all the simple virtues of an old Roman mellowed by the refining influences of Greek civilisation. Scipio first served in Spain with great distinction as military tribune, under the consul L Lucullus in 151 (*Vell Pat* i 12, *Flor* ii 17). On the breaking out of the third Punic war in 149 he accompanied the Roman army to Africa, again with the rank of military tribune. By his personal bravery and military skill he repaired, to a great extent, the mistakes of the consul Manlius, whose army on one occasion he saved from destruction. He returned to Rome in 148, and had already gained such popularity that when he became a candidate for the aedileship for the following year (147) he was elected consul, although he was only thirty seven, and had not, therefore, attained the legal age (*Pol* xxv 4). The senate assigned to him Africa as his province, to which he forthwith sailed, accompanied by his friends Polybius and Laelius. He prosecuted the siege of Carthage with the utmost vigour. The Carthaginians defended themselves with the courage of despair, and the Romans were unable to force their way into the city till the spring of the following year (146). The fate of this once magnificent city moved Scipio to tears, and anticipating that a similar catastrophe might one day befall Rome, he repeated the lines of the *Iliad* (vi 448) in which Hector bewails the approaching fall of Troy. After reducing Africa to the form of a Roman province, Scipio returned to Rome in the same year, and celebrated a splendid triumph on account of his victory (*App Pun* 118–181, *Pol* xxxix). The surname of Africanus which he had inherited by adoption from the conqueror of Hannibal, had now been acquired by him by his own exploits. In 142 Scipio was censor, and in the administration of the duties of his office he attempted to redress the growing luxury and immorality of his contemporaries. His efforts, however, were thwarted by his colleague Mummius, who had himself acquired a love of Greek and Asiatic luxuries (*Val Max* vi 4, 2, *Gell* iv 20, v 19). In 139 Scipio was accused by T. Claudius Asellus of *majestas*. Asellus attacked him out of private animosity, because he had been deprived of his horse and reduced to the condition of an aerarian by Scipio in his censorship. Scipio was acquitted, and the speeches which he delivered on the occasion were held in high esteem in a later age (*Gell* ii 20, iii 4, 8, 11).

vi 11, Cic *de Or* ii 64, 258, 66, 268) It appears to have been after this event that Scipio was sent on an embassy to Egypt and Asia to attend to the Roman interests in those countries. The long continuance of the war in Spain again called Scipio to the consulship. He was appointed consul in his absence, and had the province of Spain assigned to him in 184. His operations were attended with success, and in 183 he brought the war to a conclusion by the capture of the city of Numantia after a long siege (App *Hisp* 48-98, Eutrop iv 17). He now received the surname of Numantinus in addition to that of Africanus. During his absence in Spain Tib Gracchus had been put to death. Scipio was married to Sempronia, the sister of the fallen tribune, but he had no sympathy with his reforms, and no sorrow for his fate. On receiving the news of the death of Gracchus he is said to have quoted the line of the *Odyssey* (i 47)—

ως απόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε βέροι,

and upon his return to Rome in 182, when he was asked in the assembly of tribes by C Papirius Carbo, the tribune, what he thought of the death of Tib Gracchus, he replied that he was justly slain (*guie caesum*). His reply to the murmurs of the populace which greeted this expression of opinion, 'Taceant quibus Italia nonverca est,' showed his aristocratic spirit of contempt for the Roman mob, whom he seemed to think unfit to reckon as Roman citizens, and may have contributed to the feeling against him which afterwards caused his death. He now took the lead in opposing the efforts of the commissioners to make the agrarian law of Tib Gracchus apply also to the lands of Latin citizens, and he proposed in the senate (129) that all disputes respecting the lands of the allies should be taken out of the hands of the commissioners appointed under the law of Tib Gracchus, and should be committed to other persons. Fulvius Flaccus, Papirius Carbo and C Gracchus, the three commissioners, offered the most vehement opposition to his proposal. In the Forum he was accused by Carbo with the bitterest invectives as the enemy of the people, and upon his again expressing his approval of the death of Tib Gracchus, the people shouted out, 'Down with the tyrant.' In the evening he went home with the intention of composing a speech for the following day, but next day he was found dead in his room. It is clear that the assassination was contrived by some of the Gracchan party, but who committed the murder or who instigated it was never established. Suspicion fell upon various persons even upon his wife, Sempronia, and her mother, Cornelia Carbo, Fulvius, and C Gracchus were suspected by many. Of these Carbo was most generally believed to have been guilty, and is expressly mentioned as the murderer by Cicero (App *B C* i 19, 20, Vell *Pat* ii 4, Plut *O Gracch* 10, Cic *de Or* ii 40, 170, *ad Fam* ix 21, *ad Q Fr* ii 3). The general opinion entertained by the Romans of a subsequent age respecting Scipio is given by Cicero in his work on the Republic, in which Scipio is introduced as the principal speaker.—16 P Corn Scipio Nasica, that is, 'Scipio with the pointed nose,' was the son of Cn Scipio Calvus, who fell in Spain in 211 [No 9]. He is first mentioned in 204 as a young man who was judged by the senate to be the best citizen in the state, and was therefore sent to Ostia along with the

Roman matrons to receive the statue of the Idaean Mother, which had been brought from Pessinus (Liv xxxi 10). He was curule aedile 196, praetor in 194, when he fought with success in Further Spain, and consul 191, when he defeated the Boii, and triumphed over them on his return to Rome. Scipio Nasica was a celebrated jurist, and a house was given him by the state in the Via Sacra, in order that he might be more easily consulted (Pomp *Dig* i 2, 2, 37).—17 P Corn Scipio Nasica Corculum, son of No 16, inherited from his father a love of jurisprudence, and became so celebrated for his discernment and for his knowledge of the pontifical and civil law that he received the surname of *Corculum* (i.e. 'acute' Fest *sv*). He married a daughter of Scipio Africanus the elder. He was consul for the first time 162, but abdicated, together with his colleague, almost immediately after they had entered upon their office, on account of some fault in the auspices. He was censor 159 with M Popilius Laenas, and was consul a second time in 155, when he subdued the Dalmatians (Liv *Ep* 47). He was a firm upholder of the old Roman habits and manners, and in his second consulship he induced the senate to stop the building of a theatre, as injurious to public morals. When Cato repeatedly expressed his desire for the destruction of Carthage, Scipio, on the other hand, declared that he wished for its preservation, since the existence of such a rival would prove a useful check upon the licentiousness of the multitude (Plut *Cat Maj* 27, Aurel *Vict* *Vir* III 44, App *Pun* 69, *B C* i 28). He was elected pontifex maximus in 150.—18 P Corn Scipio Nasica Serapio, son of No 17, is chiefly known as the leader of the senate in the murder of Tib Gracchus. He was consul in 188, and in consequence of the severity with which he and his colleague conducted the levy of troops, they were thrown into prison by C Curvatus, the tribune of the plebs. It was this Curvatus who gave Nasica the nickname of Serapio, from his resemblance to a person of low rank of this name, but though given him in derision, it afterwards became his distinguishing surname (Liv *Ep* 55, Val *Max* ix 14, 3, Plin vii 54). In 183, when the tribes met to reelect Tib Gracchus to the tribunate, and the utmost confusion prevailed in the Forum, Nasica called upon the consuls to save the republic, but as they refused to have recourse to violence, he exclaimed, 'As the consul betrays the state, do you who wish to obey the laws follow me,' and so saying he rushed forth from the temple of Fides, where the senate was sitting, followed by the greater number of the senators. The people gave way before them, and Gracchus was assassinated as he attempted to escape (App *B C* i 16, Plut *Tib Gracch* 19). In consequence of his conduct on this occasion Nasica became an object of such detestation to the people, that the senate found it advisable to send him on a pretended mission to Asia, although he was pontifex maximus, and ought not, therefore, to have quitted Italy. He did not venture to return to Rome, and, after wandering about from place to place, died soon afterwards at Pergamum (Plut *Tib Gracch* 21, Cic *Flacc* 31, 75).—19 P Corn Scipio Nasica, son of No 18, was consul 111, and died during his consulship (Sall *Jug* 27, Cic *de Off* i 30).—20 P Corn Scipio Nasica, son of No 19, praetor 94, is mentioned by Cicero as one of the advocates

of Sex Roscius of Ameria. He married Lucina, the second daughter of L Crassus the orator (Cic *Rosc Am* 23, 77, *Brut* 53, 212). He had two sons, both of whom were adopted, one by his maternal grandfather, L Crassus, in his testament, and is therefore called L Licinius Crassus Scipio, and the other by Q Caecilius Metellus Pius, consul 80, and is therefore called Q Caecilius Metellus Pius Scipio. This Scipio became the father in law of Cn. Pompey the triumvir, and fell in Africa in 47. His life is given under METELLUS, No 15—21. Cn Corn Scipio Hispallus, son of L Scipio, who is only known as a brother of the two Scipios who fell in Spain. Hispallus was praetor 179, and consul 171 (Liv xl 44, xli 16)—22 Cn Corn Scipio Hispallus, son of No 21, was praetor in 139, when he published an edict that all Chaldaeans (i.e. astrologers) should leave Rome and Italy within ten days (Val. Max. 1 3, 2)—23 P Corn Scipio, husband of Scribonia, who afterwards married Octavianus (Suet *Oct* 62)—24 P Corn. Scipio, son of No 21, was consul B.C. 16 (Dio Cass liv 19, Propert v 11, 67)—25 Corn. Scipio, first son of No 21, served under Junius Blaesus against Tacfarinas (Tac *Ann* iii 74)—26 P Corn. Scipio, son of the preceding, husband of Poppaea Sabina, was consul A.D. 56 (Tac *Ann* xi 2, xii 53, xiii 25).

Sciras or Scelērias [ΣΚΙΡΑΣ]

Sciras (Σκίρας), a surname of Athene, under which she had a temple in the Attic port of Phaleron, and in the island of Salamis. The foundation of the temple at Phaleron is ascribed by Pausanias to a soothsayer, Scirus of Dodona, who is said to have come to Attica at the time when the Eleusimians were at war with Erechtheus (Paus. 1 1, 4, 1 36, 3).

Sciritis (Σκίριτις), a wild and mountainous district in the N. of Laconia, on the borders of Arcadia, with a town Scirus (Σκίρος), (also called Scirtonium) on the road from Sparta to Tegea, originally belonging to Arcadia. Its inhabitants, the Sciritae (Σκίριται), formed a special division of the Lacedaemonian army. This body, which in the time of the Peloponnesian war was 600 in number, was stationed in battle at the extreme left of the line, formed on march the vanguard, and was usually employed on the most dangerous kinds of service (Thuc. v 33, 67, Xen *Cyr* iv 2, 1, *Hell* v 2, 24, Diod. xv 32).

Sciron (Σκίρων or Σκείρων), in the Athenian story, was a famous robber who infested the frontier between Attica and Megaris. He not only robbed the travellers who passed through the country, but compelled them on the Scironian rock to wash his feet, and kicked them into the sea while they were thus employed. At the foot of the rock (according to Pausanias, and the Schol. on Eur *Hipp* 979), there was a tortoise, which devoured the bodies of the robber's victims. He was slain by Theseus. It is noticeable that Plutarch makes no suggestion of the tortoise, and it has been suggested that this part of the story grew out of vase-paintings, where the painter put in a tortoise (as in the British Museum vase) to indicate the sea shore upon which Sciron was about to fall. Diodorus supplies another explanation when he says that the precipice over which he fell was called Χελώνη (tortoise). Plutarch mentions also the Megarean story, which is totally different. They said that Sciron was a good and just prince, no robber, but a punisher of robbers, son in law of Cychreus and father-in law of

Aeneas, and that he was slain by Theseus in war (Plut *Thes* 10, Paus. 1 44, 12, Diod. iv 59, Strab. p. 391, O. *Met* vii 445).

Scirōnia Saxa (Σκίρωνίδες πέτραι, also Σκίρᾶδες *Derveni Bouno*), large rocks on the E coast of Megaris, between which and the sea there was only a narrow dangerous pass, called the Scironian road (ἡ Σκίρωνη or Σκίρωνος ὁδός *Kaki Shala*) (Strab. p. 391, Paus. 1 44). This road was afterwards enlarged by the emperor Hadrian. The name of the rocks was said to be derived from the celebrated robber SCIRON.

Scirōnides (Σκίρωνίδης), an Athenian general who acted at the siege of Miletus and against Chios in B.C. 412, 411 (Thuc. viii 25, 80, 54).

Scirri or Sciri, a people placed by Pliny in European Sarmatia, on the N coast, immediately E of the Vistula, in the modern *Curland* and *Samogitia*, but by others described as a Scythian tribe beyond the Danube, which afterwards joined the Huns, and to which belonged Odoacer, the conqueror of Italy (Plin. iv 97, Jormand *R G* 49, Sidon. vii 322).

Scirtōnium [SCIRITIS]

Scirtus (Σκίρτος *Daisan*), a river in Mesopotamia, flowing past Edessa into a small lake near Charrae. Its name, which signifies *leaping*, was derived from its rapid descent in a series of small cascades (Procop. *Aed* ii 7).

Sclērias [ΣΚΛΗΡΙΑΣ]

Scodra (Scodrensis *Scodar* or *Scutari*), one of the most important towns in Illyricum, on the left bank of the river Barmana, at the SE corner of the Lacus Labeatis, and about seventeen miles from the coast. It was strongly fortified, and was the residence of the Illyrian king Gentius (Liv. xlv 81, xlv 26). It was a populous town under the Romans (Plin. iii 144) and the capital of the district, called Praevalitana, of Dalmatia in the time of Diocletian.

Scodrus [SCARDUS]

Scoedises, Scydisses, or Scordiscus (Σκοιδίσης, Σκυδίσσης, Σκορδίσκος *Dassim Dagli*, or *Chambu-Bel Dagli*), a mountain in the NE of Asia Minor, dividing Pontus Cappadocius from Armenia Minor, and forming a part of the same range as M. Paryades (Strab. pp. 497, 548, Ptol. v 6, 8).

Scollis (Σκόλλις *Santameri*), a rocky mountain between Elis and Achaia, 3330 feet high, which joins on the E the mountain Lampēa (Strab. p. 341). Strabo identifies it with the Olenian rock of Il. ii 617 (Strab. p. 387).

Scōlōti [SCYTIA]

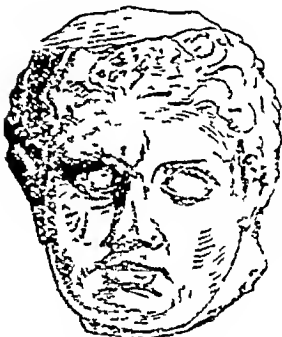
Scōlus (Σκώλος *Skawlos*, Σκωλιεύς) 1 An ancient town in Boeotia, on the road from Thebes to Aphidna in Attica, was situated on the N slope of Mt Cithaeron, five or six miles S of the Asopus and NW of Hysiae (Il. ii 497, Strab. p. 408, Hdt. ix 15, Paus. ix 4, 4). The site is traceable to the right of the road from Athens to Thebes—2 A small place in Macedonia, near Olynthus (Thuc. v 18, Strab. p. 408).

Scombraria (*Islote*), an island in front of the bay, on the SE coast of Spain, which formed the harbour of Carthago Nova. It received its name from the *scombr*i, or mackerel, taken off its coast, from which the Romans prepared their *garum* (Strab. p. 159).

Scōmūs or Scombrus Mons (τὸ Σκόμιον ὄρος), a mountain in Macedonia, which runs E of Mt Scardus, in the direction of N to S towards Mt Haemus (Thuc. v 96).

Scōpas (Σκόπας) 1 One of the greatest Greek sculptors, was a native of Paros, and

appears to have belonged to a family of artists in that island (Strab p 604, Paus viii 45, 5). The period of his work extended over forty-four years at least, for thus was the interval between his work at Tegea in 391 and that at Halicarnassus in 351. He was probably somewhat older than Praxiteles, with whom he stands at the head of that second period of perfected art which is called the later Attic school (in contradistinction to the earlier Attic school of Phidias), and which arose at Athens after the Peloponnesian war. Scopas was an architect and a statuary as well as a sculptor. He was the architect of the temple of Athena at Tegea, in Arcadia, which was built to replace an older temple burnt down in B.C. 394. From the sculptures which Scopas executed for this temple, two heads—mutilated, but still of great beauty and valuable for judging of the style of Scopas—have been discovered at Tegea and are in the Museum at Athens. The subjects of the sculptures mentioned by Pausanias are the Calydonian Hunt, and the fight of Telephus and Achilles. He was one of the artists employed in executing the bas-reliefs which decorated the frieze of the Mausoleum at Halicarnassus in Caria. A portion of these bas-reliefs is now deposited in the British Museum



Head by Scopas from Tegea
(Athens)

[*Diet of Ant art Mausoleum*] A noticeable feature in the style of Scopas was that he introduced the representation of passion which was afterwards carried further by the Pergamene sculptors and by later schools. Pliny states that the famous group of figures representing the destruction of the sons and daughters

of Niobe was ascribed by some to Scopas, by others to Praxiteles. It has been remarked since the discovery of the original statue by Praxiteles of Hermes [see p 557], and of the original head by Scopas, that the heads of the Niobe group bear more resemblance to the style of Praxiteles than to that of Scopas. On the other hand, the passion of the subject is more like the style of Scopas. But possibly the group in question was merely assigned by Roman critics to the period of these two great sculptors, and was not the genuine work of either. In Pliny's time the statues stood in the temple of Apollo Sosianus (Plin xxxvi 28). The remaining statues of this group, or copies of them, are all in the Florence Gallery. The most esteemed of all the works of Scopas, in antiquity, was his group which stood in the shrine of Cn Domitius in the Flaminian Circus, representing Achilles conducted to the island of Lemnos by the nymphs of the sea. It consisted of figures of Neptune, Thetis, and Achilles, surrounded by Nereids, and attended by Tritons, and by an assemblage of sea monsters (Plin. xxxvi 26). Pliny mentions among the famous single statues by Scopas an Apollo Palatinus, and it is argued by many that the Apollo Citharoedus [see p 90] is a copy of this statue, with alterations in all probability of the drapery. Of his other statues a colossal seated

Ares (Plin. b), and a statue of Apollo Smintheus (Strab p 604, cf Apollon, p 89, b), was particularly famous in ancient times.—2 An Aetolian, who held a leading position among his countrymen in the war with Philip and the Achaeans, p.c. 220. He commanded the Aetolian army in the first year of the war, and he is mentioned again as general of the Aetolians when the latter people concluded an alliance with the Romans (211) (Pol. ii 5-13, 62, v 11, Liv. xxxvi 24). After the close of the war with Philip, Scopas and Dorimachus were appointed to reform the Aetolian constitution (204). Scopas had only undertaken the charge from motives of ambition, on finding himself disappointed in this object, he withdrew to Alexandria. Here he was received with favour by the ministers of the young king Ptolemy V, and appointed to the command of the army against Antiochus the Great. At first he was successful, but was afterwards defeated by Antiochus at Panum, and reduced to shut himself up within the walls of Sidon, where he was compelled by famine to surrender (Pol. viii 1, vii 18, 39, Jos. Ant. xii 3, 8). Notwithstanding this ill success he continued in favour at the Egyptian court, but having formed a plot in 206 to obtain the chief administration of the kingdom, he was arrested and put to death (Pol. xviii 36-38).

Scôpas (Σκôpas Ἰλιδαν), a river of Galatia, falling into the Sangarius, from the E, at Juluopolis (Procop. Aed. v 4).

Scordisci, a people in Pannonia Superior, are sometimes classed among the Illyrians, but were the remains of an ancient and powerful Celtic tribe. They dwelt between the Sava and Dravus. (Strab. pp. 293, 313, Liv. vi 23).

Scordiscus [SCORDISCS].

Scôti, a people whom the later Roman writers mention as dwelling in Ireland. Thus Claudian contrasts the Picts dwelling in Thule with the Scôti dwelling in Ierne (de IV Cons. Hon. 3, cf de Laud. Stil. ii 251, Oros. i 2, Ann. Max. xxviii 8, 4, Isid. Or. vi 6). At a later period the migration of the Scôti into Caledonia transferred the names Scôtia and Scôti to that country.

Scotitas (Σκοιτας), a woody district in the N. of Laconia, on the frontier of Tegeatis (Paus. iii 10, 6).

Scôtussa (Σκôτουσσα Σκôτουσσαίος), a very ancient town of Thessaly, in the district Pelasgiotis, near the source of the Oenistis, and not far from the hills Cynoscephalae, where Flaminius gained his celebrated victory over Philip, p.c. 197 (Strab. pp. 329, 441, Diod. xv 75, Liv. xxxiii 6, xxxvi 9, 14). The ruins of the ancient fortifications may be seen at Supli, five miles N. of the railway which runs from Volo (Ioleus) to Pharsala (Pharsalus).

Scribônia, wife of Octavianus (afterwards the emperor Augustus), had been married twice before. By one of her former husbands, P. Scipio, she had two children, P. Scipio, who was consul p.c. 16, and a daughter, Cornelia, who was married to Paulus Aemilius Lepidus, censor p.c. 22, and whose death is lamented in the beautiful elegy of Propertius (v 11, cf p. 483, b). Scribonia was the sister of L. Scribonius Libo, who was the father-in-law of Sex. Pompey. Augustus married her in 40, on the advice of Maecenas, because he was then afraid that Sex. Pompey would form an alliance with Antony to crush him, but having renewed his alliance with Antony, Octavian divorced her in the following year (39)—on the very day on

which she had borne him a daughter Julia—in order to marry Liria Scribonia long survived her separation from Octavian. In A.D. 2 she accompanied, of her own accord, her daughter Julia into exile, to the island of Pandataria. (Suet. *Aug.* 62, 69, App. B C v 53, Vell. Pat. ii 109, Tac. *Ann.* ii 27.)

Scribonius Curio [CURIUS]

Scribonius Largus [LARGUS]

Scribonius Libo [LIBO]

Scribonius Proculus [PROCLUS]

Scriptores Historiae Augustae Under this title a collection was made, how or under whose authority and editorship is not known, of biographies of the emperors from Hadrian to Numerian (117–284) by six contributors. The Lives of Philip—Valerian have not been handed down entire. There is considerable doubt as to the authorship of the different biographies. The Lives of Hadrian, Aelius, Didius Julianus, Septimius Severus, Pescennius Niger, Caracalla and Geta have been commonly printed as the work of SPARTIANS, those of Antoninus Pius, M. Antoninus Philosophus (M. Aurelius), Verus, Pertinax, Clodius Albinus, Macrinus, the two Maximus, the three Gordians, Maximus and Balbinus, as the work of CAPITOLINI, the Life of Avidius Cassius, as the work of VULCIUS, the Lives of Commodus, Diadumenus, Elagabalus and Alexander Severus, as the work of LAMPRIDIUS [these Lives, whoever were their respective authors seem to have been written in the time of Diocletian]; the Lives of Aurelianus, Tacitus, Florianus, Probus, Firmus, Saturninus, Proculus, Bonosus, Carus and his sons, as the work of VOPISCUS, the Lives of Valerian, Gallienus the so called Thirty Tyrants, Claudius and the fragments of Philip, Decius, Gallus and Aemilian, as the work of TREBELLII POLLIO [These Lives seem to have been written in the first decade of the fourth century]. The assignment to the authors mentioned above is grounded upon the titles to the various biographies but these titles have in many cases clearly been confused and mis-copied by the scribes, and therefore it is a matter of great uncertainty which are correct and which are misplaced. Thus confusion belongs to the earlier Lives (Hadrian—Gordian III.) Hence the apportionment of the works of Spartianus, Capitolinus, Lampridius and Vulcius lacks authority, while there is more warrant for the assignment to Vopiscus and Trebellius Pollio of the Lives which are ascribed to them. At the same time for convenience and conciseness of reference the names generally used are often retained, and there seems no reasonable objection to that course. The collection has value as supplying details otherwise unattainable; but the biographies are all feeble in style and composition, and, worse still, they are so distinctly the work of Court historians that their view of history is limited and partial, and often altogether untrustworthy.

Scultenna (Panaro), a river in Gallia Cispadana, rising in the Apennines, and flowing to the E. of Mutina into the Po (Strab. p. 218, Plin. iii 118, Liv. xli 16).

Scupi (Usib), a town in Moesia Superior, on the Axius, and the capital of Dardania. It was a frontier town towards Macedonia, and was a Roman colony under Trajan (Ptol. iii 9, 6, Procop. *Aed.* iv 4).

Scydissæ [SCOEDISSES]

Scylacē (Σκυλάκη), or Scyleceion, an ancient city on the coast of Mysia Minor E. of Cyzicus,

at the foot of M. Olympus (Plin. v 142, Mel. i 19). It is one of the places whose inhabitants Herodotus mentions as speaking the language or dialect, differing from any Greek of his own day, which he calls Pelasgian (Hdt. i 57, PELASGI).

Scylaciūm, also Scylacēum, or Scyllētium (Σκυλάριον, Σκυλακείον, Σκυλλήτιον *Squillace*), a Greek town on the E. coast of Bruttium, was situated on two adjoining hills at a short distance from the coast between the rivers Caecinus and Carcines. The common tradition was that it was founded by Athenians under Menestheus (Strab. p. 261, Plin. iii 95), but others referred it to Odysseus (Serv. ad *Aen.* iii 5, 53). There is, however, no evidence of its ever having been Greek in historical times, and it is not mentioned among Greek colonies in the *Periplus* attributed to Scylax. It was a dependency of Crotona and afterwards belonged to Locri. It was colonised by the Romans B.C. 124, and again under Nerva. It is described by Cassiodorus (*Var.* xii. 15), who was born there. It had no harbour, whence Virgil (*Aen.* iii. 553) speaks of it as *navisfragum Scylaceum*. From this town the Scylacius or Scylleticus Sinus (Σκυλλαητικός κόλπος) derived its name. The isthmus which separated this bay from the Sinus Hipponates on the W. coast of Bruttium, was only twenty miles broad, and formed the ancient boundary of Oenotria.

Scylax (Σκύλαξ), of Caryanda in Caria, was sent by Darius Hystaspis on a voyage of discovery down the Indus. Setting out from the city of Caspatrus and the Pactyean district, Scylax reached the sea, and then sailed W. through the Indian Ocean to the Red Sea, performing the whole voyage in thirty months (Hdt. iv 44).—There is still extant a *Periplus*, containing a brief description of certain countries in Europe, Asia, and Africa, around the coasts of the Mediterranean and Euxine, and bearing the name of Scylax of Caryanda. This work has been ascribed by some writers to the Scylax mentioned by Herodotus, and by others to Scylax, an astronomer of Halicarnassus, and friend of Panastius (Cic. *Div.* ii. 42). Strabo (ii. 1) appears to confuse the two. It is clear from internal evidence that the *Periplus* must have been composed long after the time of Herodotus, whilst, from its omitting to mention any of the cities founded by Alexander, such as Alexandria in Egypt, we may conclude that it was drawn up before the reign of Alexander. Hence it is probably right to assume that the author lived about 400–350 B.C., and to suppose that he prefixed to his work the name of Scylax of Caryanda, on account of the celebrity of this navigator.—This *Periplus* is edited by Fabricius 1878, and in *Geogr. Graec. Minor* by C. Müller, 1861.

Scylax (Σκύλαξ *Choterlek-Irmak*), a river in the SW. of Pontus, falling into the Iris, between Amasia and Gazura (Strab. p. 547).

Scylitzes or Scylitza, Joannes, a Byzantine historian, surnamed, from his office, Cynopalates, flourished A.D. 1081. His work extends from the death of Nicephorus I. (811), down to the reign of Nicephorus Botaniotes (1078–1081). The portion of the History of Cedrenus which extends from the death of Nicephorus I. (811) to the close of the work (1057) is found almost verbatim in the History of Scylitzes. It is a question which was the original. The works of Cedrenus and Scylitzes are edited together by Bekker, 1833.

Scylla (Σκύλλα), the personification of the danger to mariners from a rock bound coast. In the Homeric account Scylla and Charybdis are opposite to each other, but the place of their dwelling is not very clear, nor is Charybdis distinctly personified. In later writers Scylla and Charybdis are localised in the Straits of Messina between Italy and Sicily (Strab p 24, Plin iii 87), Scylla being placed at the Promontory Scyllaeum (the name of which may very possibly have reached Homer). Charybdis is the whirlpool (which does actually exist now sufficiently to be a difficulty for undecked boats) just outside the spit of land which forms the harbour of Messina (Strab p 268) but the whirlpool was apparently often supposed to be immediately opposite Scyllaeum Pr at Cape Pelorus, nine miles further N, where there is no doubt often a strong current (Thuc i 24). The myth which grew out of these perils of the sea was that in a cave high up on a rock dwelt Scylla, a daughter of Crataeis, a fearful monster, barking like a dog, with twelve feet, and six long necks and heads, each of which contained three rows of sharp teeth. The opposite rock, which was much lower, contained an immense fig tree, under which dwelt Charybdis, who thrice every day swallowed down the waters of the sea, and thrice threw



Scylla. (From a coin of Agrigentum.)

them up again, both were formidable to the ships which had to pass between them (Od xii 73-110, 285-259, 430-444). Hence the proverb, versified by a writer of the thirteenth century (the *Alexandres* of Philip Gualtier), 'Incidis in Scyllam cupiens vitare Charybdim' (For Charybdis as a proverb for danger cf Hor Od i 27, 19, Athen p 558, Cic Phil ii 27, 67). This is the Homeric account. Later traditions give different accounts of Scylla's parentage. Some describe her as a monster with six heads of different animals, or with three heads (Tzetx ad Lyc 650, Eustath p 1719). One tradition relates that Scylla was originally a beautiful maiden, who often played with the nymphs of the sea, and was beloved by the marine god Glaucus, who applied to Circe for means to make Scylla return his love, but Circe, jealous of the fair maiden, threw magic herbs into the well in which Scylla was wont to bathe, by means of which the lower part of her body was changed into the tail of a fish or serpent, surrounded by dogs, while the upper part remained that of a woman (Ov Met xiii 782, 905, xiv 40-67, Tibull iii 4, 89). Another tradition related that Scylla was beloved by Poseidon, and that Amphitrite, from jealousy, metamorphosed her into a monster (Serv ad Aen iii 420). Hercules is said to have killed her, because she stole some of the oxen of Geryon, but

Phoreys is said to have restored her to life (Hygr *Fab praef*, Eustath i c). Virgil (Aen vi 286) speaks of several Scyllae, and places them in the lower world. Charybdis is described as a daughter of Poseidon and Gaia, and a voracious woman, who stole oxen from Heracles, and was hurled by the thunderbolt of Zeus into the sea (Serv ad Aen iii 420). It is likely that her voice like a dog's bark in the Odyssey, improved by later myths into dogs surrounding her lower limbs, was imagined partly from her name being connected with σκύλαξ, partly from the noise of waves upon the rocks.

Scylla, daughter of king Nisus of Megara. For details see NISUS.

Scyllaeum (Σκύλαεον) 1 (*Seiglio*), a promontory on the coast of Bruttium, at the N entrance of the Sicilian straits, where the monster Scylla was supposed to live [SCYLLA]—2 (*Scilla* or *Seiglio*), a town in Bruttium, on the above named promontory. There are still remains of the ancient citadel (Plin iii 73)—3 A promontory in Argolis, on the coast of Troezen, forming, with the promontory of Sunium in Attica, the entrance to the Saronic gulf (Paus ii 34, 7, Strab p 378). It is said to have derived its name from Scylla, the daughter of Nisus [NISUS].

Scyllēticus Sinus [SCYLLACIUM]

Scyllētium [SCYLLACIUM]

Scyllis [DIPOENUS]

Seymnus (Σκύμνος), of Chios, wrote a *Peteregesis*, or description of the earth, which is referred to by later writers (Steph Byz s v Πάρος, *Ἐρμῶνασσα*, Schol ad Ap Rh i 284). This work was in prose, and consequently different from the *Peteregesis* in iambic metre which has come down to us, and which many modern writers have erroneously ascribed to Seymnus of Chios. The poem is dedicated to king Nicomedes, whom some modern writers suppose to be the same as Nicomedes III, king of Bithynia, who died B.C. 71, but this is quite uncertain. The poem is edited by Meineke, Berlin, 1846, and in C. Müller, *Geogr. Graec. Min.*

Scyros (Σκύρος Σκύριος *Scyrio*), an island in the Aegean sea, E. of Euboea, and one of the Sporades. It contained a town of the same name, and a river called Cephius (Strab pp 124, 186, Seyl p 23, Ptol iii 13, 47). Its ancient inhabitants are said to have been Pelasgians, Carians, and Dolopians. The island is frequently mentioned in the stories of the mythical period. Here Thetis concealed her son Achilles in woman's attire among the daughters of Lycomedes, in order to save him from the fate which awaited him under the walls of Troy (Paus i 22, 6, Strab p 486, Apollon iii 13, 8). It was here also that Pyrrhus, the son of Achilles by Deidamia, was brought up, and it was from this island that Odysseus fetched him to the Trojan war (Il xiv 326, Od xi 509, Soph Phil 239). According to another tradition, the island was conquered by Achilles, in order to revenge the death of Theseus, who is said to have been treacherously destroyed in Seyros by Lycomedes (Il ii 664, Paus i c, Plut Thes 85). The bones of Theseus were discovered by Cimon in Seyros, after his conquest of the island in B.C. 470, and were conveyed to Athens, where they were preserved in the Thesæum (Thuc i 98, Diod vi 60). From this time Seyros continued subject to Athens till the period of the Macedonian supremacy,

but the Romans compelled the last Philip to restore it to Athens in 196 (Liv xxxiii 30). The soil of Scyros was unproductive, but it was celebrated for its breed of goats, and for its quarries of variegated marble.

Scythia (ἡ Σκυθική, ἡ Σκυθία, Ion Σκυθίη, ἡ τῶν Σκυθῶν χώρα, Hdt Σκυθίας, Scythies, Scythia, pl Σκυθῆαι, Scythae, fem Σκυθῆς, Scythus, Scythissa), a name applied to very different countries at different times. The Scythians are not named by Homer, though it is probable that they are those whom he calls ἱππομολγοί and γαλατοφάγοι (mare milkers and feeders on milk, *Il* xiii 7). Hesiod (*Fr* 63) speaks of Scythians as dwelling in waggons and living on mares' milk, and Aeneas (*Fr* 49) calls Achilles 'ruler of Scythia' (i.e. at Leuce). From the Greek colonies on the Euxine founded in the seventh century B.C. more knowledge of the Scythians was gained by Hecataeus, Hippocrates and Herodotus, who had also visited the coasts of the Euxine. The Scythia of Herodotus comprises, to speak generally, the SE parts of Europe between the Carpathian mountains and the river Tanais (*Don*). He describes the country as a square of 4000 stadia (400 geog. miles) each way, the W boundary being the Ister (*Danube*) and the mountains of the Agathyrsi, the S the shores of the Euxine and Palus Maecotis, from the mouth of the Ister to that of the Tanais, this side being divided into two equal parts, of 2000 stadia each, by the mouth of the Borysthenes (*Dniester*), the E boundary was the Tanais, and on the N Scythia was divided by deserts from the Melanchlaeni, Androphagi, and Budini. It corresponded to the S part of *Russia in Europe*. Herodotus says that the inhabitants, whom the Greeks named Scythians, called themselves Scoloti (Σκόλοτοι). He gives as the legend prevalent among the *Scythians themselves* about their origin, that Targitaus, the son of Zens by a daughter of the river Borysthenes, was the father of Leipoxais, Arpoxais, and Colaxais. In their reign, there fell from heaven a yoke, an axe (*ἀργαρίς*), a plough share, and a cup, all of gold. The two elder failed in taking them up, for they burnt when they approached them. But the younger did not fail, and retained the kingdom. From Leipoxais descended the Achaetae (*γενος*), from Arpoxais the Catiari and Traspies, from Colaxais the Parlatari. The general name for all is Scoloti. This was exactly 1000 years before the invasion of Darius. The gold was sacred, the country large. It extended so far north that the continual fall of feathers (snow) prevented things from being seen. The number of the kingdoms was three, the greatest of which had charge of the gold. Of this legend, the elements seem partly Scythian, and partly due to the country in which the Scythians settled. The descent from the Borysthenes belongs to this latter class. The story of the sons of Targitaus is found, in its main features, among the present Tartars. A tradition of the Pontic Greeks brought Heracles with the cattle of Geryones to Scythia. Three sons of Heracles and Echidna were mentioned, Agathersus, Gelonus and Seythes. The test of supremacy was being able to bend the bow which Heracles had left. This Seythes did, and remained as ruler (Hdt iv 8-10). Aristaeus tells also of the Scythians as neighbours of Hyperborei, Arimaspi, and gold-guarding Griffins (Hdt v 13). This (like the Scythian legend) had probably a connexion with the

gold actually found in the Ural mountains [HYPERBOREI]. The Scythians were believed by Herodotus to be of Asiatic origin, and his account of them, taken in connexion with the description given by Hippocrates of their physical peculiarities, leaves the impression that they were a part of the great Mongol race, who have wandered, from unknown antiquity, over the steppes of Central Asia. Driven out of their abodes in Asia, N of the Araxes, by the Massagetae, and migrating into Europe, they pressed upon the Cimmerians, who passed over into Asia Minor, occupied the country about Sinope, sacked Magnesia and took Sardis in the reign of Ardys, B.C. 640-629 (Hdt i 6-15, iv 12, Callim *Fr* 2, 3, Strab pp 627, 647, 648). Except for the occupation of the N coast, this inroad of Cimmerians was temporary and brief. The Scythians themselves made a more formidable invasion of Asia about the same time. They swept over the country to Media, where they defeated Cyaxares, who had returned from the siege of Nineveh to meet them. They spread over Asia as far as Palestine and the borders of Egypt, from the invasion of which they were bought off by Psammeticus. At Ascalon they sacked the temple of Aphrodite, who was supposed to have visited them with a hereditary disease as a punishment. After twenty-eight years of invasion they were driven out by Cyaxares 607 B.C. (Hdt i 105). Herodotus adds that on their return to their own country they found that their slaves had intermarried with their wives, and they reduced them to submission by meeting them with whips instead of weapons of war. [For the subsequent invasion of Scythia by Darius, see p 271, b.] The Scythians were a nomad people, shepherd or herdsmen, who had no fixed habitations, but roamed over a vast tract of country at their pleasure, and according to the wants of their cattle. They lived in a kind of covered waggons, which Aeschylus describes as 'lofty houses of wicker-work, on well-wheeled chariots' (*Prom* 710, cf *Hor Od* iii 24, 9). They kept large troops of horses, and were most expert in cavalry exercises and archery, and hence, as the Persian king Darius found when he invaded their country (B.C. 507), it was almost impossible for an invading army to act against them. They simply retreated, waggons and all, before the enemy, harassing him with their light cavalry, and leaving famine and exposure, in their bare steppes, to do the rest. Like all the Mongol race, they were divided into several hordes, the chief of whom were called the Royal Scythians, and to these all the rest owed some degree of allegiance. As regards their religion, they worshipped chiefly the war god whose symbol was a sword, displayed aloft on a platform and honoured by sacrifices of sheep and horses, and of prisoners taken in war. They took scalps from their foes and used the skulls of the slain as drinking cups (Hdt iv 62-75). Their government was a sort of patriarchal monarchy or chieftainship. An important modification of their habits had, however, taken place, to a certain extent, before Herodotus described them. The fertility of the plains on the N of the Euxine, and the influence of the Greek settlements at the mouth of the Borysthenes, and along the coast, had led the inhabitants of this part of Scythia to settle down as cultivators of the soil, and had brought them into commercial and other relations with the Greeks. Accordingly, Hero-

dotus mentions two classes or hordes of Scythians who had thus abandoned their nomad life first, on the W of the Borysthenes, two tribes of Hellenised Scythians, called Callipidae and Alazones, then, beyond these, 'the Scythians who are ploughers (*Σκύθαι ἀροῖται*), who do not grow their corn for food, but for sale,' these dwelt about the river Hypanis (*Bug*) in the region now called the *Ukraine*, which is still, as it was to the Greeks, a great corn exporting country. Again, on the E of the Borysthenes were 'the Scythians who are husbandmen' (*Σκύθαι γεωργοί*), *2c* who grew corn for their own consumption these were called Borysthenitae by the Greeks their country extended three days' journey E of the Borysthenes to the river PANTICAPES. Beyond these, to the E, dwelt 'the nomad Scythians (*νομάδες Σκύθαι*), who neither sow nor plough at all' (*Hdt* iv 16-20). Herodotus expressly states that the tribes E of the Borysthenes were not Scythian. As regards the history of these Scythian tribes after the time of Herodotus, it is clear from the notice of Thucydides that they were regarded as formidable—indeed, irresistible—if they should ever unite in one common purpose (*Thuc* ii 95). Scythian slaves were sent from the Greek cities of the Bosphorus to Athens and were used by the state as a police (*Σκύθαι* or *τοξόται*) [*Dict of Ant and Demos*]. In later times they were gradually overpowered by the neighbouring people, especially the Sarmatians, who gave their name to the whole country [*SARMATIA*]. At the same time the name of Scythian was still applied in Roman literature to the people and places N of the Euxine and not, perhaps, incorrectly, since there can be little doubt that the inhabitants of those lands were in great measure descendants of the Herodotean Scythians. Thus use of Scythian is particularly noticeable in Ovid's description of Tomi and the neighbouring districts, and it became geographically correct when Diocletian formed the province of Scythia (as part of the diocese of Thrace), consisting of the district between the mouths of the Danube and Odessus (*Varna*), with the chief towns Dionysopolis, Tomi and Calates. Meanwhile, the conquests of Alexander and his successors in Central Asia had made the Greeks acquainted with tribes beyond the Oxus and the Jaxartes who resembled the Scythians, and belonged, in fact, to the same great Mongol race, and to whom, accordingly, the same name was applied. [Some tribes of these Scythians were encountered and defeated by Alexander in Sogdiana (*Arr An* iv 6, 11, *Curt* vi 9, 22)] Hence in writers of the time of the Roman empire the name of Scythia (except as regards Diocletian's province of Scythia Minor, mentioned above) denotes the whole of N Asia, from the river Rha (*Volga*) on the W, which divided it from Asiatic Sarmatia, to Serica on the E, extending to India on the S. It was divided, by M Imans, into two parts, called respectively Scythia intra Imaum, on the NW side of the range, and Scythia extra Imaum on the SE side (*Ptol* vi 13-16). With the history of these countries we are not here concerned.

Scythini (*Σκυθῖνοι*), a people on the W border of Armenia, through whose country the Greeks under Xenophon marched four days' journey. Their territory was bounded on the E by the river Harpasus, and on the W by the river Apsarus (*Aen An* iv 7, 18, *Diod* xiv 29).

Scythinus (*Σκυθῖνος*), of Teos, turned into verse the great work of the philosopher Heraclitus, of which a considerable fragment is preserved by Stobaeus (*Diog Laert* ix 16, *Müller, Fr Hist Graec*).

Scythópolis (*Σκυθόπολις*) O T Bethshan *Beisan*, (Ru), an important city of Palestine, in the SE of Galilee. It stood on a hill in the Jordan valley, W of the river, and near one of its fords. Its site was fertilised by numerous springs, and to this advantage, as well as to its being the centre of several roads, it owed its great prosperity and its importance in the history of Palestine. It had a mixed population of Canaanites, Philistines, and Assyrian settlers, with perhaps some remnants of the Scythians. Its name is probably a relic of the Scythian incursion (p 855, b, cf *Plin* v 74, *Dict of the Bible*, art *Bethshan*). Under the later Roman empire, it became the seat of the archbishop of Palaestina Secunda, and it continued a flourishing city to the time of the first Crusade.

Scythotauri, **Tauri Scythae**, or **Tauro scythae**, a people of Sarmatia Europaea, just without the Chersonesus Taurica, between the rivers Carcinites and Hypanis, as far as the tongue of land called Dromos Achilleos (*Ptol* iii 5, 25, *Plin* iv 85).

Sébastō (*Σεβαστή* = *Angusta Σεβαστηνός*) 1 (*Ayash*, Ru), a city on the coast of Cilicia Aspera, built for a residence by Archelaus, king of Cappadocia, to whom the Romans had granted the sovereignty of Cilicia, and named in honour of Augustus. It stood W of the river Lamus, on a small island called Eleousa, the name of which appears to have been afterwards transferred to the city (*Strab* p 671)—2 (*Segikler*), a city of Phrygia, NW of Eumenia—3 [*CABIRA*]
—4 [*SAMARIA*].

Sébastā (*Σεβαστεία* *Sivas*), a city of Pontus, on the upper part of the river Halys, at a junction of roads from Comana Pontica, Nicopolis, Melitene, Comana Cappadociae, Mazaca and Taurum (*Strab* pp 559, 560).

Sébastópolis (*Σεβαστόπολις* *Suhe Serai*), a city of Pontus, SE of Zela.

Sebennytus (*Σεβεννυτος*, ἡ *Σεβεννυτικὴ πόλις* *Semennout*, Ru), a considerable city of Lower Egypt, in the Delta, on the W side of the branch of the Nile called after it the Sebennytic Mouth, just at the fork made by this and the Phatnitic Mouth, and S of Bnsris. It was the capital of the Nomos Sebennytes or Sebennyticus (*Strab* p 802, *Ptol* iv 5, 50).

Sebēthus (*Maddalena*), a small river in Campania, flowing round Vesuvius, and falling into the Sinus Puteolanus at the E side of Neapolis (*Stat Silv* i 2, 263, *Colum* x 134).

Sebinus Lacus (*Lago Seo* or *Tseo*), a lake in Gallia Cisalpina, formed by the river Ollus between the lakes Larins and Benacns (*Plin* ii 224).

Secundus, P Pomponius, a tragic poet in the reigns of Tiberius, Caligula, and Claudius. He was one of the friends of Sejanus, and on the fall of that minister, in A.D. 31, was thrown into prison, where he remained till the accession of Caligula, in 37, by whom he was released. He was consul in 41, and in the reign of Claudius commanded in Germany, when he defeated the Chatti (*Tac Ann* v 8, vi 13, vii 28). Secundus was an intimate friend of the elder Pliny, who wrote his Life in two books (*Plin* vii 8, *Quintil* x i 93). His tragedies were the most celebrated of his literary compositions.

Sedētāni [*EDETANI*]

Sedīgītus, Volcātius, a didactic poet in the middle of the second century B.C., from whose work *De Poetis A. Gelhus* (v. 24) has preserved thirteen Iambic senarians, in which the principal Latin comic dramatists are enumerated in the order of merit. In this 'Canon,' as it has been termed, the first place is assigned to Caecilius Statius, the second to Plautus, the third to Naevius, the fourth to Licinius, the fifth to Attilius, the sixth to Terentius, the seventh to Turpilus, the eighth to Trabea, the ninth to Luscius, the tenth, 'causa antiquitatis,' to Ennius (Gell. l. c.).

Sedūlius, Coelius, of Seville, a Christian poet, about A.D. 450. His works are — (1) *Paschale Carmen s. Mirabulum Divinorum Libri V.*, in heroic measure. (2) *Veteris et Novi Testamenti Collatio*, a sort of hymn containing a selection of texts from the Old and New Testaments, arranged in such a manner as to enable the reader to compare the two dispensations. (3) *Hymnus de Christo*, an account of the life and miracles of Christ. (4) *De Verbi Incarnatione*, a Cento Virgilianus. He follows classical rhythm and diction — Editions are by Cellarius, Hal. 1704 and 1739, Aievalus, Rome, 1794, Hulmer, Vienna, 1885.

Sedūni, an Alpine people in Gallia Belgica, E. of the lake of Geneva, in the valley of the Rhone, in the modern *Vallais*, who lived further up the valley than the Veragri. Their chief town was called Civitas Sedunorum, the modern *Sion* or *Sitten* (Caes. B. G. iii. 1, 7, Plin. iii. 187).

Sedusi, a German people, forming part of the army of Arminius when he invaded Gaul, B.C. 58. They are not mentioned at a later period, and consequently their site cannot be determined (Caes. B. G. i. 51).

Segēsāma or **Segisāmo** (Segisamonensis *Sasamo*), a town of the Mambogi or Turmodigi in Hispania Tarraconensis, on the road from Tarraço to Asturica (Strab. p. 162, Plin. iii. 25).

Segesta (Segestanus in *Alcamo*, Ru.), the later Roman name of the town called by the Greeks *Egesta* or *Aegesta* (Ἐγέστα, Ἀγέστα, in Virg. *Aeneid* Ἀγέστα, Ἀγέστα, Aestænaeus), situated in the NW of Sicily, near the coast between Panormus and Drepanum. It was a town of the Elymi, and is said to have been founded by Trojans on two small rivers, to which they gave the names of Simois and Scamander, hence the Romans made it a colony of Aeneas (Thuc. ii. 2, Dionys. i. 52, Strab. p. 608, see SICILIA). Its inhabitants were constantly engaged in hostilities with Selinus, and it was at their solicitation that the Athenians were led to embark in their unfortunate expedition against Sicily. The town was taken by Agathocles, who destroyed or sold as slaves all its inhabitants, peopled the city with a body of deserters, and changed its name into that of Dicæopolis, but after the death of this tyrant, the remains of the ancient inhabitants returned to the city and resumed their former name. In the neighbourhood of the city, on the road to Drepanum, were celebrated mineral springs, called *Aquæ Segestane* or *Aquæ Pnitrane*. Its ruins are of great beauty, especially those of its Doric temple dating from the sixth century B.C.

Segestes, a Cheruscan chieftain, the opponent of Arminius. Private injuries embittered their political feud, for Arminius carried off the daughter of Segestes. In A.D. 9 Segestes warned Quintilius Varus of the movement of Arminius against him, but his warning was disregarded,

and Varus perished. In 14 Segestes was forced by his tribesmen into a war with Rome, but he afterwards made his peace with the Romans, and was allowed to live at Naibonne (Tac. Ann. i. 55-59, Vell. Pat. ii. 118, Flor. iv. 12). His son's name was Segimundus (Tac. Ann. i. 57).

Segetia or **Segesta** [INDIGETES, p. 448, a] **Segni**, a German people in Gallia Belgica, between the Treveri and Eburones (Caes. B. G. vi. 32).

Segobriga, the chief town of the Celtiberi, in Hispania Tarraconensis, SW of Caesaraugusta, probably in the neighbourhood of the modern *Priego* (Ptol. ii. 6, 58, Strab. p. 162).

Segontia or **Seguntia**, a town of the Celtiberi, in Hispania Tarraconensis, sixteen miles from Caesaraugusta (Liv. xxxiv. 19).

Segovia 1 (*Segovia*), a town of the Arevaci, on the road from Emerita to Caesaraugusta. A magnificent Roman aqueduct is still extant at Segovia (Ptol. ii. 6, 56). — 2 A town in Hispania Baetica on the Flumen Silcense, near Sacili.

Segusiāni, one of the most important peoples in Gallia Lugdunensis, bounded by the Allobroges on the S., by the Sequani on the E., by the Aedui on the N., and by the Arverni on the W. In the time of Caesar they were dependent on the Aedui (Caes. B. G. i. 10, vii. 64, Strab. p. 186). In their territory was the town of **LUGDUNUM**, the capital of the province.

Segusio (*Susa*), the capital of the Segusi and the residence of king Cottus, was situated in Gallia Transpadana, at the foot of the Cottian Alps. The triumphal arch erected at this place by Cottus in honour of Augustus is still extant. After the death of the younger Cottus in the reign of Nero it became a Roman municipal town (Suet. Ner. 18, Strab. pp. 170, 204).

Seius Strabo [SEJANUS].

Sejanus, Aelius, was born at Vulturnum, in Etruria, and was the son of Seius Strabo, who was commander of the praetorian troops at the close of the reign of Augustus, A.D. 14 (Tac. Ann. iv. 1, Vell. Pat. ii. 127). In the same year Sejanus was made the colleague of his father in the command of the praetorian bands, and upon his father being sent as governor to Egypt, he obtained the sole command of these troops. He ultimately gained such influence over Tiberius that he made him his confidant. Not content with this position of influence, Sejanus formed the design of obtaining the imperial power. With this view he sought to make himself popular with the soldiers, and gave posts of honour and emoluments to his creatures and favourites. With the same object he resolved to get rid of all the members of the imperial family. He seduced Livia, the wife of Drusus, the son of Tiberius, and by promising her marriage and a participation in the imperial power, he was enabled, in A.D. 23, to poison Drusus with her connivance and assistance (Tac. Ann. iv. 8, 10). An accident increased the credit of Sejanus, and confirmed the confidence of Tiberius. The emperor, with Sejanus and others, was feasting in a cave between Amyclae and the hills of Fundi. The entrance of the cave suddenly fell in, and crushed some of the slaves, and all the guests, in alarm, tried to make their escape. Sejanus, resting his knees on the couch of Tiberius, and placing his shoulders under the falling rock, protected his master, and was discovered in this posture by the soldiers who came to their relief. After Tiberius had shut himself up in

the island of Capreae, Sejanus had full scope for his machinations, and the death of Livia, the mother of Tiberius (29), was followed by the banishment of Agrippina and her sons Nero and Drusus. Tiberius at last began to suspect the designs of Sejanus, and felt that it was time to rid himself of a man who was almost more than a rival. To cover his schemes and remove Sejanus from about him, Tiberius made him joint consul with himself, in 31. He then sent Sertorius Maero to Rome, with a commission to take the command of the praetorian cohorts. Maero, after assuming himself of the troops, and depriving Sejanus of his usual guard, produced a letter from Tiberius to the senate, in which the emperor expressed his apprehensions of Sejanus. The consul Regulus conducted him to prison, and the people loaded him with insult and outrage. The senate on the same day decreed his death, and he was immediately executed. His body was dragged about the streets, and finally thrown into the Tiber. Many of the friends of Sejanus perished at the same time, and his son and daughter shared his fate (Tac. Ann. iv 41-53, 74, v 6-9, Suet. Tib. 2, Dio Cass. lxxi lxxii, Juv. x 65-86).

Sēlēnē (Σελήνη), called **Lūna** by the Romans, was the goddess of the moon, or the moon personified as a divine being. She is called a daughter of Hyperion and Thia, and accordingly a sister of Helios (Sol) and Eos (Aurora), but others speak of her as a daughter of Hyperion by Euryphaessa, or of Pallas, or of Zeus and Latona (Hes. Th. 371, *Hymn in Mere* 100, Apollon 1, 2). By Eudymon, whom she loved, and whom she sent to sleep in order to kiss him, she became the mother of fifty daughters, and to Zeus she bore Pandia, Erasa, and Nemea. [For this myth see ENDYMON.] Pan is said to have wooed her in the shape of a white ram. Selene was represented at Elis with a crescent moon above her head (Paus. vi 24, 5). She drove, like her brother Helios, across the heavens in a chariot drawn by two white horses. In later myths Selene was identified with Artemis or Diana, and the worship of the two became amalgamated. At Rome Luna had an ancient temple on the Aventine and another on the Palatine.

Sēlēne [CLEOPATRA, No 9]

Seleucia (Σελεύκεια Σελευικός Seleucenis, Seleucēnus), the name of several cities in Asia, built by Seleucus I, king of Syria. 1 **S ad Tigrin** (ἡ ἐπὶ τοῦ Τίγριτος ποταμοῦ, πρὸς Τίγρει, ἀπὸ Τίγριος), also called **S Babylonia** (Σ ἡ ἐν Βαβυλῶνι), **S Assyriae**, and **S Parthorum**, a great city on the confines of Assyria and Babylonia, and for a long time the capital of W Asia, until it was eclipsed by CTESIPHON. It stood on the W bank of the Tigris, N of its junction with the Royal Canal, opposite to the mouth of the river Delas or Silla (Diala), and to the spot where Ctesiphon was afterwards built by the Parthians. It was a little to the S of the modern city of *Bagdad*. Perhaps a better site could not be found in W Asia. It commanded the navigation of the Tigris and Euphrates, and the whole plain of those two rivers, and it stood at the junction of all the chief caravan roads by which the traffic between E and W Asia was carried on (Strab. p 738, App. Syr. 57, Tac. Ann. vi 42, Jos. Ant. xiii 4, 8, Ptol. v 18, 8). In addition to these advantages, its people had, by the gift of Seleucus, the government of their own affairs. It was built in the form of an eagle with ex-

panded wings, and was peopled by settlers from Assyria, Mesopotamia, Babylonia, Syria, and Judaea. It rapidly rose, and eclipsed Babylon in wealth and splendour. Even after the Parthian kings had become masters of the banks of the Tigris, and had fixed their residence at Ctesiphon, Seleucia, though deprived of much of its importance, remained a very considerable city, and preserved its Greek character. In the reign of Titus, it had, according to Pliny, 600,000 inhabitants (Plin. vi 122). It was burned by Trajan in his Parthian expedition, and again by L. Verus, the colleague of M. Aurelius Antoninus, when its population is given by different authorities as 300,000 or 400,000. It was again taken by Severus, and from this blow it never recovered. In Julian's expedition it was found entirely deserted (Amm. Marc. xxiv 5).—2 **S Pieria** (Σ Πιερία, ἡ ἐν Πιερία, ἡ πρὸς Ἀντιόχεια, ἡ πρὸς θαλάσσια, ἡ ἐπιθαλάσσια. Ru. called *Seleukeh* or *Kepse*, near *Suadeiah*), a great city and fortress of Syria, founded by Seleucus in April B.C. 300, one month before the foundation of Antioch. It stood on the site of an ancient fortress, on the rocks overhanging the sea, at the foot of M. Pieria, about four miles N of the Orontes, and twelve miles W of Antioch. Its natural strength was improved by every known art of fortification, to which were added all the works of architecture and engineering required to make it a splendid city and a great seaport, while it obtained abundant supplies from the fertile plain between the city and Antioch (Strab. pp 656, 749, 750, Pol. v 58). The remains of Seleucus I were interred at Seleucia, in a mausoleum surrounded by a grove. In the war with Egypt which ensued upon the murder of Antiochus II Seleucia surrendered to Ptolemy III. Euergetes (B.C. 246). It was afterwards recovered by Antiochus the Great (219). In the war between Antiochus VIII and Antiochus IX the people of Seleucia made themselves independent (109 or 108). Afterwards, having successfully resisted the attacks of Tigranes for fourteen years (81-70), they were confirmed in their freedom by Pompey. The city had fallen entirely into decay by the sixth century of our era. There are considerable ruins of the harbour and mole, of the walls of the city, and of its neropolis. The surrounding district was called **SFEUCIS**.—3 **S Tracheotis** (*Selefkelt*, Ru.), an important city of Cilicia Aspera, was built by Seleucus I on the W bank of the river Calycadnus, about four miles from its mouth, and peopled with the inhabitants of several neighbouring cities. It had an oracle of Apollo, and annual games in honour of Zeus Olympius (Strab. p 670, Plin. v 93, Zos. i 57, Amm. Marc. xiv 25). It vied with Tarsus in power and splendour, and was a free city under the Romans. It was the birthplace of the philosophers Athenaeus and Xenarchus, and of the sophist Alexander. —There were other cities of the name, of less importance, in Pisidia, Pamphylia, Palestine, Elymais.

Sēleucis (Σελευκίς). A beautiful and fertile district of Syria, containing the NW part of the country, between M. Amanus on the N, the Mediterranean on the W, the districts of Cyrrhestica and Chalybonitis on the NE, the desert on the E and Coelesyria and the mountains of Lebanon on the S. It included the valley of the lower Orontes, and contained the four great cities of Antioch, Seleucia, Laodicea, and Apamea, whence it was also called Tetra-

polis. In later times, the name was confined to the small district N of the Orontes, the S part of the former Seleueis being divided into Cassiotis, W of the Orontes, and Apamene, E of the river (Ptol v 15, 15, Strab p 749)

Sēleucus (Σέλευκος), the name of several kings of Syria I, surnamed **Nicator**, the founder of the Syrian monarchy, reigned B.C. 312-280. He was the son of Antiochus, a Macedonian of distinction among the officers of Philip II, and was born about 358. He accompanied Alexander on his expedition to Asia, and distinguished himself in the Indian campaigns (Ar An v 13, 16). After the death of Alexander (323) he espoused the side of Perdiccas, whom he accompanied on his expedition against Egypt, but he took a leading part in the mutiny of the soldiers which ended in the death of Perdiccas (321) (App Syr 57, Diod xviii 3). In the second partition of the provinces which followed, Seleucus obtained the satrapy of Babylonia. In the war between Antigonus and Eumenes, Seleucus afforded support to the former, but after the death of Eumenes (316), Antigonus began to treat the other satraps as his subjects. Thereupon Seleucus fled to Egypt, where he induced Ptolemy to unite with Lysimachus and Cassander in a league against their common enemy. In the war that ensued Seleucus took an active part. At length, in 312, he recovered Babylon, and

whole of Asia, from the remote provinces of Bactria and Sogdiana to the coasts of Phoenicia, and from the Paropamisus to the central plains of Phrygia, where the boundary which separated him from Lysimachus is not clearly defined. It formed a realm much larger but, full of discordant elements, far less compact and united than that of the Ptolemies. Seleucus appears to have felt the difficulty of exercising a vigilant control over so extensive an empire, and accordingly, in 293, he consigned the government of all the provinces beyond the Euphrates to his son Antiochus, upon whom he bestowed the title of king, as well as the hand of his own youthful wife, Stratonice, for whom the prince had conceived a violent attachment (App Syr 55-62). In 288, the ambitious designs of Demetrius (now become king of Macedonia) once more aroused the common jealousy of his old adversaries, and led Seleucus again to unite in a league with Ptolemy and Lysimachus against him. After Demetrius had been driven from his kingdom by Lysimachus, he transported the seat of war into Asia Minor, but he was compelled to surrender to Seleucus in 286. The Syrian king kept Demetrius in confinement till three years afterwards, but during the whole of that time treated him in a friendly manner (Plut Demetr 44-50). For some time jealousies had existed between Seleucus and Lysimachus, but the immediate cause of the war between the two monarchs, which terminated in the defeat and death of Lysimachus (281), is related in the life of the latter. Seleucus now crossed the Hellespont in order to take possession of the throne of Macedonia, which had been left vacant by the death of Lysimachus, but he had advanced no farther than Lysimachia, when he was assassinated by Ptolemy Ceraunus, to whom, as the son of his old friend and ally, he had extended a friendly protection. His death took place in the beginning of 280, only seven months after that of Lysimachus, and in the thirty-second year of his reign. He was in his seventy-eighth year (App Syr 62, 63, Just xvii 1, Paus i 16, 2). Seleucus appears to have carried out with great energy and perseverance the projects originally formed by Alexander himself for the *Hellenisation* of his Asiatic empire, and we find him founding, in almost every province, Greek or Macedonian colonies, which became so many centres of civilisation and refinement. Of these no less than sixteen are mentioned as bearing the name of Antiochus after his father, five that of Laodicea, from his mother, seven were called after himself Seleucia, three from the name of his first wife, Apamea, and one Stratonicea, from his second wife, the daughter of Demetrius. Numerous other cities, whose names attest their Macedonian origin—Beroea, Edessa, Pella, &c.—likewise owed their first foundation to Seleucus—II, surnamed **Callinicus** (246-226), was the eldest son of Antiochus II by his first wife, Laodice. The first measure of his administration, or rather that of his mother, was to put to death his stepmother Berenice, together with her infant son (Just xvii 1). This act of cruelty produced the most disastrous effects. In order to avenge his sister, Ptolemy Energetes, king of Egypt, invaded the dominions of Seleucus, and not only made himself master of Antioch and the whole of Syria, but carried his arms unopposed beyond the Euphrates and the Tigris. During these operations Seleucus kept wholly aloof,



Coin of Seleucus I Nicator, King of Syria, B.C. 312-280

Obv. head of Seleucus in helmet adorned with a horn and an ear rev. ΒΑΣΙΛΕΥΣ ΣΕΛΕΥΚΟΥ Victory crowning a trophy

it is from this period that the Syrian monarchy is commonly reckoned to commence (Diod ix 58-91, App Syr 64). The Seleucian era on their coins dates from Oct 1st B.C. 312. Soon afterwards Seleucus defeated Nicanor, the satrap of Media, and followed up his victory by the conquest of Susiana, Media, and some adjacent districts. For the next few years he gradually extended his power over all the eastern provinces which had formed part of the empire of Alexander, from the Euphrates to the banks of the Oxus and the Indus. In 306 Seleucus followed the example of Antigonus and Ptolemy, by formally assuming the regal title and diadem (Diod xx 53). In 302 he joined the league formed for the second time by Ptolemy, Lysimachus, and Cassander against Antigonus. The united forces of Seleucus and Lysimachus gained a decisive victory over Antigonus at Ipsus (301), in which Antigonus himself was slain. In the division of the spoil, Seleucus obtained the largest share, being rewarded for his service with a great part of Asia Minor (which was divided between him and Lysimachus) as well as with the whole of Syria, from the Euphrates to the Mediterranean. The empire of Seleucus was now by far the most extensive and powerful of those which had been formed out of the dominions of Alexander. It comprised the

but when Ptolemy had been recalled to his own dominions by domestic disturbances, he recovered possession of the greater part of the provinces which he had lost (Just xxvii 2, Polyæn viii 61). Soon afterwards Seleucus became involved in a dangerous war with his brother, Antiochus Hierax, who attempted to obtain Asia Minor as an independent kingdom for himself. This war lasted several years, but was at length terminated by the decisive defeat of Antiochus, who was obliged to quit Asia Minor and take refuge in Egypt. Seleucus undertook an expedition to the East, with the view of reducing the revolted provinces of Parthia and Bactria, which had availed themselves of the disordered state of the Syrian empire to throw off its yoke. He was, however, defeated by Arsaces, king of Parthia, in a great battle which was long afterwards celebrated by the Parthians as the foundation of their independence. After the expulsion of Antiochus, Attalus, king of Pergamus, extended his dominions over the greater part of Asia Minor, and Seleucus appears to have been engaged in an expedition for the recovery of these provinces when he was accidentally killed by a fall from his horse in the twenty-first year of his reign, 226. He left two sons, who successively ascended the throne, Seleucus Ceraunus and Antiochus, afterwards surnamed the Great (Just xxvii 3, App *Syr* 66). His own surname of Callinicus was probably assumed after his recovery of the provinces that

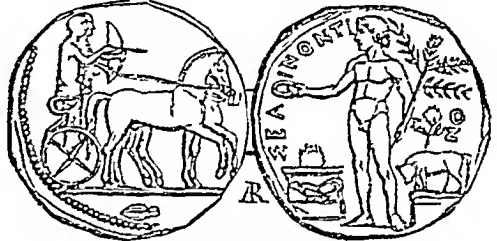
Nicator (95-93), was the eldest of the five sons of Antiochus VIII Grypus. On the death of his father, in 95, he ascended the throne, and defeated and slew in battle his uncle Antiochus Crizzenus, who had laid claim to the kingdom. But shortly after Seleucus was in his turn defeated by Antiochus Eusebes, the son of Crizzenus, and expelled from Syria. He took refuge in Cilicia, where he established himself in the city of Mopsuestia, but in consequence of his tyranny, the citizens attacked and burnt the palace, and Seleucus perished in the flames (App *Syr* 69, Jos *Ant* xiii 13, 4).

Selgē (Σελγη, Σελγεύς *Sürh*, Ru.), one of the chief of the independent mountain cities of Pisidia, stood on the S side of M Taurus, on the Eurymedon, just where the river breaks through the mountain chain. On a rock above it was a citadel named *Κεσβέδιον*, in which was a temple of Hera. Its inhabitants, who were the most warlike of all the Pisidians, claimed descent from the Lacedaemonians, and inscribed the name *Λακεδαιμόν* on their coins (Strab p 570). They could bring an army of 20,000 men into the field, and, as late as the fifth century, we find them beating back a horde of Goths (Zos v 15). From a valley near the city, in the heart of lofty mountains, came wine and oil and other products of the most luxuriant vegetation. The site of the ancient city is marked by fine ruins.

Selinus (Σελινός, -ώντος Σελινούντιος, Σελινούσιος), one of the most important towns in



Coin of Seleucus II Callinicus King of Syria B C 216-226
Obv head of Seleucus rev ΒΑΣΙΛΕΥΣ ΣΕΛΕΥΚΟΥ Apollo standing by tripod



Coin of Selinus of 5th cent B C

Obv Apollo and Artemis in chariot rev ΣΕΛΙΝΟΝΤΙΟΝ the river god Selinus with patera sacrificing at altar by which is a cock, sacred to Asclepius behind is a bull (for the river god) and parsley the emblem of the city

had been overrun by Ptolemy —III, surnamed Ceraunus (226-228), eldest son and successor of Seleucus II. The surname of Ceraunus was given him by the soldiery, apparently in derision, as he appears to have been feeble both in mind and body. He was assassinated by two of his officers, after a reign of only three years, and was succeeded by his brother, Antiochus the Great (Pol iv 48, v 40, App *Syr* 66)—IV, surnamed Philopator (187-175), was the son and successor of Antiochus the Great. The defeat of his father by the Romans, and the ignominious peace which followed it, had greatly diminished the power of the Syrian monarchy, and the reign of Seleucus was in consequence feeble and inglorious, and was marked by no striking events. He was assassinated in 175 by one of his own ministers. He left two children, Demetrius, who subsequently ascended the throne, and Laodice, married to Perses, king of Macedonia (App *Syr* 45, 66)—V, eldest son of Demetrius II, assumed the royal diadem on learning the death of his father, 125, but his mother, Cleopatra, who had herself put Demetrius to death, was indignant at hearing that her son had ventured to take such a step without her authority, and caused Seleucus also to be assassinated (App *Syr* 68, 69, Just xxxix 1)—VI, surnamed Epiphanes and also

Sicily, situated upon a hill on the SW coast, and upon a river of the same name. It is said to have derived its name from the quantity of wild parsley (*σελινόδος*) which grew in the neighbourhood. It was founded by the Dorians from Megara Hyblaea on the E coast of Sicily, about B C 628 (Thuc vi 4, vii 57, Strab p 272). It soon attained great prosperity. In 480 it took part with the Carthaginians (Diod xi 21). In 416 the dispute with the Segestans, who sought the aid of Athens, occasioned the Athenian expedition to Sicily. After the defeat of the Athenians, the Carthaginians came to help Segesta, and took Selinus in 409, when most of its inhabitants were slain or sold as slaves, and the greater part of the city destroyed. The population of Selinus must at that time have been very considerable, since we are told that 16,000 men fell in the siege and conquest of the town, 5000 were carried to Carthage as slaves, 2600 fled to Agrigentum, and many others took refuge in the surrounding villages. The Carthaginians, however, allowed the inhabitants to return to Selinus in the course of the same year, and it continued to be a place of secondary importance till 249, when it was again destroyed by the Carthaginians and its inhabitants trans-

ferred to Lulybaeum (Diod xiii 48-59, xxiv 1) The surrounding country produced excellent wheat East of Selinus on the road to Agrigentum, were celebrated mineral springs called *Aquae Selinuntiae*, subsequently *Aquae Labodae* or *Labodes*, the modern *Baths of Sciacca* The ruins of Selinus are of great magnificence and important in archaeology The oldest temple, of a date early in the sixth cent B C, had remarkable sculptures of an archaic type on the metope (now at Palermo), and the gradual refinement of art is traced in the metopes of the later temples The great Doric temple of Zeus in the Agora with seventeen columns at the sides is one of the largest Greek temples, of which very considerable remains are extant, 359 feet in length [see *Dict of Ant art Templum*]—2 (*Selenti*), a town in Cilicia, situated on the coast and upon a rock which was almost entirely surrounded by the sea In consequence of the death of the emperor Trajan in this town, it was for a long time called Trajanopolis (Strab p 682, Hierocl p 709)

Sellasia (Σελασία or Σελασία), a town in Laconia, N of Sparta, was situated near the river Oenus, and commanded one of the principal passes leading to Sparta Here the celebrated battle was fought between Cleomenes III. and Antigonus Doson, B C 221, in which the former was defeated (Pol ii 65-70)

Sellēis (Σελλήεις) 1 A river in Elis, on which the Homeric Ephyra stood, rising in mount Pholoe and falling into the sea, S of the Peneus (Il ii 659, xv 531)—2 A river near Sicyon—3 A river in Troas, near Arisbe, and a tributary of the Rhodius

Selli or Helli [Δωρονι]

Selymbria or Selybria (Σηλυμβρία, Σηλυβρία, Dor Σαλαμβρία Σηλυμβριανός *Selivria*), an important town in Thrace, situated on the Propontis It was a colony of the Megarians, and was founded about 660 B C, two years before Byzantium (Hd vi 33, Xen An vii 2, 15, Strab p 819) It was taken by Aleibiades in 410 (Xen Hell i 1, 21) It continued to be a place of considerable importance till its conquest by Philip, the father of Alexander, from which time its decline may be dated Under the later emperors it was called Eudoxiapolis, in honour of Eudoxia, the wife of Arcadius (Hierocl p 632), but it afterwards recovered its ancient name

Sēmēchōnītis or Samachonītis Lacus (Σεμεχωνίτις, Σαμαχωνίτις and -ιτων λίμνη O T Waters of Merom *Nahr el-Huleh*), a small lake in the N of Palestine, the highest of the three formed by the Jordan, both branches of which fall into its N end, while the river flows out of its S end in one stream [*Dict of the Bible*, art *Merom*]

Sēmēlē [DIONYSUS]

Sēmīrāmis (Σεμίραμις) and Nīnos (Nīnos), the mythical founders of the Assyrian empire of Ninus or Nineveh Ninus was the Greek name for the historical Rimmon Mirari who lived about 1830 B C [see p 135, b] According to the Greek legends about him, related by Diodorus, who derives his account from Ctesias, Ninus was a great warrior, who built the town of Ninus or Nineveh, about B C 2182, and subdued the greater part of Asia Semiramis was the daughter of the fish goddess Derceto of Ascalon in Syria by a Syrian youth, but being ashamed of her frailty, she made away with the youth, and exposed her infant daughter But the child was miraculously preserved by doves, who fed her till she was discovered by the

shepherds of the neighbourhood She was then brought up by the chief shepherd of the royal herds, whose name was Simmas, and from whom she derived the name of Semiramis Her beauty attracted the notice of Onnes, one of the king's generals, who married her He subsequently sent for his wife to the army, which was engaged in the siege of Bactra Upon her arrival in the camp she planned an attack upon the citadel of the town, mounted the walls with a few brave followers, and obtained possession of the place Ninus was so charmed by her bravery and beauty, that he resolved to marry her, whereupon her husband put an end to his life By Ninus Semiramis had a son, Ninyas, and on the death of Ninus she succeeded him on the throne (Diod ii 1-20) According to another account, Semiramis had obtained from her husband permission to rule over Asia for five days, and availed herself of this opportunity to cast the king into a dungeon, or, as is also related, to put him to death, and thus obtained the sovereign power (Diod ii 20, Ael V H vii 1) Her fame threw into the shade that of Ninus, and later ages loved to tell of her marvellous deeds and her heroic achievements She built numerous cities, and erected many wonderful buildings, and several of the most extraordinary works in the East which were extant in a later age, and the authors of which were unknown, were ascribed by popular tradition to this queen In Nineveh she erected a tomb for her husband, nine stadia high, and ten wide, she built the city of Babylon, with all its wonders, and she constructed the hanging gardens in Media, of which later writers give us such strange accounts (Hdt i 184) Besides conquering many nations of Asia, she subdued Egypt and a great part of Ethiopia, but was unsuccessful in an attack which she made upon India After a reign of forty-two years she resigned the sovereignty to her son Ninyas, and disappeared from the earth, taking her flight to heaven in the form of a dove It is probable that some of the myths connected with the worship of Ishtar or Astarte, the Eastern Aphrodite, gathered round the name of Semiramis

Sēmñōnes, more rarely Sennōnes, a German people, described by Tacitus as the most powerful tribe of the Suevic race, dwelt between the rivers Viadus (*Oder*) and Albis (*Elbe*), from the Riesengebirge in the S as far as the country around Frankfurt on the Oder and Potsdam in the N (Tac *Germ* 39, Strab p 290, Ptol ii 11, 15)

Sēmō Sancus [SANCUS]

Semprōnia 1 Daughter of Tib Gracchus, censor B C 169, and sister of the two celebrated tribunes, married Scipio Africanus minor [SCIPIO]—2 Wife of D Junius Brutus, consul 77, was a woman of great personal attractions and literary accomplishments, but of a profligate character She took part in Catiline's conspiracy, though her husband was not privy to it (Sall *Cat* 25, 40)

Semprōnia Gens, was of great antiquity, and one of its members, A Sempronius Atratinus, obtained the consulship as early as B C 497, twelve years after the foundation of the republic The Sempronii were divided into many families, of which the ATRATINI were patrician, but all the others were plebeian their names are ASELLIO, BLAESUS, GRACCHUS, SOPHUS, TUDITANUS

Sēna (Senensis) 1 (*Semgaglia*), surnamed Gallica, and sometimes called Senogallia, a town on the coast of Umbria, at the mouth of

the small river Sena, was founded by the Senones, a Gallic people, and was made a colony by the Romans after the conquest of the Senones, *b.c.* 283 (*Ptol.* ii 10, *Sil. It.* viii 453). Near it was fought the battle in which Hasdrubal was defeated and slain (*METAVIUS*). In the Civil war it espoused the Marian party, and was taken and sacked by Pompey (*App. B. C.* i 89)—2 (*Siena*), a town in Etruria and a Roman colony, on the road from Clusium to Florentia, is only mentioned in the times of the emperors (*Tac. Hist.* iv 46). Its importance, as a great city of Tuscany, dates from the middle ages.

Sena Insula (*I. de Sein*), an island off the coast of the Osismi, the W. point of Brittany, which possessed an oracle of a Celtic goddess tended by nine maidens, who could raise or lull storms by their chants (*Mel.* iii 6).

Sēneca 1 **M. Annaeus**, the rhetorician, was born at Corduba (*Cordoba*) in Spain, about *b.c.* 61. Seneca was at Rome in the early period of the power of Augustus, for he says that he had heard Ovid declaiming before Arellius Fuscus. He afterwards returned to Spain, and married Helvia, by whom he had three sons, L. Annaeus Seneca, L. Annaeus Mela or Mella, the father of the poet Lucan, and M. Novatus. Novatus was the eldest son, and took the name of Junius Galio, upon being adopted by Junius Galio. Seneca was rich, and he belonged to the equestrian class. At a later period Seneca returned to Rome, where he resided till his death, which probably occurred near the end of the reign of Tiberius. In character he was strict and conservative of the old school (*Sen. ad Helv.* 17, 3). In his writings he aimed at maintaining the style of Cicero. Two of Seneca's works have come down to us: (1) *Controversiarum Libri decem*, which he addressed to his three sons. The first, second, seventh, eighth, and tenth books only are extant, and these are somewhat mutilated of the other books only fragments remain. These *Controversiae* are rhetorical exercises on imaginary cases, filled with citations and anecdotes which bear out his reputation for having a wonderful memory. (2) *Suasoriarum Liber*, which is not complete. We may collect from its contents what the subjects were on which the rhetoricians of that age exercised their wits: one of them is, 'Shall Cicero apologise to M. Antonius? Shall he agree to burn his *Philippics*, if Antonius requires it?' Another is, 'Shall Alexander embark on the ocean?' The rhetorical themes in themselves are trivial, but this and the preceding work are valuable for the history of rhetoric in the age of Augustus and Tiberius. Editions by Gronovius, 1649. Kiessling, 1872, H. J. Müller, Prague, 1887.—2 **L. Annaeus**, the philosopher, the son of the preceding, was born at Corduba, probably a few years *b.c.*, and brought to Rome by his parents when he was a child. Though he was naturally of a weak body, he was a hard student from his youth, and he devoted himself with great ardour to rhetoric and philosophy. He also soon gained distinction as a pleader of causes, and he excited the jealousy of Caligula by the ability with which he conducted a case in the senate before the emperor. In the first year of the reign of Claudius (*A.D.* 41) Seneca was banished to Corsica, on account of his intimacy with Julia, the niece of Claudius, of whom Messalina was jealous (*Tac. Ann.* xiii 42, *Dio Cass.* lxi 10). After eight years' residence in Corsica, he was recalled (49) by the influence of Agrippina,

who had just married her uncle, the emperor Claudius. He now obtained a praetorship, and was made the tutor of the young Domitian, afterwards the emperor Nero, who was the son of Agrippina by a former husband. On the accession of his pupil to the imperial throne (64) after the death of Claudius, Seneca became one of his chief advisers (*Suet. Ner.* 7). He exerted his influence to check Nero's vicious propensities, but at the same time he profited from his position to amass an immense fortune (*Tac. Ann.* xiii 2, 11, 13, 12, *Dio Cass.* l c). He supported Nero in his contests with his mother, Agrippina, and was not only a party to the death of the latter (69), but he wrote the letter which Nero addressed to the senate in justification of the murder (*Tac. Ann.* xiii 11). After the death of his mother Nero abandoned himself without any restraint to his vicious propensities, and the presence of Seneca soon became irksome, while his wealth excited the emperor's enmity. Burrus, the prefect of the praetorian guards, who had always been a firm supporter of Seneca, died in 63. His death broke the power of Seneca, and Nero now fell into the hands of persons who were exactly suited to his taste. Tigellinus and Fenius Rufus, who succeeded Burrus in the command of the praetorians, began an attack on Seneca. His enormous wealth, his gardens and villas, more magnificent than those of the emperor, his exclusive claims to eloquence, and his disparagement of Nero's skill in driving and singing, were all urged against him, and it was time, they said, for Nero to get rid of a teacher. Seneca heard of the charges against him: he was rich, and he knew that Nero wanted money. He asked the emperor for permission to retire, and offered to surrender all that he had. Nero affected to be grateful for his past services, refused the proffered gift, and sent him away with perfidious assurances of his respect and affection. Seneca now altered his mode of life, saw little company, and seldom visited the city, on the ground of feeble health (he suffered from asthma) or of being occupied with his philosophical studies. The conspiracy of Piso (65) gave the emperor a pretext for putting Seneca to death, though there was not complete evidence of his being a party to the conspiracy. Seneca was at the time returning from Campania, and had rested at a villa four miles from the city. Nero sent a tribune to him with the order of death. Without showing any sign of alarm, Seneca cheered his weeping friends by reminding them of the lessons of philosophy. Embracing his wife, Pompeia Paulina, he prayed her to moderate her grief, and to console herself for the loss of her husband by the reflection that he had lived an honourable life. But as Paulina protested that she would die with him, Seneca consented, and the veins in the arms of both were opened. Seneca's body was attenuated by age and meagre diet, perhaps also from his attacks of asthma, the blood would not flow easily, and he opened the veins in his legs. His torture was excessive, and to save himself and his wife the pain of seeing one another suffer, he bade her retire to her chamber. His last words were taken down in writing by persons who were called in for the purpose, and were afterwards published. Seneca's torments being still prolonged, he took hemlock from his friend and physician, Statius Annaeus, but it had no effect. At last he entered a warm bath, and as he sprinkled some of the water on the slaves

nearest to him he said, that he made a libation to Jupiter the Liberator. He was then taken into a vapour stove, where he was quickly suffocated (Tac. Ann. xi. 60-64). Seneca died, as was the fashion among the Romans, with the courage of a Stoic, but with somewhat of a theatrical affectation which detracts from the dignity of the scene. Seneca's great misfortune was to have known Nero, and though we cannot say that he was a truly great or a truly good man, his character will not lose by comparison with that of many others who have been placed in equally difficult circumstances.—Seneca's fame rests on his numerous writings, of which the following are extant—(1) *De Ira*, in three books, addressed to Novatus, probably the earliest of Seneca's works. In the first book he combats what Aristotle says of Anger in his Ethics.—(2) *De Consolatione ad Helviam Matrem Liber*, a consolatory letter to his mother, written during his residence in Corsica. It is one of his best treatises.—(3) *De Consolatione ad Polybium Liber*, also written in Corsica. If it is the work of Seneca it does him no credit. Polybius was the powerful freedman of Claudius, and the *Consolatio* is intended to comfort him on the occasion of the loss of his brother. But it also contains adulation of the emperor, and many expressions unworthy of a true Stoic or of an honest man.—(4) *Liber de Consolatione ad Marciam*, written after his return from exile, was designed to console Marcia for the loss of her son. Marcia was the daughter of A. Crematius Cordus.—(5) *De Providentia Liber*, or *Quare bonis viris mala accidunt cum sit Providentia*, is addressed to the younger Lucilius, procreator of Sicili. The question that is here discussed often engaged the ancient philosophers the Stoical solution of the difficulty is that suicide is the remedy when misfortune has become intolerable. In this discourse Seneca says that he intends to prove 'that Providence hath a power over all things, and that God is always present with us'.—(6) *De Animi Tranquillitate*, addressed to Serenus, probably written soon after Seneca's return from exile. It is in the form of a letter rather than a treatise the object is to discover the means by which tranquillity of mind can be obtained.—(7) *De Constantia Sapientis seu quod in sapientem non cadit injuria*, also addressed to Serenus, is founded on the Stoical doctrine of the impassiveness of the wise man.—(8) *De Clementia ad Neronem Caesarem Liber*, written at the beginning of Nero's reign. There is too much of the flatterer in this, but the advice is good. The second book is incomplete. It is in the first chapter of this second book that the anecdote is told of Nero's unwillingness to sign a sentence of execution, and his exclamation, 'I would I could neither read nor write'.—(9) *De Breuitate Vitae ad Paulinum Liber*, recommends the proper employment of time and the getting of wisdom as the chief purpose of life.—(10) *De Vita Beata ad Gallionem*, addressed to his brother, T. Junius Gallio, is probably one of the later works of Seneca, in which he maintains the Stoical doctrine that there is no happiness without virtue, but he does not deny that other things, as health and riches, have their value. The conclusion of the treatise is lost.—(11) *De Otio aut Secussa Sapientis*, is sometimes joined to No. 10.—(12) *De Beneficiis Libri septem*, addressed to Aebucius Liberalis, is an admirable treatise on the art of conferring a favour, and of the duties of the giver and of the receiver.—(13) *Epistolae ad*

Lucilium, 124 in number, are not the correspondence of daily life, like that of Cicero, but a collection of moral maxims and remarks without any systematic order. They contain much good matter, and have been favourite reading with many distinguished men. It is possible that these letters, and indeed many of Seneca's moral treatises, were written in the latter part of his life, and probably after he had lost the favour of Nero. That Seneca sought consolation and tranquillity of mind in literary occupation is manifest.—(14) *Apocolocyntosis*, is a satire against the emperor Claudius. The word is a play on the term Apoliosis or desecration, and is equivalent in meaning to Pumpkinification, or the reception of Claudius among the pumpkins. The subject was well enough, but the treatment has no great merit, and Seneca probably had no other object than to gratify his spite against the emperor.—(15) *Quaestiones Naturalium Libri septem*, addressed to Lucilius Junior, is not a systematic work, but a collection of natural facts from various writers, Greek and Roman, many of which are curious. The first book treats of meteors, the second of thunder and lightning, the third of water, the fourth of hail, snow and ice, the fifth of winds, the sixth of earthquakes and the sources of the Nile, and the seventh of comets. Moral remarks are scattered through the work, and indeed the design of the whole appears to be to find a foundation for ethics, the chief part of philosophy, in the knowledge of nature (physics).—(16) *Tragediae*, nine in number. They are entitled *Hercules Furens*, *Thyestes*, *Thebaeis* or *Phoenissae*, *Hippolytus* or *Phaëra*, *Oedipus*, *Trachiniae* or *Medea*, *Iphigenia*, and *Hercules Orestes*. The titles themselves indicate sufficiently what the tragedies are—Greek mythological subjects treated in a peculiar fashion. They are written in Iambic senarii, interspersed with choral parts in anapaestic and other metres. The *Octavia*, which describes Nero's ill treatment of his wife, his passion for Poppaea, and the exile of Octavia, is included among Seneca's writings in one recension, but is not his work, for it mentions Nero's death. These tragedies are not adapted, and certainly were never intended for the stage. They were designed for reading or for recitation after the Roman fashion, and they bear the stamp of a rhetorical age. They contain many striking passages, and have some merit as poems. Moral sentiments and maxims abound, and the style and character of Seneca are as conspicuous here as in his prose works.—The judgments on Seneca's writings have been as various as the opinions about his character, and both in extremes. It has been said of him that he looks best in quotations, but this is an admission that there is something worth quoting, which cannot be said of all writers. That Seneca possessed great mental powers cannot be doubted. He had seen much of human life, and he knew well what man was. His philosophy, so far as he adopted a system, was the Stoical, but it was rather an eclecticism of Stoicism than pure Stoicism. His style is antithetical, and apparently laboured, and when there is much labour, there is generally affectation. Yet his language is clear and forcible, it is not mere words: there is thought always. It would not be easy to name any modern writer who has treated on morality and has said so much that is practically good and true, or has treated the matter in so attractive a way. Beyond question he is, with the exception of

Tacitus, the most important writer of the post Augustan age. From the tone and expression of some of his writings, especially of the letters to Lucilius, some have imagined that he was acquainted with and influenced by Christian teaching, and there was once a tradition of friendship with the Apostle Paul. This may be set aside as improbable and absolutely without evidence. The sentiments of a Christian character which are found in his treatises are merely the expression of his philosophy, which was a gentler form of Stoicism.—Editions of Seneca are by J. F. Gronovius, Leiden, 1649–1658, by Ruhkopf, Leipzig, 1797–1811, by Fickert, Leipzig 1845, by Haase, Leipzig 1852. The Dialogues of Seneca are edited by Gertz, Copenhagen 1886, the Letters by Schweighauser, 1809, and by Bucheler (in part), Bonn, 1879. Editions of the Tragedies by Peiper and Richter, Leipzig 1867, and by Leo, Berlin 1878.

Senecio, Herennius, was a native of Baetica in Spain, where he served as quaestor. He was put to death by Domitian on the accusation of Metus Carus, in consequence of his having written the Life of Helvidius Priscus, which he composed at the request of Fannia, the wife of Helvidius (Dio Cass. lxxviii 13, Tac. Agr. 2, 45, Plin. Ep. 1.5, iv 7, vii 33).

Senia (Senensis, *Segna* or *Zengg*), a Roman colony in Liburnia in Illyricum, on the coast, and on the road from Aquileia to Siscia (Tac. Hist. iv 46).

Senones 1 A powerful people in Gallia Lugdunensis, dwell along the upper course of the Sequana (*Seine*), and were bounded on the N by the Parisii, on the W by the Carnutes, on the S by the Aedui, and on the E by the Lingones and Mandubii. Their chief town was Agedincum, afterwards called Senones (*Sens*) (Caes. B.G. 1.2, v 54, vi 37).—2 A branch (no doubt) of the same stock at an earlier period, which crossed the Alps about B.C. 400, in order to settle in Italy, and as the greater part of Upper Italy was already occupied by other Celtic tribes, the Senones were obliged to penetrate a considerable distance to the S, and took up their abode on the Adriatic sea between the rivers Utis and Aosis (between Ravenna and Ancona), after expelling the Umbrians (Liv. v 35). In this country they founded the town of Sena. They extended their ravages into Etruria, and it was in consequence of the interference of the Romans while they were laying siege to Clusium, that they marched against Rome and took the city, B.C. 390. From this time we find them engaged in constant hostilities with the Romans, till they were at length completely subdued and the greater part of them destroyed by the consul Dolabella, 284 [GALLIA CISALPINA].

Sentinum (Sentinas, Sentinatis nr *Sasso ferrato*, Ru), a fortified town in Umbria, not far from the river Aesis, famous for the battle in the third Samnite war, B.C. 295, when Q. Fabius defeated the Samnites and Gauls, Decius having devoted himself (Liv. v 27, Pol. ii 19).

Sentius Saturninus [SATURNINUS]

Sēpiās (Σηπιάς *St George*), a promontory in the SE of Thessaly in the district Magnesia, on which a great part of the fleet of Xerxes was wrecked (Hdt. vii 113, 188, Strab. p. 448).

Seplasia, one of the principal streets in Capua, where perfumes and luxuries of a similar kind were sold (Cic. Pis. 11, 24, Plin. xvi 40).

Sepphōris (Σεφεωρίς *Sefurich*), a city of Palestine, in the middle of Galilee, about half

way between M. Carmel and the lake of Tiberias, was an insignificant place until Herod Antipas fortified it and made it the capital of Galilee under the name of *Diocaesarea*. It was the seat of one of the five Jewish Sanhedrim, and continued to flourish until the fourth century, when it was destroyed by the Caesar Gallus, on account of a revolt of its inhabitants (Jos. Ant. xiv 15, 4, B.J. ii 18, 11, Socr. Hist. Eccl. ii 83).

Septem Aquae, a place in the territory of the Sabini, near REATE.

Septem Fratres (Ἑπτὰ ἀδελφοί *Jebel Zatout*, i.e. *Apes Hill*), a mountain on the N coast of Mamelania Tingitana, at the narrowest part of the Fretum Gaditanum (*Strait of Gibraltar*), connected by a low tongue of land with the promontory of ABYLA, which is also included under the modern name (Shab. p. 827).

Septem Maria, the name given by the ancients to the lagoons formed at the mouth of the Po by the frequent overflows of this river. Persons usually sailed through these lagoons from Ravenna to Altinum (Plin. ii 120, Herodian, viii 7).

Septempēda (Septempedanus *San Severino*), a Roman municipium in the interior of Picenum, on the road from Auximum to Urbs Salvia (Plin. iii 111, Shab. p. 241).

Septimius Geta [GETA]

Septimius Serenus [SERENUS]

Septimius Severus [SEVERUS]

Septimius Titius, a Roman poet, whom Horace (Ep. 1.3.9, 14) represents as having ventured to quaff a draught from the Pindaric spring, and as having been ambitious to achieve distinction in tragedy. In this passage Horace speaks of him under the name of Titius, and he is probably the same individual with the *Septimius* who is addressed in the sixth Ode of the second book, and who is introduced in the ninth Epistle of the first book.

Sēquāna (Σηκοάνας *Seine*), one of the principal rivers of Gaul, rising in the central parts of that country, and flowing through the province of Gallia Lugdunensis into the ocean opposite Britain. It is 346 miles in length. Its principal affluents are the Matrona (*Marne*), Esia (*Oise*) with its tributary the Axona (*Aisne*) and Incarnus (*Yonne*). This river has a slow current, and is navigable beyond Lutetia Parisiorum (*Paris*) (Caes. B.G. 1.1, Ptol. ii 8, 2, Strab. pp. 192, 193).

Sēquāni, a powerful Celtic people in Gallia Belgica, separated from the Helvetii by Mons Jurassus, from the Aedui by the Arar, and from the province Narbonensis by the Rhone, inhabiting the country called *Franche Comté* and *Burgundy*. In the later division of the provinces of the empire, the country of the Sequani formed a special province under the name of *Maxima Sequanorum*. They derived their name from the river Sequana, which had its source in the NW frontiers of their territory, but their country was chiefly watered by the rivers Arar and Dubis. Their chief town was Vesontio (*Besançon*). They were governed by kings of their own, and were constantly at war with the Aedui (Caes. B.G. 1.1, 3, 10–12, iv 10, Strab. p. 192, Lucan, i 425).

Sēquester, Vibius, the name attached to a glossary which professes to give an account of the geographical names contained in the Roman poets. The tract is divided into seven sections—(1) *Flumina*, (2) *Fontes*, (3) *Lacus*, (4) *Nemora*, (5) *Paludes*, (6) *Montes*, (7) *Gentes*. To which in some MSS. an eighth

is added, containing a list of the seven wonders of the world. Concerning the author personally we know nothing, and he probably lived not earlier than the middle of the fifth century A.D.—Ed. by Bursian, Zurich, 1867

Sēra. [SERICA]

Serapio, a surname of P. Cornelius Scipio Nasica, consul n.c. 138 [Scirio, No. 16]

Serapion (Σεραπίων), a physician of Alexandria, who lived in the third century n.c. He belonged to the sect of the Empirici, and so much extended and improved the system of Philinus that the invention of it is by some authors attributed to him. Serapion wrote against Hippocrates with much vehemence, but neither this, nor any of his other works, are now extant. He is several times mentioned and quoted by Celsus, Galen, and others.

Serapis or **Sarapis** (Σεραπίς, Serapis is the correct Latin form), an Egyptian divinity, whose worship was introduced into Greece in the time of the Ptolemies, and into Rome with that of Isis. The Egyptian Serapis was originally the manifestation of Osiris on earth in the form of a bull, but his separate worship



Serapis (From a statue in the Vatican)

was introduced as the special Alexandrian religion in the time of the Ptolemies, and gradually superseded that of Osiris, whose functions were transferred to him. Hence, like Osiris [see p. 635], he was regarded as the god of the dead and of the underworld, worshipped with all the mysteries belonging to that religion, and as the husband of Isis. He was also honoured, not only as born from the sun god, but as the sun god himself, and hence as god of healing, and thus identified by the Greeks not only with Hades, as god of the dead, and with Zeus (Zeus Serapis), as god of heaven, but also with Asclepius, as god of healing. His worship in all these characters was accepted from Alexandria (where his temple, the Serapeum, was particularly famous) through Asia Minor, the islands, Greece, and at Rome in the same manner and period as that of Isis [see p. 450]. In art he was represented like Hades or Pluto with a three-headed dog and a serpent by his side, but is distinguished from Hades or Pluto by the modius or calyx upon his head. Similarly the head of

Zeus Serapis resembles the Zeus type, but is distinguished by the modius.

Serbōnis Lacus [SERBONIS LACUS]

Serdica or **Sardica** (Sofia), an important town in Upper Moesia, and the capital of Dacia Mediterranea, situated in a fertile plain near the sources of the Oescus, and on the road from Naissus to Philippopolis. It was the birthplace of the emperor Maximianus; it was destroyed by Attila, but was soon afterwards rebuilt, and it bore in the middle ages the name of *Triaditza*. Serdica derived its name from the Thracian people Serdi (Ptol. iii. 11, 12, Eutrop. ix. 11, 22, Procop. *Ad. A.* i. 1, *Ann. Marc.* xxx. 16).

Sērēna, niece of Theodora the Great, foster-mother of the emperor Honorius, and wife of Stilicho.

Sērēnus, **Annaeus**, one of the most intimate friends of the philosopher Seneca, who dedicated to him his works *De Tranquillitate* and *De Constantia*. He was praefectus vigiliis under Nero (Sen. *Ep.* 65, Tac. *Ann.* xii. 13).

Serēnus, **Q. Sammonicus** (or **Samonius**), enjoyed a high reputation at Rome, in the early part of the third century after Christ, as a man of taste and varied knowledge. As the friend of Geta, by whom his compositions were studied with great pleasure, he was murdered while at supper, by command of Caracalla, A.D. 212, having written many learned works of which nothing remains (Macrob. iii. 16. 6, Spartian. *Gel.* 5, *Cerae* 4). His son, who bore the same name, was the preceptor of the younger Gordian, and bequeathed to his pupil the magnificent library which he had inherited from his father. A medical poem, extending to 115 hexameter lines, has descended to us under the title *Q. Sereni Sammonici de Medicina praecepta saluberrima*, or *Praecepta de Medicina parva pretio parabili*, which is usually ascribed to the elder Sammonius. It contains a considerable amount of information extracted from the best authorities, on natural history and the healing art, and mixed up with a number of purely superstitious, the whole expressed in plain and almost prosaic language.—Edited by Burmann and by Böhrens among the *Porta Lat. Minore*.

Serēnus, **A. Septimius**, a Roman lyric poet, who exercised his muse chiefly in depicting the charms of the country and the delight of rural pursuits. His works are lost, but are frequently quoted by the grammarians.—Fragments in Wermdorf, *Port. Lat. Min.*

Sēres [SERICA]

Sergia gens, patrician. The Sergi traced their descent from the Trojan Sergestus (Virg. *Aen.* i. 121). The Sergi were distinguished in the early history of the republic, and the first member of the gens who obtained the consulship was L. Sergius Fidenus, in n.c. 437. Catiline belonged to this gens [CATILINA]. The Sergi bore also the surnames of *Asquinius*, *Fidus*, *Orata*, *Paulus*, *Plancus*, and *Silus*, but none of them are of sufficient importance to require a separate notice.

Sergius, a grammarian of uncertain date, but later than the fourth century after Christ, the author of two tracts, the first entitled *In primam Donati Editionem Commentarum*, the second, *In secundam Donati Editionem Commentaria*. They are printed in the *Grammaticae Latinae Auctores antiqui* of Putschius (Hannov. 1605, pp. 1816-1838).

natives as a present, which soon became so tame as to accompany him in his walks, and attend him on all occasions. After Sulla had become master of Italy, Sertorius was joined by many Romans who had been proscribed by the dictator, and this not only added to his consideration, but brought him many good officers. In 79 Metellus Pius was sent into Spain with a considerable force against Sertorius, but Metellus could effect nothing against the enemy. He was unable to bring Sertorius to any decisive battle, but was constantly harassed by the guerilla warfare of the latter. In 77 Sertorius was joined by M. Perperna with fifty three cohorts [PERPERNA]. To give some show of form to his formidable power, Sertorius established a senate of 300, into which no provincial was admitted, but to soothe the more distinguished Spaniards, and to have some security for their fidelity, he established a school at Huesca (*Oscā*), in Aragon, for the education of their children in Greek and Roman learning. The continued want of success on the part of Metellus induced the Romans to send Pompey to his assistance, but with an independent command. Pompey arrived in Spain in 76 with 30,000 infantry and 1000 cavalry, but even with this formidable force he was unable to gain any decisive advantages over Sertorius (App. *B. C.* i. 110). For the next five years Sertorius kept both Metellus and Pompey at bay, and cut to pieces a large number of their forces. Sertorius was at length assassinated in 72 at a banquet by Perperna and some other Roman officers, who had long been jealous of the authority of their commander (Plut. *Sertorius*).

Servilia 1 Daughter of Q. Servilius Caepio and the daughter of Livina, the sister of the celebrated M. Livius Drusus, tribune of the plebs *b. c.* 91. Servilia was married twice first to M. Junius Brutus, by whom she became the mother of the murderer of Caesar, and secondly to D. Junius Silanus, consul 62. She was the favourite mistress of the dictator Caesar, and it is reported that Brutus was her son by Caesar (Plut. *Cat.* 24, *Brut.* 5). This tale, however, cannot be true, as Caesar was only fifteen years older than Brutus, the former having been born in 100, and the latter in 85. She survived both her lover and her son. After the battle of Philippi, Antony sent her the ashes of her son (Suet. *Jul.* 50, Plut. *Brut.* 2, 5, 53).—2 Sister of the preceding, was the second wife of L. Lucullus, consul 74. She bore Lucullus a son, but, like her sister, she was faithless to her husband, and the latter, after putting up with her conduct for some time from regard to M. Cato Uticensis, her half brother, at length divorced her (Plut. *Lucull.* 38, *Cat.* 54).

Servilia gens, was one of the Alban houses removed to Rome by Tullus Hostilius. This gens was very celebrated during the early ages of the republic, and it continued to produce men of influence in the state down to the imperial period. It was divided into numerous families, of which the most important bore the names of *ALALA*, *CAEPIO*, *CASCA*, *GLAUCIA*, *RULLUS*, *VATIA*.

Servius Maurus Honoratus, or **Servius Marius Honoratus**, a Latin grammarian of the fourth century, contemporary with Macrobius, who introduces him among the dramatic personae of the *Saturnalia*. His most celebrated production was a Commentary upon Virgil. Thus, the original work of Servius, has

been largely added to. The Commentary of Servius was supplemented by an anonymous writer with a great deal of useful information, drawn from earlier authorities, about Greek and Roman legends, customs, and religion. It is attached to many of the earlier editions of Virgil, but it is edited separately by Thilo and Hagen, Leips. 1878. We possess also the following treatises bearing the name of Servius—(1) *In secundam Donati Editionem Interpretatio* (2) *De Ratione ultimarum Syllabarum ad Aquilinum Liber* (3) *Ars de centum Metris s. Centimetrum*.

Servius Tullius [TULLIUS]

Sēsāmus (Σησαμός), a little coast river of Paphlagonia, with a town of the same name both called afterwards *ANASTRIS*.

Sēsostris (Σεσωστρίς), the name given by the Greeks to the great king of Egypt, Ramses II. (Ra-messu Meri Amen), son of Seti or Menephtah I, and father of Menephtah II. From his popular name, Ses or Setes, the Greeks developed the name Sesostris (in Manetho 'Se thosis, who is called Ramesses'). He belonged to the nineteenth dynasty, and reigned about 1333 *b. c.* He was a great conqueror. In the Greek historians he is said to have subdued Ethiopia, a great part of Asia, Thrace, and Seythia (Hdt. ii. 102-11, Diod. i. 53-59). It must not, however, be supposed that he ever reached any part of Europe. From the Egyptian monuments, including the epic poem of Pentaur, the court scribe, we learn that, besides his successful campaigns into Ethiopia, he overran Syria, and in the fifth year of his reign began his great campaigns against the Hittites—that is, the Hittite-empire [CETI], in the course of which he won a great victory at Kadesh on the Orontes. The struggle, however, between the two empires was not pushed to an end, and a treaty of alliance was eventually made between Ramses and the Hittite king. Some of the victories of Ramses are recorded also in the rock tablets at Beyrout, but the monuments which Herodotus believed him to have set up between Smyrna and Ephesus (ii. 106) are Hittite. As a builder, he was no less great than as a conqueror. He built at Abydos, Memphis, and Thebes, especially at Karnak, Luxor, and the rock temples Abu Simbel. He built himself also a new city, fortress and palace at Pa Ramessu (= Zoan) in the Delta, on the way to Palestine.

Sestiānae Arae (*C. Villano*), the most westerly promontory on the N. coast of Hispania Tarraconensis in Gallaecia, with three altars consecrated to Augustus.

Sestinum (Sestinas, *itis Sestino*), a town in Umbria on the Apennines, near the sources of the Pisaurus.

Sestius [SEXTIUS]

Sestus (Σηστός Σήστιος *Ialova*), a town in Thrace, situated at the narrowest part of the Hellespont opposite Abydos in Asia, from which it was only seven stadia distant (Strab. p. 591). It was founded by the Aeolians (Hdt. vii. 83). It was celebrated in Grecian poetry on account of the loves of Leander and Hero [LEANDER], and in history on account of the bridge of boats which Xerxes here built across the Hellespont. Sestus was always reckoned a place of importance in consequence of its commanding to a great extent the passage of the Hellespont. It was for some time in the possession of the Persians, but was retaken by the Greeks, *b. c.* 478, after a long siege. The Athenians held it till 404 *b. c.*, and captured it again in 387 (Diod.

xvi 34) It was taken by the Romans in 190 (Liv xxxvii 9)

Setābis [SAETABIS]

Sēthōn (Σεθών), seems to have been a priest of Ptah (=Hephaestus) about the time of Taharaka I (Tirhakah=Taracus), and the end of the Ethiopian dynasty (twenty fifth) in Egypt (about 690 B.C.), who lived on into the reign of Psamtik I or Psammethichus I in the twenty sixth dynasty. He thus might have been living in the wars with Sennacherib. [For the history see SABACO, PSAMMETICHUS.] Herodotus relates (ii 141) that in Sethon's reign Sannacharibus, king of the Arabians and Assyrians, advanced against Egypt, at which Sethon was in great alarm, as he had insulted the warrior class, and deprived them of their lands, and they now refused to follow him to the war. But the god Hephaestus came to his assistance, for while the two armies were encamped near Pelusium, the field mice in the night gnawed to pieces the bow strings, the quivers, and the shield handles of the Assyrians, who fled on the following day with great loss. The recollection of this miracle was perpetuated by a statue of the king in the temple of Hephaestus, holding a mouse in his hand, and saying, 'Let everyone look at me and be pious.' In this account Herodotus seems to have wrongly made Sethon, or Sethos, a king, whereas he was only a priest, though at a time when the priestly power was great. The statue to which he refers was probably one with a mouse upon it as an emblem, as in the statues of Apollo Smintheus, and possibly with the same meaning [see p. 89, b].

Sētia (Setinus *Sezza* or *Sesse*), an ancient town of Latium in the E. of the Pontine Marshes, originally belonged to the Volscian confederacy, but was subsequently taken by the Romans and colonised (Dionys. i 61, Liv vi 30, Vell. Pat. i 14). It was here that the Romans kept the Carthaginian hostages (Liv xxxii 26). It was celebrated for the excellent wine produced in the neighbourhood of the town, which was reckoned in the time of Augustus the finest wine in Italy (Mart. x 36, Virg. 112, Juv. x 27, Strab. pp. 234, 237).

Sēverus, M. Aurēlius Alexander, usually called Alexander Sēverus, Roman emperor, A.D. 193-211, the son of Gessius Marcianus and Julia Mamaea, and first cousin of Elagabalus, was born at Arce, in Phoenicia, in the temple of Alexander the Great, to which his parents had repaired for the celebration of a festival, October 1, A.D. 193. His original name appears to have been *Alexianus Bassianus*, the latter appellation having been derived from his maternal grandfather. Upon the elevation of Elagabalus, he accompanied his mother and the court to Rome, a report having been spread abroad that he also, as well as the emperor, was the son of Caracalla. In 211 he was adopted by Elagabalus and created Caesar. The names *Alexianus* and *Bassianus* were laid aside, and those of *M. Aurelius Alexander* substituted. *M. Aurelius* in virtue of his adoption, *Alexander* in consequence, as was asserted, of a direct revelation on the part of the Syrian god [ELAGABALUS]. On the death of Elagabalus, on March 11, A.D. 211, Alexander ascended the throne, adding *Severus* to his other designations, in order to mark more explicitly the descent which he claimed from the father of Caracalla. After reigning in peace some years, during which he reformed many abuses in the state, he was involved in a war

with Artaxerxes, king of Persia, who had lately founded the new empire of the Sassanidae on the ruins of the Parthian monarchy. Alexander gained a great victory over Artaxerxes in 212, but he was unable to prosecute his advantage in consequence of intelligence having reached him of a great movement among the German tribes. He celebrated a triumph at Rome in 213, and in the following year (214) set out for Gaul, which the Germans were devastating, but before he had made any progress in the campaign, he was waylaid by a small band of mutinous soldiers, instigated, it is said, by Maximinus, and slain, along with his mother, in the early part of 215, in the thirtieth year of his age, and the fourteenth of his reign. Alexander Severus was distinguished by justice, wisdom, and clemency in all public transactions, and by the simplicity and purity of his private life (Herodian, v 5, 17-23, vi 1-18, Lamprid. *Alex. Sever.*, Zos. i 11-13, Dio Cass. lxxviii 30, lxxx vi).

Sēverus, A. Caecina [CAECINA]

Sēverus, Cassius, an orator and satirical writer in the time of Augustus and Tiberius, was born about B.C. 50 at Longula, in Latium. He was a man of low origin and dissolute character, but was much feared from the severity of his attacks upon the Roman nobles. Towards the end of the reign of Augustus, Severus was banished by Augustus to the island of Crete on account of his libellous verses, but as he still continued to write libels, he was removed by Tiberius in A.D. 24 to the desert island of Seriphos, where he died in great poverty in the twenty fifth year of his exile, A.D. 38 (Tac. *Ann.* i 72, iv 21, Sen. *Cont.* 3, praef. 2, Tac. *Dial.* 19, Quint. i 116). He cannot have been, as some commentators thought, the subject of Horace's sixth Epode, since he can hardly have been more than a boy when the Epodes were written.

Sēverus, Cornēlius, the author of a poem entitled *Bellum Scaevum*, was contemporary with Ovid, by whom he is addressed in one of the Epistles written from Pontus (Ov. *Pont.* iv 16, 9, Quint. x 1, 89).

Sēverus, Flāvius Valērius, Roman emperor, A.D. 306-307. He was proclaimed Caesar by Galerius in 305, and on the death of Constantius Chlorus, in the following year, he was further proclaimed Augustus by Galerius. Soon afterwards he was sent against Maxentius, who had assumed the imperial title at Rome. The expedition, however, was unsuccessful, and Severus having surrendered at Ravenna, was taken prisoner to Rome and compelled to put an end to his life [MAXENTIUS].

Sēverus Libius, Roman emperor, A.D. 461-465, was a Lucanian by birth, and owed his accession to Ricimer, who placed him on the throne after the assassination of Majorian. During his reign the real government was in the hands of Ricimer. Severus died a natural death (Jordan. *de Reb. Goth.* 45, Evagr. ii 7).

Sēverus Sanctus Endeclēchius, a Gothic rhetorician and poet at the end of the fourth century. A poem of his on cattle, and on a plague from which they suffered, in the form of a pastoral dialogue (*de Mortibus Boum*) has considerable merit—Ed. by Giles, London, 1838, and in Wernsdorff, *Poet. Lat. Min.*

Sēverus, L. Septimius, Roman emperor, A.D. 193-211, was born 146, near Leptis in Africa. After holding various important military commands under M. Aurelius and Commodus, he was at length appointed commander-in-chief of the army in Pannonia and Illyria. By this

army he was proclaimed emperor after the death of Pertinax (193). He forthwith marched upon Rome, where Julianus had been made emperor by the praetorian troops. Julianus was put to death upon his arrival before the city [JULIANUS]. Severus then turned his arms against Pescennius Niger, who had been saluted emperor by the Eastern legions. The struggle was brought to a close by a decisive battle near Issus, in which Niger was defeated by Severus, and having been shortly afterwards taken prisoner was put to death (194). Severus then laid siege to Byzantium, which refused to submit to him even after the death of Niger, and which was not taken till 196. The city was treated harshly by Severus. Its walls were levelled with the earth, its soldiers and magistrates put to death, and the town itself, deprived of all its political privileges, made over to the Perinthians. During the continuance of this siege, Severus had crossed the Euphrates (195) and subdued the Mesopotamian Arabians. He returned to Italy, in 196, and in the same year proceeded to Gaul to oppose Albinus, who had been proclaimed emperor by the troops in that country. Albinus was defeated and slain near Lyons on the 19th of February, 197. Severus returned to Rome in the same year, but after remaining a short time in the capital, he set out for the East to repel the invasion of the Parthians, who were ravaging Mesopotamia. He crossed the Euphrates early in 198, Seleucia and Babylon were evacuated by the enemy, and Ctesiphon was taken and plundered after a short siege. After spending three years in the East, and visiting Arabia, Palestine, and Egypt, Severus returned to Rome in 202. For the next seven years he remained tranquilly at Rome, but in 208 he went to Britain with his sons Caracalla and Geta, and carried on war against the Caledonians. After remaining two years in Britain he died at Eboracum (York) on the 4th of February, 211, in the sixty-fifth year of his age, and the eighteenth of his reign. (Dio Cass. lxxiv, lxxv, lxxvi, Eutrop. viii 10, Aurel. Vict. x, Spartian. Sever.)

Severus, Sulpicius, chiefly celebrated as an ecclesiastical historian, was a native of Aquitania, and flourished towards the close of the fourth century under Arcadius and Honorius. He was descended from a noble family, and was originally an advocate, but he eventually became a presbyter of the church, and attached himself closely to St Martin of Tours. The extant works of Severus are—(1) *Historia Sacra*, an epitome of sacred history, extending from the creation of the world to the consulship of Stilicho and Aurelianus, A.D. 400. (2) *Vita S. Martini Turonensis*. (3) *Tres Epistolae*. (4) *Dialogi duo*, containing a review of the dissensions which had arisen among ecclesiastics in the East regarding the works of Origen. (5) *Epistolae Sex*.—The best edition of the complete works of Severus is by C. Hahn, Vienna, 1886.

Seuthes (Σεύθης), the name of several kings of the Odrysians in Thrace. Of these the most important was the nephew of Sitalces, whom he succeeded on the throne in 424. During a long reign he raised his kingdom to a height of power and prosperity, which it had never previously attained. (Thuc. ii 97, iv 101.)

Sextia or Sestia Gens, plebeian, one of whose members—namely, L. Sextus Sestianus Lateranus—was the first plebeian who obtained the consulship, B.C. 366.

Sextiae Aquae [AQUAE SEXTIAE]

Sextius or Sestius 1 P., quaestor B.C. 68, and tribune of the plebs 57. In the latter year he took an active part in obtaining Cicero's recall from banishment. Like Milo, he kept a band of armed retainers to oppose P. Clodius and his partisans, and in the following year (56) he was accused of *Vrs* on account of his violent acts during his tribunate. He was defended by Cicero in an oration still extant, and was acquitted on the 14th of March, chiefly in consequence of the powerful influence of Pompey. In 53, Sextius was praetor. On the breaking out of the Civil war in 49, Sextius first espoused Pompey's party, but he afterwards joined Caesar, who sent him, in 48, into Cappadocia. He was alive in 43, as appears from Cicero's correspondence (Cic. *pro Sestio*, *ad Att.* iii 19, 20, 23, iv 3, *ad Fam.* v 6).—2 L., son of the preceding by his first wife, Postumia. He served under M. Brutus in Macedonia, but subsequently became the friend of Augustus. One of Horace's Odes (i 4) is addressed to him (*Bell. Alex.* 34, Cic. *ad Att.* xiii 2, xv 17, 27).—3 T., one of Caesar's legates in Gaul, and afterwards governor of the province of Numidia, or New Africa, at the time of Caesar's death (44). Here he carried on war against Q. Coconius, who held the province of Old Africa, and whom he defeated and slew in battle. (Caes. *B.G.* vi 1, vii 49, Dio Cass. xlviii 21–24, App. *B.C.* iv 53, v 75.)

Sextius Calvinus [CALVINUS]

Sextus Empiricus, was a physician, and received his name Empiricus from belonging to the school of the Empirici. He was a contemporary of Galen, and lived in the first half of the third century of the Christian era. Nothing is known of his life. He belonged to the Sceptical school of philosophy. Two of his works are extant—(1) *Πυρρώνια υποτιπώσεις ἢ σκεπτικὰ υπομνήματα*, containing the doctrines of the Sceptics in three books. (2) *Πρὸς τοὺς μαθηματικὸς ἀντιρρητικοί*, against the Mathematici, in eleven books, is an attack upon all positive philosophy. The first six books are a refutation of the six sciences of grammar, rhetoric, geometry, arithmetic, astrology, and music. The remaining five books are directed against logicians, physical philosophers, and ethical writers, and form, in fact, a distinct work, which may be viewed as belonging to the *ὑποτιπώσεις*. The two works are a great repository of doubts, the language is as clear and perspicuous as the subject will allow.—Edited by Fabricius, Lips. 1718.

Sextus Rufus Festus, or perhaps more correctly Rufius Festus alone, is the name prefixed to an abridgment of Roman History in twenty-eight short chapters, entitled *Breviarium de Victoris et Provincius Populi Romani*, and executed by command of the emperor Valens, to whom it is dedicated. This work is usually printed with the larger editions of Eutropius, and of the minor Roman historians [EUTROPIUS]. Some have suggested that Rufus or Rufius Festus the historian and Rufius Festus Avienus are the same person, but there is no probability in this, though they may possibly be father and son. [AVIENUS.]

Siatutanda (Σιατούρανδα), is given by Ptolemy (ii 1, 27) as the name of a town in Germany, but there is little doubt that this is an amusing and instructive mistake, and that Ptolemy invented the town from misunderstanding the words of Tacitus (*Ann.* iv 73) '*ad sua tutanda digressus rebellibus*'.

Sibae or Sibī (Σίβαι, Σίβοι), a rude people in

the NW of India (in the *Punjab*), above the confluence of the rivers Hydaspes (*Jelum*) and Acesines (*Chenab*), who were clothed in skins and armed with clubs, and whom therefore the soldiers of Alexander regarded as descendants of Heracles (Arrian, *Ind* 5, Diod xvii 96, Strab p 688)

Sibyllae (Σιβύλλαι), the name by which several prophetic women are designated. The first Sibyl, from whom all the rest are said to have derived their name, is called a daughter of Dardanus and Neso (cf Heracleit *Fr* 12). Some authors mention only four Sibyls, the Erythraean, the Samian, the Egyptian, and the Sardinian, but as time went on the number grew to ten namely, the Babylonian, the Libyan, the Delphian, the Cimmerian, the Erythraean, the Samian, the Cumaeian, the Hellespontian or Trojan, the Phrygian, and the Tiburtine. The most celebrated of these Sibyls is the Cumaeian, who is mentioned under the names of Herophile, Demo, Phemonoe, Deiphobe, Demophile, and Amalthea. She was consulted by Aeneas before he descended into the lower world. She is said to have come to Italy from the East, and she is the one who, according to tradition, appeared before king Tarquinius, offering him the Sibylline books for sale (Varro, ap Lactant *Inst Div* i 6, Dionys i 62, Isid *Orig* viii 815). Respecting the Sibylline books, see *Diet of Antiq* art *Sibyllini Libri*.

Sicambri [ΣΙΓΑΜΒΡΗ]

Sicani, Siceli, Sicelothae [SICILIA]

Sicca, a friend of Cicero, who had a country house at Vibo in Bruttium. Cicero took refuge there twice, in 58 B C and in 44 (Cic *ad Att* iii 2, 4, viii 12, xvi 6).

Sicca Veneria (prob *Al-Kaff*), a considerable city of N Africa, on the frontier of Numidia and Zengitana, built on a hill near the river Bagradas. It derived its name from a temple of Venus in which the goddess was worshipped with rites peculiar to the corresponding Eastern deity Astarte, whence it may be inferred that the place was a Phoenician settlement (Val Max ii 6, 15, Sall *Jug* 56, Ptol iv 3, 30).

Sichaeus, also called Acerbas [ACERBAS]

Sicilia (Σικελία *Sicily*), except Sardinia, is the largest island in the Mediterranean Sea. It is probable that its original name to the Greeks was **Thrinacia** (Θρινακία) [The idea that Thrinacia was the Peloponnese is untenable]. It is probable also that the name of the island Thrinacia in the Odyssey (xi 107, xii 127) is borrowed from it, but it is clear that the Homeric Thrinacia was conceived by the poet as different from Sicily. It was a small island, and it was reached after Scylla was passed; moreover it was not the island of the Cyclopes. The name Σικελία also appears in *Od* xxi 307 (by many considered a later addition). The names **Trinacria** or **Trinacris** (Verg *Aen* iii 440, &c) were believed by the ancients to express the triangular shape of the island (Ov *Fast* iv 420). Recently it has been strongly urged that these names are merely corruptions of the old Thrinacia, and themselves gave the notion, not absolutely correct, that the island was a perfect triangle. This may be to some extent true. At the same time it should not be forgotten that the words *Θρινάξ* and *Τρινάξ* are the same, and therefore that, though Thrinacia may have been the original Greek name, there is no reason why it should express any idea different from Trinacria. The island is of course not a regular triangle, but

an irregular quadrilateral with a short fourth side to the W between Eryx and Lilybaeum. Still there is a rough resemblance to a three pointed island (which navigators even as early as the writing of the Odyssey may have perceived) sufficient to give rise to the name, whether Thrinacia or Trinacria, and it is on the whole more likely that it was so called for this reason than because it was sacred to Poseidon, the god of the trident. It is very likely that the name did tend to strengthen the conception of a regular triangle, which found expression in the name **Triquetra** (Lucret i 718, Hor *Sat* ii 6, 55), but, when all is said, even those who have a modern map before them may well recognise an approach to a triangular shape. Its more usual name was also its proper name, derived from its inhabitants, the Siceli, whence it was called **Siceia** (Σικελία), which the Romans changed into **Sicilia**. And from the Sicani [see below] the island was also called **Sicania** (Σικανία)—Sicily is separated from the S coast of Italy by a narrow channel called **Fretum Siculum**, sometimes simply **Fretum** (Πορθμός), and also **Scyllaeum Fretum**, of which the modern name is *Faro di Messina*. The sea on the E of the island was also called **Mare Siculum**, which was regarded as the W portion of the **Mare Ionium**. The sea on the S was called **Mare Africum**. The N and S sides of the island are about 175 miles each in length, not including the windings of the coast, and the length of the E side is about 115 miles; the short western side, from Eryx to Lilybaeum, which blunts the triangle and makes it a quadrilateral, is about thirty miles. The NW end, the *Prom Lilybaeum*, is about ninety miles from C Bon on the coast of Africa, the NE point, *Prom Pelorus*, is about three miles from the coast of Calabria in Italy, and the SE point, *Prom Pachynus*, is sixty miles from the island of Malta. Sicily formed originally part of Italy, and was torn away from it by some volcanic eruption, as the ancients generally believed [ΡΗΓΙΣΜΟΣ]. A range of mountains, which are a continuation of the Apennines, extends throughout the island from E to W. The general name of this mountain range was **Nebrodes Montes** (*Madonna*), which rise to a height of about 8000 feet, and of which the **Heraei Montes** of Diodorus seem to be part. But the most important feature of the island is the separate volcanic mountain **AETNA**, which rises to a height of 10,874 feet on the east coast, with a base of elevated ground ninety miles in circumference. The detached mass of Mt Eryx also, in the extreme W near Drepanum, presents a bold appearance, though its height is only 2184 feet. Otherwise the coasts at the W end of the island are comparatively low and shelving. In the centre of Sicily a mountain range branches off to the S from the Nebrodes and from the hilly country about Enna. The SE part of the island is an elevated limestone tract, broken up by valleys and ravines with a gradual slope towards the S and SE. A large number of rivers flow down from the mountains, but most of them are dry, or nearly so, in the summer. The soil of Sicily was very fertile, and produced in antiquity an immense quantity of wheat, on which the population of Rome relied to a great extent for their subsistence (Strab p 273, Diod v 2). So celebrated was it even in early times on account of its corn, that it was represented as sacred to Demeter, and as the favourite abode of this goddess. Hence it was in this island that her

daughter, Persephone, was carried away by Pluto [DEMETER, PERSEPHONE] Besides corn the island produced excellent wine, saffron, honey, almonds, and the other southern fruits — It is probable that the mention of the Cyclopes and Laestrygonians in the Odyssey was due to reports of a rough and savage people dwelling in Sicily. Apart from these legends the prevalent tradition was that the Sicani, being hard pressed by the Ligyes (Ligures), crossed the Alps and settled in Latium, that, being driven out of this country by the Aborigines with the help of Pelasgians, they migrated to the S of the peninsula, where they lived for a considerable time along with the Oenotrians, and that at last they crossed over to Sicily, to which they gave their name (Sicania). They spread over the greater part of the island, but in later times were found chiefly in the interior and in the W and NW parts, having been driven thither by the later invasion of Sicels. The next immigrants into the island are said to have been the Elymi (Έλυμοι), who are described as a Trojan race who came there after the fall of Troy and settled in the country about Eryx. The Sicels (Σικελοί, Sieuh) are described as having been driven out of Italy by the Oscan, and as having crossed the Straits of Messina on rafts (Thuc. i 2, Dionys. i 22, v 6). There is much controversy as to the real origin and nationality of these races, but Freeman is probably right in not rejecting the views of Thucydides and Plutarch (ap. Diod. i 6), that the Sicani were Iberians (i.e. of the same race as the Ligurians and the Basques), and that they were distinct from the Sicels (though Schwegler and Holm regard them as identical and as both being Iberian). According to this view, the Sicani were a non Aryan race and the earliest inhabitants, the Sicels were the vanguard of the Aryan settlers, who, pressed out of Italy by later immigrants, passed over the straits and dispossessed the Sicani and Elymi of most of the island. There is still more doubt about the Elymi. Some say they were a mixed race of Asiatic barbarians and Ionians from Asia Minor; some say they were Elamites. On the whole, it is most likely that there was an element of truth in the story about the Trojans, and that they were of Phrygian origin. The chief cities of Elymaean origin were Eryx, Segesta, and Entella. Besides these settlements, there was possibly an invasion from Crete at a period earlier than the foundation of the Greek colonies, which may be indicated in the legend that Cretans came to Sicily under their king, Minos, in pursuit of Daedalus, and that they settled on the S coast in the neighbourhood of Agrigentum, where they founded Minoa (afterwards Heraclea Minoa) [Μίνως]. The Phoenicians likewise at an early period formed settlements, for the purposes of commerce, on all the coasts of Sicily, but more especially on the N and NW parts. They were subsequently obliged to retire from the greater part of their settlements before the increasing power of the Greeks, and to confine themselves to Motya, Solus, and Panormus. But the most important of all the immigrants into Sicily were the Greeks. The first body of Greeks who landed in the island were Chalcidians from Euboea, and Megarians led by the Athenian Thucles. These Greek colonists built the town of Naxos, B.C. 735. They were soon followed by other Greek colonists, who founded a number of very flourishing cities. Syracuse, founded by Corinthians in 784, Leontini and Catana by

the Sicilian Naxos in 730, Megara Hyblaea by Megarians from Greece in 728, Gela by Lindians from Rhodes and by Cretans in 690, Zancle, afterwards Catina, by Cumaeans and Chalcidians about 700, Himera, a colony from Zancle in 648, Aerae, Casmenae and Camarina from Syracuse between 650 and 690, Selinus from Megara Hyblaea in 630, Agragas or Agrigentum from Gela in 582. The Greeks soon became the ruling race in the island, and received the name of Siceliotae (Σικελιώται) to distinguish them from the earlier inhabitants. The Sicel towns were mostly inland, a few, of small importance, on the N coast. Their fusion, and that of the other inhabitants, with the Greeks was fairly complete before the Roman conquest, each nationality to some extent having influenced the other, but Greek influence and character predominating. Meantime the Carthaginians obtained a firm footing in Sicily. Their first attempt was made in 480, but they were defeated by Gelo of Syracuse, and obliged to retire with great loss. It is remarkable that the Asiatic nationalities, Persia and the Phoenician Carthaginians, attacked the Greek states simultaneously at opposite quarters, nor is it to be supposed that this was without design and concert. In the period after this invasion occurred the Athenian expedition of 415 [SICULUSAR]. The second Cartha-



Coin of Sicily, third cent. B.C.

Obv. head of Demeter whose worship was especially prevalent in Sicily. rev. ΣΙΚΕΛΙΩΤΑΝ Victory in a quadriga.

gian invasion, in 409, was more successful than the first. They took Selinus in this year, and four years afterwards (405) the powerful city of Agrigentum. They now became the permanent masters of the W part of the island, and were engaged in frequent wars with Syracuse and the other Greek cities. The struggle between the Carthaginians and Greeks continued, with a few interruptions, down to the first Punic war, at the close of which (211) the Carthaginians were obliged to evacuate the island, the W part of which now passed into the hands of the Romans, and was made a Roman province. The E part still continued under the rule of Hiero of Syracuse as an ally of Rome, but after the revolt of Syracuse in the second Punic war, and the conquest of that city by Marcellus, the whole island was made a Roman province, and was administered by a praetor. Under the Roman dominion more attention was paid to agriculture than to commerce, and consequently the Greek cities on the coast gradually declined in prosperity and in wealth. Augustus, after his conquest of Sex Pompey, who had held the island for several years, founded colonies at Messina, Tauromenium, Catana, Syracuse, Thermae, and Panormus (Strab. p. 272). On the downfall of the Roman empire, Sicily formed part of the kingdom of the Ostrogoths, but it was taken from them by Belisarius in A.D. 536, and annexed to the Byzantine empire. It continued a province of

this empire till 828, when it was conquered by the Saracens

Sicima [NEAPOLIS, No 5]

Sicinius 1 **L Sicinius Bellutus**, the leader of the plebeians in their secession to the Sacred Mount in B C 494. He was chosen one of the first tribunes—2 **L Sicinius Dentatus**, called by some writers the Roman Achilles (Gell ii 11). He is said to have fought in 120 battles, to have slain eight of the enemy in single combat, to have received forty five wounds on the front of his body, and to have accompanied the triumphs of nine generals, whose victories were principally owing to his valour. He was tribune of the plebs in 454. He was put to death by the decemvirs in 450, because he endeavoured to persuade the plebeians to secede to the Sacred Mount. The persons sent to assassinate him fell upon him in a lonely spot, but he killed most of them before they succeeded in despatching him (Dionys x 48, xi 25-27, Liv iii 43, Val Max ii 3, 24).

Sicinus (Σικινός Σικινίτης *Sikino*), a small island in the Aegean sea, one of the Sporades, between Pholegandrus and Ios, with a town of the same name (Strab p 484, Seyl p 19). It is said to have been originally called Oenoe from its cultivation of the vine, but to have been named Sicinus after a son of Thoas and Oenoe (Ap Rh i 623, Steph Byz s v). It was probably colonised by the Ionians. During the Persian war it submitted to Xerxes (Hdt viii 4), but it afterwards formed part of the Athenian maritime empire.

Sicoris (*Segre*), a river in Hispania Tarraconensis, which had its source in the territory of the Cerretani, divided the Ilergetes and Lacetani, flowed by Nerda and, after receiving the river Cinga (*Cinca*), fell into the Iberus, near Octogesa (Caes B C i 40, 48, Lucan, iv 13).

Siculi [SICILIA]

Siculum Fretum, **Siculum Mare** [SICILIA]

Siculus Flaccus [FLACCUS]

Sicýōnia (Σικυωνία), a small district in the NE of Peloponnesus, bounded on the E by the territory of Corinth, on the W by Achaia, on the S by the territory of Phlius and Cleonae, and on the N by the Corinthian gulf. The area of the country was probably somewhat less than 100 square miles. It consisted of a plain near the sea with mountains in the interior. Its rivers, which ran in a north easterly direction, were Sythas on the frontier of Achaia, Helisson, Selleis, and Asopus in the interior, and Nemea on the frontier of the territory of Corinth. The land was fertile, and produced excellent oil. Its almonds and its fish were also much prized. Its chief town was Sicýōn (Σικυών Σικυώνιος), which was situated a little to the W of the river Asopus, and at the distance of twenty stadia from the sea. It is situated on a plateau with steep sides, affording a defensible position. The harbour, which, according to some, was connected with the city by means of long walls, was well fortified, and formed a town of itself. Sieyon was regarded as one of the most ancient cities of Greece. It is said to have been originally called Aegialia or Aegiali (Αἰγιάλεια, Αἰγιαλοί), after an ancient king, Aegialeus (a name clearly formed from the tribe or district), to have been subsequently named Meeōne (Μηκάνη), and to have been finally called Sieyon from an Athenian of this name, who became king of the city (Hes Th 535, Strab p 332, Paus ii 6, 5). The story suggests that the district of Sieyon was originally only a part of the Achaean Aegiali,

and became an independent state when Athenian influence and aid withdrew it from the rest of Achaia. Sieyon is represented by Homer as forming part of the empire of Agamemnon (Il ii 572, xiii 299), but on the invasion of Peloponnesus it became subject to Phaleas, the son of Temenus, and was henceforward a Doran state. The ancient inhabitants, however, were formed into a fourth tribe, called Aegialeis, which possessed equal rights with the three tribes of the Hyllaeis, Pamphyli, and Dymanatae, into which the Doran conquerors were divided. Sieyon, on account of the small extent of its territory, never attained much political importance, and was generally dependent either on Argos or Sparta. At the time of the second Messenian war it became subject to a succession of tyrants, who administered their power with moderation and justice for 100 years (Ar Pol v 9, 21). The first of these tyrants was Andreas, who began to rule B C 676. He was followed in succession by Myron, Aristonymus, and Clisthenes, on whose death, about 576, a republican form of government was established. Clisthenes had no male children, but only a daughter, Agariste, who was married to the Athenian Megacles (Hdt vi 126, Paus ii 8, 1). In the Persian war the Sieyonians sent fifteen ships to the battle of Salamis, and 300 hoplites



Coin of Sieyon fourth cent B C

Obr. SE Chimaera rev. dove in olive wreath. (The Chimaera refers to the legend of the local hero Bellierophon the dove to Aphrodite in whose temple at Sieyon stood a statue by Canachus.)

to the battle of Plataea (Hdt viii 43, ix 28). In the interval between the Persian and the Peloponnesian wars, the Sieyonians were twice defeated and their country laid waste by the Athenians, first under Tolmides in 456, and again under Pericles in 454. In the Peloponnesian war they took part with the Spartans. Sieyon was occupied by Ptolemy in 308, and by Demetrius Poliorcetes in 303, when its name was changed (but only for a short time) to Demetrias (Diod xv 102). In the middle of the third century Sieyon took an active part in public affairs in consequence of its being the native town of Aratus, who united it to the Achaean League in 251 (Plut Arat 9, Pol ii 43). Under the Romans it gradually declined, and in the time of Pausanias, in the second century of the Christian era, many of its public buildings were in ruins—Sieyon was for a long time one of the chief seats of Grecian art. It gave its name to one of the great schools of painting, which was founded by Eupompus, and which produced Pamphilus and Apelles. It is also said to have been the earliest school of statuary in Greece, which was introduced into Sieyon by Dipoenus and Seyllis from Crete about 560, but its earliest native artist of celebrity was Canachus. Lysippus was also a native of Sieyon—There are considerable ruins of the ancient city, showing the position of the Acropolis, the temple of the Dioscuri, the Stadion and the Theatre, in which the tiers of seats and the

stage have in recent years been completely excavated by the American School at Athens

Sida, Sidē (Σίδη, Σιδίτης, and Σιδήτης, Sidites, and Sidetes) 1 (*Esqr Adalia, Rn*), a city of Pamphylia, on the coast, a little W of the river Melis It was an Aeolian colony from Cyne in Aeolis, and was a chief seat of the worship of Athene, who is represented on its coins holding a pomegranate (σίδη) as the emblem of the city In the division of the provinces under Constantine, it was made the capital of Pamphylia Prima (*Xen An* i 2, 12, *Athen* p 350, *Paus* viii 17, 31, *Cic ad Fam* iii 6)—2 The old name of **POLEMONIUM**, from which a flat district in the NE of Pontus Polemoniacus, along the coast, obtained the name of Sidēne (Σιδήνη)

Sidēnus [**POLEMONIUM**]

Sidēicini, an Ausonian people in the NW of Campania and on the borders of Samnium, who, being hard pressed by the Samnites, united themselves to the Campanians (*Liv* vii 29, *Strab* p 237) Their chief town was **TEANUM**

Sidon, gen **onis** (Σιδών, gen Σιδώνος, Σιδόνος, O T Zidon, Σιδών, Σιδώνιος, Σιδόνιος, Sidonius *Saida*), for a long time the most powerful, and probably the most ancient, of the cities of Phoenice It stood in a plain, about a mile wide, on the coast of the Mediterranean, 200 stadia (20 geogr miles) N of Tyre, 400 stadia (40 geogr miles) S of Berytus, 66 miles W of Damascus, and a day's journey NW of the source of the Jordan at Paneas It had a fine double harbour, now almost filled with sand, and was strongly fortified It was the chief seat of the maritime power of Phoenice, until eclipsed by its own colony, Tyre [**TYRUS**], and its power on the land side seems to have extended over all Phoenice, and at one period over a part of Palestine In the expedition of Xerxes against Greece, the Sidonians furnished the best ships in the whole fleet, and their king obtained the highest place, next to Xerxes, in the council, and above the king of Tyre Sidon received a great blow to her prosperity in the reign of Artaxerxes III Ochus, when the Sidonians, having taken part in the revolt of Phoenice and Cyprus, and being betrayed to Ochus by their own king, Tennes, burnt themselves with their city, *b c* 351 The city was rebuilt, but the fortifications were not restored, and the place was therefore of no further importance in military history It shared the fortunes of the rest of Phoenice, and under the Romans it retained much of its commercial importance, which it has not yet entirely lost [**PHOENICE**]

Sidōnius Apollināris, whose full name was *C Sollius Modestus Apollinaris Sidonius*, was born at Lyons about *AD* 431 At an early age he married Papianilla, the child of Flavius Avitus, and upon the elevation of his father in law to the imperial dignity (456), he accompanied him to Rome, and celebrated his consulship in a poem still extant Avitus raised Sidonius to the rank of a senator, nominated him prefect of the city, and caused his statue to be placed among the effigies which graced the library of Trajan The downfall of Avitus threw a cloud over the fortunes of Sidonius, who having been shut up in Lyons, and having endured the hardships of the siege, purchased pardon by a complimentary address to the victorious Majorian The poet was not only forgiven, but was rewarded with a laurelled bust, and with the title of count After passing some years in retirement during the reign of

Severus, Sidonius was despatched to Rome (467) in the character of ambassador from the Arverni to Anthemius, and on this occasion delivered a third panegyric in honour of a third prince, which proved not less successful than his former efforts, for he was now raised to the rank of a patrician, again appointed prefect of the city, and once more honoured with a statue But a still more remarkable tribute was soon afterwards rendered to his talents, for although he was not a priest, the vacant see of Clermont in Auvergne was forced upon his reluctant acceptance (472) at the death of the bishop Eparchius During the remainder of his life he devoted himself to the duties of his sacred office, and especially resisted with energy the progress of Arianism He died in 482, or, according to others, in 484 The extant works of Sidonius are—(1) *Carmina*, twenty-four in number, composed in various measures upon various subjects Of these the most important are the three panegyrics already mentioned (2) *Epistolarum Libri IX*, containing 147 letters, many of them interspersed with pieces of poetry They are addressed to a wide circle of relatives and friends upon topics connected with politics, literature and domestic occurrences, but seldom touch upon ecclesiastical matters They are imitations of the letters of Pliny and Symmachus The writings of Sidonius are characterised by great subtlety of thought, expressed in phraseology abounding with harsh and violent metaphors, and full of learned mythology Hence he is generally obscure, but his works throughout bear the impress of an acute and highly cultivated intellect—The best editions of his works are by Surmond, Paris, 1652, and by C Lutzjohann, Berl 1887

Sidūs (Σιδούς, οὐντος Σιδούντιος), a fortified place in the territory of Corinth, on the bay of Cenchrææ, and a little to the E of Crommyon It was taken by the Lacedæmonians in the Corinthian war, and retaken by Iphicrates (*Xen Hell* iv 4, 13, iv 5, 19)

Sidussa (Σιδούσσα), a small place in Lydia, belonging to the territory of the Ionian city of Erythra (*Thuc* viii 24)

Sidyra (τὰ Σίδυρα *Tortoorcar Hisar, Ru*), a town in the interior of Lycia, on a mountain, N of the mouth of Xanthus (*Plin* v 101, *Ptol* v 3, 5, *Hierocl* p 684) There are interesting remains of the town, with valuable inscriptions

Siga (Σίγα), a considerable seaport town of Mauretania Caesariensis, on a river of the same name, the mouth of which opened into a large bay, which formed the harbour of the town (*Ptol* iv 2, 2, *Strab* p 829)

Sigēum (*Yemsheri*), the NW promontory of the Troad, of Asia Minor, and of all Asia, and the S headland at the entrance of the Hellespont, opposite to the Prom Mastusium (*C Helles*), at the extremity of the Thracian Chersonese It is here that Homer places the Grecian fleet and camp during the Trojan war [**TROJA**] Near it was a seaport town of the same name, which was the object of contention between the Aeolians and the Athenians in the war in which Pittacus distinguished himself by his valour and in which Alcæus lost his shield [**PITACUS**, **ALCÆUS**] It was afterwards the residence of the Pisistratidae, when they were expelled from Athens (*Strab* p 599, *Hdt* v 95)

Signia (*Signinus Segni*), a town in Latium on the E side of the Volscian mountains, said to have been founded by Tarquinius Priscus

(Liv 1 55, Dionys iv 63) It held a strong position on a hill commanding the valley of the Treveris and overlooking the plain towards Praeneste. It was a Latin colony in the time of the Punic wars, and was faithful to Rome (Liv vii 10), and it was afterwards an important municipal town. It was celebrated for its temple of Jupiter Urus, for its astrigent wine (Mart viii 116, Strab p 287), for its pears, and for a particular kind of tessellated pavement, called *opus Signinum*. There are still remains of the polygonal walls of the



Gate of Signia

ancient town, including a gate which is a remarkable instance of Cyclopean building.

Sigrium (Σίγριον *Sigri*), the W promontory of the island of Lesbos (Strab p 616).

Sila Silva (*Aspromonte*), a large forest in Bruttium on the Apennines, extending S of Consentia to the Sicilian straits, a distance of 700 stadia. It was celebrated for the excellent pitch which it yielded (Strab p 261).

Silaniön (Σιλανίων), a distinguished Greek sculptor, was an Athenian and a contemporary of Lysippus, about 324. The statues of Silaniön belonged to two classes, ideal and actual portraits. Of the former the most celebrated was his dying Jocasta, in which a deadly paleness was given to the face by the mixture of silver with the bronze (Plin xxxiv 82). His statue of Sappho, which stood in the *prytaneum* at Syracuse in the time of Verres, is alluded to by Cicero in terms of the highest praise (Cic Verr iv 57, 125).

Silānus, Jūnius 1 M., was praetor 212. In 210 he accompanied P. Scipio to Spain, and served under him with great distinction during the whole of the war in that country. He fell in battle against the Boii in 196, fighting under the consul M. Marcellus (Liv xiv 2, xxviii 1, Pol vi 20-26, App *Hisp* 28, 32).—2 D., sui named Manlianus, son of the jurist T. Manlius Torquatus, but adopted by a D. Junius Silanus. He was praetor 142, and obtained Macedonia as his province. Being accused of extortion by the inhabitants of the province, the senate referred the investigation of the charges to his own father, Torquatus, who condemned his son, and banished him from his presence, and when Silanus hanged himself in grief, his father would not attend his funeral (Val Max i 8, 3, Cic *F* n 17).—3 M., consul 109, fought in this year against the Cimbri in Trausalpine

Gaul, and was defeated. He was accused in 104, by the tribune Cn. Domitius Ahenobarbus, in consequence of this defeat, but was acquitted (Liv *Lp* 65, Sall *Jug* 43, Flor iii 3, 4).—4 D., stepfather of M. Brutus, the murderer of Caesar, having married his mother Servilia. He was elected consul in 63 for the following year, and in consequence of his being consul designatus, he was first asked for his opinion by Cicero in the debate in the senate on the punishment of the Catilinarian conspirators. He was consul 62, with L. Licinius Murena, along with whom he proposed the *Lex Lacinia Julia* (Sall *Cat* 50, App *B C* n 5, Plut *Cic* 20, 21, Cic *Off* n 16, *ad Att* i 1, n 9).—5 M., son of No 4 and of Servilia, served in Gaul as Caesar's legatus in 53. After Caesar's murder in 44, he accompanied M. Lepidus over the Alps, and in the following year Lepidus sent him with a detachment of troops into Cisalpine Gaul, where he fought on the side of Antony. He was consul in 25. He had two sisters, one married to M. Lepidus, the triumvir, and the other to C. Cassius, one of Caesar's murderers (Cass *B G* vi 1, Dio Cass xlv 38, 51, Liv 25, Vell Pat n 77).—6 M., consul 19, with L. Norbanus Balbus. In 38 his daughter Claudia was married to C. Caesar, afterwards the emperor Caligula. Silanus was governor of Africa in the reign of Caligula, but was compelled by his father in law to put an end to his life. Julius Gracianus, the father of Agricola, had been ordered by Caligula to accuse Silanus, but he declined the odious task (Tac *Ann* n 60, m 21, vi 20, *Hist* i 48, *Agr* 4, Suet *Cal* 12, 23).—7 App., consul A.D. 28 with Silus Nerva. Claudius soon after his accession gave to Silanus in marriage Domitia Lepida, the mother of his wife Messalina, and treated him otherwise with the greatest distinction. But shortly afterwards, having refused the embraces of Messalina, he was put to death by Claudius, on the accusations of Messalina and Narcissus (Dio Cass ix 14; Tac *Ann* iv 68, vi 9, xi 29, Suet *Claud* 37). The first wife of Silanus was Aemilia Lepida, the *proneptis* or great-grand daughter of Augustus.—8 M., son of No 7, consul 46. Silanus was proconsul of Asia at the succession of Nero in 54, and was poisoned by command of Agrippina, who feared that he might avenge the death of his brother [No 9] and that his descent from Augustus might lead him to be preferred to the youthful Nero (Dio Cass lx 27, Tac *Ann* viii 1).—9 L., also a son of No 7, was betrothed to Octavia, the daughter of the emperor Claudius, which roused the jealousy of Agrippina, and when, through her influence, Octavia was married to Nero, in 48, Silanus knew that his fate was sealed and therefore put an end to his life (Tac *Ann* viii 3, 8, Dio Cass lx 5, 31).—10 D. Junius Torquatus Silanus, probably also a son of No 7, was consul 53. He was compelled by Nero in 64 to put an end to his life, because he had boasted of being descended from Augustus (Tac *Ann* viii 58, x 35).—11 L. Junius Torquatus Silanus, son of No 8, and consequently the *atnepos*, or great-great-great grand son of Augustus. His descent from Augustus rendered him an object of suspicion to Nero. He was accordingly accused in 65, was sentenced to banishment, and was shortly afterwards put to death at Barium in Apulia (Tac *Ann* vi 52, xvi 7-9).

Silārus (*Sole*), a river in lower Italy, forming the boundary between Lucania and Campania, rises in the Apennines, and after receiving the

Tanager (*Negri*) and Calor (*Calore*), falls into the Sinus Paestanus a little to the N of Paestum. Its water is said to have petrified plants (Strab pp 251, 252, Mel n, 4, 9)

Silēnus (Σειληνός) 1 (Mythological) Silenus, who is familiar in Greek and Roman literature and art as the satyr like half drunken attendant of the youthful Dionysus, or foster-father of the infant Dionysus, was originally something quite different. In Lydia, which was always recognised as his home (Lucian, *Deos Conc* 4) he was the god of springs and running water, and even the personification of water. In popular belief there were several Sileni, who were, in fact, male Naiads (among whom may be reckoned *Marsyas*), and also inventors of the flute, but one Silenus had a separate personality, and was regarded as the Lydian water-god. As was the case with nymphs and other nature deities in Greece, Silenus was credited with prophetic power. This attribute, as well as his connexion with springs, appears in the Lydian story of Midas capturing him by mixing wine with the spring, and so extorting a pro-



Silenus on a wine skin. (From a bronze statue at Naples originally belonging to a fountain.)

phety [*Midas*]. It is probably right to understand the ass in the Asiatic myth of Silenus as symbolising his prophetic power, since Pindar speaks of the ass as the animal sacrificed to the Hyperborean Apollo (*Pyth* x 33). Even in Greece and Italy there were traces of the belief in Silenus as water-deities. In the Homeric Hymn to Aphrodite (262) they are companions of nymphs. At Malea in Laconia the people believed that Silenus gave them their water, and that he was the son of a Malean naiad (Paus ii 25, 2), and in Italy fountains were called 'silani,' and the water was made to flow from the head or from the water skin of a sculptured Silenus (Lucr vi 1264). When the worship of Dionysus prevailed, it was natural that Silenus should be brought into connexion with that deity as the tree god, since water gives vitality to trees, and when Dionysus was worshipped specially as the god of the vine and of wine, a transformation came upon Silenus. Instead of being the deity of springs he was the drunken attendant of the

wine god, himself a demigod or demon, like the Satyrs his water-skin became a wine-skin, and the ass, instead of a symbol of prophetic power, was travestied in Bacchic processions, and was supposed to be needed to carry Silenus, a drunken old man supported by other satyrs (Ov *A A* i 543, Lucian, *Bacch* 2). His parentage, too, is Grecised: he is the son of Hermes (Serv ad *Ecl* vi 13), or of Pan (Nonn *Dionys* xiv 97). In art he is represented as an oldish man with shaggy hair and beard, crowned with ivy, sometimes he is seated astride on his wine skin, sometimes he has the infant Dionysus in his arms, in the pictures and reliefs of Bacchic processions he is riding on an ass, sometimes also playing on a flute (as in the cut on p 297).

—2 (Literary) A native of Calabria, and a writer upon Roman history in the second century B.C. (Cic *Div* i 49, Athen p 542).

Silicense Flumen, a river in Hispania Baetica in the neighbourhood of Corduba, probably the *Guadajoz*, or a tributary of the latter (*Bell Alex* 57).

C. Silius Italicus, whose full name seems to have been *C. Catus Silius Italicus* (*C I L* vi 1984), a Roman poet, was born about A.D. 25. The place of his birth is uncertain, as is also the import of his surname *Italicus*. Some have taken it to mean that he was born at Italica in Spain, but if that had been so Martial would probably have claimed him as a fellow-countryman. From his early years he devoted himself to oratory and poetry, taking Cicero as his model in the former, and Virgil in the latter. He acquired great reputation as an advocate, and was afterwards one of the *Centumviri*. He was consul in 68, the year in which Nero perished, he was admitted to familiar intercourse with Vitellius, and was subsequently proconsul of Asia (*Tac Hist* iii 65). His two favourite residences were a mansion near Puteoli, formerly the Academy of Cicero, and the house in the vicinity of Naples once occupied by Virgil (*Mart* vii 63, xi 48), and here he continued to live until he had completed his seventy-fifth year, when, suffering from an incurable disease, he starved himself to death (*Plin Ep* iii 7). The great work of Silius Italicus was a heroic poem in seventeen books, entitled *Punica*, which has descended to us entire. It contains a narrative of the events of the second Punic war, from the capture of Saguntum to the triumph of Scipio Africanus. The materials are derived almost entirely from Livy and Polybius. It is a dull, heavy performance, with little in it that can be called poetry.—Editions are by Drakenborch, 4to, Traj. ad Rhēn. 1717, Ruperti, 2 vols 8vo, Goetting 1795, Baner, Leips 1890, and in Weber's *Corp Poet Lat*.

Silō, Q. Pompeidius, the leader of the Marsi in the Social war, and the soul of the whole undertaking. He fell in battle against Q. Metellus Pius, B.C. 88, and with his death the war came to an end (*App B C* i 40-53, *Vell Pat* ii 16).

Silo (Σιλώ, Σηλῶ, Σηλῶν, Σιλοῦν O.T. Shiloh and Shilon *Seilon*), a city of Palestine, in the mountains of Ephraim [*See Dict of the Bible*].

Silsilis (Σιλσιλῖς *Hajjar Selseleh* or *Jebel Selseleh*, Ru.), a fortified station in Upper Egypt, on the W bank of the Nile, S of Apollinopolis the Great. The name signifies the *Rock* or *Hill of a Chain*, and is derived from the circumstance of the river flowing here in a ravine

so narrow that a chain can easily be stretched across it to command the navigation

Silures, a powerful people in Britain, in habiting *South Wales*, long offered a formidable resistance to the Romans, and were the only people in the island who at a later time maintained their independence against the English (*Tac Ann* xii 2, *Beda, H.E.* i 12)

Silvanus, an Italian deity of the country, very nearly akin to Faunus and also to the agricultural Mars [see pp 840, 529] From Faunus he differed little in attributes, except that woods and trees were his especial province (*Tibull* ii 5, 30), but he also presided over flocks and herds (*Verg Aen* viii 600), from which, like Faunus, he drove off wolves As god of the fields and homestead, he was regarded as defender of boundaries (*Hor Epod* ii 22) By agriculturists he was therefore worshipped as their protector in three ways (1) as Silvanus Domesticus, who guarded the homestead, (2) as Silvanus Agrestis, who gave fertility to the fields, (3) as Silvanus Orientalis, who watched over the place where the boundary fence started From the guardianship of the house he assumed a character like that of a Lar or of a Genius, so that he appears in inscriptions with the name of some family attached (*C.I.L.* vi 645) For some reason not easy to explain, Silvanus was specially connected with the pine tree and cypress (*Verg Georg* i 20) Some have supposed that this implied a superintendence of the dead and of funeral rites, and that the Collegia Silvani had this function, but there is no clear evidence of this The attribute of the pine tree gave him the name Silvanus Dendrophorus (*C.I.L.* vi 641), and brought him into connexion with the dendrophori, or pine bearers of Cybele A tradition sprang up, to explain his bearing a pine or a cypress branch, that Silvanus loved the youth Cyparissus, who was turned into a cypress tree (*Serv ad Georg* i 20, cf *Or Met* x 120)

Silvium (Silvius), a town of the Peucetii in Apulia on the borders of Lucania, twenty miles SE of Venusia (*Strab* p 283, *Diod* xx 80)

Silvius, the son of Ascanius, is said to have been so called because he was born in a wood All the succeeding kings of Alba bore the cognomen Silvius The first trace of this line of Alban kings is found in Alexander Polyhistor (*ap Serv ad Aen* viii 330), who wrote early in the first century B.C. The series of these mythical kings is given somewhat differently by Livy, Ovid, and Dionysius, as the following list will show

<i>Livy</i>	<i>Ovid</i>	<i>Dionysius</i>
1 Aeneas	Aeneas	Aeneas
2 Ascanius	Ascanius	Ascanius
3 Silvius	Silvius	Silvius
4 Aeneas Silvius		Aeneas Silvius
5 Latinus Silvius	Latinus	Latinus Silvius
6 Alba	Alba	Alba
7 Atys	Epytus	Capetns
8 Capys	Capys	Capys Silvius
9 Capetus	Capetus	Capetns
10 Tiberinus	Tiberinus	Tiberinus
11 Agrippa	Remulus	Agrippa
12 Romulus Silvius	Acrota	Alladius
18 Aventinus	Aventinus	Aventinus
14 Proca	Palatinus	Procas
15 Amulius	Amulius	Amulius

But the lists are all due to the same cause The date of the fall of Troy having been fixed at 400 years before the first Olympiad, the inference was that Rome was founded 482

years after Aeneas started on his voyage When the story of the connexion of Aeneas with the origin of Rome was first popularised (apparently by Naevius) it was imagined that Romulus directly succeeded him [see p 797], but it became necessary to reconcile this with the chronology which made several centuries intervene To fill up this gap, and at the same time to maintain the descent from Aeneas, and the colonisation of Rome from Alba, fifteen generations of Alban kings were invented, with no distinct personality or legendary history, and with names partly (as Ascanius and Capys) taken from Homeric or Trojan legends, partly connected with Roman local or tribal names (*Liv* i 3, *Dionys* i 70, 71, *Or Met* xiv 609-624)

Simmias (*Σίμμιας*) 1 Of Thebes, first the disciple of the Pythagorean philosopher Philolaus, and afterwards the friend and disciple of Socrates, at whose death he was present, having come from Thebes, with his brother Cebes (*Plat Phaedr* p 242) The two brothers are the principal speakers, besides Socrates himself, in the *Phaedo* Simmias wrote twenty-three dialogues on philosophical subjects, all of which are lost — 2 Of Rhodes, a poet and grammarian of the Alexandrian school, flourished about B.C. 300 The Greek Anthology contains six epigrams ascribed to Simmias, besides three short poems of that fantastic species called *gryphi* or *carmina figurata*—that is, pieces in which the lines are so arranged as to make the whole poem resemble the form of some object, those of Simmias are entitled, from their forms, the *Wings* (*πτέρυγες*) [comp the poem of George Herbert], the *Egg* (*ὄβον*), and the *Hatchet* (*πελεκυς*)

Símōis [*Troas*] As a mythological personage, the river god Símōis is the son of Oceanus and Tethys, and the father of Astyocheus and Hieromneme (*Hes Th* 842, cf *Il* v 774, *xii* 22, *Verg Aen* i 261)

Simon (*Σίμων*) 1 One of the disciples of Socrates, and by trade a leather cutter Socrates was accustomed to visit his shop, and converse on various subjects These conversations Simon afterwards committed to writing, in thirty-three dialogues, all of which are lost (*Diog Laert* ii 122)—2 Of Aegina, a celebrated statuary in bronze, who flourished about B.C. 475

Símōnides (*Σίμωνίδης*) 1 Of Amorgos, was the second, both in time and reputation, of the three principal iambic poets of the early period of Greek literature namely, Archilochus, Símōnides, and Hipponax, but in merit there is a wide interval between the vigour of the warlike and roving Archilochus and the stay-at-home, somewhat commonplace Símōnides He was a native of Samos, whence he led a colony to the neighbouring island of Amorgos, where he founded three cities, Minoa, Aegialius, and Arcesine, in the first of which he fixed his own abode He lived about B.C. 664 The iambic poems of Símōnides were of two species, gnomic and satirical The most important of his extant fragments is a satire upon women, in which he derives the various, though generally bad, qualities of women from the variety of their origin thus the uncleanly woman is formed from the swine, the cunning woman, from the fox, the talkative woman, from the dog, and so on — The best separate edition of the fragments of Símōnides of Amorgos is by Welcker, Bonn, 1835, also in Bergk, *Poet Lyr Grace* 1866 — 2 Of Ceos, one of the most celebrated lyric

poets of Greece, was the perfecter of the Elegy and Epigram, and the rival of Lasus and Pindar in the Dithyramb and the Epimicran Ode. He was born at Iulis, in Ceos, B C 556, and was the son of Leoprepes. He appears to have been brought up to music and poetry as a profession. From his native island he proceeded to Athens, probably on the invitation of Hipparchus, who attached him to his society by great rewards ([Plat.] *Hipparch* p. 228, Ael. *VH* viii. 2). After remaining at Athens some time, probably even after the expulsion of Hippias, he went to Thessaly, where he lived under the patronage of the Aleuads and Scopads (Theoc. xvi. 34). He afterwards returned to Athens, and soon had the noblest opportunity of employing his poetic powers in the celebration of the great events of the Persian wars. In 489, he conquered Aeschylus in the contest for the prize which the Athenians offered for an elegy on those who fell at Marathon [p. 28, a]. Ten years later, he composed the epigrams which were inscribed upon the tomb of the Spartans who fell at Thermopylae, as well as an encomium on the same heroes (Paus. iii. 8, 2, Thuc. i. 132), and he also celebrated the battles of Artemisium and Salamis, and the great men who commanded in them. He had completed his eightieth year when his long poetical career at Athens was crowned by the victory which he gained with the dithyrambic chorus (477), being the fifty-sixth prize which he had carried off. Shortly after this he was invited to Syracuse by Hiero, at whose court he lived till his death in 467. Simonides was a great favourite with Hiero, and was treated by the tyrant with the greatest munificence. He still continued, when at Syracuse, to employ his muse occasionally in the service of other Grecian states. Simonides is said to have been the inventor of the mnemonic art (cf. Cic. *de Or.* ii. 86, 352), and of the long vowels and double letters in the Greek alphabet. He made literature a profession, and is said to have been the first who took money for his poems, and the reproach of avarice is too often brought against him by his contemporary and rival, Pindar, as well as by subsequent writers, to be altogether discredited. The chief characteristics of the poetry of Simonides were melodious sweetness and elaborate finish, combined with the truest poetic conception and perfect power of expression, though in originality and fervour he was far inferior, not only to the early lyric poets, such as Sappho and Alcaeus, but also to his contemporary Pindar. He was probably both the most prolific and the most generally popular of the Grecian lyric poets. The best edition of his fragments in a separate form is by Schneidewin, Bruns 1835, also in Bergk, *Poet. Lyr. Graec.* 1866. The *Lamentatio Danae* is separately edited by Ahrens, Hanov. 1853.

Simplicius (Σιμπλικίος), one of the last philosophers of the Neo-Platonic school, was a native of Cilicia and a disciple of Ammonius and Damascius. In consequence of the persecutions to which the pagan philosophers were exposed in the reign of Justinian, Simplicius was one of the seven philosophers who took refuge at the court of the Persian king Chosroes [PERSICANUS]. These philosophers returned home about A.D. 533 in consequence of a treaty of peace concluded between Chosroes and Justinian, in which the former had stipulated that the philosophers should be allowed to return without risk, and to practise the rites of their paternal faith. Of the subsequent fortunes of

the seven philosophers we learn nothing, nor do we know where Simplicius lived and taught. Simplicius wrote commentaries on several of Aristotle's works. His commentaries on the *Categories*, on the *De Coelo*, on the *Physica*, *Auscultatio*, and on the *De Anima* are extant, and are of great value for the history of philosophy. In explaining Aristotle, Simplicius endeavours to show that Aristotle substantially agrees with Plato even on those points which the former controverts, but though he attaches himself too much to the Neo-Platonists, his writings are marked by sound sense and real learning.—Ed. Karsten, 1865. He also wrote a commentary on the *Enchiridion* of Epictetus, which is likewise extant. ed. Enk, Vienna, 1867. The complete works by Schweighauser, Leips. 1800.

Simyra (τὰ Σίμυρα *Zamura* or *Sumore*), a fortress on the coast of Phoenicia, a little way N of the mouth of the Eleutherus, of no importance except as being the point from which the N. part of Lebanon was usually approached (Strab. 758).

Sinae (Σίβαι), the easternmost people of Asia, of whom nothing but the name was known to the western nations, till about the time of Ptolemy, who describes their country as bounded on the N. by Serica, and on the S. and W. by India extra Gangem. It corresponded to the S. part of China and the E. part of the *Burmese peninsula* (Ptol. vii. 3).

Sinai or **Sina** (LXX Σινᾶ *Jebel-et-Tur*), a cluster of dark, lofty, rocky mountains in the S. angle of the triangular peninsula enclosed between the two heads of the Red Sea, and bounded on the N. by the deserts on the borders of Egypt and Palestine [See *Dict. of the Bible*].

Sinda (Σίνδα Σινδός, *Sindensis*). 1. A city of Pisidia, N. of Cibyra, near the river Caularis (Strab. pp. 570, 630, Liv. xxxviii. 15)—2, 3 [SINDI].

Sindi (Σινδοί). 1. A people of Asiatic Sar-matia, on the E. coast of the Euxine, and at the foot of the Caucasus. They probably dwelt in and about the peninsula of *Taman* (between the *Sea of Azov* and the *Black Sea*), and to the S. of the river Hypanis (*Kouban*). They had a capital called *Sinda* (*Anapa*?) with a harbour (Σινδινός λιμήν). Their country is called Σινδική. They are also mentioned by the names of *Sindones* and *Sindiāni* (Hdt. ii. 28, Mel. ii. 19, Strab. p. 495)—2. A people on the E. coast of India extra Gangem (in *Cochin China*), also called *Sindae* (Σινδᾶι), and with a capital city *Sinda* (Ptol. vii. 2, 7).

Sindicē [SINDI].

Sindomāna (*Sihuan*), a city of India, on the lower course of the Indus, near the island of Pattalene (Arr. *An.* vi. 15, Strab. p. 701).

Sindus (Σίνδος), a town in the Macedonian district of Mygdonia on the Thermaic gulf, and at the mouth of the Echedorus (Hdt. vii. 123).

Singāra (τὰ Σίγγαρα *Singar*), a strongly fortified city and Roman colony in the interior of Mesopotamia, eighty-four Roman miles S. of Nisibis. It lay in a dry plain, at the foot of M. Singaras (*Singar*), an E. prolongation of M. Masius. It was the scene of the defeat of Constantius by Sapor, through which the place was lost to the Romans (Dio Cass. xviii. 22, Amm. Marc. xviii. 5).

Singidunum (*Belgrade*), a town in Moesia Superior at the confluence of the Sava and the Danube, was a strong fortress, and the headquarters of a legion (Ptol. iii. 9, 3, Procop. *Aed.* iv. 6).

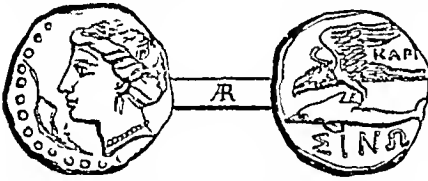
Singiticus Sinus [SINGUS]

Singus (*Σίγγος Σίγγαιος*), a town in Macedonia on the E coast of the peninsula Sithonia, which gave its name to the Sinus Singiticus (Hdt vii 122, Thuc i 18)

Sinis or **Sinnis** (*Σίνης* or *Σίννις*), son of Polydemon, Pemon or Poseidon by Sylca, the daughter of Corinthus. He was a robber who frequented the isthmus of Corinth and killed the travellers whom he captured, by fastening them to the top of a fir tree, which he bent down and then let sprung up again. He himself was killed in this manner by Theseus. The name is connected with *σίνωμαι* (Apollod iii 16, 2, Paus ii 1, 8, Eur *Hipp* 977, Ov *Met* vii 140)

Sinon (*Σίνων*), son of Aesimus, or, according to Virgil, of Sisyphus, and grandson of Autolycus, was a relation of Odysseus, whom he accompanied to Troy. After the Greeks had constructed the wooden horse, Sinon mutilated himself, in order to make the Trojans believe that he had been maltreated by the Greeks, and then allowed himself to be taken prisoner by the Trojans. He informed the Trojans that the wooden horse had been constructed as an atonement for the Palladium which had been carried off by the Greeks, and that if they would drag it into their own city, Asia would gain the supremacy over Greece. The Trojans believed the deceiver, and dragged the horse into the city, whereupon Sinon in the dead of night let out the Greeks, who thus took Troy (Verg *Aen* ii 77, 259, Dict *Cret* i 12, Hyg *Fab* 108)

Sinōpē (*Σινώπη Σινωπεύς*, Sinopensis *Sinope*, *Sinoub*, Rn), the most important of the Greek colonies on the shores of the Euxine, stood on the N coast of Asia Minor, on the W headland of the great bay of which the delta



Coin of Sinope of 5th cent B.C.

Obv. head of nymph Sinope rev. ΣΙΝΩ sea-eagle with dolphin

of the river Halys forms the E headland, and a little E of the northernmost promontory of Asia Minor. Thus placed, and built on a peninsula, the neck of which formed two fine harbours, it had every advantage for becoming a great maritime city. Its foundation was referred mythically to the Argonaut Autolycus, who was worshipped in the city as a hero, and had an oracle, but it appears in history as a very early colony of the Milesians (Strab p 516, Ap Rh ii 947, Hdt iv 12). Having been destroyed in the invasion of Asia by the Cimmerians, it was restored by a new colony from Miletus, B.C. 632, and soon became the greatest commercial city on the Euxine. Several colonies were established by the Sinopians on the adjacent coasts, the chief of which were Cotyora, Trapezus, and Cerasus. Its territory, called **Sinōpis** (*Σινωπία*, also *Σινωπίτις*), extended to the banks of the Halys. At the beginning of the Peloponnesian war the Athenians sent 600 colonists to strengthen it after the Sinopians had expelled their tyrant (Plut *Peric* 20). Xenophon in his retreat found it a prosperous city (Xen *An* i 5, 8, cf Diod

xiv 30). It remained an independent state till it was taken by Pharnaces I, king of Pontus. It was the birthplace and residence of Mithridates the Great, who enlarged and beautified it. After an obstinate resistance to the Romans under Lucullus, it was taken and plundered, and proclaimed a free city. Shortly before the murder of Julius Caesar it was colonised by the name of Julia Caesarea Felix Sinope, and remained a flourishing city, though it never recovered its former importance. At the time of Constantine, it had declined so much as to be ranked second to Amasia. In addition to its commerce, Sinope was greatly enriched by its fisheries. It was the native city of the renowned Cynic philosopher Diogenes, of the comic poet Diphilus, and of the historian Baton (Strab p 477, Plin *Ep* i 91).

Sintica, a district in Macedonia, inhabited by the Thracian people Sinti, extended E of Crestoma and N of Bisaltia as far as the Strymon and the lake Prasias. Its chief town was Heraclia Sintica. The Sinti were spread over other parts of ancient Thracia, and are identified by Strabo with the Sintians (*Σίντιες*) of Homer, the ancient inhabitants of Lemnos (Thuc ii 98, Liv xii 51, xiv 29, Strab p 331).

Sinuessa (*Sinuossanus Rocca di Mandragone*), the last city of Latium on the confines of Campania, to which it originally belonged, was situated on the sea coast, about six miles N of the mouth of the Volturnus, and on the Via Appia, in the midst of a fertile country. It was colonised by the Romans, together with the neighbouring town of Minturnae, B.C. 296 (Liv x 21). It possessed a good harbour, and was a place of considerable importance (Cic *ad Att* i 15, *ad Fam* xii 20, Hor *Sat* i 5, 40). In its neighbourhood were celebrated warm baths, called **Aquae Sinuessanae** (Tac *Ann* vi 66).

Siphnus (*Σίφνος Σίφνιος Σίφνιο*), an island in the Aegean sea, forming one of the Cyclades, SE of Seriphus. It is of an oblong form, and about forty miles in circumference. Its original name was Merope, and it was colonised by Ionians from Athens (Hdt viii 48). In consequence of their gold and silver mines, of which the remains are still visible, the Siphnians attained great prosperity, and were regarded in the time of Polycrates as the wealthiest of the islanders. Their treasury at Delphi, in which they deposited the tenth of the produce of their mines, was equal in wealth to that of any other Greek state (Paus x 11, 2). Their riches, however, exposed them to pillage, and a party of Samian exiles in the time of Polycrates invaded the island, and compelled them to pay 100 talents (Hdt iii 57). Siphnus was one of the few islands which refused tribute to Xerxes, and one of its ships fought on the side of the Greeks at Salamis. At a later time the mines were less productive, and Pausanias relates that in consequence of the Siphnians neglecting to send the tithe of their treasure to Delphi, the god destroyed their mines by an inundation of the sea (Strab p 448, Paus i 11, 2). The moral character of the Siphnians stood low, and hence to act like a Siphnian (*Σίφνιδέειν*) became a term of reproach.

Sipontum or **Sipuntum** (*Sipontinus Siponto*), called by the Greeks **Sipūs** (*Σίπους, οὐντρος*), an ancient town in Apulia, in the district of Daunia, on the S slope of Mt Garganus, and on the coast. It is said to have been founded by Diomedes, and was of Greek origin (Strab p 284). It was colonised by the Romans, under whom it became a place of some com-

mercial importance (Liv xxiv 25, App B C v 56, Lucan, v 377) The inhabitants were removed from the town by king Manfred in the thirteenth century, in consequence of the unhealthy nature of the locality, and were settled in the neighbouring town of Manfredonia, founded by this monarch

Sipylus (Σίπυλος *Sipuli-Dagh*), a mountain of Lydia, in Asia Minor, of volcanic formation, and rent by frequent earthquakes It is a branch of the Tmolus, from the main chain of which it proceeds NW along the course of the river Hermus, as far as Magnesia and Sipylum It is mentioned by Homer (*Il* xxiv 16) The ancient capital of Maeonia was said to have been situated in the heart of the mountain chain, and to have been called by the same name, but it was early swallowed up by an earthquake, and its site became a little lake called Sale or Saloe, near which was a tumulus, supposed to be the grave of Tantalus The mountain was rich in metals, and many mines were worked in it (Strab pp 58, 579, 680, Paus vii 24, 7)

Siracēnē (Σιρακηνή) 1 A district of Hyrcania—2 A district of Armenia Major—3 [SIRACENI]

Siracēni, **Sirāci**, **Sirāces** (Σιρακηνοί, Σιρακοί, Σίραιες), a powerful people of Sarmatia Asiatica, dwell in the district of Siracene, E of the Palus Maeotis, as far as the river Rha (*Volga*) The Romans were engaged in a war with them in A D 50 (Ptol v 9, 17, Strab p 504, Tac *Ann* xii 15)

Sirbōnis Lacus (Σιρβωνίδος λίμνη, aft Σιρβωνίς λίμνη and Σίρβων *Sabakat Bardowal*), a large and deep lake on the coast of Lower Egypt, E of M Casus Its circuit was 1000 stadia It was strongly impregnated with asphaltus A connexion (called τὸ ἔκρεγμα) existed between the lake and the Mediterranean, but this being stopped up, the lake grew continually smaller by evaporation, and it is now nearly dry (Hdt ii 6, Strab pp 760-763, Plin v 68) Part of the army of Darius Ochus was swallowed up in it B C 350 (Diod i 30)

Sirēnes (Σειρήνες), sea nymphs who had the power of charming by their songs all who heard them When Odysseus came near the island on the beach of which the Sirens were sitting, and endeavouring to allure him and his companions, he stuffed the ears of his companions with wax, and tied himself to the mast of his vessel, until he was so far off that he could no longer hear their song [For a vase painting of this scene, see ODYSSEUS] According to Homer, the island of the Sirens was situated between Aëaen and the rock of Scylla, near the SW coast of Italy (*Od* xii 39), but the Roman poets place them on the Campanian coast Homer says nothing of their number, but later writers mention both their names and number some state that they were two, Aglaopheme and Thelciepia, and others, that there were three, Pismoe, Aglaope, and Thelciepia, or Parthenope, Ligia, and Leucosia They are called daughters of Phorcus, of Achelous and Sterope, of Terpsichore, of Melpomene, of Calliope, or of Gaëa (Strab pp 22, 246, 252, Ap Rh iv 893, Serv ad *Georg* iv 562) The Sirens are also connected with the legends of the Argonauts and the rape of Persephone When the Argonauts sailed by the Sirens, the latter began to sing, but in vain, for Orpheus surpassed them, and as it had been decreed that they should live only till some one hearing their song should pass by unmoved, they threw them

selves into the sea, and were changed into rocks (Apollod i 9, 25, Hyg *Fab* 141) Later poets represent them as provided with wings, which they are said to have received at their own request, in order to be able to search after Persephone (*Ov Met* v 552-563) Once, however, they allowed themselves to be prevailed upon by Hera to enter into a contest with the Muses, and being defeated, were deprived of their wings (Paus ix 34, 2) The idea of the Homeric Sirens seems to arise from an attempt to express the deceptive beauties of a calm sea luring men to destruction But there is a distinct character of the Sirens which appears in the Attic representations of them in epitaphs (*Anth Pal* v 491), and in sculptures on tombstones Why a Siren should be the commonest mythological figure for monuments of the dead is not quite clear The connexion may be with the destructive character of the Homeric Siren, or with the myth of Persephone and the underworld, or the Siren of the tombstone may merely represent the wail of the mourner

Sirenusae, called by Virgil (*Aen* v 864) **Sirenium scopuli**, three small uninhabited and rocky islands near the S side of the Prom. Misenum, off the coast of Campania, which were, according to tradition, the abode of the Sirens (Strab p 22)

Siris 1 (*Sinno*), a river in Lucania flowing into the Tarentine gulf, memorable for the victory which Pyrrhus gained on its banks over the Romans—2 (*Torre di Senna*), an ancient Greek town in Lucania at the mouth of the preceding river It was apparently an old Oenotrian city, though Strabo notices a tradition of its foundation by Trojans (p 264) It was occupied by Ionian colonists from Colophon about 690 B C Siris was destroyed by the people of Sybaris and Crotona about 550 B C, and when the country was re settled by Athenians from Thurii a hundred years later, the city was built at first on the site of Siris and then transferred to Heraclea, three miles distant (Diod vii 36, Strab l c)

Sirmio (*Sirmione*), a beautiful promontory on the S shore of the Lacus Benacus (*Lago di Garda*), on which Catullus had an estate (Catull ii 31)

Sirmium (*Mitrovitz*), an important city in Pannonia Inferior, was situated on the left bank of the Savus It was founded by the Taurisci, and under the Romans became the capital of Pannonia, and the head quarters of all their operations in their wars against the Dacians and the neighbouring barbarians It contained a large manufactory of arms, a spacious forum, an imperial palace, &c It was the residence of the admiral of the first Flavian fleet on the Danube, and the birthplace of the emperor Probus (Herodian, vii 2, Amm Marc xvii 13, xix 11)

Sisāpon (*Almaden*, in the Sierra Morena), an important town in Hispania Baetica, N of Corduba, between the Baetis and Anas, celebrated for its silver mines and cinnabar (Strab p 142, Cic *Phil* ii 19)

Siscia (*Sisseh*), called Segesta by Appian, an important town in Pannonia Superior, situated upon an island formed by the rivers Savus, Colapis, and Odra, and on the road from Aemona to Sirmium (Dio Cass xlix 37, Vell Pat ii 113, Strab pp 202, 214) It was a strongly fortified place, and was conquered by Tiberius in the reign of Augustus, from which time it became the most important town in all Pan-

nonia It was probably made a colony by Tiberius, and was colonised anew by Septimius Severus. At a later time its importance declined, and Sirmium became the chief town in Pannonia (Zosim u 48).

Sisenna L Cornelius, a Roman annalist, was praetor in B C 78, the year when Sulla died (CIL i p 110, Cic *Fragm Cornel* i 18). During the piratical war (67) he acted as the legate of Pompey, and having been despatched to Crete in command of an army, died in that island at the age of about 52 (Dio Cass xxxvi 1, App *Mithr* 95). He is mentioned also as a friend and defender of Verres in conjunction with Hortensius (Cic *Verr* ii 45, 100). His great work, entitled *Historiae*, extended to more than twelve books, which contained the history of his own time. Cicero pronounces Sisenna superior as a historian to his predecessors, but adds that he belonged to a period when the true method of writing history was not understood (*Brut* 64, 228, cf *de Leg* i 7). In addition to his *Historiae*, Sisenna translated the Milesian tales of Aristides (Or *Trist* ii 443, Vell Pat ii 9, 5). He is probably not the same as the Sisenna who wrote a commentary on Plautus, cited by grammarians, since in one place Charisius (p 221) cites this commentator as quoting from Virgil.

Sisygambis (Σισυγαμβίς), mother of Darius Codomannus, the last king of Persia, fell into the hands of Alexander, after the battle of Issus, B C 333, together with the wife and daughters of Darius. Alexander treated these captives with the greatest generosity, and displayed towards Sisygambis in particular a delicacy of conduct which is one of the brightest ornaments of his character (Arrian, *An* ii 11, Plut *Alex* 21, Curt ii 11, 21). On her part, Sisygambis became so strongly attached to her conqueror, that she felt his death as a blow not less severe than that of her own son, and, overcome by this long succession of misfortunes, put an end to her own life by voluntary starvation (Curt x 5, 19, Diod xvii 118).

Sisyphus (Σίσυφος), son of Aeolus and Enarete, whence he is called *Aeolides* (Il vi 151, Hor *Od* ii 14, 20). He was married to Merope, a daughter of Atlas or a Pleiad, and became by her the father of Glaucus, Ornytion (or Porphyron), Thersander and Halms (Apollod i 7, 3, Paus x 31, 2). In post-Homeric writers, as the type of a crafty man, he is also called a son of Autolycus (Serv ad *Ien* ii 79), and the father of Odysseus by Anticlea [ANTICLEA], whence we find Odysseus sometimes called *Sisyphudes* (Soph *Aj* 190, *Phil* 417). The myths which make Sisyphus father of Glaucus, and the mention of the worship of a deity named *δ Ταρξίτιος* at the Isthmus, whom Pausanias (vi 20, 8) believes to be Poseidon, make it not improbable that Sisyphus was originally a deity of that district, who, when his worship was superseded by that of Poseidon, appeared in fable as a man characterised by the wiliness and treachery of the sea. In the various stories about him Sisyphus is said to have built the town of Ephyrus, afterwards Corinth. As king of Corinth he promoted navigation and commerce, but he was fraudulent, avaricious, and deceitful. His wickedness during life was punished in the lower world, where he had to roll uphill a huge stone, which as soon as it reached the top always rolled down again (*Od* xi 593, cf Cic *Tusc* i 7, 10, Lucr ii 1016, Verg *Georg* iii 99, Or *Mel* ii 459). The reasons for this punishment are not

the same in all authors. Some relate that it was because he had betrayed the designs of the gods (Serv ad *Aen* vi 16), others, because he had betrayed to Asopos that Zeus had carried off Aegina, the daughter of the latter (Apollod i 9, 3, iii 12, 6, Paus ii 5, 1). It appears that there was an early legend of his having escaped from Hades by his craft, for Theognis (703) speaks of his coming back to earth, 'having persuaded Persephone by cunning words'. This may have been the subject of the satyric play Σίσυφος Δραπέτης, which existed besides the drama called Σίσυφος Περποκυλιστής. The story was further developed in later writers (Eustath ad Hom pp 681, 1702). Sisyphus contrived by his arts to chain Death, whom Zeus had sent to fetch him, so that neither he himself nor other men could die, and there was no longer any fear of the gods, until Ares was sent and delivered Death. Even then Sisyphus secured himself by directing his wife not to bury him, and when she complied with his request, Sisyphus in the lower world complained of this seeming neglect, and obtained from Pluto or Persephone permission to return to the upper world to punish his wife. He then refused to return to the lower world, until Hermes carried him off by force, and this deceit is said to have been the cause of his punishment.

Sittacē or **Sittāce** (Σιττάκη, Σιττάκη), a great and populous city of Babylonia, near the Tigris, a little above Seleucia. It gave the name of Sittacene to the district on the lower course of the Tigris E of Babylonia and NW of Susiana (Strab pp 524, 744).

Stalces (Σιτάκης), king of the Thracian tribe of the Odrisians, was a son of Teres, whom he succeeded on the throne. He increased his dominions by successful wars, so that they ultimately comprised the whole territory from Abdera to the mouths of the Danube, and from Byzantium to the sources of the Strymon (Thuc ii 20, 97, Diod vii 50). At the beginning of the Peloponnesian war he entered into an alliance with the Athenians, to whom he showed his friendship by giving up to them Corinthian and Spartan ambassadors (Thuc ii 67, cf Hdt vi 137), and in 429 he invaded Macedonia with a vast army, but was obliged to retire through failure of provisions (Thuc ii 95-101, Diod vii 51). He was defeated and killed in 424, fighting against the Triballi (Thuc iv 101).

Sithonia (Σιθωνία), the central one of the three peninsulas running out from Chalcidice in Macedonia, between the Toronaic and Singitic gulfs. The Thracians originally extended over the greater part of Macedonia, and the ancients derived the name of Sithonia from a Thracian king Sithon. We also find mention of a Thracian people, Sithoni, on the shores of the Pontus Euxinus, and the poets frequently use *Sithonis* and *Sithonus* in the general sense of Thracian (Hdt vi 123, Verg *Ecl* x 66, Hor *Od* i 18, 9).

Sitifis (Σιτίφα *Setif*), an inland city of Mauretania Caesariensis, on the borders of Numidia, stood upon a hill, in an extensive and beautiful plain. It first became an important place under the Romans, who made it a colony, and, upon the subdivision of M Caesariensis into two provinces, it was made the capital of the eastern province, which was called after it Mauretania Sitifensis (Ptol iv 2, 34, Amm Marc xxviii 6).

Sitones, a German tribe in Scandinavia, belonging to the race of the Suavi, whom Tacitus

asserts to have been ruled by queens (*Germ* 45)

Sittace, Sittacène [SITACE]

Sittius or **Sittius**, P., of Nuceria in Campania, was connected with Catiline, and went to Spain in B.C. 64, from which country he crossed over into Maureitania in the following year. It was said that P. Sulla had sent him into Spain to excite an insurrection against the Roman government, and Cicero, when he defended Sulla, in 62, was obliged to deny the truth of the charges that had been brought against Sittius (*pro Sull* 20). Sittius did not return to Rome. His property in Italy was sold to pay his debts, and he continued in Africa, where he fought in the wars of the kings of the country. He joined Caesar when the latter came to Africa, in 46, to prosecute the war against the Pompeian party. He was of great service to Caesar in this war, and at its conclusion was rewarded by Caesar with the western part of Numidia, where he settled down, distributing the land among his soldiers. After the death of Caesar, Arabio, the son of Masinissa, returned to Africa, and killed Sittius by stratagem (*Sail Cat* 21, *Bell Afr* 25, 93-96, *App BC* iv 54, *Cic ad Att* xv 17).

Siph (Σιούφ), a city of Lower Egypt, in the Saitic nome, only mentioned by Herodotus (ii 172).

Smaragdus Mons (Σμαράγδων ὄρος *Jebel Zaburah*), a mountain of Upper Egypt, near the coast of the Red Sea, N. of Berenice. The extensive emerald mines from which it obtained its name were worked under the ancient kings of Egypt, under the Ptolemies, and under the Romans (*Strab* p. 815, *Plin.* xxxvii 65). They seem to have been exhausted, as few emeralds of any value are now found in the neighbourhood.

Smerdis (Σμερδῖς), according to Herodotus, was the name of the son of Cyrus, and was murdered by order of his brother, Cambyses. His true name was **Bardes**, which appears in *Aesch Pers* 780 as **Mardus**, and in *Justin* 4 as **Merdis**. Ctesias calls him **Tanyoxarecs**. The death of Smerdis was kept a profound secret, and accordingly, when the Persians became weary of the tyranny of Cambyses, one of the Magians, whom Herodotus calls **Patizithes**, who had been left by Cambyses in charge of his palace and treasures, availed himself of the likeness of his brother to the deceased Smerdis, to proclaim this brother as king, representing him as the younger son of Cyrus. Cambyses heard of the revolt in Syria, but he died of an accidental wound in the thigh, as he was mounting his horse to march against the usurper. According to Herodotus this Magian usurper was also called **Smerdis**, but this is an error. His name appears on Persian inscriptions as **Gomates** or **Gaumata**. The name of **Sphendates** which Ctesias (*Pers* 8-14) gives to him is really only a priestly title. The false Smerdis was acknowledged as king by the Persians, and reigned for seven months without opposition. The leading Persian nobles, however, were not quite free from suspicion, and this suspicion was increased by the king never inviting any of them to the palace, and never appearing in public. Among the nobles who entertained these suspicions was **Otanes**, whose daughter **Phaedima** had been one of the wives of Cambyses, and had been transferred to his successor. The new king had some years before been deprived of his ears by Cyrus for some offence, and Otanes persuaded his daughter to ascertain whether her master had

really lost his ears. **Phaedima** found out that such was the fact, and communicated the decisive information to her father. **Otanes** thereupon formed a conspiracy, and in conjunction with six other noble Persians, succeeded in forcing his way into the palace, where they slew the false Smerdis with his brother **Patizithes** in the eighth month of his reign, 521 (Hdt iii 30, 61-79). The story of the usurpation of this Magian pretender and the combination of nobles which overthrew him is confirmed in its leading facts by the inscriptions. But the character of the struggle, which is represented as political and national between Medes and Persians, has sometimes been misunderstood. It is tolerably clear from the inscriptions that **Gomates** (the real name, as has been said, of the false Smerdis) was not a Mede. His attempt was a religious movement of the Magians to establish more firmly their religion and the power of the priestly caste, by placing one of their own order on the throne. This attempt was defeated by the nobles, who disliked the innovation of a priesthood. The Aryan religion was restored after the slaughter of **Gomates** and the leading Magi, and thus slaughter was kept in memory, for the terror of the Magian priests, by an annual festival called **Magophonia**, during which no Magian was allowed to show himself in public.

Smilis (Σμίλις), son of Enclides, of Argina, a sculptor of the legendary period, whose name appears to be derived from *σμίλη*, a knife for carving wood, and afterwards a sculptor's chisel. **Smilis** is the legendary head of the Aeginetan school of sculpture, just as **Daedalus** is the legendary head of the Attic and Cretan schools. He is said to have carved the *ξῶλον* of **Hera** at **Samos** (*Paus* vii 4, 4).

Smintheus (ΑΠΟΛΛΟ, p. 89, b.)

Smyrna (Σμύρνα), or **Myrrha**. For details see **ΑΠΟΛΛΟ**.

Smyrna and in many MSS **Zmyrna** (Σμύρνα, Ion Σμύρην, Σμυρναῖος, **Smyrnaeus**, **Smyrna**, Turk. *Izmir*), one of the most ancient and



Coin of Smyrna of 2nd cent. B.C.

Our head of the Amazon Smyrna with turreted crown
 ΓΡ 2- ΣΜΥΡΝΑΙΩΝ ΡΗΠΑΡΕΙΔΗΣ (magistrate's name)
 Lion surrounded by oak wreath

flourishing cities of Asia Minor, and the only one of the great cities on its W coast which has survived to this day, stood in a position alike remarkable for its beauty and for other natural advantages. Lying just about the centre of the W coast of Asia Minor—on the banks of the little river Meles, at the bottom of a deep bay, the Sinus Hermæus or **Smyrnaeus** (*G. of Smyrna*), which formed a safe and immense harbour for the largest ships up to the very walls of the city, at the foot of the rich slopes of **Tmolus** and at the entrance to the great and fertile valley of the **Hermus**, in which lay the great and wealthy city of **Sardis**—and in the midst of the Greek colonies on the E shore of the **Aegean**, it was marked out by nature as one of the greatest emporiums for the trade between Europe and Asia, and has pre-

served that character to the present day. There are various accounts of its origin. The most probable is that which represents it as an Aeolian colony from Cyma. (Hdt. i. 150, Paus. vi. 5, 1.) At an early period it fell, by a stratagem, into the hands of the Ionians of Colophon, and remained an Ionian city from that time forth; this appears to have happened before Ol. 23 (B.C. 688). Smyrna from its position commanded the trade of the Hermus valley, and thus became a dangerous rival of the Lydian kings at Sardis. An attempt upon the city by Gyges was repulsed, but Smyrna was taken and destroyed by ALIATRES, its inhabitants were left dwelling in village communities (*καυθηδοί*, Strab. p. 646) for three centuries, but with something that could still be called a town, as is clear from the mention in Pindar (*Fr.* 153). At length, at the end of the fourth cent. B.C. Antigonos rebuilt the city on the SE. side of the bay on which the old city had stood. The new city was enlarged and beautified by LYSIMACHUS, standing partly on the sea-shore and partly on a hill called Mastusia. It had a magnificent harbour, with such a depth of water that the largest ships could lie alongside the quays. The city soon became one of the greatest and most prosperous in the world. It was especially favoured by the Romans on account of the aid it rendered them in the Syrian and Mithridatic wars. It was the seat of a *conventus iuridicus*. In the civil wars it was taken and partly destroyed by Dolabella, but it soon recovered. It occupies a distinguished place in the early history of Christianity, as one of the only two among the seven Churches of Asia which St. John addresses, in the Apocalypse, without any admixture of rebuke, and as the scene of the labours and martyrdom of Polycarp. In the years A.D. 178-180, a succession of earthquakes, to which the city has always been much exposed, reduced it almost to ruins, but it was restored by the emperor M. Aurelius (Dio Cass. lxxi. 32). In the successive wars under the Eastern empire it was frequently much injured, but always recovered, and, under the Turks, it has survived repeated attacks of earthquake, fire, and plague, and still remains the greatest commercial city of the Levant. In addition to all her other sources of renown Smyrna stood at the head of the cities which claimed the birth of Homer. The poet was worshipped as a hero in a magnificent building called the Homeræum (*Ὅμηρειον*). Near the sea shore there stood a magnificent temple of Crabele, whose head appears on the coins of the city. Smyrna built a temple for the imperial worship, and was a place where the festivals of the province of Asia belonging to *Κοινὸν Ἀσίας* were celebrated. (Tac. *Ann.* iv. 56, cf. *PERGAMUM, SARDES*.)

Smyrna Trachēa [EPHESUS]

Smyrnaeus Sinus (*Σμυρναῖον κόλπος*, *Σμυρναῖος κόλπος* G. of Smyrna), the great gulf on the W. coast of Asia Minor, at the bottom of which Smyrna stands. Its entrance lies between Pt. Melaena (*C. Kara Burnu*) on the W., and Phocaea (*Fokion*) on the E. Its depth was reckoned at 350 stadia. It received the river Hermus, whence it was called *Hermēus Sinus* (*Ἑρμείος κόλπος*). It is sometimes also called *Μελήρου κόλπος*, from the little river Meles, on which Old Smyrna stood (Strab. p. 646, Met. i. 17).

Sōcratēs (*Σωκράτης*) 1 The great Athenian philosopher, was born in the deme of Alopece, in the immediate neighbourhood of

Athens, B.C. 469. His father, Sophroniscus, was a sculptor, of whose proficiency nothing is known. His mother Phaenarete was a midwife. In his youth Socrates seems for a time to have followed the profession of his father. The group of clothed Graces which was preserved in the Acropolis was shown as his work down to the time of Pausanias (Paus. i. 22, 8, ix. 25, 2). But there is reason to believe that this is a confusion of names. Pliny (xxxvi. 32) clearly never entertained the idea that the author of that group was the great philosopher. He does not even allude to such a tradition, but says that some considered the sculptor to be the same as the painter Socrates. Socrates is not made in the dialogues to speak as if he had been himself an eminent sculptor. Some knowledge of the art is implied in *Xen. Mem.* iii. 10, but not more than a brief period of work with his father would secure. There would surely be more reference made to the fact if he had been eminent enough as a sculptor to be selected for an important public work. It has been suggested that the idea arose from coins of Athens with figures of the Graces, on some of which the magistrate's name is Socrates. But there is no improbability in this group being the work of a Socrates distinct from the philosopher. It is thought by some that the relief of those draped Graces in the Museo Chiaramonti represents the Athenian group. If so, it must have belonged to a more archaic period of art than the age of the philosopher Socrates. All that can be said is that Socrates probably worked, like his father, as a sculptor for a time, but certainly soon gave up that occupation for the work which has made him famous, and which he thought most beneficial to himself and his fellow men. The personal qualities of Socrates were marked and striking. His physical constitution was healthy, robust, and enduring to an extraordinary degree. He was capable of bearing fatigue or hardship, and indifferent to heat or cold, in a measure which astonished all his companions. He went barefoot in all seasons of the year, even during the winter campaign at Potidea, under the severe frosts of Thrace, and the same homely clothing sufficed for him in winter as well as in summer. In features he is represented as having been singularly, and even grotesquely, ugly—with a flat nose, thick lips, and prominent eyes, like a Satyr or Silenus (Plat. *Symp.* p. 215, a, *Theaet.* p. 143, e, *Xen. Symp.* 5). Of the circumstances of his life we are almost wholly ignorant; he served as a hoplite at Potidea, Delium, and Amphipolis with great credit to himself. He seems never to have filled any political office until 406, in which year he was a member of the senate of Five Hundred, and one of the Prytanes, when he refused, on the occasion of the trial of the six generals, to put an unconstitutional question to the vote, in spite of all personal hazard. He displayed the same moral courage in refusing to obey the order of the Thirty for the apprehension of Leon the Salamian (Plat. *Symp.* p. 219, *Alc.* p. 194, *Charm.* p. 153, *Lach.* p. 181, *Apol.* p. 32, *Xen. Mem.* i. 1, 18, iv. 4, 2, *Diog. Laert.* ii. 22-24). All the middle and later part of his life at least was devoted exclusively to the self-imposed task of teaching, excluding all other business, public or private, and to the neglect of all means of fortune. His wife, Xanthippe, is represented as a woman of a peevish and quarrelsome disposition. He never opened a school, nor did he, like the sophists

of his time, deliver public lectures. Every where, in the market-place, in the gymnasia, and in the workshops, he sought and found opportunities for awakening and guiding, in boys, youth, and men, moral consciousness and the impulse after self knowledge respecting the end and value of our actions. His object, however, was only to aid them in developing the germs of knowledge which were already present in them, not to communicate to them ready made knowledge, and he therefore professed to practise a kind of mental midwifery, just as his mother, Phaenarete, exercised the corresponding corporeal art (*Plat Theæt* p 149). Unweariedly and inexorably did he fight against all false appearance and conceit of knowledge, in order to pave the way for correct knowledge. Consequently to the men tall and proud and the mentally idle he appeared an intolerable bore, and often experienced their bitter hatred and calumny. This was probably the reason why he was selected by Aristophanes and the other comic writers, to be attacked as a general representative of philosophical and rhetorical teaching, the more so as his grotesque physiognomy admitted so well of being imitated in the mask which the actor wore (See *Aristoph. Nubes*, and cf *Ar* 1282, *Enpolis*, *Tr* 9 10, 11, *Diog Laert* ii 29). The audience at the theatre would more readily recognise the peculiar figure which they were accustomed to see every day in the market place than if Prodicus or Protagoras, whom most of them did not know by sight, had been brought on the stage, nor was it of much importance either to them or to Aristophanes whether Socrates was represented as teaching what he did really teach, or something utterly different. Attached to none of the prevailing parties, Socrates found in each of them his friends and his enemies. Hated and persecuted by Critias, Charmides, and others among the Thirty Tyrants, who specially referred to him in the decree which they issued forbidding the teaching of the art of oratory, he was impeached after their banishment and by their opponents. An orator named Lycon, and a poet (a friend of Thrasybulus) named Meletus, had united in the impeachment with the powerful demagogue Anytus, an embittered antagonist of the sophists and their system, and one of the leaders of the band which, setting out from Phyle, forced their way into the Piræus, and drove out the Thirty Tyrants. The judges also are described as persons who had been banished, and who had returned with Thrasybulus. The chief articles of impeachment were, that Socrates was guilty of corrupting the youth, and of despising the tutelary deities of the state, putting in their place other new divinities. At the same time it had been made a matter of accusation against him that Critias, the most ruthless of the Tyrants, had come forth from his school. Some expressions of his, in which he had found fault with the democratic mode of electing by lot, had also been brought up against him, and there can be little doubt that use was made of his friendly relations with Theramenes, one of the most influential of the Thirty, with Plato's uncle, Charmides, who fell by the side of Critias in the struggle with the popular party, and with other aristocrats, in order to irritate against him the party which at that time was dominant. The substance of the speech which Socrates delivered in his defence is probably preserved by Plato in the piece which goes under the

name of the 'Apology of Socrates'. Being condemned by a majority of only six votes, he expresses the conviction that he deserved to be maintained at the public cost in the Prytæneum, and refuses to acquiesce in the adjudication of imprisonment, or a large fine, or banishment. He will assent to nothing more than a fine of sixty minæ, on the security of Plato, Crito, and other friends. Condemned to death by the judges, who were incensed by this speech, by a majority of eighty votes, he departs from them with the protestation that he would rather die after such a defence than live after one in which he should have endeavoured to excite their pity. The sentence of death could not be carried into execution until after the return of the vessel which had been sent to Delos on the periodical Theoric mission. The thirty days which intervened between the condemnation of Socrates and its fulfilment were devoted by him to poetic attempts (the first he had made in his life), and to his usual conversation with his friends. One of these conversations, on the duty of obedience to the laws, Plato has reported in the *Crito*, so called after the faithful follower of Socrates, who had endeavoured without success to persuade him to make his escape. In another, unedited or worked up by Plato in the *Phædo*, Socrates immediately before he drank the cup of hemlock developed the grounds of his immovable conviction of the immortality of the soul. He died with composure and cheerfulness in his seventieth year, B.C. 399. Mr Grote, whose account of Socrates is here followed in many particulars, has well described Socrates as distinguished by three peculiarities. —(1) His long life passed in contented poverty and in public dialectics, of which we have already spoken. (2) His persuasion of a special religious mission. He had been accustomed constantly to hear, even from his childhood, what he spoke of as a divine voice—interfering, at moments when he was about to act, in the way of restraint, but never in the way of instigation. Such prohibitory warning was wont to come upon him very frequently, not merely on great, but even on small occasions, intercepting what he was about to do or to say. Though later writers speak of this as the *Dæmon* or *Genius* of Socrates, he himself does not personify it, but treats it merely as a 'divine sign, a prophetic or supernatural voice'. It may be interpreted as being a prompting of conscience or of quick and intuitive judgment. He was accustomed not only to obey it implicitly, but to speak of it publicly and familiarly to others, so that the fact was well known both to his friends and to his enemies (*Plat Apol* pp 31, 10, *Phædr* p 242, *Theæt* p 151, *Rep* p 196, *Xen Mem* i 1, 4, ii 8, 1-5). (3) His great intellectual originality, both of subject and of method, and his power of stirring and forcing the germ of inquiry and ratiocination in others. He was the first who turned his thoughts and discussions distinctly to the subject of ethics, and was the first to proclaim that 'the proper study of mankind is man'. With the philosophers who preceded him the subject of examination had been Nature, or the Kosmos as one undistinguishable whole, blending together cosmogony, astronomy, geometry, physics, metaphysics, &c. In discussing ethical subjects Socrates employed the dialectic method, and thus laid the foundation of formal logic, which was afterwards explained by Plato, and systematised by Aristotle. The originality of Socrates

is shown by the results he achieved. Out of his intellectual school sprang, not merely Plato, himself a host, but all the other leaders of Grecian speculation for the next half century, and all those who continued the great line of speculative philosophy down to later times—Enchid and the Megaric school of philosophers—Aristippus and the Cyrenaic Antisthenes and Diogenes, the first of those called the Cynics—all emanated more or less directly from the stimulus imparted by Socrates, though each followed a different vein of thought. Ethics continued to be what Socrates had first made them, a distinct branch of philosophy, alongside of which politics, rhetoric, logic, and other speculations relating to man and society, gradually arranged themselves, all of them more popular as well as more keenly controverted than physics, which at that time presented comparatively little charm, and still less of attainable certainty. There can be no doubt that the individual influence of Socrates permanently enlarged the horizon, improved the method, and multiplied the ascendant minds, of the Grecian speculative world in a manner never since paralleled. Subsequent philosophers may have had a more elaborate doctrine, and a larger number of disciples who imbibed their ideas, but none of them applied the same stimulating method with the same efficacy, and none of them in an equal degree struck out of other minds that fire which sets light to original thought.—2 The ecclesiastical historian, was born at Constantinople about A.D. 879. He was a pupil of Ammonius and Helladius, and followed the profession of an advocate in his native city, whence he is surnamed Scholasticus. The *Ecclesiastical History* of Socrates extends from the reign of Constantine the Great, 306, to that of the younger Theodosius, 439. He appears to have been a man of less bigotry than most of his contemporaries, and the very difficulty of determining from internal evidence some points of his religious belief may be considered as arguing his comparative liberality. His *History* is divided into seven books.—His work is included in the editions of the ancient Greek ecclesiastical historians by Valesius, Paris, 1668, reprinted at Mentz, 1677, by Reading, Camb. 1720.

Sōdōma, gen -orum and ae, also -um, gen -i, and 1, gen -ōrum (τὰ Σόδομα Σοδομῆς, Sodomita), an ancient city of Canaan [See *Dict of the Bible*].

Soemias or Soaemias, Jūlia, daughter of Julia Maesa, and mother of Elagabalus, either by her husband, Sextus Varius Marcellus, or, according to the report industriously circulated with her own consent, by Caracalla. After the accession of her son, she became his chosen counsellor, and seems to have encouraged and shared his follies and enormities. She took a place in the senate, which then for the first time witnessed the intrusion of a woman, and was herself the president of a sort of female parliament, which held its sittings in the Quirinal, and published edicts for the regulation of all matters connected with the morals, dress, etiquette, and equipage of the matrons. She was slain by the praetorians, in the arms of her son, on the 11th of March, A.D. 222 (Lamprid. *Elagab* 2, Dio Cass. lxxviii 30, 38, Herodian, v 5).

Sogdiana (ἡ Σογδιανή Σόγδιοι, Σογδιανολ parts of *Turkistan* and *Bokhara*, including the district still called *Sogd*), the NE province of the ancient Persian empire, separated on the

S from Bactriana and Margiana by the upper course of the Oxus (*Jihoun*), on the E and N from Scythia by the Sogdian Comedaram and Oxus M. (*Kara-Dagh*, *Altan* and *Al Tagh*) and by the upper course of the Jaxartes (*Sihoun*), and bounded on the NW by the great deserts E of the *Sea of Aral*. The S part of the country was fertile and populous. It was conquered by Cyrus, and afterwards by Alexander, both of whom marked the extreme limits of their advance by cities on the Jaxartes, Cyreschata and Alexandresclata. After the Macedonian conquest, it was subject to the kings, first of Syria, and then of Bactria, till it was overrun by the barbarians. The natives of the country were a wild warlike people of the great Aryan race, resembling the Bactrians in their character and customs (Arrian, *An* iii 30, iv 16, 18, Curt iii 2, 9, Strab pp 516, 517).

Sogdianus (Σογδιανός), was one of the illegitimate sons of Artaxerxes I Longimanus. The latter, on his death in B.C. 425, was succeeded by his legitimate son, Xerxes II, but this monarch, after a reign of only two months, was murdered by Sogdianus, who now became king. Sogdianus, however, was murdered in his turn, after a reign of seven months, by his brother, Ochus. Ochus reigned under the name of Darius II. (Diod. xii 71).

Sogdu Montes [SOGDIANA]

Sol [HELIOS]

Soleto (Soleto), a town of Calabria, twelve miles S of Lupiae (*Lecce*). It was ruined before the time of Pliny, but the survival of its name shows that it must have been occupied again (Plin. iii 101).

Sōli or Solos (Σόλοι) 1 (Ethnic, Σολεύς, Solenus, *Mezethi*, Ru), a city on the coast of Cilicia, SW of Tarsus, between the rivers Lamus and Cydnus, said to have been colonised by Argives and Lydians from Rhodes (Strab. pp 671, 675, Xen. *An* i 2, 24, Mel. i 13, Liv. xxxvii 56). It was a flourishing city in the time of Alexander, who fined its people 200 talents for their adhesion to the Persians (Arrian, *An* ii 5, 5). The city was destroyed by Tigranes, who probably transplanted the inhabitants to Tigranocerta (Dio Cass. lxxvi 20, Plut. *Pomp* 23). Pompey restored the city after his war with the pirates, and peopled it with the survivors of the defeated bands, and from this time forth it was called Pompeiopolis (Πομπηϊούπολις). It was celebrated in literary history as the birthplace of the Stoic philosopher Chrysippus, of the comic poet Philemon, and of the astronomer and poet Aratus. Its name has been curiously perpetuated in the grammatical word *solecism* (*solocismus*), which is said to have been first applied to the corrupt dialect of Greek spoken by the inhabitants of this city—or, as some say, of Soli in Cyprus (Diog. Laert. i 2, 4, Strab. p. 683, Suid. s. v. Σόλοι).—2 (Ethnic, Σόλιος *Paleohoria*, in the valley of *Solea*, Ru), a considerable seaport town in the W part of the N coast of Cyprus, on a little river (Strab. p. 683). According to some, it was a colony of the Athenians, while others ascribed its erection to a native prince acting under the advice of Solon (Plut. *Sol* 26). The visit of Solon to Cyprus is mentioned by Herodotus (v 113). It had temples of Isis and Aphrodite, and there were mines in its vicinity.

Solicinium, a town in Roman Germany (the *Agr. Decumates*), on the mountain *Pirus*, where Valentinian gained a victory over the

Alemanni in A D 869, perhaps in the neighbourhood of the modern Heidelberg, but the position is uncertain (Amm. Marc. xxvii 10, xxviii 2, xxx 7)

Solinus, C. Julius, the author of a geographical compendium, divided into fifty-seven chapters, containing a brief sketch of the world as known to the ancients, diversified by historical notices, remarks on the origin, habits, religious rites and social condition of various nations enumerated. The arrangement, and frequently the very words, are derived from the *Natural History* of Pliny, but little knowledge, care or judgment is displayed in the selection. We know nothing of Solinus himself, but he must have lived after the reign of Alexander Severus, and before that of Constantine. He may perhaps be placed in the reigns of Valerian and Gallienus. It was called *Collectanea Rerum Memorabilium*, but it was revised in the sixth century with the title of *Polyhistor*.—The most notable edition is that of Salmasius, published at Utrecht in 1689, prefixed to his *Plinianae Exercitationes*, critical edition by Th. Mommsen, Berl 1864.

Sōlis Fons [OASIS, No 3]

Sōlis Mons [SOLIS]

Sōlis Promontorium (ἄκρα Ἑλλοῦ ἱερὰ *Ras Anfir*), a promontory of Arabia Felix, near the middle of the Persian Gulf (Ptol vi 7, 14).

Soloe [SOLĒ]

Sollum (Σόλλιον), a town on the coast of Acarnania, S of Palaerus and opposite the island of Leucas (Thuc ii 30, iii 95).

Sōlōis (Σολοίς) *C. Cantin*, Arab *Ras el Houdih*, a promontory running far out into the sea, in the S part of the W coast of Mauretania. Herodotus believed it to be the westernmost headland of all Libya. Upon it was a Phoenician temple of Poseidon.

Sōlōn (Σόλων), the great Athenian legislator, was born about B.C. 638. By birth he was a Eupatrid. His father, Execestides, was a descendant of Codrus, and his mother was a cousin of the mother of Pisistratus. Execestides had seriously crippled his resources by a too prodigal expenditure, and Solon found it either necessary or convenient in his youth to betake himself to the life of a foreign trader. It is likely enough that while necessity compelled him to seek a livelihood in some mode or other, his active and inquiring spirit led him to select that pursuit which would furnish the amplest means for its gratification. Solon early distinguished himself as a poet. His first poems were in a light and amatory strain, which afterwards gave way to the more dignified and earnest purpose of inculcating profound reflections and sage advice, or inciting his countrymen to deeds of patriotism as Tyrtæus had done by his warlike songs. So widely, indeed, did his reputation spread that his name appears in all the lists of the Wise Men. The occasion which first brought Solon prominently forward as an actor on the political stage was the contest between Athens and Megara respecting the possession of Salamis. The ill success of the attempts of the Athenians to make themselves masters of the island had led to the enactment of a law forbidding the writing or saying anything to urge the Athenians to renew the contest. Solon, indignant at this dishonourable renunciation of their claims, hit upon the device of feigning to be mad and causing a report of his condition to be spread over the city, he rushed into the agora, and there recited a short elegiac poem

of 100 lines, in which he called upon the Athenians to retrieve their disgrace and reconquer the lovely island. Pisistratus (who, however, must have been extremely young at the time) came to the support of his kinsman, the unanimous law was rescinded, war was declared, and Solon himself appointed to conduct it. The Megarians were driven out of the island, but a tedious war ensued, which was finally settled by the arbitration of Sparta. Both parties appealed, in support of their claim, to the authority of Homer (Arist. *Rhet.* i 16), and there is an improbable story, which was currently believed in antiquity, that Solon had surreptitiously inserted the line (*Il.* ii 558) which speaks of Ajax as ransoming his ships with the Athenians. Solon's character was not that of a literary forger, nor would the argument have helped his cause. The Spartans decided in favour of the Athenians, about B.C. 596. Solon himself, probably, was one of those who received grants of land in Salamis, and this may account for his being termed a Salaminian. Soon after these events (about 595) Solon took a leading part in promoting hostilities on behalf of Delphi against Cirrha, and was the mover of the decree of the Amphictyons by which war was declared. According to a common story, which, however, rests only on the authority of a late writer, Solon hastened the surrender of the town by causing the waters of the Plistus to be poisoned (Paus. i 27, 7, Polyæn. *Strat.* vi 13). It was about the time of the outbreak of this war that, in consequence of the distracted state of Attica, which was rent by civil commotions, Solon was called upon by all parties to mediate between them, and alleviate the miseries that prevailed (Plut. *Sol.* 12, *Æt.* Πολ. 5). He was chosen archon 594, and under that legal title was invested with unlimited power for adopting such measures as the exigencies of the state demanded. In fulfilment of the task entrusted to him, Solon addressed himself to the relief of the existing distress. Thus he effected with the greatest discretion and success by his celebrated *disburdening ordinance* (σεισάχθεια), a measure consisting of various distinct provisions calculated to relieve the debtors with as little infringement as possible on the claims of the wealthy creditors. He showed his sense of the emergency by the extreme step of cancelling outstanding debts for the future; he made it illegal to lend money on the security of the borrower's person, so that the selling into slavery for debt became impossible, a limit was placed to the rate of interest, and also to the accumulation of land (Arist. *Æt.* Πολ. 6, Plut. *Sol.* 15–23). With a view to facilitate and increase trade and commerce, he altered the standard of coinage from the *Phidoman*, which circulated in the Peloponneseus and Boeotia, to the *Euboic*, which was used in Chalcis and Euboea, then great channels of commerce, so that the Attic currency was adapted to that of the chief Ionian trading centres (Arist. *Æt.* Πολ. 10). [For these standards see *Dict. of Ant. art. Pondera*.] It is a mistake to connect his monetary changes with the relief for debtors, and to suppose that he was *debasing* the coinage. The success of the *Seisachtheia* and his improvements of commerce procured for Solon such confidence and popularity that he was further charged with the task of entirely remodelling the constitution. As a preliminary step, he repealed all the laws of Draco except those relating to bloodshed. Our limits only allow us to glance at the principal

features of the constitution established by Solon. It must be premised that, Solon's laws being the origin of political liberty at Athens, it became customary to ascribe to him all old constitutional measures of which the authors were unknown. His constitution was based upon the timocratic principle—that is, the title of citizens to the honours and offices of the state was regulated by their wealth. All the citizens were distributed into four classes. The first class consisted of those who had an annual income of at least 500 medimni of dry or liquid produce (equivalent to 500 drachmae, a medimnus being reckoned at a drachma), and were called *Pentacosiomedimni*. The second class consisted of those whose incomes ranged between 300 and 500 medimni or drachmae, and were called *Hippias* (ἵππεις, ἵππης), from their being able to keep a horse, and being bound to perform military service as cavalry. The third class consisted of those whose incomes varied between 200 and 300 medimni or drachmae, and were termed *Zeugitae* (ζευγίται). The fourth class included all whose property fell short of 200 medimni or drachmae, and bore the name of *Thetes*. The first three classes were liable to direct taxation, in the form of a graduated income tax. A direct tax, however, was an extraordinary, and not an annual, payment. The fourth class were exempt from direct taxes, but of course they, as well as the rest, were liable to indirect taxes. In this arrangement the archonship was restricted to the first class (i.e. practically to Eupatrids), the second and third classes were admitted to other offices, but the Thetes to none. He thus limited the democracy. To Solon has been ascribed the institution of the *Boule* (βουλή), or deliberative assembly of Four Hundred, but it appears from Aristotle's *Aθ. Πολ.* that this council existed before [see under *DRACO*]. Solon, however, transferred to it some of the functions of the Areopagus—the initiation of proposals for the Ecclesia, and the dealings with foreign ambassadors, and he made its number 400 (100 from each tribe) instead of 401, as Draco had constituted it (*Arist. Aθ. Πολ.* 8). He greatly enlarged the functions of the *Ecclesia* (ἐκκλησία), which no doubt existed before his time, though it probably possessed scarcely more power than the assemblies which we find described in the Homeric poems. He gave it the right of electing the archons and other magistrates, and what was even more important, made the archons and magistrates accountable directly to it when their year of office was expired. He also gave it what was equivalent to a veto upon any proposed measure of the *Boule*, though it could not itself originate any measure. Besides the arrangement of the general political relations of the people, Solon was the author of a great variety of special laws, which do not seem to have been arranged in any systematic manner. Those relating to debtors and creditors have been already referred to. Several had for their object the encouragement of trade and manufactures. Foreign settlers were not to be naturalised as citizens unless they carried on some industrious pursuit. If a father did not teach his son some trade or profession, the son was not liable to maintain his father in his old age. The council of Areopagus had a general power to punish idleness. Solon forbade the exportation of all produce of the Attic soil except olive oil. He was the first who gave to those who died childless the power of disposing of their property by will. He enacted

several laws relating to marriage, especially with regard to heiresses. The rewards which he appointed to be given to victors at the Olympic and Isthmian games are for that age unusually large (500 drachmae to the former and 100 to the latter). One of the most curious of his regulations was that which denounced *atimia* against any citizen who on the outbreak of a sedition remained neutral (*Arist. Aθ. Πολ.* 8, *Gell.* ii. 12). The laws of Solon were inscribed on wooden rollers (ῥόλοι) and triangular tablets (κύβεις), and were set up at first in the Acropolis, afterwards in the Prytaneum. The Athenians were also indebted to Solon for some rectification of the calendar. It is said that Solon exacted from the people a solemn oath, that they would observe his laws without alteration for a certain space—10 years according to Herodotus—100 years according to other accounts. It is related that he was himself aware that he had been compelled to leave many imperfections in his system and code. He is said to have spoken of his laws as being, not the best, but the best which the Athenians would have received. After he had completed his task—being, we are told, greatly annoyed and troubled by those who came to him with all kinds of complaints, suggestions or criticisms about his laws—in order that he might not himself have to propose any change, he absented himself from Athens for ten years, after he had obtained the oath referred to (*Arist. Aθ. Πολ.* 11, *Plut. Sol.* 25, *Hdt.* i. 29). He first visited Egypt, and from thence proceeded to Cyprus, where he was received with great distinction by Philocyprus, king of the little town of Aepa. Solon persuaded the king to remove from the old site, and build a new town on the plain. The new settlement was called Soli, in honour of the illustrious visitor (*Hdt.* i. 113). He is further said to have visited Lydia, and his interview with Croesus was one of the most celebrated stories in antiquity [*CROESUS*]. During the absence of Solon the old dissensions were renewed, and shortly after his arrival at Athens the supreme power was seized by Pisistratus, who, after his usurpation, is said to have paid considerable court to Solon, and on various occasions to have solicited his advice [*PISISTRATUS*]. Solon probably died about 558, two years after the overthrow of the constitution, at the age of eighty. There was a story current in antiquity that, by his own directions, his ashes were collected and scattered round the island of Salamis (*Diog. Laert.* i. 62, cf. *Plut. Sol.* 32, where doubt is expressed). Of the poems of Solon several fragments remain. They do not indicate any great degree of imaginative power, but their style is vigorous and simple. Those that were called forth by special emergencies appear to have been marked by no small degree of energy. The fragments of these poems are incorporated in the collections of the Greek gnomic poets and in Bergk, *Poet. Lyr. Graec.* 1866, and there is also a separate edition of them by Bach, *Lugd. Bat.* 1825.

Sōlūs (Σολοῦς, *oûvtos*, contr. of Σολοεῖς Σολεῖντος), called Soluntum (Solentinus) by the Romans, an ancient town on the N coast of Sicily, between Panormus and Thermae, a colony of the Phoenicians (*Thuc.* vi. 2). It fell into the hands of Dionysius in 396 (*Diod.* xiv. 78), but was recovered by the Carthaginians some time afterwards. Under the Romans it was a municipal town (*Cic. Verr.* ii. 42, cf. *Ptol.* iii. 4, 3).

Sōlyma (τὰ Σόλυμα) 1 (*Takhtlu Daghi*), the mountain range which runs parallel to the E coast of Lycia, and is a southern continuation of M Climax. Sometimes the whole range is called Climax, and the name of Solyima is given to its highest peak—2 Another name of JERUSALEM (Strab p 666)

Sōlyma [Lycia]

Somnus (Ύπνος), the personification and god of sleep, is described as a brother of Death (Θάνατος, *Mors*), and as a son of Night. In works of art Sleep and Death are represented alike as two youths, sleeping or holding inverted torches in their hands [*Mors*]

Sontius (*Isonzo*), a river in Venetia in the N of Italy, rising in the Carnic Alps and falling into the Sinus Tergestinus E of Aquileia

Sōpāter (Σώπατρος) 1 Of Paphos, a writer of parody and burlesque (φλυαρογράφος), between B C 323 and 233 (Athen p 71)—2 Of Apamea, and the head for some time of the school of Plotinus, was a disciple of Iamblichus, after whose death (before A D 330) he went to Constantinople. Here he enjoyed the favour and personal friendship of Constantine, who afterwards, however, put him to death (between A D 330 and 337), wishing, as was alleged, to give a proof of the sincerity of his own conversion to Christianity (Sozom *H E* i 5, Suid sv)—3 The younger sophist, of Apamea, or of Alexandria, is supposed to have lived about 200 years later than the former. Besides his extant works (sometimes wrongly ascribed to No 2), Photius has preserved an extract of a work, entitled the *Historical Extracts* (ἐκείρη), which contained a vast variety of facts and figments, collected from a great number of authors. The remains of his rhetorical works are contained in Walz's *Rhetores Graeci*

Sōphēnē (Σωφηνή, later Σωφανηνή), a district of Armenia Major, lying between the ranges of Antitaurus and Masius, separated from Melitene in Armenia Minor by the Euphrates, from Mesopotamia by the Antitaurus, and from the E part of Armenia Major by the river Nymphus (Strab pp 521, 532). In the time of the Greek kings of Syria, it formed, together with the adjacent district of Achisene, an independent W Armenian kingdom, which was subdued and united to the rest of Armenia by Tigranes. It was taken from Tigranes by Pompey and given by Nero to Sohaemus (Tac *Ann* xiii 7)

Sōphīlus (Σώφιλος), a comic poet of the Middle Comedy, was a native of Sicyon or of Thebes, and lived about B C 348 (Suid sv)—Fragments in Meineke, *Fr Com Graec*

Sōphōcles (Σοφοκλῆς) 1 The great tragic poet, was born at Colonus, a village little more than a mile to the NW of Athens, B C 495. He was thirty years younger than Aeschylus, and fifteen years older than Euripides. His father's name was Sophilus, or Sophillus, who traded as an iron worker, &c he employed slaves as smiths. Sophocles received an education not inferior to that of the sons of the most distinguished citizens of Athens. In both of the two leading branches of Greek education, music and gymnastics, he was carefully trained, and in both he gained the prize of a garland. Of the skill which he had attained in music and dancing in his sixteenth year, and of the perfection of his bodily form, we have conclusive evidence in the fact that, when the Athenians were assembled in solemn festival around the trophy which they had set up in Salamis to celebrate their victory over the fleet of Xerxes,

Sophocles was chosen to lead, naked and with lyre in hand, the chorus which sang the songs of triumph (480) (Athen p 20). His first appearance as a dramatist took place in 468, under peculiarly interesting circumstances—not only from the fact that Sophocles, at the age of twenty-seven, came forward as the rival of the veteran Aeschylus, whose supremacy had been maintained during an entire generation, but also from the character of the judges. The solemnities of the Great Dionysia were rendered more imposing by the occasion of the return of Cimon from his expedition to Scyros, bringing with him the bones of Theseus. Public expectation was so excited respecting the approaching dramatic contest, and party feeling ran so high, that Apsephion, the Archon Eponymus, whose duty it was to appoint the judges, had not yet ventured to proceed to the final act of drawing the lots for their election, when Cimon, with his nine colleagues in the command, having entered the theatre, the Archon detained them at the altar, and administered to them the oath appointed for the judges in the dramatic contests. Their decision was in favour of Sophocles, who received the first prize, the second only being awarded to Aeschylus, who was so mortified at his defeat that he left Athens and retired to Sicily (Plut *Cim* 8, *O I G* 2374, *AESCHYLUS*). From this epoch Sophocles held the supremacy of the Athenian stage, not without rivals by whom he was sometimes defeated—even the *Oedipus Tyrannus* only obtained the second prize—but even against so formidable a rival as Euripides (whose first victory was in 441) he maintained his place till his death as the favourite poet of the Athenians. In 442 he was on the board of the Hellenotamiae, or treasurers of the tribute paid by allies (*C I A* i 237). The year 440 is a most important era in the poet's life. In the spring of that year he brought out the earliest of his extant dramas, the *Antigone*, and in the same year, but probably for reasons apart from poetical merit, he was appointed one of the ten *strategi*, of whom Pericles was the chief, in the war against Samos. It would seem that in this war Sophocles neither obtained nor sought for any military reputation. He is represented as good humouredly repeating the judgment of Pericles concerning him, that he understood the making of poetry, but not the commanding of an army. It was probably for this reason that Pericles sent him to look after supplies at Lesbos, where Ion records a meeting with him (Athen p 604). The family dissensions which troubled his last years are connected with a well known and beautiful story, concerning the exactness of which, however, there is some doubt. His family consisted of two sons, Iophon, the offspring of Nicostate, who was a free Athenian woman, and Ariston, his son by Theoris of Sicyon, and Ariston had a son named Sophocles, for whom his grandfather showed the greatest affection. Iophon, who was by the laws of Athens his father's rightful heir, jealous of his love for the young Sophocles, and apprehending that Sophocles purposed to bestow upon his grandson a large proportion of his property, is said to have summoned his father, as being mentally incompetent, before the *Phratores* [the jurisdiction in such matters would belong to the Archon]. As his only reply, Sophocles exclaimed, 'If I am Sophocles, I am not beside myself, and if I am beside myself I am not Sophocles,' and then he read from his *Oedipus at Colonus*, which was lately

written, but not yet brought out, the magnificent chorus, beginning—

Εὐέλπτον, ξένε, τᾶσδε χώρας,

whereupon the judges at once dismissed the case, and rebuked Iophon for his undutiful conduct (Plut *An Sen sit gerend Respubl* 3, p 775) Sophocles died soon afterwards, in 406, in his ninetieth year All the various accounts of his death and funeral are of a fictitious and legendary character According to a foolish story he was choked by a grape, which is probably a too literal interpretation of the epigram by Simonides saying that Socrates died 'Ὀλυμπὸν Βάκχου βότρυς ἐπεπάρχευεν,' a paraphrase for 'working at a tragedy' (*Anth Pal vii* 20) Another writer related that in a public recitation of the *Antigone* he sustained his voice so long without a pause that, through the weakness of extreme age, he lost his breath and his life together, while others ascribed his death to excessive joy at obtaining a victory—In considering the development of the Greek drama it is important to notice that Sophocles first increased the number of actors from two to three and thus he must have done early in his career, since the change was adopted by Aeschylus in his *Orestes* in B C 460 Sophocles also raised the number of the chorus from twelve to fifteen Of the three additional members one was intended to act as coryphaeus of the whole, the other two to lead the sections in a divided chorus [See *Diet of Ant art Tragoedia*] His chorus takes a less leading part than the chorus of Aeschylus it is entirely subordinate to the actors and does not develop the action of the play The subjects and style of Sophocles are human, while those of Aeschylus are essentially heroic The latter excite terror, pity, and admiration, as we view them at a distance, the former bring those same feelings home to the heart, with the addition of sympathy and self application No individual human being can imagine himself in the position of Prometheus, or derive a personal warning from the crimes and fate of Clytemnestra, but everyone can, in feeling, share the self devotion of Antigone in giving up her life at the call of fraternal piety, and the calmness which comes over the spirit of Oedipus when he is reconciled to the gods In Aeschylus, the sufferers are the victims of an inexorable destiny, but Sophocles brings more prominently into view those faults of their own which form one element of the destiny of which they are the victims, and is more intent upon inculcating, as the lesson taught by their woes, that wise calmness and moderation, in desires and actions, in prosperity and adversity, which the Greek poets and philosophers celebrate under the name of σωφροσύνη On the other hand, he does not, in the same manner as Euripides, bring tragedy to the level of everyday life, nor does he in a like degree use a miserable condition of life as a means of exciting pity [see p 884, b] A characteristic difference between the two poets is illustrated by the saying of Sophocles that 'he himself represented men as they ought to be, but Euripides exhibited them as they are' (Aristot *Poet* 25) A great modern critic has well said 'There is no other Greek poet whose genius belongs so peculiarly to the best Greek time Aeschylus has an element of Hebrew grandeur Euripides has strong elements of modern pathos and romance, these things come easily home to us But in order fully to appreciate Sophocles we must place

ourselves in sympathy with the Greek mind in its most characteristic modes of thought, and with the Greek sense of beauty in its highest purity'—The number of plays ascribed to Sophocles was 130 He contended not only with Aeschylus and Euripides, but also with Chorilus, Aristias, Agathon, and other poets, among whom was his own son Iophon, and he carried off the first prize twenty or twenty-four times, frequently the second, and never the third It is remarkable, as proving his growing activity and success, that, of his 180 dramas, eighty one were brought out after his fifty-fourth year, and also that all his extant dramas, which of course in the judgment of the grammarians were his best, belong to this latter period of his life The seven extant tragedies were probably brought out in the following chronological order—*Antigone*, *Electra*, *Trachiniae*, *Oedipus Tyrannus*, *Agamemnon*, *Philoctetes*, *Oedipus at Colonus* the last of these was brought out, after the death of the poet, by his grandson—Of the numerous editions of Sophocles, the best is that of Professor Jebb, now nearly complete—2 Son of Ariston, and grandson of the elder Sophocles, was also an Athenian tragic poet The love of his grandfather towards him has been already mentioned In 401 he brought out the *Oedipus at Colonus* of his grandfather, but he did not begin to exhibit his own dramas till 396—3 Son of Sostratus, was an Athenian commander in the Peloponnesian war, sent to reinforce the fleet in Sicily and to aid the popular party at Corecyra, was banished because he assented to the peace in Sicily in B C 424 (Thuc iii 115, iv 2, 46, 65)

Sophonisba, daughter of the Carthaginian general, Hasdrubal, the son of Gisco She had been betrothed by her father, at a very early age, to the Numidian prince Masinissa, but at a subsequent period Hasdrubal, being desirous to gain over Syphax, the rival monarch of Numidia, to the Carthaginian alliance, offered him the hand of his daughter in marriage The beauty and accomplishments of Sophonisba prevailed over the influence of Scipio Syphax married her, and from that time became, under her influence, the zealous supporter and ally of Carthage After the defeat of Syphax, and the capture of his capital city of Cirta by Masinissa, Sophonisba fell into the hands of the conqueror, upon whom her beauty exercised so powerful an influence, that he determined to marry her himself Their nuptials were accordingly celebrated without delay, but Scipio (who was apprehensive lest she should exercise the same influence over Masinissa which she had previously done over Syphax) refused to ratify this arrangement and, upbraiding Masinissa with his weakness, insisted on the immediate surrender of the princess Unable to resist this command, the Numidian king spared her the humiliation of captivity, by sending her a bowl of poison, which she drank without hesitation, and thus put an end to her own life (Liv xxix 23 xxx 8-15, Pol xiv 1, 7, App *Pun* 10, 27, 28, Zonar ix 11-18)

Sophrōn (Σόφρων), of Syracuse, was the principal writer of that species of composition called the *Mime* (μίμος), which was one of the numerous varieties of the Dorian Comedy He lived about B C 460-420 When Sophrōn is called the inventor of mimes, the meaning is, that he reduced to the form of a literary composition a species of amusement which the Greeks of Sicily, who were pre eminent for broad humour and merriment, had practised from time imme-

morial at their public festivals, and probably also in private society. They consisted in a delineation of ordinary character brought out in a dramatic dialogue representing some scene of social life. The second Idyll of Theocritus is borrowed from the *Ἀεστραὶ* of Sophron, and the fifteenth (*Idon'azusae*) from Sophron's *Ἰσθμιαῖα*. There is, however, some difficulty in determining whether Sophron's were in mere prose, or in mingled poetry and prose, or in prose with a peculiar rhythmical movement but no metrical arrangement. Plato was a great admirer of Sophron, and is said to have been the first who made the Mimes known at Athens (Suidas, s.v. *Σόφρων*, *Ῥηγίους*, *Arist. Poet.* i 8, Athen p 505, cf *Ἡρόκλιδας*). The best collection of the fragments of Sophron is by L. Botzou, Marienburg, 1867.

Sophronisus. [SOCRATES]

Sophus, P. Semprounus, consul 304, and one of the first plebeian pontifices B.C. 300 (*Liv.* vi 15, x 9), is mentioned as one of the earliest jurists, and is said to have owed his name of Sophus or Wise to his great merits (Pompon. *Dig.* i 2, 2, 37).

Sopiana (Fünflirchen), a town in Paunomia Inferior, on the road from Mursa to Vindobona, the birthplace of the emperor Maximinus (Amm. Marc. xxviii 1).

Sōra 1 (Soranus Sora), a town in Latium, on the right bank of the river Liris and N. of Arpinum, with a strongly fortified citadel. It was the most northerly town of the Volsci in Latium, and afterwards joined the Samnites, but it was conquered by the Romans, and was twice colonised by them, since the inhabitants had destroyed the first body of colonists (*Liv.* iv 23, 43, x 1, *Diod.* xiv 72, xv 90). Juvenal speaks of it as a quiet country town (iii 223). There are still remains of the polygonal walls of the ancient town.—2 (Zora) A town in Paphlagonia, near Andrappa and NW. of Tavium. It is possibly the same as Sebaste Paphlagoniae.

Sōractē (Monte di S. Oreste), a celebrated mountain in Etruria, in the territory of the Falisci, near the Tiber, about twenty-six miles from Rome, the summit of which, in winter covered with snow, was clearly visible from the city (*Vides ut alta stet nive candidum Soracte*, *Hor. Od.* i 9). It rises in a bold and abrupt form, but to a height of only 2420 feet. On its summit was a temple of Apollo Soranus.

Sorānus 1. A Sabine divinity worshipped on Mt. Soracte, the name of which was possibly derived from this worship. Soranus was apparently a sun god of the district, and hence was identified with Apollo as Apollo Soranus. At his festival the worshippers were supposed to pass over burning embers without injury (*Verh. Aen.* vi 785–790, *Sil. It.* i 175, *Plin.* vi 19). The rite may have been originally a sun charm like the 'St John's fires,' and had the additional meaning of purification from evil influences which belonged to the similar rites of Palms.—2 The name of several physicians, of whom the most celebrated seems to have been a native of Ephesus and to have practised his profession first at Alexandria, and afterwards at Rome, in the reigns of Trajan and Hadrian, AD 98–135. There are several medical works still extant under the name of Soranus, but whether they were written by the native of Ephesus cannot be determined.

Sordicē (L'etanq de Leucate), a lake in Gallia Narbonensis, at the foot of the Pyrenees, formed by the river Sordis (Aven. *Or. Mar.* 560).

Sordones or Sordī, a small people in Gallia

Narbonensis, at the foot of the Pyrenees, whose chief town was Ruseino (*Plin.* iii 35, *Mel.* ii 5).

Sosibius (Σωσίβιος), a distinguished Lacedaemonian grammarian, who flourished in the reign of Ptolemy Philadelphus (about B.C. 251), and was contemporary with Callimachus (*Suid.* s.v., *Athen.* p 493).

Sosigēnes (Σωσίγηνς), the Peripatetic philosopher, was the astronomer employed by Julius Caesar to superintend the correction of the calendar (B.C. 46). He is called an Egyptian, but may be supposed to have been an Alexandrian Greek (See *Dict. of Antiq. art. Calendarium*).

Sosiphānes (Σωσιφάνης), the son of Sosicles, of Syracuse, was one of the seven tragedians who were called the Tragic Pleiad. He lived about B.C. 340–280 (*Suid.* s.v.).

Sosithēns (Σωσίθεος), of Syracuse or Athens, or Alexandria in the Troad, was a distinguished tragic poet, one of the Tragic Pleiad, and the antagonist of the tragic poet Homer. He lived about B.C. 284 (*Suid.* s.v.).

Sosistratos (Σωσίστρατος) 1 Held the chief power at Syracuse before the rise of AGATHOCLES, he was expelled by a revolution and retired to Agrigentum, where he was assassinated B.C. 314 (*Diod.* xiv 71).—2 Divided the chief power at Syracuse with his rival, Thymon, about B.C. 277. They called in Pyrrhus to aid them when they were besieged by the Carthaginians (*Plut. Pyrrh.* 23).

Sosius 1 C., quaestor, B.C. 66, and praetor 49. He was afterwards one of Antony's principal lieutenants in the East. He was appointed by Antony, in 38, governor of Syria and Cilicia in the place of Ventidius. Like his predecessor in the government, he carried on the military operations in his province with great success. In 37, he advanced against Jerusalem along with Herod, and after hard fighting became master of the city, and placed Herod upon the throne. In return for these services, Antony obtained for Sosius the honour of a triumph in 31, and the consulship in 32. Sosius commanded the left wing of Antony's fleet at the battle of Actium. He was afterwards pardoned by Octavian, at the intercession of L. Arruntius (*Suet. Aug.* 17, *App. B.C.* v 73, *Vell. Pat.* ii 85).—2 The name of two brothers (Sosi), booksellers at Rome in the time of Horace. They were probably freedmen, perhaps of the Sosius mentioned above (*Hor. Ep.* i 20, 2, *A.P.* 345).

Sospita [JUNO]

Sosthēnes (Σωσθένης), a Macedonian officer of noble birth, who obtained the supreme direction of affairs during the period of confusion which followed the invasion of the Gauls. He defeated the Gauls in 280 (*Just.* xxiv 5, 6).

Sostrātus (Σώστρατος), the son of Dexiphanes, of Cnidus, was one of the great architects who flourished during and after the life of Alexander the Great. He built for Ptolemy I, the son of Lagus, the celebrated Pharos of Alexandria. He also embellished his native city, Cnidus, with a work which was one of the wonders of ancient architecture, namely, a portico, or colonnade, supporting a terrace, which served as a promenade (*Strab.* p 791, *Plin.* xxxvi 83).

Sōtādes (Σωτάδης) 1 An Athenian comic poet of the so-called Middle Comedy, who must not be confounded with the more celebrated poet of Maronea (Athen. pp 293, 305).—2 A native of Throuca in Thrace, flourished at Alexandria about B.C. 280. He wrote lascivious poems (called *φλύακες* or *πρωϊδοί*) in the Ionic

dialect, whence they were also called ἰωνικοὶ λόγοι (Suid s v, Athen p 620). They were also called *Sotadean poems* (Σωτάρδεια ἄσματα). It would seem that Sotades carried his lascivious and abusive satire to the utmost lengths, and the freedoms which he took at last brought him into trouble (Mart ii 86, 2). According to Plutarch (*Op Moral* p 11), he made a vehement and gross attack on Ptolemy Philadelphus, on the occasion of his marriage with his sister Arsinoë, and the king threw him into prison, where he remained for a long time. According to Athenaeus, the poet attacked both Lysimachus and Ptolemy, and, having fled from Alexandria, he was overtaken at Caunus by Ptolemy's general Patroclus, who shut him up in a leaden chest and cast him into the sea.

Sōtīon (Σωτίων) 1 A philosopher and a native of Alexandria, who flourished at the close of the third century B C. He is chiefly remarkable as the author of a work (entitled *Διαδοχαί*) on the successive teachers in the different philosophical schools (Athen p 162, Diog Laert i 86). —2 A philosopher, and also a native of Alexandria, who lived in the age of Tiberius. He was the instructor of Seneca, who derived from him his admiration of Pythagoras. It was perhaps this Sotion who was the author of a treatise on anger, quoted by Stobaeus (Sen *Ep* 108).

Sottiātes or **Sotiātes**, a powerful and warlike people in Gallia Aquitania, on the frontiers of Gallia Narbonensis, were subdued by P. Crassus Caesar's legate, after a hard fought battle. The modern *Sos* probably represents the ancient town of this people (Caes *B G* iii 20, Athen p 249, Oros vi 8).

Sozomēnus (Σωζόμενος), usually called *Sozomen* in English, was a Greek ecclesiastical historian of the fifth century. He was probably a native of Bethelia or Bethel, a village near Gaza in Palestine. His parents were Christians. He practised as an advocate at Constantinople, like his predecessor, Socrates, and he was still engaged in his profession when he wrote his *History*. His *Ecclesiastical History*, which is extant, is in nine books, and is dedicated to the emperor Theodosius II. It begins with the reign of Constantine, and comes down a little later than the death of Honorius, A D 423. The work is incomplete, and breaks off in the middle of a chapter. The author, we know, had proposed to bring it down to 439, the year in which the *History* of Socrates ends. Sozomen excels Socrates in style, but is inferior to the latter in soundness of judgment. The *History* of Sozomen is printed along with the other Greek ecclesiastical historians (SOCRATES, No 2).

Sozopolis, aft **Sozupōlis** (Σωζόπολις, Σωζούπολις *Susī*, Rn), a considerable city of Pisidia, in a plain surrounded by mountains, N of Termessus (Hierocl p 672).

Sparta (Σπάρτη, Dor Σπάρτα Σπαρτιάτης, Spartiātes, Spartanus) also called *Lacedaemon* (Λακεδαίμων Λακεδαιμόνιος, Lacedaemonius), the capital of Laconia and the chief city of Peloponnesus, was situated on the right bank of the Eurotas (*Iri*), about twenty miles from the sea. It stood on a plain which contained within it several rising grounds and hills. It was bounded on the E by the Eurotas, on the NW by the small river Oenus (*Kelesina*), and on the SE by the small river Tisia (*Magula*). Both of these streams fell into the Eurotas, which here for some distance is less narrowly enclosed by the mountains on either side. Below its confluence with the Oenus the river

runs for eighteen miles in a valley or plain about four miles broad. On its left bank the ground is marshy, on its right there are low spurs running down from Taygetus, and forming a space of ground elevated above the river upon which Sparta was built. Below, the river is again confined by mountain gorges. The actual plain of Sparta was therefore difficult of approach and easily defended against invaders. The city was about six miles in circumference, and consisted of several distinct quarters, which were originally separate villages, and which were never united into one regular town (Thuc i 10, Paus iii 16, 9). Its site is occupied by the modern villages of *Magula* and *Psylhiko*, and the principal modern town in the neighbourhood is *Mistra*, which lies about two miles to the W on the slopes of Mt Taygetus. During the flourishing times of Greek independence, Sparta was never surrounded by walls, since the bravery of its citizens, and the difficulty of access to it, were supposed to render such defences needless. It was first fortified by the tyrant Nabis, B C 195 (Paus vii 8, 5, Liv xxxiv 27), but it did not possess regular walls till the time of the Romans. Sparta, unlike most Greek cities, had no proper Acropolis, but this name, after the fortification of the city by Nabis, was given to one of the steepest hills of the town, on the summit of which stood the temple of Athene Poluchos, or Chalcioecus. Five quarters (originally distinct villages) are mentioned: (1) *Pitane* (Πιτάνη), towards the N of the city, in which was situated the Agora, containing the council house of the senate, and the offices of the public magistrates (Hdt iii 55, Pind *Ol* vi 46, Eur *Troad* 1112, Plut *Ages* 32, *de Exsil* p 601). It was also surrounded by temples and other public buildings. Of these the most splendid was the Persian Stoa or portico, originally built of the spoils taken in the Persian war, and enlarged and adorned at later times. (2) *Limnae* (Λίμναι), a suburb of the city in which stood the famous temple of Artemis Orthia, on the banks of the Eurotas, probably NE of Pitane, was originally low ground covered with water. (3) *Mesoa* or *Messoa* (Μεσόα, Μεσσόα), also by the side of the Eurotas, probably in the SE part of the city, containing the Dromus and the Platanistas, which was a spot nearly surrounded with water, and so called from the plane trees growing there. (4) *Cynosūra* (Κυνόσουρα *Kynosoupe's*), in the SW of the city, and S of Pitane. (5) *Aegidae* (Αγείδαι), in the NW of the city, and W of Pitane. —The two principal streets of Sparta ran from the Agora to the extreme end of the city: these were, (1) *Apheiao* or *Aphetais* (Ἀφεραι, Ἀφεραί sc ὁδός), extending in a south easterly direction, past the temple of Dictynna (which stood on the rising ground included in *New Sparta*) and the tombs of the Eurypontidae, and (2) *Skiras* (Σκίρας), running nearly parallel to the preceding one, but further to the E, and which derived its name from an ancient tholos or skias (a circular building). The hills on the outskirts of the city were the Dictynnaeum (above mentioned) on the S, the Issorion on the W, and the Alpeon on the N. To the SE, on the left bank of the Eurotas, was the hill Menelaum (*Hag Elias*), so called from the sanctuary of Menelaus and Helen which stood upon it (Pol v 22, Paus iii 19, 9, Liv xxxiv 28). The most important remains of ancient Sparta are the ruins of the theatre, which was near the Agora. —In the Homeric period, Argos was the chief city in Peloponne-

SPARTA

sus, and Sparta is represented as subject to it. Here reigned Menelaus, the younger brother of Agamemnon, and, according to tradition, by the marriage of Orestes, the son of Agamemnon, with Hermione, the daughter of Menelaus, the two kingdoms of Argos and Sparta became united. The Dorian conquest of Peloponnesus made Sparta the capital of the country. Laconia fell to the share of the two sons of Aristodemus, Eurysthenes and Procles, who took up their residence at Sparta, and ruled over the kingdom conjointly. The old inhabitants of the country maintained themselves at Amyclae, which was not conquered for a long time. After the complete subjugation of the country we find three distinct classes in the population: the pure Dorians, who resided in the capital, and who were called Spartiatae or Spartans, the Perioeci or old Achaean inhabitants (but probably with some admixture of Dorian blood), who became tributary to the Spartans, and possessed no political rights, and the Helots, who were also a portion of the old Achaean inhabitants, but were reduced to a state of slavery. [See also *Dict. of Ant.* art. *Perioeci*.] From various causes the Spartans became distracted by intestine quarrels, till at length Lyeurgus, who belonged to the royal family, was selected by all parties to give a new constitution to the state. [See *Licurgus*.] Sparta extended her sway over the greater part of Peloponnesus. In B.C. 743 the Spartans attacked Messenia, and after a war of twenty years subdued this country, 723. In 685 the Messenians again took up arms, but at the end of seventeen years were again completely subdued, and their country from this time forward became an integral portion of Laconia. [For details see *MESSENIA*.] After the close of the second Messenian war the Spartans continued their conquests in Peloponnesus. They defeated the Tegeans, and wrested the district of Thyrae from the Argives. At the time of the Persian invasion, they were confessedly the first people in Greece, and to them was granted by unanimous consent the chief command in the war. But after the final defeat of the Persians the haughtiness of Pausanias disgusted most of the Greek states, particularly the Ionians, and led them to transfer the supremacy to Athens (477). From this time the power of Athens steadily increased, and Sparta possessed little influence outside the Peloponnesus. The Spartans, however, made several attempts to check the rising greatness of Athens, and their jealousy of the latter led at length to the Peloponnesian war (431). This war ended in the overthrow of Athens, and the restoration of the supremacy of Sparta over the rest of Greece (404). But the Spartans did not retain this supremacy more than thirty years. Their decisive defeat by the Thebans under Epaminondas at the battle of Leuctra (371) gave the Spartan power a shock from which it never recovered, and the restoration of the Messenians to their country two years afterwards completed the humiliation of Sparta. Thrice was the Spartan territory invaded by the Thebans, and the Spartan women saw for the first time the watch fires of an enemy's camp. The Spartans now finally lost their supremacy over Greece, but no other Greek state succeeded to their power, and about thirty years afterwards the greater part of Greece was obliged to yield to Philip of Macedon. The Spartans, however, kept haughtily aloof from the Macedonian conqueror, and refused to take part in the Asiatic

expedition of his son, Alexander the Great. Under the later Macedonian monarchs the power of Sparta still further declined, the institutions of Lyeurgus were neglected, luxury crept into the state, the number of citizens diminished, and the landed property became vested in a few families. Agis endeavoured to restore the ancient institutions of Lyeurgus, but he perished in the attempt (240). Cleomenes III., who began to reign 236, was more successful. He succeeded in putting the Ephors to death, and overthrowing the existing government (225), and he then made a redistribution of the landed property, and augmented the number of the Spartan citizens by admitting some of the Perioeci to this honour. His reforms infused new blood into the state, and for a short time he carried on war with success against the Achaeans. But the mistaken policy of Aratus, the general of the Achaeans, called in the assistance of Antigonus Doson, the king of Macedonia, who defeated Cleomenes at the decisive battle of Sellasia (221), and followed up his success by the capture of Sparta. Sparta now sank into insignificance, and was ruled by a succession of native tyrants till at length it was compelled to abolish its peculiar institutions, and to join the Achaean League. Shortly afterwards it fell, with the rest of Greece, under the Roman power.

Spartacus, the name of several kings of the Cimmerian Bosphorus. 1 Succeeded the dynasty of the Archæanaetidae in B.C. 438, and reigned until 431. He was succeeded by his son Seleucus (Diod. xii. 31). 2 Began to reign in 427 and reigned twenty years. He was succeeded in 407 by his son Satyrus (Diod. xiv. 93). 3 Succeeded his father, Leueon, in 358, and died, leaving his kingdom to his son, Parysades, in 348 (Diod. xvi. 31, 52). 4 Son of Eumelus, began to reign in 304, and reigned twenty years (Diod. xx. 100).

Spartacus, by birth a Thracian, was successively a shepherd, a soldier, and a chief of banditti. On one of his predatory expeditions he was taken prisoner, and sold to a trainer of gladiators. In 73 he was a member of the company of Lentulus, and was detained in his school at Capua in readiness for the games at Rome. He persuaded his fellow prisoners to make an attempt to gain their freedom. About seventy of them broke out of the school of Lentulus, and took refuge in the crater of Vesuvius. Spartacus was chosen leader, and was soon joined by a number of runaway slaves. They were blockaded by C. Claudius Pulehor at the head of 3000 men, but Spartacus attacked the besiegers and put them to flight. His numbers rapidly increased, and for two years (B.C. 73-71) he defeated one Roman army after another, and laid waste Italy from the foot of the Alps to the southernmost corner of the peninsula. After both the consuls of 72 had been defeated by Spartacus, M. Licinius Crassus, the praetor, was appointed to the command of the war. Crassus carried on the contest with vigour and success, and after gaining several advantages over the enemy, at length defeated them on the river Silarus in a decisive battle, in which Spartacus was slain. The character of Spartacus has been maligned by the Roman writers. Cicero compares the vilest of his contemporaries to him, Horace (*Od.* iii. 14, 19) speaks of him as a common robber, none recognise his greatness, but the terror of his name survived to a late period of the empire. Accident made Spartacus a free-

booter and a gladiator, nature had given him many of the qualities of a hero. The excesses of his followers he could not always repress, and his efforts to restrain them often cost him his popularity. But he was in himself not less just than he was able and valiant (Plut *Crass* 8-12, *Pomp* 21, Liv *Ep* 95-97, App *BC* 1 116-121, Cic *Verr* 1 2, 5, *ad Att* 1 2).

Spartārius Campus [CARTHAGO NOVA]

Spartī (Σπαρτί from σπείρω), the Sown men, was the name given to the armed men who sprang from the dragon's teeth sown by Cadmus, and who were believed to be the ancestors of the five oldest families at Thebes [CADMUS, THEBAE].

Spartianus, Aelius [SCRIPTORES HISTORIAE AUGUSTAE]

Spartolus (Σάρπτολος), a town in the Macedonian peninsula of Chalcidice, N of Olynthus (Thuc 1 79, v 18).

Spaute or **Capaute** (Σπαῦτα *L* of *Urmā*), a large salt lake in the W of Media, whose waters were singularly bitter and acrid. It was also called *Matiana* (Ματιανή λίμνη) from the name of the people who dwelt round it (Strab p 528).

Speos Artemidos [PEOS ART]

Sperchēus (Σπερχεῖος *Elladha*), a river in the S of Thessaly, which rises in Mt Tymphrestus, runs in an easterly direction through the territory of the Aemanes and through the district Mals, and falls into the innermost corner of the Sinus Malaeus (Hdt vi 198, Strab p 438). As a river god Spercheus is a son of Oceanus and Ge, and the father of Menestheus by Polydora, the daughter of Peleus. To this god Peleus dedicated the hair of his son Achilles, in order that he might return in safety from the Trojan war (*Il* xvi 174, xiii 142, Apollod in 14, 4, Paus 1 37, 2).

Spēs, the personification of Hope, was worshipped at Rome, where she had several temples, the most ancient of which was built in B.C. 354, by the consul Atilius Calatinus, near the Porta Carmentalis in the Forum Othorum, and was rebuilt in 17 B.C. (Liv xiv 47, The *Ann* 11 49). The goddess Spes represented especially the hope and promise of gardens, over which she presided, as Venus did also (with whom she was sometimes identified in art). Hence the vegetable market was a fitting place for her sanctuary (cf Tibull 1 1, 9). She was represented, like Flora, crowned with flowers, and with ears of corn. She bore also the cornucopia, like Fortune, in conjunction with whom she is often addressed on monumental inscriptions 'Spes et Fortuna valete' (cf 'Ελληνικαὶ οὐ Τύχη μέγα χαίρετε, *Anth Pal* 15 49).

Speusippus (Σπενσίππος), the philosopher, was a native of Athens, and the son of Eurymedon and Potone, a sister of Plato (Diog Laert iv 1). He accompanied his uncle Plato on his third journey to Syracuse, where he displayed considerable ability and prudence (Plut *Dion*, 22). He succeeded Plato as president of the Academy, but was at the head of the school for only eight years (B.C. 347-339). He died, as it appears, of a lingering paralytic illness. He wrote several works, all of which are lost, in which he developed the doctrines of his great master.

Sphaacteria [PYLOS, No 1]

Sphaeria (Σφαῖρα *Poros*), an island off the coast of Troezen in Argolis, and between it and the island of Calauria, with the latter of which it was connected by a sand bank. Here Sphaerus, the charioteer of Pelops, is said to have been buried (Paus 11 83, 1, v 10, 2).

Sphaerus (Σφαῖρος), a Stoic philosopher, studied first under Zeno of Citium, and afterwards under Cleanthes. He lived at Alexandria during the reigns of the first two Ptolemies (Diog Laert viii 177, Athen p 384). He also taught at Lacedaemon, and was believed to have had considerable influence in moulding the character of Cleomenes (Plut *Cleom* 2). He was in repute among the Stoics for the accuracy of his definitions (Cic *Tusc* 24, 58). He was the author of several works, all of which are lost.

Sphendālē (Σφενδάλλη Σφενδαλεύς), a demus in Attica belonging to the tribe Hippothontis, on the frontiers of Boeotia between Tanagra and Decleia.

Sphettus (Σφήττος Σφήττιος), a demus in the S of Attica, near the silver mines of Sunium, belonging to the tribe Acamantis.

Sphinx (Σφίγξ, gen Σφίγγος), according to the Greek tradition, a she monster, daughter of Orthus and Chimacra, born in the country of the Arimi, or of Typhon and Echidna, or lastly of Typhon and Chimaera. She is said to have proposed a riddle to the Thebans, and to have murdered all who were unable to guess it. Oedipus solved it, whereupon the Sphinx slew herself. [For details see Oedipus.] The legend appears to have come from Egypt, but the figure of the Sphinx is represented somewhat differently in Greek mythology and art. The Egyptian Sphinx is the figure of a lion without wings in a lying attitude, the upper part of the body being that of a human being. This Sphinx was male, and represented the god Hor-em-khu (= Horus, Harmachis, or Kheper). The statue existed before the time of Khufu (as is mentioned in an inscription), i.e. before the Fourth Dynasty, which probably began about 3700 B.C. The common idea of a Greek Sphinx, on the other hand, is that of a winged body of a lion, the breast and upper part being the figure of a woman. The winged type, probably derived from Assyria, was the commoner, but some terracotta figures of a wingless Sphinx have been found in Boeotia. The Sphinx in Greece was primarily an emblem of the mysterious power of death. Hence she is represented, like the Harpy or the Siren, bearing a slain body, and especially she is the slayer of those who die prematurely. Her appearance in the Theban story is due to her being regarded as both pitiless and mysterious. Among the most remarkable Greek sculptures of the Sphinx are those which appear in a relief recently found at Assos. The figure of the Sphinx is a common emblem on tombs.

Spina, a town in Gallia Cispadana, in the territory of the Lingones, on the most southerly of the mouths of the Po, which was called after it Ostium Spineticum. It was a very ancient town (Dionys 1 18, 28), but in the time of Strabo had ceased to be a place of any importance (Strab pp 214, 421).

Spinthārus (Σπίνθαρος), of Heraclea on the Pontus, a tragic poet, contemporary with Aristophanes, who designates him as a barbarian and a Phrygian. He was also ridiculed by the other comic poets (Aristoph *Av* 763, Suid sv).

Spolatum [SALONA]

Spoletium or **Spoletūm** (Spoletinus *Spoletō*), a town in Umbria, on the Via Flaminia, colonised by the Romans B.C. 242. It suffered severely in the civil wars between Sulla and Marius. At a later time it was taken by Totila, but its walls, which had been destroyed by the Goths, were restored by Narses.

(Liv xxii 9, App *BC* i 89, Strab p 227, Procop *BC* iii 12)

Spōrādes (Σποράδες, sc νῆσοι, from σπείρω), a group of scattered islands in the Aegæan sea, off the island of Crete and the W coast of Asia Minor, so called in opposition to the Cyclades, which lay in a circle around Delos. The division, however, between these two groups of islands was not always defined, and we find some of the islands at one time described as belonging to the Sporades, and at another time as belonging to the Cyclades (Strab pp 484, 485, Plin ii 71)

Spurinna, Vestritius 1 The haruspex who warned Caesar to beware of the Ides of March. It is related that, as Caesar was going to the senate house on the fatal day, he said to Spurinna in jest, 'Well, the Ides of March are come,' upon which the seer replied, 'Yes, they are come, but they are not past' (Suet *Jul* 81, Plut *Caes* 68, Val Max viii 11, 2)—2 A Roman general, who fought on the side of Otho against the Vitellian troops in the N of Italy (Tac *Hist* ii 11, 18, 26, Plut *Oth* 5). In the reign of Trajan he gained a victory over the Bructeri. Spurinna lived upon terms of the closest friendship with the younger Pliny, who gives a valuable and interesting account of the manner in which Spurinna passed his day (Plin *Ep* iii 1). In the same letter Pliny mentions that Spurinna wrote lyric poems, but there is no doubt that the four poems published as Spurinna's by Barth in 1613 are forgeries (see Wernsdorff, *Poet Lat Min* in 825).

Spurinus, Q. Petillius, praetor urbanus in B C 181, in which year the books of king Numa Pompilius are said to have been discovered upon the estate of one L. Petillius. Spurinus obtained possession of the books, and upon his representation to the senate that they ought not to be read and preserved, the senate ordered them to be burnt [NUMA]. Spurinus was consul in 176, and fell in battle against the Ligurians (Liv xl 18, 26, 29, Val Max i 1, 12).

Stābiās (Stabianus *Castel a Mare di Stabia*), an ancient town in Campania, between Pompeii and Surrentum, which was destroyed by Sulla in the Social war, but which continued to exist as a small place down to the great eruption of Vesuvius in A D 79, when it was overwhelmed along with Pompeii and Herculaneum. It was at Stabiae that the older Pliny perished (Ov *Met* xv 711, Plin *Ep* vi 16). Remains of some interest have been excavated there [cf *Dict of Ant art Torcular*].

Stagirus, subsequently **Stagira** (Στάγειρος, τὰ Στάγειρα, ἡ Σταγείρα Σταγειρίτης *Stavro*), a town of Macedonia, in Chalcidice, on the Strymonic gulf and a little N of the isthmus which unites the promontory of Athos to Chalcidice. It was a colony of Andros, was founded B C 656, and was originally called Orthagoria (Hdt vi 116, Thuc iv 88). It is celebrated as the birthplace of Aristotle, and was in consequence restored by Philip, by whom it had been destroyed (Plut *Alex* 7, Diog Laert v 4, Ael *V H* iii 17).

Statenus, C., one of the judges at the trial of Oppianicus. It was believed that he took bribes from both sides. He claimed, without right, to belong to the Aelian gens, and therefore adopted the Aelian cognomen Paetus. He was condemned for exciting a mutiny among the soldiers in his quaestorship (Cic *Cluent* 86, 98, *Brut* 68).

Staphylus (Στάφυλος), son of Dionysus and Ariadne, or of Theseus and Ariadne, and was one of the Argonauts. By Chrysothemis he became the father of three daughters, Molpadia, Rheoo, and Parthenos (Apollod i 9, 16, Diod v 52, DIONYSUS).

Stasinus (Στασίνος), of Cyprus, an epic poet, to whom some of the ancient writers attributed the poem of the Epic Cycle entitled *Cypria* (Κύπρια), because Cyprus was the birthplace of its supposed author. In the earliest historical period of Greek literature the *Cypria* was accepted without question as a work of Homer, and it is not till we come down to the times of Athenaeus and the grammarians that we find any mention of Stasinus (Athen pp 35, 384, 682). Stasinus was said to be the son-in-law of Homer, who, according to one story, composed the *Cypria* and gave it to Stasinus as his daughter's marriage portion (Procl *Chrest* p 471, Ael *V H* iv 15). manifestly an attempt to reconcile the two different accounts, which ascribed it to Homer and Stasinus. The *Cypria* was the first, in the order of the events contained in it, of the poems of the Epic Cycle relating to the Trojan war. It embraced the period antecedent to the beginning of the Iliad, to which it was designed to form an introduction, relating the marriage of Thetis, the judgment of Paris to award the golden apple, the rape of Helen, and the first nine years of the war. Its substance is preserved in the prose summary by PROCLUS.

Stata Mater, the deity at Rome who was invoked to stay the progress of fires, and was therefore worshipped in each vicus, under the direction of the Magistri Vicorum (*O I L* vi 768-766). Her statue stood in the Forum (Fest s v). It is probable that her worship was merely one aspect of the worship of Vesta [VESTA].

Statielli, Statiellātes, or **Statiellenses**, a small tribe in Liguria, S of the Po, whose chief town was Stabellae Aquae (*Acqui*), on the road from Genoa to Placentia (Liv xlii 7, 21, Cic *ad Fam* xi 11).

Statalia Messallina [MESSALLINA]

Statilius Taurus [TAURUS]

Statira (Στάτειρα) 1 Wife of Artaxerxes II, king of Persia, was poisoned by Parysatis, the mother of the king, who was a deadly enemy of Statira (Plut *Artax* 2-19)—2 Sister and wife of Darius III, celebrated as the most beautiful woman of her time. She was taken prisoner by Alexander, together with her mother-in-law, Sisymbria, and her daughters, after the battle of Issus, B C 333. They were all treated with the utmost respect by the conqueror, but Statira died shortly before the battle of Arbela, 331 (Curt iii 3, 22-26, iv 10, 18-34, Ari *An* ii 11, iv 19)—3 Also called Barsine, elder daughter of Darius III [BARSINE].

Stātius Mercus [MURCUS]

Stātius, P. Papīnius, was born at Neapolis, about A D 61 (cf *Stat Silv* v 3, 235), and was the son of a distinguished grammarian. He accompanied his father to Rome, where the latter acted as the preceptor of Domitian, who held him in high honour. Under the skilful tuition of his father, the young Statius speedily rose to fame, and became peculiarly renowned for the brilliancy of his extemporaneous effusions, so that he gained the prize three times in the Alban contests (*Silv* iii 5, 28), but having, after a long career of popularity, been vanquished in the quinquennial Capitoline

games, he retired to Neapolis, the place of his nativity, along with his wife, Claudia, whose virtues he frequently commemorates (*Silv* iii 5, 31). It is likely, however, that the cause of his retirement was, not personal pique, but rather weariness of the state or Roman society, of the recitations, and of the necessity of seeking court favour and patronage. He died about A.D. 96. It has been inferred from a passage in Juvenal (vi 82) that Statius, in his earlier years at least, was forced to struggle with poverty, but the passage, rightly understood, expresses no more than the circumstances under which poets had to find a sale for their work, without any reference to the wealth or poverty of Statius in particular. Statius also, no doubt, profited by the patronage of Domitian (*Silv* iv 2), whom he addresses in strains of the most fulsome adulation. The story of the secret conversion of Statius to Christianity, mentioned by Dante (*Purgat* xii 89), rests on no authority, and is in itself extremely improbable. Dante was glad to believe possible for the most eminent imitator of Virgil what he was obliged to recognise as impossible for Virgil himself. The extant works of Statius are—(1) *Silvarum Libri V*, a collection of thirty two occasional poems, many of them of considerable length, divided into five books. To each book is prefixed a dedication in prose, addressed to some friend. The metre chiefly employed is the heroic hexameter, but four of the pieces (i 6, ii 7, iv 3, 9) are in Phalaecean hendecasyllables, one (iv 5) in the Alcaic, and one (iv 7) in the Sapphic stanza. (2) *Thebaidos Libri XII*, a heroic poem in twelve books, embodying the ancient legends with regard to the expedition of the Seven against Thebes. (3) *Achilleidos Libri II*, a heroic poem breaking off abruptly. According to the original plan, it would have comprised a complete history of the exploits of Achilles, before and after the time embraced by the *Iliad*, but was never finished. Statius may justly claim the praise of standing in the foremost rank among the heroic poets of the Silver Age. He is in a great measure free from extravagance and pompos pretensions, though he draws too largely on his store of mythological learning, but, on the other hand, in no portion of his works do we find the impress of high natural talent or power, the pieces which form the *Silvae*, although evidently thrown off in haste, are better than the ambitious poems of the *Thebaid* or the *Achilleid*.—Editions of the *Silvae* by Markland, Lond. 1728, and by Sillig, Dresd. 1827 of the *Thebais* and *Achilleis* by O. Müller, 1870 of the complete works of Statius by Bahrens and Kohlmann, Leips 1876–1884.

Statonia (Statoniensis), a town in Etruria, and a Roman Praefectura, on the river Albina, and on the Laeus Statoniensis, in the neighbourhood of which were stone quarries, and excellent wine was produced. Near it was a lake, which is probably the *L di Mezzano*, a little W of the *L di Bolsena* (*L. Volsinensis*). Statonia was probably between this and Tarquinii. (Strab p 226, Plin. ii 209, Vitruv ii 7, 3).

Stator [JUPITER, p 464, a]

Stectorium (Στεκτόριον *Emir Hisar*) a city of Great Phrygia, between Peltae and Synnada (Ptol. v 2, 22, Paus. x. 27, 1).

Stellas or **Stellatinus Campus**, a part of the Campania plain, N of M Tifata, between Cales and the Volturnus (Liv. xxi 19).

Stentor (Στεντωρ), a herald of the Greeks in

the Trojan war, whose voice was as loud as that of fifty other men together. His name has become proverbial for anyone shouting with an unusually loud voice (*Il* v 783, *Juv* xiii. 112).

Stentōris Lacus [HEBRUS]

Stenyclarus (Στενύκλαρος, Dor Στενύκλαρος Στενυκλάριος), a town in the N of Messenia, NE of Messene, which was the residence of the Dorian kings of the country. After the time of the third Messenian war the town is no longer mentioned, but its name continued to be given to an extensive plain in the N of Messenia (Paus. iv 3, 7, Strab p 361, *Hdt* ix 64).

Stéphānē or **-is** (Στεφάνη, Στεφάνις *Stefania*), a seaport town of Paphlagonia, on the coast of the Mariandyni, W of Sinope (Ptol. v 4, 2).

Stéphānus (Στεφάνος) 1 An Athenian comic poet of the New Comedy, was probably the son of Antiphanes, some of whose plays he is said to have exhibited (Athen. p 469).—2 Of Byzantium the author of the geographical lexicon entitled *Εθνικά* (Εθνικά), of which unfortunately we only possess an Epitome. Stephanus was a grammarian at Constantinople, and lived after the time of Arcadius and Honorius, and before that of Justinian II. His work was reduced to an Epitome by a certain Hermolaus, who dedicated his abridgment to the emperor Justinian II. According to the title, the chief object of the work was to specify the gentile names derived from the several names of places and countries in the ancient world. But, while this is done in every article, the amount of information given went far beyond this. Nearly every article in the Epitome contains a reference to some ancient writer as an authority for the name of the place, but in the original, as we see from the extant fragments, there were considerable quotations from the ancient authors, besides a number of very interesting particulars, topographical, historical, mythological, and others. Thus the work was not merely what it professed to be, a lexicon of a special branch of technical grammar, but a valuable dictionary of geography. How great would have been its value to us if it had come down to us un mutilated may be seen by anyone who compares the extant fragments of the original with the corresponding articles in the Epitome. These fragments, however, are unfortunately very scanty, being only the last part of the letter Δ, the article Ἰβηρία δύο and an account of Sicily.—The best editions of the Epitome of Stephanus are by Dindorf, Lips 1825, &c, 4 vols., by Westermann, Lips 1839, 8vo., and by Meineke, Berlin, 1849.

Stercūlus, **Stercutius**, or **Sterquilius** [PICURUS, of INDIGITAMENTA, p 443, a]

Stērōpes [CYCLOPES]

Stesichōrus (Στησιχόρος), of Himera in Sicily, a celebrated Greek poet, contemporary with Sappho, Alcaeus, Pittacus, and Phalaris, is said to have been born B.C. 632, and to have died in 552 at the age of eighty. His real name was Tisias, the name by which he is known being merely a surname, meaning 'organiser of choruses' (Suid. s.v.). Of the events of his life we have only a few obscure accounts. Like other great poets, his birth is fabled to have been attended by an omen, a nightingale sat upon the babe's lips and sang. He is said to have been carefully educated at Catana, and afterwards to have enjoyed the friendship of Phalaris, the tyrant of Agrigentum. Many writers relate the fable of his being miraculously

struck with blindness after writing an attack upon Helen, and recovering his sight when he had composed a Palinode [HELENA] Another story told of him is that he warned the citizens of the designs of Phalaris by telling them the fable of the horse and the stag, and in consequence had to fly from Agrigentum to Catana (Ar *Rhet* ii 20) He is said to have been buried at Catana near a gate of the city which was called after him the Stesichorean gate Stesichorus was one of the nine chiefs of lyric poetry recognised by the ancients He stands, with Aleman, at the head of one branch of the lyric art, the choral poetry of the Dorians He was the first to break the monotony of the strophe and antistrophe by the introduction of the epode, and his metres were much more varied, and the structure of his strophes more elaborate, than those of Aleman His odes contained the elements of the choral poetry perfected by Pindar and the tragedians The subjects of his poems were chiefly heroic (hence 'graves Camenae,' Hor *Od* iv 9, 8), he transferred the subjects of the old epic poetry to the lyric form, dropping, of course, the continuous narrative, and dwelling on isolated adventures of his heroes He also composed poems on other subjects His extant remains may be classified under the following heads—(1) Mythical Poems, (2) Hymns, Encomia, Epithalamia, Paeans, (3) Erotic Poems, and Scolia, (4) A pastoral poem, entitled *Daphnis*, (5) Fables, (6) Elegies The dialect of Stesichorus was Dorian, with an intermixture of the Epic—The best edition of his fragments is by Kleine, Berol 1828

Stēsimbrotūs (Στησίμβροτος), of Thasos, a rhapsodist and historian in the time of Cimon and Pericles, who is mentioned with praise by Plato and Xenophon, and who wrote a work upon Homer, the title of which is not known He also wrote some historical works (Plat *Ion*, p 560, Xen *Mem* iv 2, 10, Plut *Cim* 4, 11, 16, *Per* 8, 26)

Stheneboea (Σθένεβοια), called Antēa by many writers, was a daughter of the Lycian king Iobates, and the wife of Prectus Respecting her love for Bellerophon, see BELLEROPHON

Sthēnālus (Σθένηςλος) Son of Persous and Andromeda, king of Mycenae, and husband of Nieppe, by whom he became the father of Aleuon, Medusa, and Eurystheus (II xiv 116, Apollod ii 4, 5) Eurystheus, as the great enemy of Heracles, is called by Ovid *Sthenelus hostis* (Ov *Her* iv 25, *Met* ix 278)—2 Son of Androgeos and grandson of Minos He accompanied Heracles from Paros on his expedition against the Amazons, and together with his brother Alcæus he was appointed by Heracles ruler of Thasos (Apollod ii 5, 9)—3 Son of Aetor, likewise a companion of Heracles in his expedition against the Amazons, but he died and was buried in Paphlagonia, where he afterwards appeared to the Argonauts (Ap Rh ii 911)—4 Son of Capaneus and Evadne, belonged to the family of the Anaxagoridæ in Argos, and was the father of Cylarabes (II v 109, Paus ii 18, 4) He was one of the Epigoni, by whom Thebes was taken, and he commanded the Argives under Diomedes, in the Trojan war, being the faithful friend and companion of Diomedes (II ii 504, ix 367, 506, xxiii 511, Ilor *Od* i 15, 3, iv 9, 20) He was one of the Greeks concealed in the wooden horse (Hyg *Fab* 108), and at the distribution of the booty he was said to have received an image of a three eyed

Zeus, which was in after times shown at Argos (Paus ii 15, 5, viii 46, 2) His own statue and tomb also were believed to exist at Argos—5 Father of Cyenus, who was metamorphosed into a swan Hence we find the swan called by Ovid *Sthenelus volucris* and *Sthenelera proles* (Ov *Met* ii 368)—6 A tragic poet, contemporary with Aristophanes, who attacked him in the *Wasps* (Aristoph *Vesp* 1312)

Steno [GORGONES]

Stilicho, son of a Vandal captain under the emperor Valens, became one of the most distinguished generals of Theodosius I On the death of Theodosius, A.D. 395, Stilicho became the real ruler of the West under the emperor Honorius, and his power was strengthened by the death of his rival, Rufinus [RUFINUS], and by the marriage of his daughter Maria to Honorius His military abilities saved the Western empire, and after gaining several victories over the barbarians, he defeated Alaric at the decisive battle of Pollentia, 403, and compelled him to retire from Italy In 405 he gained another great victory over Radagaisus, who had invaded Italy at the head of a formidable host of barbarians It was alleged that these victories raised the ambition of Stilicho, and that he aspired to make himself master of the Roman empire, but there is no proof of this The influence of Stilicho was undermined by the intrigues of Olympius, who, for his own purposes, persuaded Honorius to regard Stilicho as dangerous and disloyal Stilicho was apprehended and put to death at Ravenna in 408 (Clandian, *Stilicho, Serena, Rufinus*, Zosim iv, v)

Stilo, L Aelius Præconinus, a Roman grammarian, one of the teachers of Varro and Cicero He received the surname of Præconinus because his father had been a præcon, and that of Stile on account of his compositions He himself was a knight, and, as one of the aristocratical party, accompanied Q Metellus Numidicus into exile in B.C. 100 He wrote Commentaries on the Songs of the Salu and on the Twelve Tables, a work *De Prologiis*, &c He and his son-in-law, Ser Claudius, may be regarded as the founders of the study of grammar at Rome (Suet *Gram* 2, Cie *Brut* 56, 205, Quint i 1, 99, Gell i 18, v 21) Some modern writers suppose that the work on Rhetoric ad C Hærennum, which is printed in the editions of Cicero, is the work of this Aelius, but this is probably erroneous [see CERNICRUS]

Stilpo (Στίλπων), the philosopher, was a native of Megara, and taught philosophy in his native town According to one account, he engaged in dialectic encounters with Diogenes Cronus at the court of Ptolemaeus Soter, while, according to another, he did not comply with the invitation of the king to visit Alexandria He acquired a great reputation, and so high was the esteem in which he was held that Demetrius, the son of Antigonus, spared his house at the capture of Megara He is said to have surpassed his contemporaries in inventive power and dialectic art, and to have inspired almost all Greece with a devotion to the Megarian philosophy He made the idea of virtue the especial object of his consideration He maintained that the wise man ought not only to overcome every evil, but not even to be affected by any (Diog Laert ii 113–118, Sen *Ep* 9)

Stimūla, originally an Italian deity worshipped among the Indigetes as the Power

which in childhood and youth incited to emulation or love (Aug *C D* 11), but, perhaps only from some similarity of sound, this name was applied also to Semele after the introduction of the Bacchanalian worship into Italy. This Stimula (= Semele) had a sanctuary near Ostia (Liv xxxix 12, Ov *Fast* vi 503).

Stiria (Στερία Στεριεύς) Rn on the bay *Porto Rafti*, a demus in Attica, SE of Brannon, belonging to the tribe Pandionis, to which there was a road from Athens called Στεριακή ὁδός. It is the birthplace of Theramenes and Thrasylus (Pans x 45, 8, Strab p 399).

Stobaeus, Joannes (Ἰωάννης ὁ Στοβαῖος), derived his surname apparently from being a native of Stobi in Macedonia. Of his personal history we know nothing. Even the age in which he lived cannot be fixed with accuracy, but he must have been later than Hierocles of Alexandria, whom he quotes. Probably he lived not very long after him, as he quotes no writer of a later date. We are indebted to Stobaeus for a very valuable collection of extracts from earlier Greek writers. Stobaeus was a man of very extensive reading, in the course of which he noted down the most interesting passages. The materials which he had collected in this way he arranged, in the order of subjects, for the use of his son Septimius. This collection of extracts has come down to us, divided into two distinct works, of which one bears the title of *Ἐκλογαὶ φυσικαὶ διαλεκτικαὶ καὶ ἠθικαὶ* (*Eclogae Physicae, etc.*) and the other the title of *Ἀνθολόγιον* (*Florilegium or Sermones*). The *Eclogae* consist for the most part of extracts conveying the views of earlier poets and prose writers on points of physics, dialectics, and ethics. The *Florilegium* or *Sermones* is devoted to subjects of a moral, political, and economical kind, and maxims of practical wisdom. Each chapter of the *Eclogae* and *Sermones* is headed by a title describing its matter. The extracts quoted in illustration begin usually with passages from the poets, after whom come historians, orators, philosophers and physicians. To Stobaeus we are indebted for a large proportion of the fragments that remain of the lost works of poets. Euripides seems to have been an especial favourite with him. He has quoted above 500 passages from him in the *Sermones*, 150 from Sophocles, and above 200 from Menander. In extracting from prose writers, Stobaeus sometimes quotes verbatim, sometimes gives only an epitome of the passage.—Editions of the *Eclogae* are by Heeren, Götting 1792–1801, and by Meineke, Leipzig 1860, and of the *Florilegium* by Gaisford, Oxon 1822, and by Meineke, Leipzig 1857.

Stōbi (Στόβοι Στοβαῖος), a town of Macedonia, and the most important place in the district Paeonia, was situated on the river Ergon, at its junction with the Axins, NE of Heraclea (Strab p 329, Ptol iii 13, 4, Liv xxxiii 19, xlv 29). It was made a Roman colony and a municipium, and under the later emperors was the capital of the province Macedonia II or Salutaris (Plin iv 34, *C I L* iii 629). It was destroyed at the end of the fourth century by the Goths, but it is still mentioned by the Byzantine writers as a fortress under the name of *Stypēum* (Στύπειον). Its ruins are near the modern *Gradsko*.

Stoechades Insulae (*I d'Hyeres*) a group of five small islands in the Mediterranean, off the coast of Gallia Narbonensis and E of Massilia, on which the Massiliotes kept an armed force to protect their trade against pirates. The

three larger islands (mentioned by Pliny) were called Prote, Mese or Pomponiana, and Hypaea, the modern *Porquerolle*, *Port Croz*, and *Isle de Levant* or *du Titan*, the two smaller ones are probably the modern *Ratoneau* and *Promègne* (Strab p 184, Tac *Hist* iii 43, Lucan, iii 516, Plin iii 85).

Stoeni, a Ligurian people in the Maritime Alps, conquered by Q. Marcus Rex b c 118, before he founded the colony of Narbo Martius (Liv *Ep* 62, Val Max 10, 3).

Strābo, a cognomen in many Roman gentes, properly signified a person who squinted, and is accordingly classed with *Pactus*, though the latter word did not indicate such a complete distortion of vision as Strabo (Hor *Sat* i 3, 45, Cic *N D* i 29, Plin xi 150).

Strābo, the geographer, was a native of Amasia in Pontus. The date of his birth is unknown, but may perhaps be placed about b c 54. He lived during the whole of the reign of Augustus, and during the early part, at least, of the reign of Tiberius. He is supposed to have died about a d 24. He received a careful education. He studied grammar under Aristodemus at Nysa in Caria, and philosophy under Xenarchus of Seleucia in Cilicia and Boethius of Sidon (Strab pp 650, 670). He lived some years at Rome, and also travelled much in various countries. We learn from his own work that he was with his friend Aelius Gallus in Egypt in b c 24 (pp 110, 818). He wrote a historical work (*Ἱστορικὰ Ὑπομνήματα*) in forty-three books, which is lost. It began where the History of Polybius ended, and was probably continued to the battle of Actium (Strab p 13, Plut. *Lucull* 28, *Sull* 26). But his work on Geography (*Γεωγραφικά*), in seventeen books, has come down to us entire, with the exception of the seventh, of which we have only a meagre epitome. Strabo's work, according to his own expression, was not intended for the use of all persons. It was designed for all who had had a good education, and particularly for those who were engaged in the higher departments of administration. Consistently with this view, his plan does not comprehend minute description, except when the place or the object is of great interest or importance, nor is his description limited to the physical characteristics of each country. It comprehends the important political events of which each country has been the theatre, a notice of the chief cities and the great men who have illustrated them, in short, whatever was most characteristic and interesting in every country. Strabo's *Geography* is the most important ancient work on that subject which has been preserved, and forms a striking contrast with the *Geography* of Ptolemy, and the dry list of names, occasionally relieved by something added to them, in the geographical portion of the *Natural History* of Pliny. It is in short a book intended for reading, and it may be read a kind of historical geography. Strabo's language is generally clear, except in those passages where the text has been corrupted, it is appropriate to the matter, simple and without affectation. From this it will be understood that, while his work is naturally of no value in its mathematical geography, it is interesting and extremely valuable for its notices of topography (where, however, he deals only with those places which he considers most important), of history and of customs. The first two books of Strabo are an introduction to his *Geography*, and contain that in which he was weakest, his views on the form

and magnitude of the earth, and other subjects connected with mathematical geography. In the third book he begins his description; he devotes eight books to Europe, six to Asia, and the seventeenth and last to Egypt and Libya. Strabo adopted the geography of Eratosthenes as his basis, but in his own work he aimed at something much more complete, comprising, as was said above, historical as well as physical geography. With the W of Europe he was naturally better acquainted than Eratosthenes had been, though it is strange to find that he conceived the Pyrenees as running from N to S parallel with the Rhine (p 177). In his views of the geography of Asia and Africa he departs little from those of Eratosthenes, nor does he differ much in his conception of the map of the world, which he regarded as 'shaped like a chlamys,' an oblong measuring about 9000 miles in length from E to W and 4000 in breadth (p 118), the habitable earth extending about 400 N of Borythènes to a latitude corresponding with the N of Ierne (Ireland). It is to be regretted that in his judgment of his predecessors he not only unduly discredits Herodotus but also (from following Polybius implicitly in this point) altogether rejects the authority of Pytheas. Yet Pytheas might have saved him from some erroneous ideas about the N of Europe. Pytheas for instance, was nearer the truth as regards the geography of Britain, when he described it as an island stretching away lengthwise to the N, with Thule to the N of it (Strab p 114), than Strabo himself, who believed Britain to be a triangle with its longest side, 500 miles long, opposite the whole Gallic coast from the Rhine to the Pyrenees (that coast being, as it were, flattened out into a continuous line facing mainly N), and who placed Ireland N of Britain, as the most northerly point of the world.—The best editions of Strabo are by Kramer, Berl 1847-1852, by C Müller and Dubner, Paris, 1857, and the text by Meineke, Leips 1866, selections by H F Tozer, 1893.

Strābo, Fannius 1 C, consul n c 161 with M Valerius Messalla. In their consulship the rhetoricians were expelled from Rome (Gell xv 11)—2 C, son of the preceding, consul 122 (C I L i 560). He owed his election to the consulship chiefly to the influence of C Gracchus, who was anxious to prevent his enemy Opimius from obtaining the office. But in his consulship Fannius supported the aristocracy, and took an active part in opposing the measures of Gracchus. He spoke against the proposal of Gracchus, who wished to give the Roman franchise to the Latins, in a speech which was regarded as a master-piece in the time of Cicero (Cic *Brut* 26, 99). He served in Africa, under Scipio Africanus, in 146, and in Spain under Fabius Maximus in 142 (Plut *Ti Gr* 4, App *Hisp* 67). He owed his celebrity in literature to his History, which was written in Latin, and of which Brutus made an abridgment (Cic *de Or* ii 67, 270, *Brut* 87, 299)—3 The son in law of Lælius, whom Cicero introduces as one of the speakers in the *de Republica* and *de Amicitia*, was stated in the *Brutus* (26, 101) to be the same as the historian Fannius, but Cicero himself corrects this statement (*ad Att* xii 5, 3).

Strābo Seius [SEJANUS]

Strātōcles (Στρατοκλῆς) 1 An Athenian orator, and a friend of the orator Lyeurgus. He was a virulent opponent of Demosthenes, whom he charged with having accepted bribes

from Harpalus. Strātōcles especially distinguished himself by his extravagant flattery of Demetrius (Plut *Demetr* 11, 24, *Vit X Or* p 852)—2 An actor at Rome (Juv iii 99, Quintil vi 3, 178).

Strāton (Στράτων) 1 Son of Arcesilaus, of Lampsacus, was a distinguished Peripatetic philosopher, and the tutor of Ptolemy Philadelphus. He succeeded Theophrastus as head of the school in n c 288, and, after presiding over it eighteen years, was succeeded by Lyceon. He devoted himself especially to the study of natural science, whence he obtained the appellation of *Physicus*. Cicero, while speaking highly of his talents, blames him for neglecting the most necessary part of philosophy—that which has respect to virtue and morals—and giving himself up to the investigation of nature. Straton appears to have taught a pantheistic system, the specific character of which cannot, however, be determined. He seems to have denied the existence of any god outside the material universe, and to have held that every particle of matter has a plastic and seminal power, but without sensation or intelligence, and that life, sensation, and intellect, are but forms accidents and affections of matter (Diog Laert i 58, Cic *Acad* i 9, 34, *de Fin* v 5, 18)—2 Of Sardis, an epigrammatic poet, and the compiler of a Greek Anthology devoted to licentious subjects [PLANUDS]—3 A physician of Berytus in Phoenicia, one of whose medical formulae is quoted by Galen—4 Also a physician, and a pupil of Erasistratus in the third century n c (Diog Laert v 8, 61).

Strātōnicē (Στρατονίκη) 1 Wife of Antigonus, king of Asia, by whom she became the mother of Demetrius Poliorcetes (Plut *Demetr* 2). After the battle of Ipsus she fled to Salamis in Cyprus with her son Demetrius.—2 Daughter of Demetrius Poliorcetes and Phila, the daughter of Antipater. In 300, at which time she could not have been more than seventeen years of age, she was married to Seleucus, king of Syria. Notwithstanding the disparity of their ages, she lived in harmony with the old king for some years, when it was discovered that her stepson, Antiochus, was deeply enamoured of her, and Seleucus, in order to save the life of his son, which was endangered by the violence of his passion, gave up Stratonice in marriage to the young prince. She bore three children to Antiochus: (1) Antiochus II, surnamed Theos, (2) Apama, married to Magas, king of Cyrene, and (3) Stratonice (Plut *Demetr* 31, 32, 38, App *Syr* 59)—3 Daughter of the preceding and of Antiochus I, was married to Demetrius II, king of Macedonia. She quitted Demetrius in disgust, on account of his second marriage with Phila, the daughter of Olympias, and retired to Syria. Here she was put to death by her nephews Seleucus II, against whom she had attempted to raise a revolt (Just xxviii 1)—4 Daughter of Antiochus II, king of Syria, married to Ariarathes III, king of Cappadocia (Diod xxxi p 518)—5 One of the favorite wives of Mithridates the Great (App *Mithr* 107).

Strātōnicēa (Στρατονικεία, Στρατονίκη Στρατονικεύς, Stratoniceus, Stratonicensis *Lsh-Hisar*, Rn), one of the chief inland cities of Caria, built by Antiochus I. Soter, who fortified it strongly, and named it in honour of his wife, Stratonice (Strab p 660). It stood E of Mylasa and S of Alabanda, near the river Marsyas, a S tributary of the Maeander, and

on the road from Alabanda to Idymus. It afterwards belonged to Rhodes (Liv xxiii 18, 30). Under the Romans it was a free city, and it was improved by Hadrian, who called it Hadrianopolis (Steph Byz s v, Tac Ann iii 62, Dio Cass xlviii 26). Near it stood the great temple of Zeus Chrysaëus, the centre of the national worship of the Carians. There is some reason to believe that Stratonicea stood on the site of a former city, called Idrias and, still earlier, Chrysaëus (Steph Byz s v 'Idrias').

Stratōnis Turrīs [CAESAREA, No 8]

Strattis (Στράττις or Στράτις), an Athenian poet of the Old Comedy, from B.C. 412 to 380, who parodied plays of Euripides (Ath p 551, Suid s v).

Stratus (Στράτος) 1 (Στράτιος Σουριονίη near Lepanū), the chief town in Acarnania, ten stadia W of the Achelous. Its territory was called Straticæ. It was a strongly fortified town, and commanded the ford of the Achelous on the high road from Aetolia to Acarnania (Strab p 450, Thuc ii 82, iii 106, Xen Hell ii 6). Hence it was a place of military importance, and was at an early period taken possession of by the Aetolians (Pol iv 63, Liv xxxvi 11). There are remains of its walls and gates.—2 A town in Achaia, afterwards called Dyme.

Strombichides (Στρομβιχίδης), son of Diotimus, was an Athenian admiral on the coast of Asia B.C. 412. He recovered Lampsacus, which had revolted, in 411. He was put to death by the Thirty, because he opposed the policy of Theramenes in his dealings with Sparta (Thuc viii 15, 30–40, 60–79, Lys c Agor p 130).

Strongylē [Νίκος]

Strongylion (Στρογγυλίων), a distinguished Greek sculptor during the last thirty or forty years of the fifth century B.C. He was famous for his statues of oxen and horses (Paus ix 30, 1).

Strophādes Insulæ (Στροφάδες), formerly called Plōtæ (Πλωταί Strophadia and Strivali), two islands in the Ionian sea, off the coast of Messenia and S of Zacynthus (Strab p 359, Verg Aen iii 210). The Harpies were pursued to these islands by the sons of Boreas, and it was from the circumstance of the latter returning from these islands after the pursuit, that they are supposed to have obtained the name of Strophades [HARPIYÆ].

Strophius (Στρόφιος), king of Phocia, son of Crissus and Antiphantia, and husband of Cydrona, Anaxibia or Astyochus, by whom he became the father of Astydania and Pylades. See ORESTES.

Struchātes (Στρούχαιες), one of the six tribes of ancient Media (Hdt i 101).

Strymon (Στρυμν, by the Turks Kara Su), an important river in Macedonia, forming the boundary between that country and Thrace down to the time of Philip. It rose in Mt Scomius, flowed first S and then SE, passed through the lake Prasias, and, immediately S of Amphipolis, fell into a bay of the Aegean sea called after it Strymonicus Sinus (Hes Th 389, Aesch Ag 192, Hdt vii 75, Thuc ii 96, Strab p 323). The numerous cranes on its banks are frequently mentioned by ancient writers (Verg Aen ii 269, Juv xii 167).

Strymonii (Στρυμόνιοι), the old name, according to Herodotus, of the Bithynians, who migrated into Asia Minor from the banks of the river Strymon. Bithynia was sometimes called Strymonis (Hdt vii 75).

Stubēra or Stymbara (Στύβερα, Στύμβαρα), a town of Macedonia in the district Paenonia, on the river Erigon (Strab p 327, Pol xxviii 8, Liv xxvi 39).

Stura (Στούρα), a river of N Italy, which rises in the glaciers of the Livenna, and flows into the Po from the N a few miles below Turin (Plin iii 118).

Stymphalīdes [ΣΤΥΜΦΑΛΙΔΕΣ]

Stymphālīs (Στυμφαλῖς) 1 A lake in Arcadia [ΣΤΥΜΦΑΛΙΣ].—2 A district in Macedonia, between Abintania and Elimiotis (Liv xlv 30).

Stymphālūs (Στύμφαλος, Στύμφηλος Στυμφάλιος), a town in the NE of Arcadia. The territory of Stymphalus is a plain about six miles in length, bounded by Achaia on the N, Sicynia and Pithasia on the E, the territory of Mantinea on the S and that of Orchomenus and Pheneus on the W. This plain is shut in on all sides by mountains. On the N rises the gigantic mass of Cyllene, from which a projecting spur, called Mt Stymphalus, descends into the plain (Στύμφαλος ὄρος, Ptol iii 16, § 14, Hesych s v, 'ἡνάλις Στυμφάλως', Stat Silv ii 6, 100). The mountain at the southern end of the plain, opposite Cyllene, was called Apelaureum (τὸ Ἀπέλαυρον, Polyb ii 69), and at its foot is the katavothra or subterraneous outlet of the lake of Stymphalus (ἡ Στυμφαλῖς λίμνη, Strab viii p 371, ἡ Στυμφαλὴ λίμνη, Herod vi 76). This lake is formed partly by the rain-water descending from Cyllene and Apelaureum and partly by three streams which flow into it from different parts of the plain, the waters of which have not sufficient outlet by the katavothra. It is now called Ζαράκη. The water which flows from it, after an underground course of twenty two miles, appears again a few miles from Argos (where its ancient name was Erasinus), and now turns several mills belonging to that city. The district was one of military importance, since it commanded one of the chief roads from Arcadia to Argolis. Its name is said to have been derived from Stymphalus, a son of Elatus and grandson of Arcas (Paus viii 4, 4, viii 22, 1). It is mentioned by Homer (Il ii 608), and by Pindar (Ol vi 169). On the shores of the lake dwelt, according to tradition, the birds called Stymphalīdes (Στυμφαλίδες), destroyed by Hercules [For details, see p 397, b]. Stymphalus was one of the cities of the Achaean League (Pol ii 55, iv 68). There are ruins extant of the polygonal walls of the citadel, and the foundations of two temples, one of these is probably the temple of Artemis, on which were sculptures of the birds (Paus viii 22, 5).

Styra (τὰ Στύρα Στυρεὺς Stūra), a town in Euboea on the SW coast, not far from Carystus, and nearly opposite Marathon in Attica. The inhabitants were originally Dryopes, though they subsequently denied their descent from this people (Il ii 539, Hdt viii 46, Paus iv 84, 11, Strab p 446). They took an active part in the Persian war, and fought at Artemesium, Salamis and Plataea. They afterwards became subject to the Athenians, and paid a yearly tribute of 1200 drachmae (Thuc vi 57). The town was destroyed in the Lamiian war by the Athenian general Phaedrus, and its territory was annexed to Eretria (Strab 7 c).

Styx (Στύξ), connected with the verb στυγεω, to hate or abhor, is the name of the principal river in the nether world, around which it flows seven times (Il ii 755, viii 369, vi 271, Verg Georg iv 480, Aen vi 439). Styx is described

as a daughter of Oceanus and Tethys. As a nymph she dwelt at the entrance of Hades, in a lofty grotto which was supported by silver columns (Hes. *Th* 361, 778). In the *Iliad* the Styx is the only river of the lower world, but in the *Odyssey* (τ 518), the Acheron is the chief river, into which Periphlegethon and Styx with its affluent Coerxus flow. Styx was regarded as flowing out of Oceanus (Hes. *Th* 789). By Pallas Styx became the mother of Zelus (zeal), Nike (victory), Bia (strength), and Kratos (power). She was the first of all the immortals who took her children to Zeus to assist him against the Titans, and in return for this her children were allowed for ever to live with Zeus, and Styx herself became the divinity by whom the most solemn oaths were sworn. When one of the gods had to take an oath by Styx, Iris fetched a cup full of water from the Styx, and the god, while taking the oath, poured out the water (*Il* ii 755, xiv 271, *Od* i 195, xi 37, Hes. *Th* 775, Verg. *Aen* vi 324, *Or. Met* in 290).

Styx (Στύξ *Maira-neria*) a river in the N. of Arcadia, near Nonæris, descending from a high rock, and falling into the Crathis. The description of the mythical Styx, as falling from a high rock (*Il* viii 369, xi 37, Hes. *Th* 785, 805), evidently suits this real stream, and the wild and gloomy character of its ravine led to the superstitious romance attached to it (Paus. viii 17, 6, *Hdt* vi 74). It is a mere thread of water except when it is swelled by the melting snow. The ancients believed that the water of this river was poisonous, and according to one tale Alexander the Great was poisoned by it. It was said also to break all vessels made of glass, stone, metal and any other material except of the hoof of a horse or a mule (Arr. *An* vii 27, *Plut* *Alex* 77, Strab. p. 389, *Ael* *H* i x 40).

Suada, Suadela (Πύθο)

Sûägêla (Σουάγεια), an ancient city of Caria, near Myndus, was the burial place of the old kings of the country, and thence derived its name, the Carian word *σοα* signifying tomb, *γεια* king (Steph. Byz. *sv*). Strabo calls it Syangela (p. 611).

Suâna (*Sorana*), a town of S. Etruria in the valley of the Arnusia (*Tiora*) and about twenty miles W. of Volsini (*Bolsena*). It was a municipium under the empire (Plin. iii 52). There are numerous ancient rock tombs in the valleys round the town.

Suasa (Suasani) ruins near S. Lorenzo, a municipium in Umbria on the Seno.

Suasus, a river of India, an affluent of the Corom.

Sudertum or **Sudertum** (Sudertanus *Sorano*?), a town in the interior of Etruria (*Liv* xxi 23).

Sublaquæum (Sublacensis *Subiaco*), a place on the Amo near its source, where stood the celebrated villa of Claudius and Nero (Villa Sublacensis), from which was derived the name of the Via Sublacensis, a branch of the Via Tiburtina (Tac. *Ann* xiv 22). It derived its name from three lakes called *Simbrivum Lacus* or *Simbruina Stagna*, which have now disappeared (Plin. iii 109, Frontin. *Aquæd* 9). It is doubtful if in ancient times there was anything here which could be called a town, and the district was included in the territory of the Tibur. It was more celebrated in a later age as the cradle of the Benedictine order.

Sublæius Pons [Roma, p. 801, b]

Subur 1. A town of the Latini in His-

pania Tarraconensis, E. of Tarraco—2 (*Subu*), a river in Mauretania Tingitana, flowing past the colony Banasa into the Atlantic Ocean (Ptol. ii 6, 17).

Sûbûra or **Sûburra** [Roma, p. 805, b]

Subzupara (*Zarvi*), a town in Thrace on the road from Philippopolis to Hadrianopolis.

Succabar (Σουχάβαρι, Ptol. *Mazuna*?), an inland city of Mauretania Caesariensis, SE. of the mouth of the Chinalaphi. It was a colonia, and is mentioned by Annianus Marcellinus under the name of 'oppidum Sugar baritanum' (Amm. Marc. xxix 5).

Succi or **Succorum Angustiae** [HAEMUS]

Sucro 1 (*Aucar*), a river in Hispania Tarraconensis, rising in a S. branch of Mt. Idubeda in the territory of the Celtiberi, and falling S. of Valentia into a gulf of the Mediterranean called after it Sinus Suconensis (*Gulf of Valencia*) (Strab. pp. 158, 163, 167)—2 (*Cullera*), a town of the Edetani in Hispania Tarraconensis, on the preceding river, and between the Iberus and Carthago Nova (Strab. p. 158, *Liv* xxviii 24).

Sudertum [SLABRUM]

Sudêti Montes, a range of mountains in the SL. of Germany, in which the ALBIS takes its rise.

Suebi [SUEVI]

Suel (*Fuengirola*), a town in Hispania Baetica on the road from Malaca to Gades (Ptol. ii 1, 7).

Suessa Aurunca (Suessanus *Sessa*), a town of the Aurunci in Latium, E. of the Via Appia, between Minturnæ and Teanum, on the W. slope of Mons Massicus. It was situated in a beautiful district called *Vescinus ager*, whence it has been supposed that the town itself was at one time called *Vescia*. It was made a Roman colony in the Samnite wars, but must have been afterwards colonised afresh, since we find it called in inscriptions *Col Julia Felix* (*Liv* ix 28, *Vell. Pat.* i 14, *Plin* iii 64). It was the birthplace of the poet Lucilius (*Juv.* i 20).

Suessa Pômêtia (Suessanus, also called *Pômêtia* simply, an ancient and important town of the Volsci in Latium, S. of Forum Appii, conquered by the Romans under Tarquinius Priscus, and taken a second time and sacked by the consul Servilius (*Liv* i 53, ii 25, Dionys. ix 50, Tac. *Hist* iii 72, Verg. *Aen* vi 776). It was one of the twenty-three cities situated in the plain afterwards covered by the Pomptine Marshes, which are said indeed to have derived their name from this town, which had ceased to exist in historical times (Fest. *sv* *Pomptina*).

Suessetânî, a people in Hispania Tarraconensis, mentioned in connexion with the Sedetani (*Liv* xxi 31, xxviii 21).

Suessiônes or **Suessônes**, a powerful people in Gallia Belgica, who were reckoned the bravest of all the Belgic Gauls after the Bellovaci, and who could bring 50,000 men into the field in Caesar's time. Their king Divitiacus, shortly before Caesar's arrival in the country, was reckoned the most powerful chief in all Gaul, and had extended his sovereignty even over Britain. The Suessiones dwelt in an extensive and fertile country E. of the Bellovaci, S. of the Veromandui, and W. of the Remi. They possessed twelve towns, of which the capital was Noviodunum, subsequently Augusta Suessanum or Suessones (Soissons) (Caes. *B. G.* ii 3, 12, vii 75, viii 6, Ptol. ii 9, 11).

Suessûla (Suessulanus *Torre di Sessola*),

a town in Samnium, on the S slope of Mt Tifata (Liv iii 37, xiii 14, 31, xxv 7, xcvi 9)

Suētōnius Paulinus [PAULINUS]

C Suētōnius Tranquillus, the Roman historian, was born about the beginning of the reign of Vespasian (Suet Ner 57). His father was Suetonius Lenis, who was a tribune of the thirteenth legion in the battle of Bedriacum, in which Otho was defeated (Suet Oth 12). Suetonius practised as an advocate at Rome in the reign of Trajan. He lived on intimate terms with the younger Pliny, many of whose letters are addressed to him (Plin Ep i 18, 24, iii 8, v 10, ix 34, ad Traj 91). At the request of Pliny, Trajan granted to Suetonius the *ius trium liberorum*, for though he was married he had not three children, which number was necessary to relieve him from various legal disabilities. Suetonius was afterwards appointed private secretary (Magistor Epistolarum) to Hadrian, but was deprived of this office by the emperor, along with Septicius Clarus, the Praefect of the Praetorians, on the ground of his showing too little respect to Sabina, the emperor's wife (Spart Hadr 12). Suetonius wrote many works, of which those extant are — *Vitae Duodecim Caesarum*, or the Twelve Emperors, of whom the first is C Julius Caesar and the last is Domitian, *Liber de illustribus Grammaticis*, *Liber de claris Rhetoribus*, *Vitae Terentii, Horatii, Lucani, Plinii Majoris*. His chief work is his Lives of the Caesars. Suetonius does not follow the chronological order in his Lives, but he groups together many things of the same kind. His language is very brief and precise, sometimes obscure, without any affectation of ornament. He certainly tells a prodigious number of scandalous anecdotes about the Caesars, but though many were probably exaggerations, there is no reason to doubt that Suetonius himself believed them. As a great collection of facts of all kinds, the work on the Caesars is invaluable for the historian of this period. His judgment and his honesty have both been attacked by some modern critics, but on both grounds a careful study of his work will justify him. The treatise *De illustribus Grammaticis*, that *De claris Rhetoribus*, and the Lives above mentioned belonged to a series *De Viris illustribus*, which comprised the Lives of poets, orators, and historians. Among the lost works was one in several books called *Prata* (the name is a translation of *λειδωρ* = patchwork or flowery embroidery, cf Gell Praef 6), which was a miscellany of information about antiquities, natural history, &c. It is likely that some of the works cited under separate titles by Suidas (e.g. the book about games, of which Tzetzes made a paraphrase, *Hist Var vi 871*) were merely parts of this encyclopaedic work. — The best edition of Suetonius is by C Roth, Leips 1858; the edition of Burmann, Amsterd 1786, is useful.

Suēvi or Suebi (Σουήβοι), one of the greatest and most powerful peoples of Germany, or, more properly speaking, the collective name of a great number of German tribes, who were grouped together. The Suevi are described by ancient writers as occupying the greater half of Germany, but the accounts vary respecting the part of the country which they inhabited, because the migrations of these tribes altered at various times their geographical limits. Caesar represents them as dwelling E of the Ubii and Sugambri, and W of the Cherusci, and their country as divided into 100 cantons.

Strabo makes them extend in an easterly direction beyond the Albis, and in a southerly as far as the sources of the Danube. Tacitus gives the name of Suabia to the whole of the E of Germany from the Danube to the Baltic. The name, as used by the Romans, applied first, and especially, to the leading tribe, the Semnones, who dwelt between the Elbe and the Oder, and this may have been the home or centre from which the Suevi known to Caesar had for a time extended their settlements westward, but in the wider use of the name, when it referred, as it does in Tacitus, to all upper and central Germany, it included, besides the Semnones, the Rugi, the Varini, the Hermunduri, the Marcomanni, and the Quadi (Caes B G i 37, 51, 54, iii 7, iv 1, Tac Ann i 14, Germ 38–45, Strab p 290). At a later time the collective name of the Suevi gradually disappeared, and the different tribes of the Suevic race were each more usually called by their distinctive names. In the second half of the third century, however, we again find a people called Suevi, emigrants probably, or adventurers from the more eastern Suebia, dwelling between the mouth of the Main and the Black Forest, whose name is still preserved in the modern *Suabia* (Amm Marc xvi 10, Jordan Get 55). As regards the relations of the Suevi to the Roman empire, there was no period at which more than a few of the tribes so designated were in any sense subject to Rome. In the first century the Suebian peoples of Bohemia and Moravia recognised the Roman power [see VANNIUS], but the Suebians of the Danube were always independent [See also GERMANIA].

Sufēnas, M. Nonius, tribune of the plebs in bc 56, fought on Pompey's side at the battle of Pharsala (Cic ad Att iv 15, vi 1, viii 16).

Sufes (Sβiba), a city of N Africa, in the Carthaginian territory (Byzacena).

Sufetūla (Sβitla), a city of Byzacena, S of Sufes, of which its name is a diminutive. It became, however, a much more important place, as a chief centre of the roads in the interior of the province of Africa. Its ruins are magnificent.

Sugambri, Sygambri, Sigambri, Sycambri, or Sicambri, one of the most powerful peoples of Germany at an early time, belonged to the Istaeuvones, and dwelt originally N of the Ubii, on the Rhine, from whence they spread towards the N as far as the Lippo. The Sugambri are mentioned by Caesar, who invaded their territory (Caes B G iv 16, vi 35). They are described as warlike people (Hor Od iv 2, 36, v 14, 51). They were conquered by Tiberius in the reign of Augustus, and a large number of them were transplanted to Gaul, where they received settlements between the Maas and the Rhine as Roman subjects. The portion of the Sugambri who remained in Germany withdrew further S, probably to the mountainous country in the neighbourhood of the Taunus (Tac Ann ii 26, iv 47, viii 89, Dio Cass liv 20–86). Shortly afterwards they disappear from history, and are not mentioned again till the time of Ptolemy, who places them much further N, close to the Bructeri and the Langobardi, somewhere between the Vecht and the Yssel (Ptol ii 11, 8). At a still later period we find them forming an important part of the confederacy known under the name of Franei.

Suidas (Σουίδας), a Greek lexicographer, of whom nothing is known. No certain conclusions as to the age of the compiler can be de-

rived from passages in the work, since it may have received numerous interpolations and additions, but it is probable that he lived in either the tenth or the eleventh century A D. He is quoted by Eustathius, who lived about the end of the twelfth century. The *Lexicon* of Suidas is a dictionary of words arranged in alphabetical order, with some few peculiarities of arrangement, but it contains both words which are found in dictionaries of languages and also names of persons and places, with extracts from ancient Greek writers, grammarians, scholasts, and lexicographers, and some extracts from later Greek writers. The plan of this work is not well conceived: it is incomplete as to the number of articles, and exceedingly irregular and unequal in the execution. Some articles give full information, others scarcely any. As to the biographical notices, it has been conjectured that Suidas or the compiler got them all from one source, which, it is further supposed, may be the *Onomatologos* or *Pinax* of Hesychius of Miletus. The *Lexicon*, though without merit as to its execution, is extremely valuable both for the literary history of antiquity, for the explanation of words, and for the citations from many ancient writers. The best editions of the *Lexicon* are by Kuster, Cambridge, 1705, by Gaisford, Oxford, 1834, and by Bernhardy, Halle, 1834; text by Bekker, 1854.

Suiones, the general name of all the German tribes inhabiting Scandinavia [SCANDIA].

Sulci (Sulcitani *S. Antioco*), an ancient town in Sardinia, founded by the Carthaginians, and a place of considerable maritime and commercial importance (Paus. x 17, 9, Claudian, *B. Gild.* 518, Strab. p. 225, Zon. viii 12). It was situated on a promontory on the SW corner of the island, and the neighbouring district of the mainland is still called *Sulcis*.

Sulgas (*Sorgue*), a river in Gaul, descending from the Alps, and flowing into the Rhone near Vindalun (Strab. pp. 185, 191).

Sulla, Cornélius, the name of a patrician family. This family was originally called Rufinus [RUFINUS], and the first member of it who obtained the name of Sulla was P. Cornelius Sulla, mentioned below [No. 1]. The origin of the name is uncertain. Some writers suppose that it is a word of the same signification as Rufus or Rufinus, and refers simply to the red colour of the hair or the complexion, but it has been conjectured with greater probability that it is a diminutive of Sura, which was a cognomen in several Roman gentes. There is no authority for writing the word Sylla, as is done by many modern writers. 1 P., great-grandfather of the dictator Sulla, and grandson of P. Cornelius Rufinus, who was twice consul in the Samnite wars [RUFINUS, CORNELIUS]. His father is not mentioned. He was flamen dialis, and likewise praetor urbanus in B.C. 212, when he presided over the first celebration of the Ludi Apollinares (Liv. xxv 2, 12). —2 P., son of No. 1, and grandfather of the dictator Sulla, was praetor in 186 (Liv. xxxix 6). —3 L., son of No. 2, and father of the dictator Sulla, lived in obscurity, and left his son only a slender fortune (Plut. *Sull.* 1). —4 L. surnamed Felix, the dictator, was born in 138. Although his father left him only a small property, his means were sufficient to secure for him a good education. He studied Greek and Roman literature with diligence and success, and appears early to have imbibed that love for literature and art by which he was distinguished

throughout life. At the same time he prosecuted pleasure with equal ardour, and his youth, as well as his manhood, was disgraced by the most sensual vices. Still his love of pleasure did not absorb all his time, nor did it enervate his mind, for no Roman during the latter days of the republic, with the exception of Julius Caesar, had a clearer judgment, a keener discrimination of character, or a firmer will. The slender property of Sulla was increased by the liberality of his stepmother and of a courtesan named Nicopolis, both of whom left him all their fortune. His means, though still scanty for a Roman noble, now enabled him to aspire to the honours of the state. He was quaestor in 107, when he served under Marius in Africa. Hitherto he had only been known for his profligacy, but he displayed zeal and ability in the discharge of his duties, and gained the approbation of his commander and the affections of the soldiers. It was to Sulla that Jugurtha was delivered by Bocchus, and the quaestor thus shared with the consul the glory of bringing this war to a conclusion. Sulla himself was so proud of his share in the success, that he had a seal ring engraved representing the surrender of Jugurtha, which he continued to wear till the day of his death. Sulla continued to serve under Marius with great distinction in the campaigns against the Cimbri and Teutones, but Marius becoming jealous of the rising fame of his officer, Sulla left Marius in 102, and took a command under the colleague of Marius, Q. Catulus, who entrusted the chief management of the war to Sulla. Sulla now returned to Rome, where he appears to have lived quietly for some years. He was praetor in 98, and in the following year (92) was sent as propraetor into Cilicia, with special orders from the senate to restore Ariobarzanes to his kingdom of Cappadocia, from which he had been expelled by Mithridates. Sulla met with complete success. He defeated Gordius, the general of Mithridates, in Cappadocia, and placed Ariobarzanes on the throne. The enmity between Marius and Sulla now assumed a more deadly form. Sulla's ability and increasing reputation had already led the aristocratic party to look up to him as one of their leaders, and thus political animosity was added to private hatred. In addition to this, Marius and Sulla were both anxious to obtain the command of the impending war against Mithridates, and the success which attended Sulla's recent operations in the East had increased his popularity, and pointed him out as the most suitable person for this important command. About this time Bocchus dedicated in the Capitol gilded figures representing the surrender of Jugurtha to Sulla, at which Marius was so enraged that he could scarcely be prevented from removing them by force. The exasperation of both parties became so violent that they nearly had recourse to arms against each other, but the breaking out of the Social war hushed all private quarrels for the time. Marius and Sulla both took an active part in the war against the common foe. But Marius was now advanced in years, and he had the deep mortification of finding that his achievements were thrown into the shade by the superior energy of his rival. Sulla gained some brilliant victories over the enemy, and took Bovianum, the chief town of the Samnites. He was elected consul for 88, and received from the senate the command of the Mithridatic war. The events which followed—his expulsion from Rome by Marius, his return to the city at the

head of his legions, and the proscription of Marius and his leading adherents—are related in the Life of Marius. Sulla remained at Rome till the end of the year, and set out for Greece at the beginning of 87, in order to carry on the war against Mithridates. He landed at Dyrrhachium, and forthwith marched against Athens, which had become the head quarters of the Mithridatic cause in Greece. After a long and obstinate siege, Athens was taken by storm on March 1, 86, and was given up to rapine and plunder. Sulla then marched against Archelaus, the general of Mithridates, whom he defeated in the neighbourhood of Chaeronea in Boeotia, and in the following year he again gained a decisive victory over the same general near Orchomenus. But while Sulla was carrying on the war with such success in Greece, his enemies had obtained the upper hand in Italy. The consul Cinna, who had been driven out of Rome by his colleague Octavius, soon after Sulla's departure from Italy, had entered it again with Marius at the close of the year. Both Cinna and Marius were appointed consuls 86, and all the regulations of Sulla were swept away. Sulla, however, would not return to Italy till he had brought the war against Mithridates to a conclusion. After driving the generals of Mithridates out of Greece, Sulla crossed the Hellespont, and early in 84 concluded a peace with the king of Pontus. He now turned his arms against Fimbria, who had been appointed by the Marian party as his successor in the command. But the troops of Fimbria deserted their general, who put an end to his own life. Sulla now prepared to return to Italy. After leaving his legate, L. Lucinius Murena, in command of the province of Asia, with two legions, he set sail with his own army to Athens. While preparing for his deadly struggle in Italy, he did not lose his interest in literature. He carried with him from Athens to Rome the valuable library of Apellicon of Teos, which contained most of the works of Aristotle and Theophrastus [ARELLICON]. He landed at Brundisium with 40,000 soldiers in the spring of 83. The Marian party outnumbered him in troops, and had every prospect of victory, but Cinna had been murdered the year before, and Carbo, the oldest survivor of the Marian party, was in Cisalpine Gaul. Two consular armies opposed Sulla in S Italy, but he routed one under Norbanus at Capua, and induced the troops of the other consul, Scipio, to desert the Marian cause and join his standard. In like manner by bribes or promises he persuaded many of the Italian towns to espouse his cause. In the field his efforts were crowned by equal success, and he was ably supported by several of the Roman nobles, who espoused his cause in different parts of Italy. Of these one of the most distinguished was the young Cn. Pompey, who was at the time only twenty-three years of age [POMPEIUS, No 10]. Sulla wintered in Campania, and in the following year (82) the struggle was brought to a close by the decisive victory which he gained over the Samnites and Lucanians under Pontius Telesinus before the Colline gate of Rome. This victory was followed by the surrender of Praeneste and the death of the younger Marius, who had taken refuge in this town. In N Italy his lieutenants, Metellus, C. Pompeius and Crassus, had been equally successful, and the surviving leaders of the opposite party had quitted Italy in despair. Sulla was now master of Rome and Italy, and

he resolved to take the most ample vengeance upon his enemies, and to extirpate the popular party. One of his first acts was to draw up a list of his enemies who were to be put to death, called a *Proscriptio*. It was the first instance of the kind in Roman history. All persons in this list were outlaws who might be killed by anyone with impunity, even by slaves, their property was confiscated to the state, and was to be sold by public auction, their children and grandchildren lost their votes in the *comitia*, and were excluded from all public offices. Further, all who killed a proscribed person, received two talents as a reward, and whoever sheltered such a person was punished with death. Terror now reigned, not only at Rome, but throughout Italy. Fresh lists of the proscribed constantly appeared. No one was safe, for Sulla gratified his friends by placing in the fatal lists their personal enemies, or persons whose property was coveted by his adherents. The confiscated property, it is true, belonged to the state, and had to be sold by public auction, but the friends and dependents of Sulla purchased it at a nominal price, as no one dared to bid against them. The number of persons who perished by the proscriptions is stated differently, but it appears to have amounted to many thousands. The acts of severity and injustice then perpetrated continued long afterwards to bear fruit in civil strife and violence, since bands of discontented men were always ready to follow any unprincipled agitator. At the commencement of these horrors Sulla had been appointed dictator for as long a time as he judged to be necessary. This was towards the close of 82. Sulla's chief object in being invested with the dictatorship was to carry into execution in a legal manner the great reforms which he meditated in the constitution and in the administration of justice. He had no intention of abolishing the republic, and consequently he caused consuls to be elected for the following year, and was elected to the office himself in 80, while he continued to hold the dictatorship. At the beginning of 81, he celebrated a splendid triumph on account of his victory over Mithridates. In a speech which he delivered to the people at the close of the ceremony, he claimed for himself the surname of *Felix*, as he attributed his success in life to the favour of the gods. The general object of Sulla's reforms was to restore, as far as possible, the ancient Roman constitution, and to give back to the senate and the aristocracy the power which they had lost. He enacted that the *Senatus auctoritas* should be necessary for proposals in the popular assembly, he limited the effect of the tribune's *intercessio* to the right of protecting plebeians, so that they could no longer interfere with legislation, and he made it illegal for anyone who had been a tribune to proceed to any other office in the state. He restored to the senate the sole right of sitting as judges, which had been granted before to the equestrian order, and in other ways he strengthened the senatorial power. Thus by increasing the number of praetors (eight instead of six), which was rendered necessary by his alterations in the law courts, he rendered each great officer less powerful and more dependent on the senate, and the same result followed from the increase in the number of quaestors, though no doubt the larger number (20) was required by the extended provincial government. His reforms in criminal jurisdiction were the wisest and the

only enduring part of his constitution. He so largely extended as practically to reconstitute the system of permanent courts for the trial of particular offences (*quaestiones perpetuae*), in which courts the praetors presided, or, if their number was insufficient, a *iudex quaestoris*. In order to strengthen his power, Sulla established military colonies throughout Italy. The inhabitants of the Italian towns which had fought against Sulla were deprived of the full Roman franchise, and were only allowed to retain the commercium, their land was confiscated and given to the soldiers who had fought under him. Twenty-three legions, or, according to another statement, forty-seven legions received grants of land in various parts of Italy. A great number of these colonies was settled in Etruria, the population of which was thus almost entirely changed. These colonies had the strongest interest in upholding the institutions of Sulla, since any attempt to invalidate the latter would have endangered their newly acquired possessions. Sulla likewise created at Rome a kind of body guard for his protection by giving the citizenship to a great number of slaves who had belonged to persons proscribed by him. The slaves thus rewarded are said to have been as many as 10,000, and were called Corneli after him as their patron. After holding the dictatorship till the beginning of 79, Sulla resigned this office, to the surprise of all classes. He retired to his estate at Puteoli, and there, surrounded by the beauties of nature and art, he passed the remainder of his life in those literary and sensual enjoyments in which he had always taken so much pleasure. He died in 78 in the sixtieth year of his age. He was honoured with a public funeral, and a monument was erected to him in the Campus Martius the inscription on which had been composed by himself. It stated that none of his friends ever did him a kindness, and none of his enemies a wrong, without being fully repaid.—Sulla was married five times (1) to Ilia or Julia, who bore him a daughter, married to Q. Pompeius Rufus, the son of Sulla's colleague in the consulship in 88, (2) to Aelia, (3) to Coelia, (4) to Caecilia Metella, who bore him a son, who died before Sulla, and likewise twins, a son and a daughter, (5) Valeria, who bore him a daughter after his death. (For the Life of Sulla see Plutarch's *Sulla* and the references in Indices to Cicero and Sallust.) Sulla wrote a history of his own life and times, called *Commentarii Rerum Gestarum* or *Ἱστορίαι* (Plut. *Sull* 37, *Lucull* 1, *Suet. Gramm* 12, *Cic. Div* 1 172). It was dedicated to L. Lucullus, and extended to twenty-two books, the last of which was finished by Sulla a few days before his death. The Greek Anthology contains a short epigram on Aphrodite which is ascribed to him (*App. B. C.* 1 97).—5 Faustus, son of the dictator by his fourth wife, Caecilia Metella, and a twin brother of Fausta, was born not long before 88, the year in which his father obtained his first consulship. He and his sister received the names of Faustus and Fausta respectively on account of the good fortune of their father (*Plut. Sull* 22, 34, 37). At the death of his father in 78, Faustus and his sister were left under the guardianship of L. Lucullus. Faustus accompanied Pompey into Asia, and was the first who mounted the walls of the Temple of Jerusalem, in 68 (*Jos. Ant.* xiv 4, 4, *B. J.* 1 7, 4). In 60 he exhibited the gladiatorial games which his father in his last will had enjoined

upon him. In 54 he was quaestor. In 52 he received from the senate the commission to rebuild the Curia, which had been burnt down in the tumults following the murder of Clodius. He married Pompey's daughter, and sided with his father-in-law in the Civil war. He was present at the battle of Pharsalia, and subsequently joined the leaders of his party in Africa. After the battle of Thapsus in 46, he attempted to escape into Mauretania, but was taken prisoner by P. Sittius, and carried to Caesar. Upon his arrival in Caesar's camp he was murdered by the soldiers in a tumult. Faustus seems only to have resembled his father in his extravagance. We know from Cicero that he was overwhelmed with debt at the breaking out of the Civil war (*Caes. B. C.* 1 6, *Bell. Afr.* 87, 95, *App. B. C.* 1 100).—6 P., nephew of the dictator, was elected consul along with P. Antonius Paetus for the year 65, but neither he nor his colleague entered upon the office, as they were accused of bribery by L. Torquatus the younger, and were condemned. It was currently believed that Sulla was privy to both of Catiline's conspiracies, and he was accordingly accused of this crime by his former accuser, L. Torquatus, and by C. Cornelius. He was defended by Hortensius and Cicero, and the speech of the latter on his behalf is still extant. He was acquitted, but, independent of the testimony of Sallust (*Cat.* 17), his guilt may almost be inferred from the embarrassment of his advocate. In the Civil war Sulla espoused Caesar's cause. He served under him as legate in Greece, and commanded along with Caesar himself the right wing at the battle of Pharsalia (48). He died in 45 (*Cic. pro Sulla, ad Fam.* ix 10, 17, *ad Att.* xi 21, 22, *Caes. B. C.* iii 51, 89, *App. B. C.* 1 76).—7 Serv., brother of No. 6, took part in both of Catiline's conspiracies. His guilt was so evident that no one was willing to defend him, but we do not read that he was put to death along with the other conspirators (*Sall. Cat.* 17, 47, *Cic. pro Sull.* 2).

Sulmo (Sulmonensis, *Sulmona*), a town of the *Paëlagia*, seven miles S. of Corfinum (*Caes. B. C.* 1 18), and ninety miles from Rome (*Ov. Trist.* iv 10, 4), on the road to Capua. It stood in the upland valley of the *Gizio*, where some smaller streams join that river. The district of the *Paëlagia* was very cold in winter (*Hor. Od.* iii 19, 8) hence we find the town called by the poets *gelidus Sulmo*. It is celebrated as the birthplace of Ovid (*Ov. Fast.* iv 81, *Am.* ii 16, *Sil. It.* viii 511). It was destroyed by Sulla (*Flor.* li 21) but was afterwards restored, and is mentioned as a Roman colony.

Sulpicia, a Roman poetess who flourished towards the close of the first century A.D., celebrated for sundry amatory effusions, addressed to her husband Calenus. Their general character may be gathered from the expressions of Martial and Sidonius Apollinaris, by whom they are noticed (*Mart.* v 35, 38, *Sidon.* ix 262). There is extant a satirical poem, in seventy hexameters, on the edict of Domitian, by which philosophers were banished from Rome and from Italy, which is written in the character of Sulpicia, but is evidently the work of a later period brought out under her name. It is generally appended to the editions of Juvenal and Persius, and is included in Wernsdorf's *Poet. Lat. Min.*

Sulpicia gens, was one of the most ancient Roman gentes, and produced a succession of distinguished men from the foundation of the

republic to the imperial period. The chief families of the Sulpicii during the republican period bore the names of CAMERINUS, GALBA, GALLUS, RUFUS (given below), SAVERIUS.

Sulpicius Apollinarius, a teacher of A. Gellius, was a grammarian (Gell. iv 17). He wrote epistles on learned subjects and the metrical Arguments to the plays of Terence and to the *Aeneid*, and it is possible that the Arguments to the plays of Plautus may also be by his hand. His Arguments to the twelve books of the *Aeneid* (six lines to each book) are printed in Wernsdorf's *Poet. Lat. Min.*

Sulpicius Rufus 1 P., one of the most distinguished orators of his time, was born B.C. 124. He entered public life as a supporter of the aristocratical party, and acquired great influence in the state by his splendid talents, while he was still young. In 93 he was quaestor, and in 89 he served as legate of the consul Cn. Pompeius Strabo in the Marsic war. In 88, he was elected to the tribunate, but he deserted the aristocratical party, and joined Marius. The causes of this sudden change are not expressly stated, but we are told that he was overwhelmed with debt, and there can be little doubt that he was bought by Marius. Sulpicius brought forward a law in favour of Marius and his party, of which an account is given under MARIUS. When Sulla marched upon Rome at the head of his army, Marius and Sulpicius took to flight. Marius succeeded in making his escape to Africa, but Sulpicius was discovered in a villa, and put to death (App. B.C. i 58, 60, Plut. *Sull.* 10, Vell. Pat. ii 18, Cic. *de Or.* iii 3, *Brut.* 63, 203).—2 P., probably son or grandson of the last, was one of Caesar's legates in Gaul and in the Civil war. He was praetor in 48. Cicero addresses him in 45 as imperator. It appears that he was at that time in Illyria, along with Vatinius (Cic. *B. G.* iv 22, B.C. i 74, iii 101, *Cic. ad Fam.* iii 77).—3 Ser., with the surname *Lemonia*, indicating the tribe to which he belonged, was a contemporary and friend of Cicero, and of about the same age (Cic. *Brut.* 40, 150). He first devoted himself to oratory, and he studied this art with Cicero in his youth. He afterwards studied law, and he became one of the best jurists as well as most eloquent orators of his age. He was quaestor of the district of Ostia, in 74, curule aedile 69, praetor 65, and consul 51 with M. Claudius Marcellus. He appears to have espoused Caesar's side in the Civil war, and was appointed, about 46, by Caesar proconsul of Achaia (Cic. *ad Fam.* iv 3). He died in 43 in the camp of M. Antony, having been sent by the senate on a mission to Antony, who was besieging Dec. Brutus in Mutina. Sulpicius wrote a great number of legal works. He is often cited by the jurists whose writings are excerpted in the Digest, but there is no excerpt directly from him. He had numerous pupils, the most distinguished of whom were A. Ofilius and Alfenus Varus. There are extant in the collection of Cicero's Epistles two letters from Sulpicius to Cicero, one of which (i 5) is the well-known letter of consolation on the death of Tullia, the daughter of the orator, the other (iv 12) gives an admirable account of the death of Marcellus. The same book contains several letters from Cicero to Sulpicius. He is also said to have written some erotic poetry (Plin. *Ep.* v 3, 5, Ov. *Trist.* ii 441).—Sulpicius left a son, Servius, who is frequently mentioned in Cicero's correspondence.

Summanus, an ancient Roman or Sabine divinity, who may be regarded as the Jupiter of the night, for as Jupiter was the god of heaven in the bright day, so Summanus was the god of the nocturnal heaven, and hurled his thunderbolts during the night (Varro, *L. L.* v 74). Summanus had a temple at Rome near the Circus Maximus (Ov. *Fast.* vi 725, Liv. xxiii 29, Plin. xxix 57), and there was a representation of him in the pediment of the Capitoline temple (Cic. *Div.* i 10, Liv. *Ep.* 14).

Sūnium (Σούνιον Σουνίου C. Colonna), a promontory forming the S. extremity of Attica, with a town of the same name upon it (Od. iii 278, Soph. *Aj.* 1235, Paus. i 1, 1). The promontory falls on three sides perpendicularly 200 feet to the sea, and on it, at the highest part of the promontory, was a splendid temple of Aethra, fully 300 feet above the sea, eleven columns of which are still extant, and have given the modern name to the cape. It was fortified by the Athenians in the Peloponnesian war (Thuc. viii 4), and remains of the ancient walls, with the temple of Aethra, are still extant. There is also a marble platform or terrace, which some take to be part of a propylaeum, others to be the base of the altar of Poseidon (cf. Aristoph. *Aj.* 869, *Eq.* 557).

Sunonensis Lacus (L. *Sabanyah*), a lake in Bithynia, between the Ascania Palus and the river Sangarius, near Nicomedia (Amm. Marcell. xxi 8).

Superbus, Tarquinius [TARQUINIUS]

Sura, Lentulus [LENTULUS, No 9]

Sura, L. Licinius, an intimate friend of Trajan, and three times consul, in A.D. 98, 102 and 107. On the death of Sura, Trajan honoured him with a public funeral, and erected baths to perpetuate his memory. Two of Pliny's letters are addressed to him (Dio Cass. lvi 9, 15, Plin. *Ep.* iv 30, vi 27).

Sūra (Σούρα *Surie*), a town of Syria, in the district Chalybonitis, on the Euphrates, a little W. of Thapsacus (Ptol. v 15, 25).—2 (*Sour*) a branch of the Mosella, above Trèves (Auzon. *Mosell.* 354).

Surani or **Suarni** (Σουρανοί), a people of Sarmatia Asiatica, near the Portae Caucasae and the river Rha. Their country contained many gold mines (Ptol. v 9, 20, Plin. v 80).

Surenas, the general of the Parthians who defeated Crassus in B.C. 53 [CRASSUS].

Sūrius (Σούριος), a tributary of the Phasis in Colchis, the water of which had the power of forming petrifications (Plin. ii 226, vi 18). At its confluence with the Phasis stood a town named **Surium** (Σούριον). The plain through which it flows is still called *Suram*.

Surrentini Colles [SURRENTUM]

Surrentum (Surrentinus *Sorrento*), an ancient town of Campania, opposite Capreae, and situated about seven miles from the promontory (*Prom. Minervae*) separating the Sinus Paestanus from the Sinus Puteolanus. It was subsequently a Roman colony. The temple of the Sirens which was supposed (probably erroneously) to have given the name to the town, stood near it, and on the hills (*Surrentini Colles*) in its neighbourhood was produced one of the best wines in Italy, which was strongly recommended to convalescents, on account of its thinness and wholesomeness (Strab. p. 247, Plin. iii 62). Statius describes the villa which his friend Pollus Felix had there (*Silv.* ii 2), of which considerable remains exist.

Sūsā, gen -orum (τα Σούσα O T Shushan Σούσιος, Susīnus Sus, Rn), the winter residence of the Persian kings, stood in the district Cissia of the province Susiana, on the E bank of the river Choaspes or Eulacus (the modern *Kerkhah*), and between that river and the Pasitigris. Some, with less probability, believe that the Eulacus is the river to the E of Susa and is the Pasitigris or a branch of it. The position of the city at any rate on the E of the modern *Kerkhah* is placed beyond doubt by the remains which have been discovered. Its name was said to be derived from a word signifying hly, because that flower abounded in the neighbouring plain (Athen p 513, Steph Byz. s1). Susa was of a quadrangular form, fifteen miles in circuit, and without fortifications, but it had a strongly fortified citadel, containing the palace and treasury of the Persian kings (Strab p 728, Arr 1n vii 7, Diod xix 18, Plin vi 133, cf Hdt i 188, Aesch Pers 535). The Greek name of this citadel, Memnonice or Memnonium (Hdt i 54), is perhaps a corruption of a native name, whence may have arisen the idea of connecting the place with the myth of Memnon (see p 546, b) and asserting that Tithonus founded the city. It is also possible that the citadel may have been built for Cyrus by some Memnon (Cassiod vii 15). The climate of Susa was very hot, and hence the choice of it for the winter palace. It was here that Alexander and his generals celebrated their nuptials with the Persian princesses, B.C. 327 (Curt vii 3, 5). The ruins of the huge palaces of Darius and Xerxes, which were first excavated in 1832, preserve the ancient name.

Sūsārīōn (Σουσαρίων), to whom the origin of the Attic Comedy is ascribed, was a native of Megara, whence he removed into Attica, to the village of Icaria, a place celebrated as a seat of the worship of Dionysus (Plut Sol 10, C I 1 ii p 301, cf Arist Poet 3, 5, Athen p 40, b). This account agrees with the claim which the Megarians asserted to the invention of Comedy, and which was generally admitted. Before the time of Susrion there was no doubt, practised, at Icaria and the other Attic villages, that extempore jesting and buffoonery which formed a marked feature of the festivals of Dionysus, but Susrion was the first who so regulated this species of amusement, by developing the dialogue of the comic chorus and a single actor into a kind of short farce, as to lay the foundation of Comedy, properly so called. The Megarian Comedy appears to have flourished, in its full development, soon after B.C. 600, and it was introduced by Susrion into Attica between 580-561 [See Dict of Ant art COMEDY DIA].

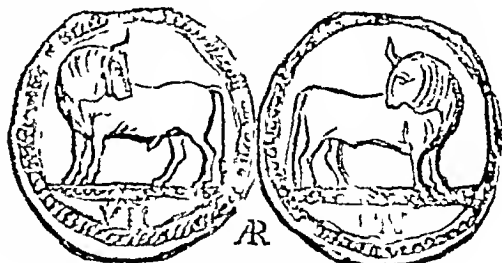
Sūsīāna, -ā, or Sūsīs (ἡ Σουσιανή, ἡ Σουσίς nearly corresponding to *Khuzistan*), one of the chief provinces of the ancient Persian empire, lay between Babylonia and Persia, and between M Parachontras and the head of the Persian Gulf. It was an alluvial plain formed by the rivers Choaspes (*Kerkhah*) and Pasitigris (*Karun*). On the Persian Gulf its coast extended from the junction of the Euphrates with the Tigris, to about the mouth of the river Oroatis (*Tab*) (Strab p 729, Ptol vi 3, 1). It was divided from Persia on the SE and E by a mountainous tract (Montes Uxii), inhabited by independent tribes, who made even the kings of Persia pay them for a safe passage. The chief pass through these mountains was called Susides or Persides Portae (Σουσιδῆς

πόλαι, αἱ πόλαι αἱ Περσίδες, Σουσιδῆς τρεπαι Polyacn i 3, 27). On the N it was separated from Great Media by the range of Mt Orontes (*Elwend*), which contained the sources of the Copratas, and of one branch of the Choaspes. On the W it was divided from Assyria by the range of Mt Zagros, in which were the sources of some affluents of the Choaspes, and by an imaginary line drawn S from the end of that range to the Tigris, and from Babylonia by the Tigris itself. The country was mountainous and cool in the N, and low and very hot in the S, and the coast along the Persian Gulf was marshy. The mountains were inhabited by various wild and independent tribes, and the plains by a quiet agricultural people, of the Semitic race, called Susii or Susiani.

Sutrium (Sutrinus *Sutri*), an ancient town of Etruria, on the E side of the Saltus Ciminus, and on the road from Vulturni to Rome, from which it was distant thirty-two miles. It was taken by the Romans at an early period, and in B.C. 383, or seven years after the capture of Rome by the Gauls, it was made a Roman colony (Liv vi 3, Diod xiv 117, Vell Pat i 14). It was celebrated for its fidelity to Rome, and was in consequence besieged several times by the Etruscans (Liv ix 32, x 14). On one occasion it was obliged to surrender to the Etruscans, but was retaken by Camillus in the same day, whence arose the proverb *ire Sutrium* (Liv vi 3, Plant Casin m 1, 10). There are still remains of the walls and tombs of the ancient town, and of an amphitheatre of Roman work.

Syagrus (Σάγρος ἕλα *Ras Farlah*), a promontory on the SE of Arabia, near Mosela (Ptol vi 7, 11). Its importance lay in its being the point where land was quitted on the voyage to India (Perryl 30, Plin vi 100).

Sybaris (Συβαρίς) 1 (Coscile or Sibari), a river in Lucania, flowing by the city of the same name, and falling into the Crathus. It was said to have derived its name from the fountain Sybaris, near Bura, in Achaia (Strab p 386). —2 (Συβαρίτης, Sybarita), a celebrated Greek



Coin of Sybaris early in sixth cent B.C.
Obv, bull with head turned back V.V. (=21) rev same
Inuse

town in Lucania, was situated between the rivers Sybaris and Crathis at a short distance from the Tarentine gulf, and near the confines of Bruttium (Strab p 263, Diod xii 9, Seym p 360). It was founded B.C. 720 by Achaean and Troezenians, and soon attained an extraordinary degree of prosperity and wealth. It carried on an extensive commerce with Asia Minor and other countries on the Mediterranean, and its inhabitants became so notorious for their love of luxury and pleasure, that their name was employed to indicate any voluptuary (Athen pp 518-521, Hdt vi 127, Suid s.v). At the time of their highest prosperity their city was fifty stadia, or nearly six miles, in circumference, and they exercised dominion over

twenty five towns, so that we are told they were able to bring into the field 300,000 men, a number, however, which is obviously incredible (Strab 1c). But their prosperity was of short duration. The Achaeans having expelled the Troezenian part of the population, the latter took refuge at the neighbouring city of Croton, the inhabitants of which espoused their cause. In the war which ensued between the two states, the Sybarites were completely conquered by the Crotoniates, who followed up their victory by the capture of Sybaris, which they destroyed by turning the waters of the river Crathis against the town, n c 510 (Diod vi 9, Hdt v 44, Athen p 521, Scymn pp 337-360, Strab 1c). The greater number of the surviving Sybarites took refuge in other Greek cities in Italy, but a few remained near their ancient town, and their descendants formed part of the population of Thurii, which was founded in 448 near Sybaris [THURI].

Sybōta (τὰ Σύβοτα *Sybōtios Syvota*), a number of small islands off the coast of Epirus, and opposite the promontory Leucae in Coreyra, with a harbour of the same name on the main land. It was here that a naval battle was fought between the Coreyraeans and Corinthians, n c 432, just before the commencement of the Peloponnesian war (Thuc i 47-54, ii 76, Strab p 324).

Sychaeus or **Sichaeus**, also called **Acerbas** [ACERBAS].

Syēnē (Συήνη *Syhnēs* and *Syhnēs*, Syentes Assouan, Ru), a city of Upper Egypt, on the E bank of the Nile, just below the First Cataract. It was the S frontier city of Egypt towards Aethiopia, and under the Romans it was kept by a garrison of three cohorts. From its neighbourhood was obtained the fine red granite called *Syentes lapis*. It was also an important point in the astronomy and geography of the ancients, as it lay just under the tropic of Cancer, and was therefore chosen as the place through which they drew their chief parallel of latitude. The sun was vertical to Syene at the time of the summer solstice, and a well was shown in which the reflection of the sun was then seen at noon, or, as the rhetorician Aristides expresses it, the disc of the sun covered the well as a vessel is covered by its lid (Hdt ii 80, Strab pp 133, 317, 797, Plin xxvi 13, Ptol v 5, 15, viii 15, 15).

Syennesis (Συέννης), a common name of the kings of Cilicia. Of these the most important are—1 A king of Cilicia who joined with Labynetus in mediating between Cyaxares and Alyattes, the kings respectively of Media and Lydia, probably in n c 610 (Hdt i 74).—2 Contemporary with Darius Hystaspis, to whom he was tributary. His daughter was married to Priodarus (Hdt iii 90, v 118).—3 Contemporary with Artavaxes II (Mnemon), ruled over Cilicia, when the younger Cyrus marched through his country in his expedition against his brother Artavaxes (Xen An i 2, 21-27, ii 8, 25, Hell iii 1, Diod xiv 20).

Sygambri [SUGAMBRI].

Sylla [SULLA].

Syllium (Σύλλιον, prob Ru near Bolhasslu, N of *Legelaho*), a strongly fortified town of Pamphylia, on a mountain, forty stadia (four geographical miles) from the coast, between Side and Aspendus (Strab p 667, Arr 4ii 1 25).

Sylvanus [SILVANUS].

Sylvius [SILVIUS].

Symaethus (Συμαίθος *Simeto*, or *Giarretta*),

a river on the E coast of Sicily, which rises in the chain of M. Nebrodes, and first flowing S skirts the base of Aetna, then turning E, flows into the sea eight miles S of Catania. In the lower part of its course it formed the boundary between Leontini and Catania (Thuc vi 65, Strab p 272, Verg *Aen* ix 584).

Symē (Συμή *Symaios, Symeus Symi*), a small island off the SW coast of Caria, lay in the mouth of the Sinus Doridis to the W of the promontory of Cynossema (Hdt i 174, Thuc viii 41, Strab p 656, Athen p 296). It was one of the early Dorian states, that existed in the SW of Asia Minor before the time of Homer, and Nireus is said to have sailed from it (Il ii 671). Its connexion both with Cnidus and with Rhodes, between which it lay, is indicated by the tradition that it was peopled by a colony from Cnidus led by Cthonius, the son of Poseidon and of Syme, the daughter of Ialysus. Some time after the Trojan war, the Carians are said to have obtained possession of the island, but to have deserted it again in consequence of a severe drought. Its final settlement by the Dorians is ascribed to the time of their great migration (Diod v 33). The island was reckoned at thirty five miles in circuit. It had eight harbours and a town, which was also called Syme.

Symmachus, **Q. Aurelius** 1 A distinguished scholar, statesman, and orator in the latter half of the fourth century of the Christian era. By his example and authority, he inspired for a time new life and vigour into the literature of his country. He was educated in Gaul, and having discharged the functions of quaestor and praetor, he was afterwards appointed (A.D. 365) Corrector of Lucania and the Bruttii, and in 378 he was proconsul of Africa. His zeal for the ancient religion of Rome checked for a while the prosperous current of his fortunes, and involved him in danger and disgrace. Having been chosen by the senate to remonstrate with Gratian on the removal of the altar of Victory (382) from their council hall, and on the curtailment of the sums annually allowed for the maintenance of the Vestal Virgins, and for the public celebration of sacred rites, he was ordered by the indignant emperor to quit his presence, and to withdraw himself to a distance of 100 miles from Rome. Nothing daunted by this repulse, when he was appointed prefect of the city (384) after the death of his predecessor, he addressed a letter to Valentinianus, again urging the restoration of the pagan deities to their former honours. This application was resisted by St Ambrose, and was again unsuccessful. Symmachus afterwards espoused the cause of the usurper Maximus (387), but he was pardoned by Theodosius and raised to the consulship in 391. His personal character seems to have been unimpeachable, as he performed the duties of the high offices which he filled in succession with a degree of mildness, firmness and integrity seldom found among statesmen in that corrupt age. The extant works of Symmachus are (1) *Epistolarum Libri X*, published after his death by his son. The last book contains his official correspondence, and is chiefly composed of the letters presented by him when praefect of the city to the emperors under whom he served. The remaining books comprise a multitude of epistles, addressed to a wide circle of relations, friends, and acquaintances. (2) *Novem Oratorum Fragmenta*, published for the first time by Mai from a palimpsest in the Ambrosian Library,

Mediolan 1815—The best edition of the extant writings of Symmachus is by Seeck, Berl 1883.—2 Father in law of BOETHIUS, and put to death at the same time [THEODORICUS]

Synēsīus *Συνεσιος*), was a native of Cyrene, and devoted himself to the study of Greek literature, first in his own city, and afterwards at Alexandria, where he was a pupil of Hypatia. He became celebrated for his skill in eloquence and poetry, as well as in philosophy, in which he belonged to the Neo Platonic school. About A.D. 397, he was sent by his fellow citizens of Cyrene on an embassy to Constantinople, to present the emperor Arcadius with a crown of gold on which occasion he delivered an oration on the government of a kingdom (*περὶ βασιλείας*), which is still extant. Soon after this he embraced Christianity, and in 410 was ordained bishop of Ptolemais, the chief city of the Libyan Pentapolis. He presided over his diocese with energy and success for about twenty years, and died about 480. Of his extant writings, besides the above mentioned oration, the most notable are the *Dion*, in which he relates how he became a philosopher, the *Aegyptius*, which describes the evils of the time under the guise of an Egyptian myth, and the *Φαλάκρας ἐγκώμιον* (Praise of Baldness), an exercise of wit in reply to the *Κόμης ἐγκώμιον* of Chrysestom.—Edition of his works by Morcl, Paris, 1638–1640.

Synnāda, also *Synnās* (τὰ *Σύνναδα* *Συνναδεύς*, *Synnadensis* *Tschifut Cassaba*), a city in the N. of Phrygia Salutaris, at first inconsiderable, but afterwards a place of much importance, and, from the time of Constantine, the capital of Phrygia Salutaris. It stood in a fruitful plain, according to Strabo (p. 577), planted with olives, but this is said to be impossible. It was near a mountain from which was quarried the celebrated Synnadic marble, which was of a beautiful white, with red veins and spots (*Συνναδικὸς λίθος*, Synnadicus lapis, called also Docimiteus, from a still nearer place, Docimae).

Sýphax (*Σύφαξ*), king of the Massaesians, the westernmost tribe of the Numidians. His history is related in the Life of his contemporary and rival, MASINISSA. Sýphax was taken prisoner by Masinissa, B.C. 203, and was sent by Scipio, under the charge of Laelius, to Rome. Polybius states that he was one of the captives who adorned the triumph of Scipio, and that he died in confinement shortly after. Livy, on the contrary, asserts that he was saved from that ignominy by a timely death at Tibur, whither he had been transferred from Alba (Pol. vii. 23, Liv. xxx. 18, 16).

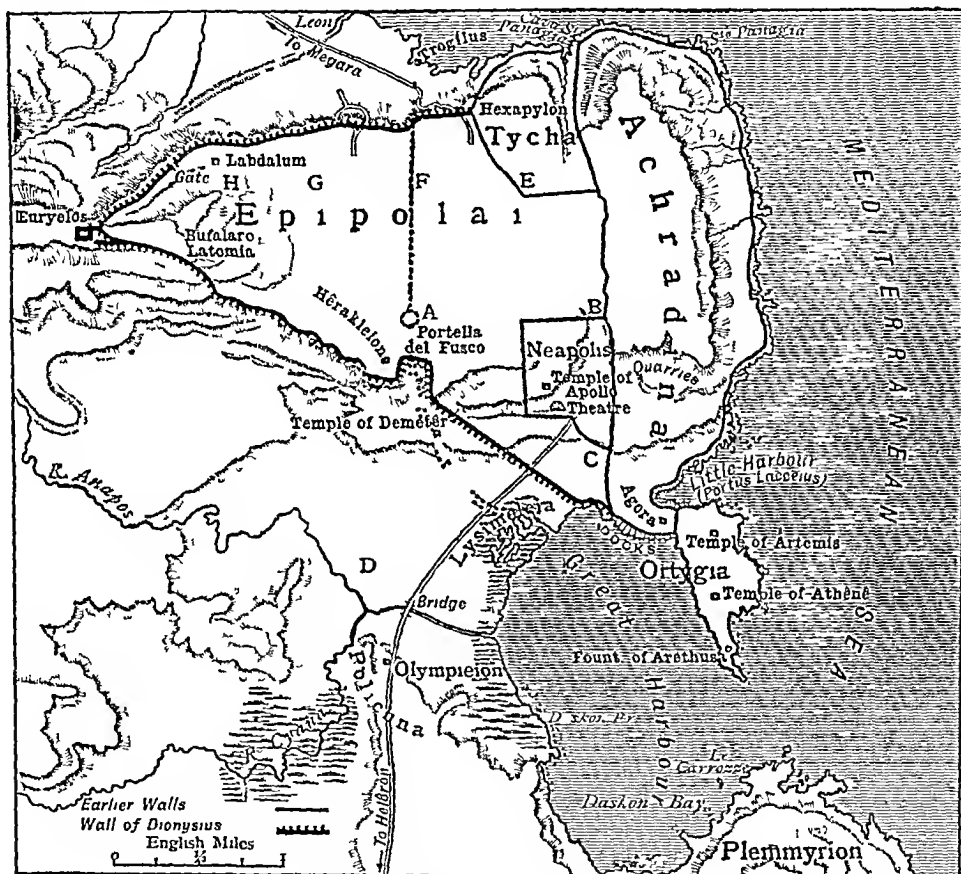
Syrāco [SYRACUSAE]

Sýracūsae (*Συράκουσαι* *Συρακόσιος*, *Syracusanus*, *Syracusa* in Italian, *Syracuse* in English), the wealthiest and most populous town in Sicily, was situated on the S. part of the E. coast, 400 stadia N. of the promontory Plemmyrium, and ten stadia NE. of the mouth of the river Anapus, near the lake or marsh called *Syraco* (*Συρακώ*), from which it derived its name. It was founded B.C. 734, one year after the foundation of Naxos, by a colony of Corinthians and other Dorians, led by Archias the Corinthian.—Syracuse was situated on a table land forming the prolongation of a ridge which branches off from the still more elevated table land of the interior, and projects quite down to the sea, between the bay known as the Great Harbour of Syracuse and the more extensive bay which stretches on the N. as far as the peninsula of Thapsus or *Magnisi*. The

broad end of the land of promontory thus formed, which abuts upon the sea for a distance of about 2½ miles, may be considered as the base of a triangular plateau which extends for above four miles into the interior, having its apex formed by the point now called *Mongibellisi*, which was occupied by the ancient fort of Euryelus. This communicates, as already stated, by a narrow ridge with the table land of the interior, but is still a marked point of separation, and was the highest point of the ancient city, from whence the table land slopes very gradually to the sea. Though of small elevation, this plateau, called *Epipolae*, is bounded on all sides by precipitous banks or cliffs, varying in height, but only accessible at a few points. It is divided into two portions by a slight valley or depression running across it from N. to S., about a mile from the sea.—The SE. angle of the plateau is separated from the Great Harbour by a small tract of low and level ground, opposite to which lies the island of *Ortygia*, a low islet, extending across the mouth of the Great Harbour, and originally divided by only a narrow strait from the mainland, whilst its southern extremity was separated from the nearest point of the headland of Plemmyrium by an interval of about 1200 yards, forming the entrance into the Great Harbour. This last was a spacious bay, of above five miles in circumference, thus greatly exceeding the dimensions of what the ancients usually understood by a port, but forming a very nearly land-locked basin of a somewhat oval form, which afforded a secure shelter to shipping in all weather, and is even at the present day one of the finest harbours in Sicily. But between the island of *Ortygia* and the mainland to the N. of it was a deep bight or inlet forming what is called the Lesser Port or *Portus Laccæus*, which, though very inferior to the other, was still equal to the ordinary requirements of ancient commerce.—S. of the Great Harbour again rose the peninsular promontory of *Plemmyrium*, forming a table land bounded, like that on the N. of the bay, by precipitous escarpments and cliffs, though of no great elevation. This table-land was prolonged by another plateau at a somewhat lower level, bounding the southern side of the Great Harbour, and extending from thence towards the interior. On its NE. angle and opposite to the heights of *Epipolae*, stood the *Olympieum*, overlooking the low marshy tract which intervenes between the two table lands, and through which the river *Anapus* finds its way to the sea. The beautiful stream of the *Cyane* rises in a source about 1½ mile to the N. of the *Olympieum*, and joins its waters with those of the *Anapus* almost immediately below the temple.—The town was originally confined to the island *Ortygia* (Thuc. vi. 2, Strab. p. 269, Scymn. pp. 279–282), but it afterwards spread over the neighbouring mainland, and at the time of its greatest extension under the elder Dionysius it consisted of four distinct quarters, each surrounded by separate walls (Cic. *Verr.* iv. 52, Diod. xvi. 19, Auson. *Clar. Urb.* 11). When Strabo calls it *πεντάπολις*, he perhaps reckoned in *Epipolae*. These four quarters of the city were 1. *Ortygia* (*Ὀρτυγία*), frequently called simply the *Island* (*Νῆσος* or *Νήσος*), an island of an oblong shape, about a mile long and somewhat less than half a mile broad, lying between the Great Harbour on the W. and the Little Harbour on the E. It was, as has been already remarked, the portion of the city first built, and it afterwards

formed the strongest part of the city, and was utilised by Dionysius as his fortress. Within it he built an interior citadel, and the whole was surrounded by double walls, which Timoleon caused to be destroyed. It was specially sacred to Artemis (Diod v 8, Pind *Nem* i 8), [see pp 127, b, 485, b], and in it was the fountain of Arethusa. It was originally separated from the mainland by a narrow channel, which was subsequently filled up by a causeway (Thuc vi 8), but it was severed from the mainland, probably by the elder Dionysius, and afterwards connected with it by means of a bridge—2 Achradina (*Ἀχραδίνη*), or 'the Outer City', consisted probably of the level plain between the Great Harbour and the foot of Epipolae, bordered

stantly use it. It has been argued with probability from the language of Diodorus and Livy (e.g. Diod xi 73, 76, Liv xxv 30) that Achradina was, as has been said, the flat ground below Epipolae. But it should be mentioned that many writers believe it to have included the E part of the plateau of Epipolae, and the question cannot be said to be decided either way. Achradina communicated with the Island by a fortified entrance called Pentapyla, at the end of the isthmus or causeway. At the time of the siege of Syracuse by the Athenians in the Peloponnesian war (415), the city consisted only of the two parts already mentioned, Ortygia forming the inner and Achradina the outer city—3 Tyche (*Τύχη*), named after the temple



Plan of Ancient Syracuse (based on a map in Freeman's Sicily)

Haller & Buall sc

A, circular fort (circular) of Athenian siege dotted line from Troglus to Portella del Fusco Athenian wall (double thence to the sea) BA direction of 1st Syracusan cross wall CD direction of 2nd Syracusan cross wall EIGH direction of last Syracusan counter wall and forts

on the W by the marshes of Lysimeleia. When the city, in the time of Gelo, spread beyond its original limits in Ortygia, the level plain was occupied, and became what Thucydides calls the 'Outer City'. The Agora was in the part nearest the Island, and was surrounded with porticoes by Dionysius the elder (Diod xiv 7, Cic Verr iv 53, 119). Adjoining it was the temple of Jupiter (Diod xvi 83) and probably the Prytaneum (Cic Verr iv 57, 125). The name Achradina does not seem to have been used before the end of the fifth century B.C., and even the later writers Plutarch and Diodorus use the name *ἡ ἔξω πόλις* in speaking of events of the Athenian siege. But in speaking of later history Diodorus, Livy, and Cicero con-

stantly use it. It has been argued with probability from the language of Diodorus and Livy (e.g. Diod xi 73, 76, Liv xxv 30) that Achradina was, as has been said, the flat ground below Epipolae. But it should be mentioned that many writers believe it to have included the E part of the plateau of Epipolae, and the question cannot be said to be decided either way. Achradina communicated with the Island by a fortified entrance called Pentapyla, at the end of the isthmus or causeway. At the time of the siege of Syracuse by the Athenians in the Peloponnesian war (415), the city consisted only of the two parts already mentioned, Ortygia forming the inner and Achradina the outer city—3 Tyche (*Τύχη*), named after the temple of Tyche or Fortune, was situated W of Achradina, in the direction of the port called Troglus. At the time of the Athenian siege of Syracuse it was only an unfortified suburb, which is mentioned by Diodorus (vi 68) as existing in 466, but it probably had very few houses until Dionysius fortified the N part of the plateau, after which time it became the most populous part of the city. In this quarter stood the gymnasium—4 Neapolis (*Νεα πόλις*), nearly SW of Achradina. At the time of the Athenian siege of Syracuse, a suburb called Tementis, from having within it the statue and consecrated ground of Apollo Tementes, stood on the high ground above the site in which the theatre was afterwards built. This suburb was

temporarily fortified at the time of the siege (Thuc vi 75). Not many years afterwards the city was permanently extended to this district, occupying both the high ground of Tomenitis and the lower slopes to the S., and the whole was called the 'New City' (Neapolis) Neapolis contained the chief theatre of Syracuse, which was the largest in all Sicily, and many temples, and an amphitheatre of the Roman period of which some remains exist (cf Tac Ann xiii 49)—5 Epipolae (αἱ Ἐπιπολάς), a space of ground rising above the three quarters of Achradina, Tyche, and Neapolis, which gradually diminished in breadth as it rose higher, until it ended in a small conical mound. This rising ground was surrounded with strong walls by the elder Dionysius, and was thus included in Syracuse, which now became one of the most strongly fortified cities of the ancient world. The highest point of Epipolae was called *Euryclis* (Εὐρύκλος), on which stood the fort *Labdalum* (Λάβδαλοι). After Epipolae had been added to the city, the circumference of Syracuse was 180 stadia or upwards of twenty two English miles, and the entire population of the city is supposed to have amounted to 500,000 at the time of its greatest prosperity.—There were several stone quarries (*Lautumiae*) in Syracuse, which are frequently mentioned by ancient writers, and in which the Athenian prisoners were confined. These quarries were in higher ground above Achradina, and in Neapolis under the S. cliff of Epipolae. From them was taken the stone of which the city was built. (Thuc. vi 86, Diod. xiii 33, Cic. *Verr.* i 5, 11, v 27, 68.) The so called 'Ear of Dionysius,' which is shown in the modern *Latomia del Paradiso*, as a place where the tyrant overheard the conversations of his captives, is an invention of a writer of the Renaissance [*Dict. of Ant. art. Lautumiae*]. Round the Olympieum, or Temple of Zeus, which stood on a height a mile and a half S. of Neapolis and on the other side of the Anapus, grew up a collection of houses called ἡ τολὶχνη. It was important as commanding the passage of the Anapus. Some remains of the old bridge and of the old road which led to Hiclorus, as well as remains of the temple itself, are still visible. The city was supplied with water from an aqueduct, which was constructed by Gelo and improved by Hiero. It was brought through Epipolae and Neapolis to Achradina and Ortigia.—The government of Syracuse was at an early period an aristocracy, and the political power was in the hands of the landed proprietors called Geomori or Gamori. In course of time the people, having increased in numbers and wealth, expelled the Geomori and established a democracy (Hdt. vii 155, Dionys. vi 62). But this form of government did not last long. Gelo espoused the cause of the aristocratic party, and proceeded to restore them by force of arms, but on his approach the people opened the gates to him, and he was acknowledged without opposition tyrant or sovereign of Syracuse, B.C. 485. Under his rule and that of his brother Hiero, Syracuse was raised to an unexampled degree of wealth and prosperity. Hiero died in 467, and was succeeded by his brother Thrasybulus, but the rapacity and cruelty of the latter soon provoked a revolt among his subjects, which led to his deposition and the establishment of a democratical form of government. The next most important event in the history of Syracuse was the siege of the city by the Athenians, which ended in the total

destruction of the great Athenian armament in 413. The democracy continued to exist in Syracuse till 406, when the elder Dionysius made himself tyrant of the city. After a long and prosperous reign he was succeeded in 367 by his son, the younger Dionysius, who was finally expelled by Timoleon in 343. A republican form of government was again established, but it did not last long, and in 317 Syracuse fell under the sway of Agathocles. This tyrant died in 280, and the city being distracted by factions, the Syracusans voluntarily conferred the supreme power upon Hiero II., with the title of King, in 270. Hiero cultivated friendly relations with the Romans, but on his death in 216, at the advanced age of ninety two, his grandson, Hieronymus, who succeeded him, espoused the side of the Carthaginians. A Roman army under Marcellus was sent against Syracuse, and after a siege of two years, during which Archimedes assisted his fellow citizens by the construction of various engines of war [ARCHIMEDES], the city was taken by Marcellus in 212. From this time Syracuse became a town of the Roman province of Sicily. Its prosperity was greatly diminished by the wars of Sex Pompeius, and, though Augustus sent a new colony to it in B.C. 21, these settlers occupied only the Island and a portion of Achradina and Neapolis. (Strab. p. 270, Dio Cass. li 7.)

Syrgeis (Σύργεις), according to Herodotus, a river of European Sarmatia, rising in the country of the Thyrsagetae, and flowing through the land of the Maeotae into the Palus Maeotis (Hdt. iv 129). It is possibly the same as the Hyrgis which he mentions elsewhere (iv 57) as an affluent of the Tanais.

Syria Dea (Σύρη θεός) 'the Syrian goddess,' a name by which the Syrian Atargatis was commonly spoken of by Greeks and Romans. She was a goddess of the productiveness of nature = Derceto = Astarte, and the Eastern equivalent of Aphroditē [see p. 85, a]. The chief seat of her worship was Hierapolis in Syria. The orgiastic and effeminate cult of this temple is described by Lucian. Her worship was introduced into Italy under the empire, especially by Nero, and she had a temple at Rome in the Transtiberine district (Lucian, *de Dea Syria*, Apul. Met. viii 24, Suet. Ner. 56, *CIL* i 115, 116).

Syria (ἡ Συρία Σύριος, Sýrius Arab. *Esh-Sham*, *Syria*) a country of W Asia, lying along the E. end of the Mediterranean sea, between Asia Minor and Egypt. In a wider sense the word was used for the whole tract of country bounded by the Tigris on the E., the mountains of Armenia and Cilicia on the N., the Mediterranean on the W., and the Arabian Desert on the S., the whole of which was peopled by the Aramean branch of the great Semitic (or Syro-Arabian) race, who occupied a great part of the country which had formerly belonged to the Kheta or Hittites; hence this region is included in the O.T. under the name of Aram. It may be well described physically as the great triangular depression of W Asia encircled on the N. and NE. by the Taurus and its prolongation to the SE., or, in other words, by the highlands of Cilicia, Cappadocia, Armenia, and Asia, and subsiding on the S. and W. into the Mediterranean and the Great Desert of Arabia. Even a wider extent than this is often given to Syria, so as to include the E. part of Asia Minor, as far as the river Halys and the Euphrates. The people were of the same races, and those of the N. of the Taurus in Cappadocia and

Pontus are called White Syrians [LEUCOSYRIA] in contradistinction to the people of darker complexion in Syria Proper, who are sometimes even called Black Syrians (Σύριοι μέλαιες). The Greeks thus designated as Syria the country lying beyond Phœnicia, and included under the same name the country of Canaan or Palestine. Greek writers, especially Herodotus, often not only reckoned the Phœnicians as Syrians, but even identified Syrians with Assyrians (Hdt. ii 158, vii 63). In the narrower sense, Syria was bounded on the W (beginning from the S) by M. Hermon, at the S end of Antilibanus, which separated it from Palestine, by the range of Libanus, dividing it from Phœnicia, by the Mediterranean, and by M. Amanus, which divided it from Cilicia, on the N (where it bordered on Cappadocia) by the main chain of M. Taurus, almost exactly along the parallel of 38° N lat., and striking the Euphrates just below Julopolis, and considerably above Samosata. Hence the Euphrates forms the E boundary, dividing Syria, first from a very small portion of Armenia, and then from Mesopotamia, to about or beyond the thirty-sixth parallel of N lat., whence the SE and S boundaries, towards Babylonia and Arabia, in the Great Desert, are exceedingly indefinite [Comp. ARABIA]. The W part of the S boundary ran just below Damascus, being formed by the highlands of Trachonitis. The name Coele Syria (ἡ κοίλη Συρία 'hollow Syria') was first given to the low lying part between Libanus and Antilibanus in the valleys of the upper Orontes and the Lita, but it was extended so as to include the country E of Antilibanus up to, and beyond, Damascus. The W part of Syria was intersected by a series of mountains, running S from the Taurus, under the names of AMANUS, PIERIA, CASIUS, BARGYLUS, and LIBANUS and ANTILIBANUS, and the N part, between the Amanus and the Euphrates, was also mountainous. The chief river of Syria was the ORONTES, and the smaller rivers CHALUS, CHRYSORRHOAS and Lita, were also of importance. The valleys among the mountains were fertile, especially in the N part even the E, which is now merged in the Great Desert of Arabia, appears to have had more numerous and more extensive spaces capable of cultivation, and supported great cities, the ruins of which now stand in the midst of sandy wastes.—Having been a part successively of the Assyrian, Babylonian, Persian, and Macedonian empires, Syria fell, after the battle of Ipsus (B.C. 301), to the share of Seleucus Nicator, and formed a part of the great kingdom of the Seleucidae, whose history is given in the articles SELEUCUS, ANTIOCHUS, DEMETRIUS, &c. In this partition, however, Coele Syria and Palestine went, not to Syria, but to Egypt, and the possession of those provinces became the great source of contention between the Ptolemies and the Seleucids. By the irruptions of the Parthians on the E, and the unsuccessful war of Antiochus the Great with the Romans on the W, the Greek Syrian kingdom was reduced to the limits of Syria itself, and became weaker and weaker, until it was overthrown by TIGRANES, king of Armenia, B.C. 79. Soon afterwards, when the Romans had conquered Tigranes as well as Mithridates, Syria was quietly added by Pompey to the empire of the republic and was constituted a province, B.C. 64, but its N district, Commagene, was not until a later period included in the arrangement [COMMAGENE]. As the E

province of the Roman empire, and with its great desert frontier, Syria was constantly exposed to the irruptions of the Parthians, and, after them, of the Persians, but it long remained one of the most flourishing of the provinces. The attempt of Zenobia to make it the seat of empire is noticed under PALMYRA and ZENOBIÆ. While the Roman emperors defended this precious possession against the attacks of the Persian kings with various success, a new danger arose, as early as the fourth century, from the Arabians of the Desert, who began to be known under the name of Saracens, and, when the rise of Mohammed had given to the Arabs that great religious impulse which revolutionised the E world, Syria was the first great conquest that they made from the E empire, A.D. 632-638.—In the time immediately succeeding the Macedonian conquest, Syria was regarded as consisting of two parts, the N, including the whole country down to the beginning of the Lebanon range, and the S, consisting of Coele Syria in its more extended sense. The former, which was called Syria Proper, or Upper Syria (ἡ ἄνω Συρία, Syria Superior), was divided into four districts or tetrarchies, which were named after their respective capitals, Seleucia, Antiochiene, Laodicea, and Apamiene. The Roman province of Syria as originally constituted by Pompey in 64 B.C. was by no means a single homogeneous region. Owing to the different nationalities and interests which Syria properly so called comprised, it was at first parcelled out between the Roman jurisdiction and a number of independent territories which were allowed to remain within it. Under the Roman procurator of Syria were at first Upper Syria (with the chief towns Antioch, Seleucia, Apamea, Laodicea, Cyrrhus, Hierapolis and Beroea), and the land of Phœnicia including Tripolis, Byblus, Tyre and Sidon, but Judaea was left for a time nominally independent, except for a short time when Gabinius broke it up into five districts. Caesar made Judaea a client state under its own princes, and it did not become a Roman province (of the second rank, under a procurator) until A.D. 6. Similarly Commagene was left under its own princes until A.D. 17, and again from 38 till 72, when it was finally joined to the province of Syria. Chalch retained its own princes till 92, when Domitian added it to the province. Ablene till 49. Aretinsia and Emesa till 78. Damascus was not included in the province of Syria till 106. The province of Syria under the empire was governed by an imperial legate residing at Antioch. It was eventually divided into ten districts, named (mostly after their capital cities) Commagene, Cyrrhestice, Pieria, Seleucia, Chalcidice, Chalybonitis, Palmyrene, Apamene, Cassiotis, and Laodicea, but the last is sometimes included under Cassiotis (See the several articles). From 66 A.D. Judaea or Syria Palaestina was recognised as a separate province, and at the end of the second century Syria was divided into two provinces, Syria Magna or Coele Syria and Syria Phœnicia. Constantine the Great separated the two N districts—namely, Commagene and Cyrrhestice—and erected them into a distinct province, called Euphratensis or Euphratesia, and the rest of Syria was afterwards divided by Theodosius II into the two provinces of Syria Prima, including the sea coast and the country N of Antioch, and having that city for its capital, and Syria Secunda, the district along the Orontes, with Apamea for its

capital the E districts no longer formed a part of Syria but had fallen under the power of the Persians.

Syriæ Portæ (αἱ Συρίας πύλαι *Pass of Beldan*), a most important pass between Cilicia and Syria, lying between the shore of the Gulf of Issus on the W, and M Amanus on the E. Xenophon, who called the pass rather its fortifications, the *Gates of Cilicia* and of Syria, describes it as three stadia in length and very narrow, with walls built from the mountains to the sea at both ends (the Cilician and the Syrian), and gates in the walls. These walls and gates are not mentioned by the historians of Alexander (Xen in 1, 4, 1, Arr in 1, 8, Strab p 677).

Syrianius (Συριανός) a Greek philosopher of the Neo-Platonic school was a native of Alexandria, and studied at Athens under Plotinus whom he succeeded as head of the Neo-Platonic school in the early part of the fifth century. The most distinguished of his disciples was Proclus, who regarded him with the greatest veneration and gave directions that at his death he should be buried in the same tomb with Syrianius. Syrianius wrote several works, some of which are extant. Of these the most valuable are the commentaries on the *Metaphysics* of Aristotle.

Syrinx, an Arcadian nymph who being pursued by Pan fled into the river Ladon and at her own request was metamorphosed into a reed of which Pan then made his flute (Πάν).

Syros, or **Syrus** (Σίρος, called Σιρή by Homer, and Σιρα by a few writers. *Σίριος Syra*), an island in the Aegean sea, and one of the Cyclades lying between Rheneæ and Cythrus. It was twenty Roman miles in circumference, and rich in pastures, wine, and corn. It contained two cities in Homer's time, but only one in Ptolemy's (*Οἶκος* 403-414, *Πολ* 15, 30, Strab p 487). The philosopher Pherecydes was a native of Syros. The fertility of Syros praised by Homer, has disappeared apparently since the seventeenth century, and probably from the destruction of its trees. The present prosperity of the island is therefore entirely due to the circumstances which made it a centre of commerce since the liberation of Greece and the capital of the Cyclades. The traces of two towns (confirming the account in the *Odyssey*) are to be seen near the modern *Delle Grazie*. It is conjectured that some time after the Homeric age these were abandoned for a new city built on the site of the modern *Hermoupolis*, where an inscription relating to a temple of Poseidon has been found.

Syrtes, γεν ἰδος (Σίρτις, γεν ἰδος and εἰς, Ion ἰος), the Greek name for each of the two great gulfs in the E half of the N coast of Africa is derived by ancient writers from σῆρα, *to draw*, with reference to the quicksands by which, in the Greater Syrtis at least, ships were liable to be swallowed up, but the more probable derivation is from the Arabic *sert* = a sandy desert, which is at the present day applied to the country along this coast, the *Rio Syrtica* of the ancients. Both these gulfs were proverbially dangerous. The Greater Syrtis from its sandbanks and quicksands, and its unbroken exposure to the N winds, the Lesser from its shelving rocky shores, its exposure to the NE winds, and the consequent variability of the tides in it. 1 **Syrtis Major** (ἡ μεγάλη Συρτις *Gulf of Sidra*), the E of the two, is a wide and deep gulf on the shores of Tripolita and Cyrenaica, exactly opposite to the

Ionian sea, or mouth of the Adriatic, between Sicily and Peloponnesus. Its greatest extent inland from N to S is about 110 geographical miles, from E to W about 230 geographical miles, between Cephalæ Prom (*Ras Kharrā*) on the W, and Boreum Prom (*Ras Teyonas*) on the E. The Great Desert comes down close to its shores, forming a sandy coast (*Syrtica Rio*)—2 **Syrtis Minor** (ἡ μικρά Συρτις *Gulf of Gabes*), lies in the SW angle of the great bend formed by the N coast of Africa as it drops down to the S from the neighbourhood of Carthage, and then bears again to the E. In other words, in the angle between the E coast of Zeugitana and Byacena (*Tunis*) and the N coast of Tripolita (*Tripoli*). Its mouth faces the E, between Caput Vada or Brachiodes Prom (*Ras Kapoudiah*) on the N, and the island called Moninx or Lotophagitis (*Serbah*) on the S. In its mouth, near the N extremity lie the islands of Cerema and Ceremitis, which were often regarded as its N extremity. The true width (between *Ras Kapoudah* and the E point of *Serbah*) is about eighty geog miles, and the greatest depth, measured westward from the line joining those points, is about sixty-five geog miles (Strab pp 511, 537. *Scyl* p 48, *Pol* 1 39, n 25).

Syrtica Regio (ἡ Συρτική) W part of Tripoli the special name of that part of the N coast of Africa which lay between the two Syrtes, from the river Triton at the bottom of the Syrtis Minor on the W, to the Philænorum Arae, at the bottom of the Syrtis Major, on the E. It was for the most part a very narrow strip of sand, interspersed with salt marshes, between the sea and a range of mountains forming the edge of the Great Desert (*Sahara*), with here and there a few spots capable of cultivation, especially about the river Chrysus. It was peopled by Libyan tribes, the chief of whom were the Lotophagi, Mæse, Psylli, and Nasamones and several Egyptian and Phœnician colonies were settled on the coast at an early period. The Greeks of Cyrene disputed with the Carthaginians the possession of this district until it was secured to Carthage by the self-devotion of the Philæni. Under the Romans it formed a part of the province of Africa. It was often called *Tripolitana*, from its three chief cities, Ammotonium, Oxy, and Lixus Macra, and thus became its usual name under the later empire, and has been handed down to our own time in the modern name of the Regency of *Tripoli* (Strab p 534, *Hdt* 1 198, *Οἶκ* *Pont* 1 7, 27).

Syrus, Publius, a slave brought from Antioch to Rome some years before the downfall of the republic, and designated, according to the usual practice, from the country of his birth. He attracted attention while yet a youth, by his beauty and his wit was manumitted by his master, who probably belonged to the Clodii gens, assumed the name of Publius from his patron (sometimes incorrectly given as Publius), and soon became celebrated as a mimicographer, about 110 B.C., and still more as an *improvisatore*. His mimic improvisations were committed to writing, and extensively circulated at an early period, and a collection of pithy moral sayings extracted from his works appears to have been used as a school book in the boyhood of St Jerome. A compilation of this description, extending to upwards of 800 lines in iambic and trochaic measures, every apophthegm being comprised in a single line, and the whole ranged alphabetically, according to the

initial letter of the first word in each, is now extant under the title *Publii Syri Sententiae*. These proverbs have been drawn from various sources, and are evidently the work of many different hands, but a considerable number may be ascribed to Syrus and his contemporaries (Plin xxxv 199, Macrobi ii 7, 6, Gell xvii 14, Sen *de Tranq An* 11, 8, Cic *ad Fam* xii 18, Hieron *ad Euseb Chron* 1974) — The best edition of the *Sententiae* is by Wolffin, Leipzig 1869.

Sythas (Σύθας), a river on the frontiers of Achaia and Sicyonia (Paus vii 27, 12)

T

Täbae (Τάβαι Ταβηνός) 1 (*Davas*), a city of Caria, on the borders of Phrygia (Strab pp 570, 576, Liv xxxviii 13) — 2 (*Tabbas*), a city of Persia, in the district of Paractacene, E of Ecabatana

Täbernae [TRES TABERNAE]

Tabuda [SCALDIS]

Täburnus (*Taburno*), a mountain belonging half to Campania and half to Samnium. Its S side was very fertile, and was celebrated for its pastures and olive grounds (Verg *Georg* ii 38, *Aen* xii 715). It shut in the Caudine pass on its S side.

Täcäpē (*Takäpē Gabes*), a city of N Africa, in the Regio Syrtica, at the innermost angle of the Syrtis Minor, to which the modern town gives its present name. Under the Romans it at first belonged to Byzacene, but it was afterwards raised to a colony and made the W town of Tripolitana. It had an indifferent harbour. A little to the W was the bathing place (Plin v 30) called, from its warm mineral springs, *Aquae Tacipitanae* (*Jl Hammat-el-Khabs*).

Täcfarinas, a Numidian in the reign of Tiberius, had originally served among the auxiliary troops in the Roman army, but he deserted, and, having collected a body of freebooters, he became at length the acknowledged leader of the Musulamii, a powerful people in the interior of Numidia, bordering on Mauretania. For some years he defied the Roman arms, in spite of the successful campaign of Blaesus against him, but he was at length defeated and slain in battle by Dolabella, A D 24 (Tac *Ann* ii 52, iii 73, iv 24).

Tachompso (*Tαχομψώ*, also *Tacompos*, Plin, and *Μετακομψώ*, Ptol), aft *Contrapseleis*, a city in the Dodecaschoenus (that is, the part of Aethiopia immediately above Egypt), built on an island (*Derar*?) near the E bank of the river, a little above Pselcis, which stood on the opposite bank [PSELGIS].

Tachos (*Tαχός*), king of Egypt, succeeded Acoris, and maintained the independence of his country for a short time towards the end of the reign of Artaxerxes II, B C 364–361. He invited Chabrias, the Athenian, to take the command of his fleet, and Agesilaus to under take the supreme command of all his forces. Both Chabrias and Agesilaus came to Egypt, but the latter was much aggrieved in having only the command of the mercenaries entrusted to him. Accordingly, when Nectanabis laid claim to the Egyptian crown, Agesilaus deserted Tachos, and espoused the cause of Nectanabis, who thus became king of Egypt, B C 361 (Diod xv 92, Nep *Chabrias* 2, Xen *Ages* ii 28, Plut *Ages* 36–40).

Täcitus 1 Cornelius, the historian

whether his praenomen was C or P remains doubtful. The time and place of his birth are unknown. He was a little older than the younger Pliny, who was born A D 61. His father was probably Cornelius Tacitus, a Roman equester, who is mentioned as a procurator in Gallia Belgica, and who died in 79 (Plin vii 76). Tacitus was first promoted by the emperor Vespasian, and he received other favours from his sons, Titus and Domitian (*Hist* i 1). The most probable account is that Tacitus was appointed *tribunus militum latelavus* by Vespasian, quaestor by Titus, and praetor by Domitian. In 78 he married the daughter of C Julius Agricola, to whom he had been betrothed in the preceding year, while Agricola was consul. In the reign of Domitian, and in 83, Tacitus was praetor, and he assisted as one of the *quindecimviri* at the solemnity of the *Ludi Seculares* which were celebrated in that year (*Ann* xi 11). Agricola died at Rome in 93, but neither Tacitus nor the daughter of Agricola was then with him. It is not known where Tacitus was during the last illness of Agricola, but he may have been, as some think, praetorian legate in Germany, or propraetor of Belgica. In the reign of Nerva, 97, Tacitus was appointed consul suffectus, in the place of T. Virginus Rufus, who had died in that year, and whose funeral oration he delivered. We know that Tacitus had attained oratorical distinction when the younger Pliny was beginning his career. He and Tacitus were appointed in the reign of Trajan (99) to conduct the prosecution of Marius, proconsul of Africa. Tacitus and Pliny were most intimate friends. In the collection of the letters of Pliny, there are eleven letters addressed to Tacitus. The time of the death of Tacitus is unknown, but he appears to have survived Trajan, who died in 117. Nothing is recorded of any children of his, though the emperor Tacitus claimed a descent from the historian, and ordered his works to be placed in all (public) libraries. As a historian Tacitus wrote undoubtedly with a bias from his intense political sympathies with the senate of the older period as against the imperial constitution. His interest, too, was concentrated upon Italy somewhat to the exclusion of the provinces, which prevented him from allowing that the imperial rule was necessary for the provincial government. But for acuteness of thought, for insight into character, he is among the greatest of historians, and for power of description in a few telling words he is unrivalled. The following are the extant books of Tacitus in the order in which they were written: (1) *Dialogus de Oratoribus* an essay, to show the decay of oratory under the empire, written in the form of a dialogue, the speakers being literary men of Vespasian's reign, Curvianus Maternus, M. Aper, Julius Secundus, and Vipstianus Messalla. This was written early in the life of Tacitus when he was chiefly influenced in style by Cicero's rhetorical works. It is probable that the time when the dialogue was supposed to take place was A D 74 (*Dial* 17), when Tacitus was about twenty (cf *Dial* 1), and that it was written and published about A D 84, at the period of Domitian's reign when freedom of speech was more possible (cf *Suet Dom* 9). The difference in diction between this and his later works has caused many to deny that it is a genuine work of Tacitus, but there is no good ground for this denial. The date accounts for the style in acuteness of thought it is Tacitean, and there is no one else of

this period who could have written it. It has been remarked, too, that a comparison of *Plin Ep* ix 10, 2 with *Tac Dial* 12, shows that Pliny wrote to Thetus as the author of the Dialogue (see also *Plin Ep* i 6, 2, *Tac Dial* 9). Separate editions by Böhrens, Leips 1881, Peterson, Oxford, 1893 — (2) *Vita Agricola*, the Life of Agricola, which was written, as we may probably conclude from the introduction, after Trajan's accession, i.e. after 98. This Life is justly admired as a specimen of biography. It is a monument to the memory of a good man and an able commander and administrator, by an affectionate son-in-law, who has portrayed in his peculiar manner and with many masterly touches, the virtues of one of the most illustrious of the Romans. It is written on the model of one of Sallust's monographs. Separate edition by Haverfield (announced), or with *Germ* by Frost, Lond 1861, Schoene, Berl 1899, Church and Brodripp, Lond 1889 — (3) *Germania*, or *De Moribus et Populis Germaniae*, a treatise describing the Germanic nations, also written early in Trajan's reign. The main matter is the description of the political institutions, the religion, and the habits of the various tribes included under the denomination of Germani, of which he had had in all probability personal means of judging from official employment in the country. Separate edition by Haverfield (announced) — (4) *Historiae*, which were written after the death of Nerva, 98, and before the *Annales*. They comprehended the period from the second consulship of Galba, 68, to the death of Domitian, 96, and the author designed to add the reigns of Nerva and Trajan. The first four books alone are extant in a complete form, and they comprehend only the events of about one year. Book v is imperfect, and goes no further than the commencement of the siege of Jerusalem by Titus, and the war of Civilis in Germany. It is not known how many books of the *Historiae* there were, but it must have been a large work if it was all written on the same scale as the first five books, and probably consisted of twelve or fourteen books. Separate editions by Simeon, 1876, A. Godley, 1887-1890 — (5) *Annales* (of which the genuine title appears to be *Ab excessu divi Augusti*, though Tacitus himself describes it also as *annales*), which commence with the death of Augustus, 14, and comprise the period to the death of Nero, 68, a space of fifty-four years. The greater part of the fifth book is lost, and also the seventh, eighth, ninth, tenth, the beginning of the eleventh, and the end of the sixteenth, which is the last book. These lost parts comprised the whole of Caligula's reign, the first five years of Claudius, and the last two of Nero. Separate editions by Orelli Baier, Zur 1859, Furneaux, Oxf 1884, Allen, Boston, 1890. Editions of the complete works with a commentary by Orelli, revised by different editors, 1859-1880, of the text by C. Halm, Leips 1884. Translation by Church and Brodripp — 2 *M. Claudius*, Roman emperor from the 25th of September, A.D. 275, until April, A.D. 276. He was elected emperor by the senate after the death of Aurelian, the army having requested the senate to nominate a successor to the imperial throne. Tacitus was at the time seventy years of age, and was with difficulty persuaded to accept the purple. The high character which he had borne before his elevation to the throne he amply sustained during his brief reign. He endeavoured to repress the luxury and licentiousness of the

ago by various sumptuary laws, and he himself set an example to all around, by the abstemiousness, simplicity, and frugality of his own habits. The only military achievement of this reign was the defeat and expulsion from Asia Minor of a party of Goths, who had carried their devastation across the peninsula to the confines of Cilicia. He died either at Taisus or at Tyana, about the 9th of April, 276. (Life in the *Script Hist August*, Eutrop ix 10, Aurel Vic Caes xxxvi, Zonar xii 28.)

Taenarum (*Taenapov* C *Matapan*), a promontory in Laconia, forming the southerly point of the Peloponnesus, on which stood a celebrated temple of Poseidon, possessing an inviolable asylum. A little to the N of the temple and the harbour of Achilleus was a town also called **Taenarum** or **Taenarus**, and at a later time **Caenëpōlis**. It was situated forty stadia from the extreme point of the promontory, and was said to have been built by Taenarus, a son of Zeus, or Icarus or Elatus. On this promontory was a cave, one of the supposed entrances to the underworld (probably so considered because of the stern and gloomy character of its rocks), through which Heracles is said to have dragged Cerberus to the upper world. Here also was a statue of Arion seated on a dolphin, since he is said to have landed at this spot after his miraculous preservation by a dolphin (*Hdt* i 23, *Thuc* i 128, 133, *Pind Pyth* iv 77, *Pans* iii 25, 4, *Strab* p 363, *Verg Georg* iv 467). In the time of the Romans there were celebrated marble quarries on the promontory (*Strab* p 367).

Tagae (*Tajal* *Dameghan*?), a city mentioned by Polybius as in Parthia, on the border towards Hyrcania (*Pol* v 29, 3).

Tagaste (*Tagilt*, Ru), an inland town of Numidia, on a tributary of the Bagradas, remarkable as the birthplace of St Augustine.

Tages, a mysterious Etruscan being, who is described as a boy with the wisdom of an old man. Once when an Etruscan, of the name of Tarehon, was ploughing in the neighbourhood of Tarquinii, there suddenly rose out of the ground Tages, the son of a Genius Jovialis, and grandson of Jupiter. When Tages addressed Tarehon, the latter shrieked from fear, whereupon other Etruscans hastened to him, and in a short time all the people of Etruria were assembled around him. Tages now instructed them in the art of the haruspices, and died immediately after. The Etruscans, who had listened attentively to his instructions, afterwards wrote down all he had said, and thus arose the books of Tages, which, according to some, were twelve in number (*Cic Div* ii 23, 50, *Or Met* v 588, *Fest* s v Tages). Traces of a later version of these books of ritual have been found in *Serv ad Aen* i 42, and in *Anm Mare* xvii 10, 2. It is still a matter of uncertainty whether the recently discovered Etruscan book will throw further light on the subject.

Tagus (Spanish *Tajo*, Portuguese *Tejo*, English *Tagus*), one of the chief rivers in Spain, rising in the land of the Celtiberians, between the mountains Oiospeda and Idubeda, and, after flowing in a westerly direction, falling into the Atlantic. The whole course of the Tagus exceeds 550 English miles. At its mouth stood Olisippo (*Lisbon*). The ancient writers relate that much gold sand and precious stone were found in the Tagus (*Strab* pp 189, 152, 162, *Plin* iv 115, *Mart* x 78, *Catull* xx 30, *Or Met* ii 251).

Talabrīga, a town in Lusitania, between Aemunium and Lugo-briga (Plin iv 118)

Talassio or Talassius (sometimes written Talasius or Thalassius), an old Italian, probably Sabine, deity invoked in the Indigitamenta [INDIGETES] as a god presiding over marriage. During the bridal procession in the songs which attended it there were cries of 'Talasae,' as if calling for his presence [Dict of Ant art Matrimonium]. Various explanations were given. Varro connected his name with *τάλαρος*, a wool basket, as symbolising household work (Plin Q R 81). A legend was invented to account for the custom that Talassus or Talus was a companion of Romulus in the rape of the Sabines. Some modern writers have connected him with Consus, from the theory that his name = *θαλάσσιος*. But he was clearly Latin, not Greek, and there is no reason to doubt that he was one of the Sabine Indigetes.

Tālāus (Τάλαος), son of Bias and Pero, and king of Argos. He was married to Lysimache (Enrynome, or Lysianassa), and was father of Adristus, Parthenopriens, Pronax, Meesteus, Aristomachus, and Enphyte (Paus ii 6, 8, Apollod i 9, 18, Pind Nem ix 14). His name occurs among the Argonauts, and his tomb was shown at Argos. The patronymic *Talaidonides* (Ταλαΐδης) is given to his sons Adrastus and Meesteus (Il ii 566, xxiii 67, Pind Ol vi 24).

Talmis (El-Kalabsheli, Cu), a city of the Dodecaschoenus—that is, the district of Aethiopia immediately above Egypt—stood on the W bank of the Nile, S of Philae, and N of Peleis. Its ruins consist of an ancient rock hewn temple, with splendid sculptures, and of a later temple of the Roman period, in the midst of which stands the modern village. There was a place on the opposite bank called Contra-Talmis.

Talnia, Juventius [ΤΑΛΝΙΑ]

Talos (Τάλως) 1 Son of Perdix, the sister of Daedalus. He is one of those mythical persons to whom were ascribed various inventions or primitive works of art, of which the origin was unknown. Talos is said to have invented the saw, from observing the teeth of a serpent, or (in some accounts) the backbone of a fish. He was credited also with the invention of the chisel, the compasses, and the potter's wheel. Daedalus was jealous of his skill and threw him down from the Acropolis. The place where he fell was marked by a tomb, which Pausanias visited, on the S side of the Acropolis just above the Theatre. Some writers confused Talos and Perdix (Paus i 21, 4, Diod iv 76, Apollod iii 15, 9, Or Met viii 241, Perdix).—2 A man of brass, the work of Hephaestus. This wonderful being was given to Minos by Zeus or Hephaestus, and watched the island of Crete by walking round the island thrice every day. Whenever he saw strangers approaching, he made himself red hot in fire, and then embraced the strangers when they landed. In the Argonaut story Talos receives the voyagers with a shower of stones. He had a vein running down to his foot, where the flow of blood was stopped by a nail. Medea made this nail fall out by her magic (or, as some said, Poëas shot it out with an arrow) and Talos bled to death. (Apollod i 9, 26, Ap Rh iv 1638, Zenob v 85; [Plat] Min p 320, Schol ad Plat Rep p 425). It will be observed that the story of Talos burning strangers by his embrace may well have arisen from an image of Moloch and human sacrifices offered to it.

Talthybius (Ταλθύβιος), the herald of Agamemnon at Troy. He was worshipped as a hero at Sparta and Argos, where sacrifices also were offered to him.

Tamāra 1 Or Tamāris (Τάμβρη), a small river in Hispania Tarraconensis, on the coast of Gallæcia, falling into the Atlantic between the Minus and the Prom Nertum (Ptol ii 6, 2).—2 (Tamerton, near Plymouth), a town of the Damnonii in the S of Britain, at the mouth of the Tamarus (Ptol ii 8, 30).

Tamarici, a people in Gallæcia, on the river Tamara.

Tamāris [TAMARA]

Tamārus (Tamar), a river in the S of Britain (Ptol ii 8, 4).

Tamassus or Tamāsus (Ταμασσός, Τάμασος, Ταυασίτης, Ταυάσιος), probably the same as the Homeric Temēsē (Od i 184), a town in the middle of Cyprus, NW of Olympns, and twenty nine miles SE of Soloe, on the road from the latter place to Tremithus, was situated in a fertile country and in the neighbourhood of extensive copper mines. Near it was a celebrated plain (*ager Tamasius*), sacred to Venus (Or Met v 644, Ptol v 14, 6). The site is marked by ruins in the district called *Tamasia*.

Tambrax (Τάμβραξ), a great city of Hyrcania, on the N side of Mt Coronus, mentioned by Polybius (x 31). It is perhaps the same place which Strabo called *Ταλαβρόκη* (p 508).

Tamēsis or Tamēsa (Thames), a river in Britain flowing into the sea on the E coast, on which stood Londinium (Caes B G v 11, Tac Ann vi 32).

Tamna or Thomna (Τάμνα), a city in the SW of Arabia Felix, the capital of the Catamani. It maintained a caravan traffic in spices and other products of Arabia with Gaza (Strab p 768, Plin vi 158, xi 64).

Tamōs (Ταυός), a native of Memphis in Egypt, was lieutenant governor of Ionia under Tissaphernes (Thuc viii 31, 87). He afterwards attached himself to the service of the younger Cyrus, upon whose death, he sailed to Egypt, where he hoped to find refuge with Psammetichus, on whom he had conferred an obligation. Psammetichus, however, put him to death, in order to possess himself of his money and ships (Xen An i 2, 21, ii 1, 3, Hell iii 1, 1, Diod iv 19, 35).

Tamphilus or Tamphilus, Baebius 1 Cn, tribune of the plebs, b c 204, praetor 199, when he was defeated by the Insubrians, and consul 182, when he fought against the Ligurians with success (Liv xxix 37, xxxix 23, xl 25).—2 M, brother of the last, was praetor 192, and served in Greece both in this year and the following, in the war against Antiochus. In 181 he was consul, when he defeated the Ligurians (Liv xl 35-38).

Tamyræe (Ταυρά. Aliveri), a town in Euboea, on Mt Cotylæum, in the territory of Eretria, with a temple of Apollo, said to have been built by Admetus. Here the Athenians under Phocion gained a celebrated victory over Callias of Chalcis, b c 354 (Hdt vi 101, Plut Phoc 12, Strab p 447).

Tamyraea, a town and promontory of European Sarmatia at the innermost corner of the Sinus Carcinites, which was also called from this town Sinus Tamyraeas (Ptol iii 5, 8).

Tamyras or Damūras (Ταμύρας, Δαμουρας, Damur), a little river of Phoenicia, rising on Mt Libanus, and falling into the Mediterranean about half way between Sidon and Berytus (Strab p 756, Pol v 68).

Tanager (*Tanagro*), a river of Lucania, rising in a north-easterly direction, loses itself under the earth near Polla for a space of about two miles, emerging from a cleft called *La Pertusa*, and finally falls into the Silurus near Forum Populi. This disappearance is alluded to in the epithet *siccus* (Verg. *Georg.* iii. 151 cf. *Plin.* ii. 225).

Tanagra (*Ta. αγρα Tanagraios Grimadha*), a celebrated town of Boeotia, situated on a steep ascent on the left bank of the Asopus. 120 stadia from Oropus and 200 stadia from Plataeae in the district Tanagraea, which was also called Poemandris (Strab. p. 404, Steph. Byz. s. v.). Tanagra was by some supposed to be the same town as the Homeric Graea (*Il.* ii. 493, *Leophr.* 644), but others identified that town with Oropus. The most ancient inhabitants are said to have been the Gephyraei, who came with Cadmus from Phoenicia, but it was afterwards taken possession of by the Aeolian Boeotians (Hdt. i. 57). It was a place of considerable commercial importance, and was celebrated, among other things for its breed of fighting cocks. At a later time it belonged to the Boeotian confederacy. Being near the frontiers of Attica, it was frequently exposed to the attacks of the Athenians, and near it the Athenians sustained a great defeat, B.C. 457 (Thuc. i. 103, *Diod.* ii. 81). The principal temple at Tanagra was that of Dionysus; near it were those of Themis, Aphrodite, Hermes Criophorus, and Hermes Promachus, which last stood near the theatre (Paus. ix. 20). The excavations on the site of Tanagra have shown the circuit of walls, and the position of more than forty towers of three gates and of the theatre. But far more important was the discovery in 1873 of the Necropolis from which come the numerous terracotta statuettes, or figurines, with which the name of Tanagra is now chiefly associated (see *Dict. of Ant. art. Terracotta*).

Tanaïs (*Táris*) 1. (*Don* i.e. *Water*), a great river which rises in the N. of Sarmatia Europaea (about the centre of *Pussia*), and flows to the SE. till it comes near the *Volga*, when it turns to the SW. and falls into the NE. angle of the Pains Maeotis (*Sea of Azov*) by two principal mouths and several smaller ones. It was usually considered the boundary between Europe and Asia. The ancients regarded its source as doubtful, some even fancied that it rose in the W. near the Danube, others in the E. near the Caucasus. Strabo rejects these theories and correctly makes it flow from the N. into the P. Maeotis (Strab. p. 493, cf. Hdt. iv. 83). Pytheas seems to have mistaken the Elbe for a part of the Tanaïs (Strab. p. 104), but that is hardly more strange than the belief of the Macedonians that the Jaxartes was the Tanaïs (Strab. p. 510, *Arr. An.* ii. 30. 11).—2. (*Ra. near Karsakel*), a city of Sarmatia Asatica on the N. side of the S. mouth of the Tanaïs, at a little distance from the sea. It was founded by a colony from Miletus, and became a very flourishing emporium. It reduced to subjection several of the neighbouring tribes, but in its turn it became subject to the kings of Bosphorus. It was destroyed by Polemon on account of an attempted revolt, and though afterwards restored, it never regained its former prosperity (Ptol. iii. 5, 26, Strab. p. 493).

Tanaquid, *TARQUINUS*.

Tanarus (*Táranos*), a river of Liguria, which rises in the Maritime Alps, is joined by the

Stura, and flows into the Po a little below *Valenza* (Forum Fulvii). It passes the walls of *Asti* (*Plin.* iii. 118).

Tanetum (*Tanetanns, Taneto*), a town of the Boni in Gallia Cispadana, between Mutina and Parma (*Pol.* iii. 40, *Liv.* xxi. 25).

Tānis (*Táris* O T Zoan *Τανιης San Ru.*), a very ancient city of Lower Egypt, in the E. part of the Delta on the right bank of the arm of the Nile which was called after it the Tanitic, and on the SW. side of the great lake between this and the Pelusiac branch of the Nile, which was also called, after the city, *Tanis Lake of Mercah*. It was one of the capitals of Lower Egypt in early times, fortified by the kings of the twelfth and thirteenth dynasties, who raised great buildings there (about B.C. 2400).

Tantalus (*Τανταλος*) 1. Son of Zeus and Pando, daughter of Himantes (Paus. ii. 22, 3, *Hyg. Fab.* 155). His name is called by some Eurvanassa, by others Targete or Dione, and by others Clitra or Enpyrio. He was the father of Pelops, Broteas and Niobe. Tantalus is represented as a wealthy king of Lydia, especially of the region about the Hermus and Mt. Sipylus. He is selected by poets as the type of extreme prosperity followed by a sudden and fearful downfall. The causes of his punishment after death are differently stated by the ancient authors. According to the common account Zeus invited him to his table, and communicated his divine counsels to him. Tantalus divulged the secrets thus intrusted to him, and he was punished in the lower world by being afflicted with a raging thirst and at the same time placed in the midst of a lake, the waters of which always receded from him as soon as he attempted to drink them. Over his head moreover, hung branches of fruit, which receded in like manner when he stretched out his hand to reach them. (*Od.* i. 77, *Diod.* iv. 74, *Hyg. Fab.* 82, *Hor. Sat.* i. 1, 68, *Or. Met.* iv. 457). Another version related that there was suspended over his head a huge rock ever threatening to crush him (*Pind.* *Ol.* i. 56, *Ischm.* vii. 20, *Eur. Or.* 5, *Cic. Fin.* i. 18, 60, *Thuc.* i. 16, 35). In another story Tantalus, wishing to test the gods, cut his son Pelops in pieces, boiled them and set them before the gods at a repast [*PELOPS*]. In another, Tantalus stole nectar and ambrosia from the table of the gods and gave them to his friends (*Pind.* *Ol.* i. 60). Yet another tradition relates the following story. Rhea caused the infant Zeus and his nurse to be guarded in Crete by a golden dog, whom Zeus afterwards appointed guardian of his temple in Crete. Pandareus stole this dog and, carrying him to Mount Sipylus in Lydia, gave him to Tantalus to take care of. But when Pandareus demanded the dog back, Tantalus took an oath that he had never received it. Zeus thereupon changed Pandareus into a stone and threw Tantalus down from Mount Sipylus, or in some accounts, buried him under the mountain (*Ant. Lib.* 36). This story seems to have more connexion with the punishment (as in *Pindar*) of the stone ever about to fall upon him. The other punishment of Tantalus was proverbial in ancient times and from it the English language has borrowed the verb 'to tantalize'—that is, to hold out hopes or prospects which cannot be realized. The paintings of Polygnotus at Delphi represented both traditions of his punishment in Hades (Paus. x. 31, 12). The tomb of Tantalus was shown near Mt. Sipylus.

The patronymic *Tantalides* is frequently given to the descendants of Tantalus. Hence we find, not only his son Pelops, but also Atreus, Thvestes, Agamemnon, Menelaus, and Orestes called by his name. [For the confirmation derived from archaeology of those traditions which ascribe a Lydian origin to the Pelopidae who reigned at Tiryns and Mycenae see PELORS, p. 669, b, MYCENAE.]—2 Son of Thvestes who was killed by Atreus. Others call him a son of Broteas. He was married to Clytaemnestra before Agamemnon, and is said by some to have been killed by Agamemnon (Or Met vi 240, Apollod iii 5, 6).—3 Son of Amphion and Niobe (Pans ii 18, 2, Hig Fab 88).

Tanus or **Tanaus** (Τάνος or Ταναός Κανί), a river in the district of Thyreatis, on the E coast of Peloponessus, rising in Mt Parnon, and falling into the Thyreatic gulf, after forming the boundary between Argolis and Cynuria (Pans ii 38, 7).

Tādcē (Ταδκή), a city on the coast of Persia, near the mouth of the river Granus, used occasionally as a royal residence. The surrounding district was called Ταοκηγή (Strab p 728, Arr Ind 39).

Tāōchi (Τάοχοι), a people of Pontus, on the borders of Armenia, who are frequently mentioned by Xenophon in the *Anabasis* (iv 4, 18, v 15, 17).

Taphiae Insulae, a number of small islands in the Ionian sea, lying between the coasts of Leucadia and Aetarnia. They were also called the islands of the Teleboae, and their inhabitants were in like manner named Taphii (Ταφιοι) or Teleboae (Τηλεβοάι). The largest of these islands was called Taphus (Τάφος) by Homer, but Taphiūs (Ταφιοῦς) or Taphiūsa (Ταφιοῦσα) by later writers (now *Megaris*). They are mentioned in Homer as the haunts of notorious pirates, and are celebrated in mythology on account of the war carried on between them and Electryon, king of Mycenae (Od i 417 xv 427, xvi 426, Hdt v 59, Strab p 459).

Taphiassus (Ταφιασσός *Macrioro* and *Rigani*), a mountain in Aetolia and Locris, properly only a SW continuation of Mts Oeta and Corax [OETA].

Taphis (Ταπα, Rn), a city of the Dodecaschoenus—that is, the district of Aethiopia immediately above Egypt—stood on the W bank of the Nile, S of Tzitzis, and N of Talmis. It is also called *Tadīs* and *Tarīs*. There was a town on the opposite bank called Contra-Taphis (Ptol iv 4, 17).

Tāphrae or **Tāphros** (Τάφραι or Τάφρος, Τάφριος), a town on the isthmus of the Chersonesus Taurica, so called because a trench or ditch was cut across the isthmus at this point (Hdt iv 3, Plin iv 85).

Taphus [TAPHIAE]

Taposiris (Ταπόσειρις, Τα-όσιρις, Ταφόσιρις, i.e. the tomb of Osiris *Abousir*, Rn), a city of Lower Egypt, on the NW frontier, in the Libya Nomos, W of Alexandria, so called because it claimed to be considered the burial place of Osiris (Strab p 799, Ptol iv 5, 34).—Mention is also made of a Lesser Taposiris (η μικρά Τα-όσειρις) near it (Strab p 800).

Taprobānē (Ταροβάνη *Ceylon*), a great island of the Indian Ocean, opposite to the S extremity of India intra Gangem. The Greeks first became acquainted with it through the researches of Megasthenes and Onesicritus in the time of Alexander, and through information

obtained by residents in India. This early information spoke of its elephants, its gold and precious stones, but greatly exaggerated its distance from India. The Roman geographers acquired additional knowledge respecting the island through an embassy which was sent from it to Rome in the reign of Claudius. Of the accounts given of it by the ancients it is only necessary here to state that all agree in describing it as very much larger than it really is. Ptolemy, who gives a great deal of correct information about the island, also exaggerates its size (Strab p 690, Ptol vi 4, Plin vi 81, Met iii 77, Or Pont i 5, 80).

Tāpūri (Τάρουροι or Τα-ουροι) a powerful people, apparently of Scythian origin who dwell in Media, on the borders of Parthia, S of M. Coronus. They also extended into Margiana, and probably further N on the E side of the Caspian, where their original abodes seem to have been in the mountains called by their names (Strab pp 514, 520, 523, Ptol vi 10 2, Curt vi 4, 24).

Tāpūri Montes (α Τα-ουρα όρη), a range of mountains on the E of the Caspian sea, inhabited by the TARTAR.

Tāras [TARANTUM]

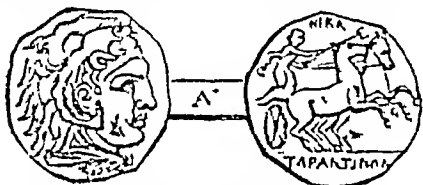
Tarbelli, one of the most important people in Gallia Aquitania, between the Ocean (hence called *Tarbellicum Aequor* and *Tarbillus Oceanus*) and the Pyrenees (hence called *Tarbilla Pyrene*). Their country was sandy and unproductive, but contained gold and mineral springs. Their chief town was Aquae Tarbellicae or Angustae, on the Aturus (*Dax* on the *Adour*) (Caes B G iii 27, Strab p 190, Lucan, i 421).

Tarchon, son of Tyrrhenus, who is said to have built the town of Tarquinii [TARQUIN].

Tarentinus Sinus (Ταπεινός κόλπος *G of Tarentum*), a great gulf in the S of Italy, between Bruttium, Lucania, and Calabria beginning W near the Prom. Laeumum, and ending E near the Prom. Iapygium, and named after the town of Tarentum. According to Strabo, it is 1920 stadia in circuit, and the entrance to it is 700 stadia wide, which is a fair approximation (Strab pp 261, 262).

Tarentum called **Taras** by the Greeks (Ταpas, ατος Ταπεινός, Tarentinus *Taranto*), an important Greek city in Italy, situated on the W coast of the peninsula of Calabria, and on a bay of the sea about 100 stadia in circuit, forming an excellent harbour, and being a portion of the great Gulf of Tarentum. The city stood in the midst of a beautiful and fertile country, S of Mt Aulon and W of the mouth of the Galaesus. According to some traditions, to which no great weight is attached, it was originally built by the Iapygians who are said to have been joined by some Cretan colonists from the neighbouring town of Uria and it derived its name from the mythical Taras, a son of Poseidon (Paus x 10, 6). The greatness of Tarentum (and probably its real origin) date from B.C. 708, when the town was built or taken possession of by a strong body of Laedaemonian Partheniae under the guidance of Phalanthus [PHALANTHUS]. It soon became the most powerful and flourishing city in the whole of Magna Graecia, and exercised a kind of supremacy over the other Greek cities in Italy. It carried on an extensive commerce, possessed a considerable fleet of ships of war, and was able to bring into the field, with the assistance of its allies, an army of 30,000 foot and 3000 horse. The city itself in its most flourish-

ing period contained 22,000 men capable of bearing arms. The government of Tarentum was different at various periods. In the time of Darius Hystaspis, Herodotus speaks of a king (i.e. a tyrant) of Tarentum, but at a later period the government was a democracy. Archytas, who was born at Tarentum, and who lived about B.C. 400, drew up a code of laws for his native city. With the increase of wealth the citizens became luxurious and effeminate, and being hard pressed by the Lucanians and other barbarians in the neighbourhood, they were obliged to apply for aid to the mother country. Archidamus, son of Agesilaus, was the first who came to their assistance, in B.C. 398, and he fell in battle fighting on their behalf (Diod. xii 88, 88). The next prince whom they invited to succour them was Alexander, king of Epirus, and uncle to Alexander the Great. At first he met with considerable success, but was eventually defeated and slain by the Brutii in 326 near Pandosia on the banks of the Achéron. Shortly afterwards the Tarentines had to encounter a still more formidable enemy. Having attacked some Roman ships, and then grossly insulted the Roman ambassadors who had been sent to demand reparation, they became involved in war with the powerful republic. The Tarentines were saved for a time by Pyrrhus,



Coin of Tarentum 3rd cent B.C.

Obv. head of Heracles in lion skin rev. ΝΙΚΑ ΤΑΙΣ ΤΑΝΔΑ Tarns with trident driving a bigh

king of Epirus, who came to their help in 281 but two years after the defeat of this monarch and his withdrawal from Italy, the city was taken by the Romans (272) [Pyrrhus]. In the second Punic war Tarentum revolted from Rome to Hannibal (212), but it was retaken by the Romans in 207, and was treated by them with great severity. From this time Tarentum declined in prosperity and wealth. It was subsequently made a Roman colony, and it still continued to be a place of considerable importance in the time of Augustus (App. B.C. ii 10, v 93, Tac. Ann. i 10). Its inhabitants retained their love of luxury and ease, and it is described by Horace as *molle Tarentum* and *umbelle Tarentum*. Even after the downfall of the Western Empire the Greek language was still spoken at Tarentum, and it was long one of the chief strongholds of the Byzantine empire in the south of Italy. The town of Tarentum consisted of two parts: the town on the peninsula at the entrance of the harbour was connected with the town on the mainland by a very low isthmus. On the NW corner of the peninsula, close to the entrance of the harbour, was the citadel, the principal part of the town was situated SW of the isthmus. The principal gate on the E side of the city was called the Temenid gate (Strab. p. 278, Pol. viii 30). The entrance to the inner harbour was closed by a bridge. The modern town is confined to the island or peninsula on which the citadel stood. The neighbourhood of Tarentum produced the best wool in all Italy, and was also celebrated for its excellent wine, figs, pears, and other fruits. Its purple dye was also much

valued in antiquity (Pol. i 1, Flor. i 18, 3, Strab. p. 278, Scymn. p. 332). Some part of the district close to Tarentum was called *Saturium* (Strab. p. 279, Steph. Byz. s.v. *Σατύριος*). Hence Virgil applies this word as an epithet of Tarentum, and Horace uses it to describe the Tarentine breed of horses (Verg. Georg. ii 197, Hor. i 6, 59) [SATURIUM]. The remains of the ancient town are important in archaeology. The line of walls is visible in many places, built of large blocks, there are remains of a Doric temple within the ancient acropolis, of a porticus and of a Roman amphitheatre, which stood on the neck of the isthmus, probably on the site of the old theatre, famous for the outbreak of hostilities with Rome. Of special interest is the rich find of terracotta statuettes, many of them connected with the worship of the Chthonic Dionysus and Persephone.

Tarichēa or *ēac* (Ταρχία, -έαι, αἶνα *Li-Kereh*, Ru), a town of Galilee, at the S end of the lake of Tiberias, strongly fortified, and with a turbulent population, who gave the Romans much trouble during the Jewish war. It obtained its name from the quantities of the fish of the neighbouring lakes which were salted here (Strab. p. 764, Jos. B.J. iii 10.1).

Tarnē (Τάρνη), a city of Lydia, on Mt. Tmolus, mentioned by Homer. Pliny mentions simply a fountain of the name (*II* i 44, Strab. p. 418, Plin. i 110).

Tarpa, Sp. Maccius, was engaged by Pompeius to select the plays that were acted at his games exhibited in B.C. 55. Tarpa was likewise employed by Augustus as a censor (perhaps as *Magister Collegii*) at the public readings of the poets in the *Collegium Poetarum* (Cic. ad Fam. vii 1, Hor. Sat. i 10, 98, *A.P.* 287).

Tarpēia, daughter of Sp. Tarpeius, the governor of the Roman citadel on the Saturnian hill, afterwards called the Capitoline, was tempted by the gold on the Sabine bracelets and collars to open a gate of the fortress to Titans and his Sabines. As they entered, they threw upon her their shields, and thus crushed her to death. She was buried on the hill, and her memory was preserved by the name of the Tarpeian rock, which was given to a part of the Capitoline (Liv. i 11). Dionysius (ii 10) speaks of a custom of offering annual libations to her, which suggests the probability that Tarpeia was originally some local deity worshipped at that spot from whom the Tarpeian rock was named, but whose identity had been obscured and confused in later stories. There are similar stories of the betrayal of a fortress and its punishment in other places. One very like it is still told on the site of Gergovia in *lavergne*. A legend still exists at Rome which relates that the fair Tarpeia ever sits in the heart of the hill, covered with gold and jewels, and bound by a spell.

Tarphē (Τάρφη), a town in Loeris on Mt. Oeta, mentioned by Homer, and subsequently called Pharygae (*II* ii 533, Strab. p. 426).

Tarquīnia [TARQUINIUS]

Tarquīni (Tarquiniensis *Turchina*, nr. *Corneto*), a city of Etruria, situated on a hill and on the river Marta, SE. of Cosa and on a road leading from the latter town to Rome. It was one of the twelve Etruscan cities, and was probably regarded as the metropolis of the Confederation. It is said to have been founded by Tarchon, the son or brother of Tyrrhenus, who was the leader of the Lydian colony from Asia to Italy (Strab. p. 219, Serv. ad *Aen.* x 179,

199) It was in the neighbourhood of Tarquini that the seer Tages appeared, from whom the Etruscans learnt their civil and religious polity [TAGES]. There can be no doubt that Tarquini was an original Etruscan city, and that Tarclion is merely a personification of the race of the Tarclionians. It was at Tarquini that Demaratus, the father of Tarquinius Priscus, is said to have settled. After the expulsion of Tarquinius Superbus from Rome, the Tarquinienses, in conjunction with the Veientes, are said to have espoused his cause, but to have been defeated by the Romans (Liv. ii. 6, Dionys. i. 14). From this time the Tarquinienses were frequently engaged in war with the Romans, but they were at length obliged to submit to Rome about B.C. 310 (Liv. ix. 32-41). Tarquini was subsequently made a Roman colony and a *municipium* (App. B.C. i. 19), but it gradually declined in importance, and in the eighth or ninth century of the Christian era it was deserted by its inhabitants, who founded Corneto on the opposite hill. There are few remains of the ancient city itself, but the cemetery of Tarquini, consisting of a vast number of subterraneous caves in the hill on which Corneto stands, is still in a state of excellent preservation, and contains numerous Etruscan paintings; here some of the most interesting remains of Etruscan art have been discovered in modern times.

Tarquinius, the name of a family in early Roman history to which the fifth and seventh kings of Rome belonged. The legend of the Tarquins ran as follows. Demaratus, their ancestor, belonged to the noble family of the Bacchiadae at Corinth, and fled from his native city when the power of his order was overthrown by Cypselus. He settled at Tarquini in Etruria, where he had mercantile connections. He married an Etruscan wife, by whom he had two sons, Lucumo and Aruns. The latter died in the lifetime of his father, leaving his wife pregnant, but as Demaratus was ignorant of this circumstance, he bequeathed all his property to Lucumo, and died himself shortly afterwards. But, although Lucumo was thus one of the most wealthy persons at Tarquini, and had married Tanaquil, who belonged to a family of the highest rank, he was excluded, as a stranger, from all power and influence in the state. Discontented with this inferior position, and urged on by his wife, he resolved to leave Tarquini, and remove to Rome. He accordingly set out for Rome, driving in a chariot with his wife, and accompanied by a large train of followers. When they had reached the Janiculum an eagle seized his cap, and after carrying it away to a great height placed it again upon his head. Tanaquil, who was skilled in the Etruscan science of augury, bade her husband hope for the highest honour from this omen. Her predictions were soon verified. The stranger was received with welcome, and he and his followers were admitted to the rights of Roman citizens. He took the name of L. Tarquinius, to which Livy adds Priscus. His wealth, his courage and his wisdom gained him the love both of Ancus Marcius and of the people. The former appointed him guardian of his children, and, when he died, the senate and the people unanimously elected Tarquinius to the vacant throne. The reign of Tarquinius was distinguished by great exploits in war, and by great works in peace. He defeated the Latins and Sabines, and the latter people ceded to him the town of Collatia, where

he placed a garrison under the command of Egerius, the son of his deceased brother, Aruns, who took the surname of Collatinus. Some traditions relate that Tarquinius defeated the Etruscans likewise. Among the important works which Tarquinius executed in peace, the most celebrated are the vast sewers by which the lower parts of the city were drained, and which still remain [see p. 816, a]. He is also said in some traditions to have laid out the Circus Maximus in the valley which had been drained by the sewers, and also to have instituted the Great or Roman Games, which were henceforth performed in the Circus. The Forum, with its porticoes and rows of shops, was also his work, and he likewise began to surround the city with a stone wall, a work which was finished by his successor, Servius Tullius. The building of the Capitoline temple is moreover attributed to the elder Tarquinius, though most traditions ascribe this work to his son, and only the vow to the father. Tarquinius also made some changes in the constitution of the state. He added 100 new members to the senate who were called *patres minorum gentium*, to distinguish them from the old senators, who were now called *patres majorum gentium*. He wished to add other tribes to the three established by Romulus, and to call them after himself and two of his friends. His plan was opposed by the augur Attus Navius, who gave a convincing proof that the gods were opposed to his purpose. [Navius]. Accordingly, he gave up his design of establishing new tribes, but with each of the three he associated another under the same name, so that henceforth there were the first and second Ramnes, Titians and Luceres. Tarquinius was murdered, after a reign of thirty-eight years, at the instigation of the sons of Ancus Marcius. But they did not secure the reward of their crime, for Servius Tullius, with the assistance of Tanaquil, succeeded to the vacant throne (Liv. i. 84-11, Dionys. iii. 46-73, iv. 1, Cic. de Rep. iii. 20). Tarquinius left two sons and two daughters. His two sons, L. Tarquinius and Aruns, were subsequently married to the two daughters of Servius Tullius. One of his daughters was married to Servius Tullius, and the other to M. Brutus, by whom she became the mother of the celebrated L. Brutus, the first consul at Rome. Servius Tullius, whose life is given under TULLIUS, was murdered after a reign of forty-four years, by his son-in-law, L. Tarquinius, who ascended the vacant throne.—L. Tarquinius Superbus began his reign without any of the forms of election. One of the first acts of his reign was to abolish the rights which had been conferred upon the plebeians by Servius, and at the same time all the senators and patricians whom he mistrusted, or whose wealth he coveted, were put to death or driven into exile. He surrounded himself by a body guard, by means of which he was enabled to do what he liked. His cruelty and tyranny obtained for him the surname of *Superbus*. But, although a tyrant at home, he raised Rome to great influence and power among the surrounding nations. He gave his daughter in marriage to Octavius Mamilius of Tusculum, the most powerful of the Latin chiefs, and under his sway Rome became the head of the Latin Confederacy. He defeated the Volscians, and took the wealthy town of Suessa Pometia, with the spoils of which he commenced the erection of the Capitol, which his father had vowed. In the vaults of this temple he de-

posited the Sibylline books, which the king purchased from a Sibyl or prophetess. She had offered to sell him nine books for 300 pieces of gold. The king refused the offer with scorn. Thereupon she went away, and burned three, and then demanded the same price for the six. The king still refused. She again went away and burnt three more, and still demanded the same price for the remaining three. The king now purchased the three books, and the Sibyl disappeared. He next engaged in war with Gabii, one of the Latin cities which refused to enter into the League. Unable to take the city by force of arms, Tarquinius had recourse to stratagem. His son, Sextus, pretending to be ill treated by his father, and covered with the bloody marks of stripes, fled to Gabii. The infatuated inhabitants intrusted him with the command of their troops whereupon he sent a messenger to his father to inquire how he should deliver the city into his hands. The king, who was walking in his garden when the messenger arrived, made no reply, but kept striking off the heads of the tallest poppies with his stick. Sextus took the hint. He put to death or banished all the leading men of the place, and then had no difficulty in compelling it to submit to his father (cf. *Or. Fast* ii 686-710). In the midst of his prosperity, Tarquinius fell through a shameful outrage committed by one of his sons. Tarquinius and his sons were engaged in besieging Ardea, a city of the Rutulians. Here, as the king's sons, and their cousin, Tarquinius Collatinus, the son of Egerius, were feasting together, a dispute arose about the virtue of their wives. To settle the matter they mounted their horses, and first went to Rome, where they surprised the king's daughters at a splendid banquet, then to Collatia, where, though it was late in the night, they found Lucretia, the wife of Collatinus, spinning amid her handmaids. The beauty and virtue of Lucretia had fired the evil passions of Sextus. A few days afterwards he returned to Collatia, where he was hospitably received by Lucretia as her husband's kinsman. In the dead of night he entered her chamber with a drawn sword by threatening to lay a slave with his throat cut beside her, whom he would pretend to have killed in order to avenge her husband's honour, he forced her to yield to his wishes. As soon as Sextus had departed, Lucretia sent for her husband and her father. Collatinus came, accompanied by L. Brutus, Lucretius, with P. Valerius, who afterwards gained the surname of Publicola. They found her in an agony of sorrow. She told them what had happened, enjoined them to avenge her dishonour, and then stabbed herself to death (cf. *Or. Fast* ii 725-832). They all swore to avenge her. Brutus threw off his assumed stupidity, and placed himself at their head. They carried the corpse to Rome. Brutus, who was *Tribunus Celerum*, summoned the people, and related the deed of shame. All classes were inflamed with indignation. A decree was passed deposing the king, and banishing him and his family from the city. The army encamped before Ardea likewise renounced their allegiance to the tyrant Tarquinius, with his two sons, Titus and Aruns, took refuge at Caere in Etruria. Sextus repaired to Gabii, his own principality, where he was shortly after murdered by the friends of those whom he had put to death. Tarquinius reigned twenty-four years. He was banished B.C. 510. The people of Tarquini and Veii espoused the cause of the

exiled tyrant, and marched against Rome. The two consuls advanced to meet them. A bloody battle was fought, in which Brutus and Aruns, the son of Tarquinius, slew each other. Tarquinius next repaired to Lars Porsenna or Porsenna, the powerful king of Clusium, who marched against Rome at the head of a vast army [See under PORSENA.] Next Tarquinius took refuge with his son in law, Mamilius Octavius of Tusculum, and the Latin states declared war against Rome. The contest was decided by the celebrated battle of the lake Regillus, in which the Romans gained the victory by the help of Castor and Pollux. Tarquinius himself was wounded, but escaped with his life, his son Sextus is said to have fallen in this battle, though, according to another tradition, as we have already seen, he was slain by the inhabitants of Gabii. Tarquinius Superbus had now no other state to which he could apply for assistance. He had already survived all his family, and he now fled to Aristobulus at Cumae, where he died a wretched and childless old man. (*Liv* ii 1-21, *Dionys* v 1-vi 21.) Such is the story of the Tarquins according to the ancient writers, but this story must not be received as a real history. It is the attempt to assign a definite origin to certain Roman institutions, to some features in the military organization, and to some ancient public works in the city, of which the history had been obscured by lapse of time. There can be little doubt that it indicates as the time when these things were carried out a period during which a family of Etruscan origin held the chief power at Rome, and there is at least great probability (though this is denied by some writers of great authority) that this rule was imposed upon Rome by the dominant power of the Etruscans.

Tarracina (*Tarracensis* *Terracina*), also called **Anxur** (*Anxurates*), an ancient town of Latium situated fifty-eight miles SE of Rome on the Via Appia and upon the coast, with a strongly fortified citadel upon a high hill, on which stood the temple of Jupiter Anxurus (*Liv* iv 49, *Verg. Aen.* vii 799, *Hor. Sat.* i 5, 26, *Lucan.* iii 84, *Mart.* v 1, 6). It originally belonged to the Volsci, by whom it was called Anxur. It was conquered by the Romans, who gave it the name of Tarracina, and it was made a Roman colony, B.C. 329 (*Liv* viii 21, *Vell. Pat.* i 14). Three miles W of the town stood the grove of Feaona, with a temple of this goddess. The ancient walls of the citadel of Tarracina are still visible on the slope of *Monteccechio*.

Tarraco (*Tarraconensis* *Tarragona*), an ancient town on the coast of Spain situated on a rock 760 feet high, between the river Iberus and the Pyrenees, on the river Tulcis. It was founded by the Massilians, and was made the head quarters of the brothers P. and Cn. Scipio, in their campaigns against the Carthaginians in the second Punic war (*Liv* xxi 61, *Pol.* v 34). It subsequently became a populous and flourishing town, and Augustus, who wintered here (B.C. 26) after his Cantabrian campaign, made it the capital of one of the three Spanish provinces (*Hispania Tarraconensis*) and also a Roman colony. Hence we find it called *Colonia Tarraconensis*, also *Col. Vectris Togata* and *Col. Julia Vectris Tarraconensis* (*Strab.* p. 159, *Plin.* iii 18, *The Ann.* i 78, *Mart.* v 104, viii 118). The modern town of Tarragona is built to a great extent with the remains of the ancient city, and Roman inscriptions may frequently be seen embedded in the walls of the houses. The ancient Roman

aqueduct, having been repaired in modern times, still supplies the city with water, and at a short distance to the NW of Tarragona, along the sea coast, is a Roman sepulchre called the Tower of the Scipios, although the real place of the burial of the Scipios is quite unknown

Tarruntēnus Paternus [PATERVUS]

Tarsia (*Taprīn Rus Bostana*), a promontory of Carmania, on the coast of the Persian Gulf, near the frontier of Persis. The neighbouring part of the coast of Carmania was called *Tarsina* (Arr Ind 37)

Tarsius (ὁ Τάρσιος *Karadere*), a river of Mysia, rising in M Temnus, and flowing NE, through the Miletopolites Lacus, into the Macestus (Strab p 587)

Tarsus, **Tarsos** (*Taprós, Tapról, Tερός, Oapρός Taprós, Tarsensis Tersus, Ru*), the chief city of Cilicia, stood near the centre of Cilicia Campestris, on the river Cydnus, about twelve miles above its mouth, in a very large and fertile plain at the foot of M Taurus, the chief pass through which (Pylae Ciliciae) led down to Tarsus. Its position gave it the full benefit of the natural advantages of a fertile country, and the command of an important highway of commerce. It had also an excellent harbour, twelve miles from the city, formed by a lagoon into which the Cydnus flows, but this has now been filled up with sand. The city was of unknown antiquity. Some ascribed its foundation to the Assyrian king Sardanapalus, others to Persens, in connexion with whose legend the name of the city is fancifully derived from a hoof (*taprós*) which the winged horse Pegasus lost here, and others to the Argive chieftain Triptolemus, whose effigy appears on the coins of the city (Strab p 678, Staph Byz sv). All that can be determined with certainty seems to be that it was a very ancient city of the Syrians, who were the earliest known inhabitants of this part of Asia Minor, and that it received Greek settlers at an early period. In the time of Xenophon, who gives us the first historical notice of Tarsus, it was the capital of the Cilician prince Syennesis, and was taken by Cyrus (Xen An i 2, 23) [Comp CILICIA]. At the time of the Macedonian invasion, it was held by the Persian troops, who were about to burn it, when they were prevented by Alexander's arrival (Arr An ii 4, Curt iii 5). After playing an important part as a military post in the wars of the successors of Alexander, and under the Syrian kings, it became, by the peace between the Romans and Antiochus the Great, the frontier city of the Syrian kingdom on the NW. At the time of the Mithridatic war, it suffered, on the one hand, from Tigranes, who overran Cilicia, and, on the other, from the pirates, who had their strongholds in the mountains of Cilicia Aspera, and made frequent incursions into the level country. From both these enemies it was rescued by Pompey, who made it the capital of the new Roman province of Cilicia, B C 66. In the Civil war, it took part with Caesar, and assumed, in his honour, the name of Juliopolis (Bell Alex 66, Dio Cass xlvii 24). For this the inhabitants were punished by Cassius, but were recompensed by Antony, who made Tarsus a free city. Under Augustus, the city obtained immunity from taxes, through the influence of the emperor's tutor, the Stoic Athenodorus, who was a native of the place. It was the scene of important events in the wars with the Persians, the Arabs, and the Turks, and also in the Crusades. The people of Tarsus were

celebrated for their mental power, their readiness in repartee, and their fondness for the study of philosophy. Among the most distinguished natives of the place were the Stoics Antipater, Archedemus, Heraclides, Nestor, Zeno, and the two Athenodori, the Academic Nestor, the Epicureans Diogenes (celebrated for his powers of improvising), Lyssias (who was for a time tyrant of the city), and Plutades, the tragic poets Dionysides and Bion, the grammarian Artemidorus, the historian Hermogenes, the physicians Herodotus and Philo, and, above all, the apostle Paul, who belonged to one of several families of Jews who had settled at Tarsus in considerable numbers, under the Persian and Syrian kings.

Tartārus (*Tátrapos*), son of Aether and Ge, and by his mother Ge the father of the Gigantes Typhoeus and Echidna (Hes Th 821, Apollod ii 1, 2, Hyg Fab 152) [For Tartarus in the underworld, see HADES, p 376]

Tartarus (*Tartaro*), a river of Venetia between the Athesis (*Adige*) and the Po. Its waters now pass by canals into these rivers. In ancient times it had an exit, partly artificial, to the sea, and in part of its course formed wide marshes (Tac Hist iii 9, Plin iii 121)

Tartessus (*Taprósos Taprósios*), a district in the S of Spain colonised, or occupied for trading purposes, by the Phoenicians. It extended on both sides of the Baetis (*Guadaluquivir*) in the lower part of its course, and that river itself was sometimes called *Tartessus* (Steph ap Strab p 148, Avien Or Mar i 224). The country was rich in metals, iron, tin, lead, silver, and (to some extent) gold, and it is probably (though some writers deny it) the *Tarshish* of Scripture. It is likely that a town or port called *Tartessus* stood at the mouth of the Baetis and was a trading station of the Phoenicians. But it disappeared in early times, possibly because it was superseded by Gades, which belonged to the same district (Hdt i 163, iv 152, Strab pp 148, 151, Plin iii 7, Mel ii 6). *By some writers it was (probably erroneously) taken to have been the ancient name of one or other town of the district, such as Gades or Carteia (Hdt i 163, iv 152, Strab pp 148, 151, Plin iii 7, Mel ii 6).

Taruscon or **Tarascon** (*Taruscomenses Tarascón*), a town of the Salys in Gaul, on the E bank of the Rhone, N of Arles, and E of Nemausus.

Tarvisium (*Tarvisanus Treviso*), a town of Venetia in the N of Italy, on the river Sile, which became the seat of a bishopric, and a place of importance in the middle ages.

Tatānus (*Tatavós*), a Christian writer of the second century [Dict of Christ Biogr]

Tātius, king of the Sabines [ROMULUS]

Tatta (*η Τάρτα Ταυ-Γόλ*), a great salt lake in the centre of Asia Minor, on the Phrygian table land, on the confines of Phrygia, Galatia, Cappadocia, and Lycaonia. It supplies the whole surrounding country with salt, as it doubtless did in ancient times (Strab p 568, Plin xxxi 84).

Tauchira or **Teuchira** (*Τάυχαιρα, Τεύχαιρα, Tauhra, Ru*), a colony of Cyrene, on the NW coast of Cyrenaica, in N Africa. Under the Ptolemies, it was called Arsinoe, and was one of the five cities of the Libyan Pentapolis. It became a Roman colony, and was fortified by Justinian. It was a chief seat of the worship of Cybele, who had here a great temple and an annual festival (Hdt iv 171, Strab p 886, Procop de Aed vi 3).

Taulantii (Ταυάντιοι), a people of Illyria, in the neighbourhood of Epidamnus, frequently mentioned by the Greek and Roman writers. One of their most powerful kings was Glaucias, a contemporary of Alexander the Great, who fought against the latter monarch, and at a later period afforded an asylum to the infant Pyrrhus, and refused to surrender him to Cassander (Thuc i 24, Arr An i 5, Liv xlv 26).

Taurus (*Taurus*), a range of mountains in Germany, at no great distance from the confluence of the Moenus (*Main*) and the Rhine (Tac Ann i 56, xii 58, Mel iii 3).

Taurasia 1 An ancient city of Samnium, in the country of the Hirpini, on the right bank of the Calor. It is mentioned among the towns taken by Scipio Barbatus—2 [TAURINI].

Tauri, the inhabitants of the Chersonesus Taurica (*Crimea*), the remnant of a people, perhaps the Cummerians, who had retreated before the Scythians. They were divided into tribes of whom some were nomad, others agricultural (Hdt iv 11, 12, Strab p 311). They are described as a rude and savage people, addicted to piracy (Hdt iv 103, Strab p 308, Tac Ann xii 17). In particular their religious rites were cruel, according to which they offered human sacrifices to their goddess, whom the Greeks identified with ARTEMIS [see p 128]. Especially, shipwrecked sailors were thus sacrificed (Eur I T, Diod iv 44, Hdt iv 103, Or Pont iii 2, 57) [CHERSONESUS].

Taurianum (*Traviano*), a town of Bruttium, on the Via Popilia, twenty-three miles SE of Vibo.

Taurini, a people of Liguria dwelling on the upper course of the Po, at the foot of the Alps. Their chief town was Taurasia, afterwards colonised by Augustus, and called Augusta Taurinorum (*Turin*) (Pol ii 17, iii 60, Liv xx 38, App Annib 5, Strab p 204).

Tauris (*Torcola*), a small island off the coast of Illyria, between Pharos and Corcyra (Bell Alex 47).

Taurisci, a Celtic people in Noricum, and probably the old Celtic name of the entire population of the country. They were subsequently called Norici by the Romans after their capital Noreia [NORICUM].

Tauroids, **Tauromentium** (Ταυροίς, Ταυροέντιον), a colony of the Massahots between Massilia and Telo Martius (*Toulon*). Its site is marked by the modern *Tarente* (Caes BC ii 4, Strab pp 180, 184).

Tauromenium (Ταυρομένιον Ταυρομενίτης, Tauromenitanus *Taurimina*), a city on the E

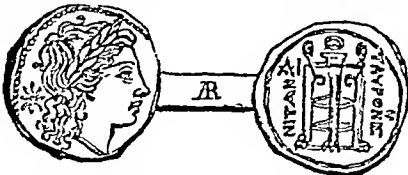
Augustus, most of its inhabitants were expelled from the city, and their place supplied by a colony of veterans: hence we find the town called *Col Augusta Tauromenitana*. From this time Tauromenium became a place of secondary importance (Diod xiv 58, 96, Strab p 267, App BC v 103-111, Juv v 93). The hills in the neighbourhood produced excellent wine. There are still remains of the ancient town, of which the most important is a splendid theatre cut out of the rock, and capable of holding from 30,000 to 40,000 spectators, from which we may form some idea of the populousness of Tauromenium.

Tauroscythae [SCYTHOTAURI].

Taurinum (*Semlin*), a strongly fortified town in Pannonia at the confluence of the Savus and the Danube (Ptol ii 16, 4).

Taurus, **Statilius**, a distinguished general of Octavian. At the battle of Actium, B.C. 31, he commanded the land-forces of Octavian, which were drawn up on the shore. In 29 he defeated the Cantabri, Vaccaei, and Astures. He was consul in 26, and in 16, when the emperor went to Gaul, the government of the city and of Italy was left to Taurus, with the title of praefectus urbi (App BC v 97-118, Tac Ann vi 11, Dio Cass xlix 14, l 20, liv 19). In the fourth consulship of Augustus, 30, Taurus built an amphitheatre of stone at his own expense [ROMA, p 811, a].

Taurus (ὁ Ταῦρος, from the Armenian *Tur*, a high mountain *Taurus*, *Ala-Dagh*, and other special names), a great mountain chain of Asia. In its widest extent the name was applied by the later geographers to the whole of the great chain which runs through Asia from W to E, forming the S margin of the great table-land of Central Asia, which it divides from the Mediterranean coast of Asia Minor, from Syria and the Tigris and Euphrates valley, from the low lands on the N shore of the Indian Ocean, and from the two great peninsulas of India (Strab pp 490, 689). But in its usual significance, it denotes the mountain chain in the S of Asia Minor which begins at the Sacrum or Chelidonium Prom at the SE angle of Lycia, surrounds the gulf of Pamphylia, passing through the middle of Pisidia, then along the S frontier of Lycaonia and Cappadocia, which it divides from Cilicia and Commagene, thence, after being broken through by the Euphrates it proceeds almost due E through the S of Armenia, forming the water shed between the sources of the Tigris on the S and the streams which feed the upper Euphrates and the Araxes on the N, thus it continues as far as the S margin of the lake Arsissa, where it ceases to bear the name of Taurus, and is continued in the chain which, under the names of Niphates, Zagros, &c, forms the NE margin of the Tigris and Euphrates valley (Strab pp 129, 520, 651, 666, Mel i 15, Plin v 99). This main chain sends off branches which are nearly as important as itself. In the middle of the frontier between Cilicia and Cappadocia, E of the Cilician Gates, the ANTITAURUS branches off to the NE. In the E of Cilicia, the AMANUS goes off to the SW and S. Immediately E of the Euphrates, a branch proceeds to the SE, forming, under the name of MASIUS, the frontier between Armenia and Mesopotamia, and dividing the valley of the Upper Tigris from the waters which flow through Mesopotamia into the Euphrates. The Taurus is of moderate height, for the most part steep, and wooded to the summit. Its general character



Coin of Tauromenium, 3rd cent B.C.

Obv, head of Apollo and star, rev, ΤΑΥΡΟΜΕΝΙΤΑΝ tripod

coast of Sicily, situated on the hill Taurus, from which it derived its name, between Messana and Catana, and founded B.C. 358 by Andromachus with the remains of the inhabitants of Naxos, whose town had been destroyed by Dionysius nearly fifty years before [NAXOS, No 2]. Tauromenium soon became a large and flourishing city, but in consequence of its espousing the side of Sex Pompey against

greatly resembles the mountains of central Germany

Tāvium (Ταύιον, Ταύιον), the capital of the Trocmi, in Galatia, stood on the E side of the Halys, but at some distance from the river, and formed the centre of meeting for roads leading to all parts of Asia Minor (Strab p 567, Plin v 146, Steph Byz sv) It was therefore a place of considerable commercial importance It had a temple and bronze colossus of Zeus The position of the city has been much disputed, but it seems to have been proved by the discovery of a milestone marking the *caput vias* at the modern *Nefes Keni*, that this was the site of Tavium

Taxīla or **Taxīāla** (τὰ Τάξιλα, Ταξίλα), an important city of India intra Gangem, stood in a large and fertile plain between the Indus and the Hydaspes, and was the capital of the Indian king Taxiles, in the time of Alexander (Arr An v 8, Ptol vii 1, 15, Strab pp 698-714) Its position was probably at *Shah Dheri*, about forty miles from the Indus, where there are extensive ruins

Taxiles (Ταξιλης) 1 An Indian prince or king, who reigned over the tract between the Indus and the Hydaspes, at the period of the expedition of Alexander, bc 327 His real name was Mophus, or Omphus, and the Greeks appear to have called him Taxiles or Taxilas, from the name of his capital city of Taxila On the approach of Alexander he hastened to meet him with valuable presents, and was in consequence confirmed in his kingdom by the Macedonian monarch (Diod xii 86, Curt vii 12, 1, Arr An v 22, v 8, 8, Strab p 698, Just vii 4)—2 A general in the service of Mithridates the Great, and one of those in whom he reposed the highest confidence (Plut Sull 15, Lucull 17)

Tāygētō (Ταυγέρη), daughter of Atlas and Pleione, one of the Pleiades, from whom Mt Taygetus in Laconia is said to have derived its name By Zeus she became the mother of Lacedaemon and of Eurotas (Apollod iii 10, 1, Paus ii 1, 2)

Tāygētus or **Taygētum** or **Taygēta** (Ταυγετος, Ταυγετον, τὰ Ταυγετα pl), a lofty range of mountains of a wild and savage character, separating Laconia and Messenia, and extending from the frontiers of Arcadia down to the Prom. Taenarum Its highest points were called Talctus and Elyōras, about three miles S of Sparta [ΛΑΚΟΝΙΑ]

Teānum (Teanenensis) 1 Apūlum (*Ovitate*), a town of Apulia on the river Frento and the confines of the Frentani, eighteen miles from Iarnum (Liv ix 20, Cic pro Clu 9, Strab p 285)—2 Sidicinum (*Teano*), an important town of Campania, and the capital of the Sidicini, situated on the N slope of Mt Massicus and on the Via Praenestina, six miles W of Cales (Liv xxi 57, Cic ad Att vii 11, Strab p 287) It was made a Roman colony by Augustus, and in its neighbourhood were some celebrated medicinal springs There are remains of the theatre and of the amphitheatre

Teārus (Τεάρος) *Teara*, *Deara*, or *Dere*, a river of Thrace, the waters of which were useful in curing cutaneous diseases Herodotus relates that it rises from thirty eight fountains, all flowing from the same rock, some warm and others cold It falls into the Contadesus, this into the Agranes, and the latter again into the Hebrus (Hdt i 90)

Teātē (Teatinus *Chieti*), the capital of the

Marrucini, situated on a steep hill on the river Aternus, and on the road from Aternum to Corfinium (Strab p 241, Sil Ital viii 520)

Teemessa (Τέκμησσα), the daughter of the Phrygian king Teleutas, whose territory was ravaged by the Greeks during a predatory excursion from Troy Teemessa was taken prisoner, and was given to Ajax, the son of Telamon, by whom she had a son, Eurysaces [AJAX]

Teemōn (Τέκμων), a town of the Molossi in Epirus (Liv xli 26, Steph Byz sv)

Teetacus and **Angeliōn** (Τεκταῖος καὶ Ἀγγεῖλιων), early Greek sculptors, who are always mentioned together They were pupils of Dipoenus and Scyllis, and instructors of Callon of Aegina, and therefore they must have lived about bc 548 They were authors of a statue of Apollo at Delos, holding in his right hand a bow, and in his left figures of the three Graces (Paus ii 32, 5, v 85, 8)

Teetōsāges (Τεκτοσάγες) 1 In Gallia [VOLCAI]—2 In Asia Minor [GALATIA]

Teecum, **Tētum** or **Ticis** (*Teclis*), a river in Gallia Narbonensis in the territory of the Sardones, called Ilhberis by the Greeks from a town of this name upon the river (Mcl ii 5, Plin iii 32)

Tedanūs, a river in Illyricum, separating Iapydia and Liburnia (Ptol ii 16, 8)

Tēgēa (Τεγέα) 1 (*Teyēdēs Pali*), an important city of Arcadia, and the capital of the district Tegyētis (*Tegyētis*), which was bounded on the E by Argolis and Laconia, on the S by Laconia, on the W by Marenalia, and on the N by the territory of Mantinea (Il ii 607, Paus vii 3, 4, Strab p 387) It was one of the most ancient towns of Arcadia, and is said to have been founded by Tegyates, the son of Lycan It was formed out of nine small townships, which were united into one city by Aleus, who was thus regarded as the real founder of the city At a later time we find Tegera divided into four tribes, each of which possessed a statue of Apollo Agyieus, who was especially honoured in Tegera The Tegyetae long resisted the supremacy of Sparta, and, according to tradition, it was not till the Spartans discovered the bones of Orestes that they were enabled to conquer this people (Hdt i 65-67, Paus iii 7, 3, vii 5, 9, viii 45-48) The Tegyetae sent 8000 men to the battle of Plataea, in which they were distinguished for their bravery (Hdt ix 26) They remained faithful to Sparta in the Peloponnesian war, but after the battle of Leuctra they joined the rest of the Arcadians in establishing their independence During the wars of the Achaean League Tegera was taken both by Cleomenes, king of Sparta, and Antigonus Doson, king of Macedonia, and the ally of the Achaeans (Pol ii 46, 54) It continued to be a place of importance in the time both of Strabo and of Pausanias Its most splendid public building was the temple of Athene, which was the largest and most magnificent building in the Peloponnesus It was erected soon after bc 394, in place of a more ancient temple of this goddess, which was burnt down in this year The architect was Scopas, and the sculpture in the pediments were probably by the hand of Scopas himself (Paus viii 45, 4, Scopas) Remains of the city are found at the villages of *Pali* and *Haghtos Sostis* At the latter a great number of statuettes of bronze and terracotta were dug up, which seem to have been offerings to Demeter and Kore, whose temple must have

been on this spot—2 A town in Crete, said to have been founded by Agamemnon (Vell Pat 1)

Tegiānum (*Diano*) a municipal town of Lucania, situated on the river Tanager (Plin iii 98)

Tēlāmōn (Τελαμών), son of Aeacus and Enclēis, and brother of Peleus. Having assisted Peleus in slaying their half brother, Phocus [PELEUS], Telamon was expelled from Aegina, and came to Salamis. Here he was first married to Glaucē, daughter of Cychreus, king of the island, on whose death Telamon became king of Salamis (Diod iv 72). He afterwards married Periboea or Eriboea, daughter of Alcathous, by whom he became the father of Ajax, who is hence frequently called *Telamonides*, and *Telamonius heros* [AJAX]. Telamon himself was one of the Calydonian hunters and one of the Argonauts. He was also a friend of Heracles, whom he joined in his expedition against Laomedon of Troy, which city he was the first to enter. He there erected an altar to Heracles Callinicus or Alexiacus (Apollod ii 6, 4, Theocr xiii 98, Schol ad Ap Rh i 1289). Heracles, in return, gave to him Theanira or Hesione, a daughter of Laomedon, by whom he became the father of Teucer and Trambelus. On this expedition Telamon and Heracles also fought against the Meropes in Cos, on account of Chalciopē, the beautiful daughter of Eurypylus, the king of the Meropes, and against the giant Alcioneus, on the isthmus of Corinth. Telamon likewise accompanied Heracles on his expedition against the Amazons, and slew Melanippe (Pind *Nem* iii 65, Schol ad loc).

Tēlāmōn (*Telamone*), a town and harbour of Etruria, S of the river Umbro, said to have been founded by Telamon on his return from the Argonautic expedition (Diod iv 56), but there can be little doubt that it was originally an Etruscan town. In its neighbourhood a great victory was gained over the Gauls in B.C. 225 (Pol i 27-31). It was here that Marius landed on his return from Africa in 87 (Plut *Mor* 41). Telamon is mentioned as a port in Pliny (iii 51) and in the Itineraries of the fourth century, but since that time there has been nothing on the site but a poor village and ruins of Roman buildings.

Telchīnes (Τελχίνες), a family or tribe of mythical beings or demons, analogous in some respects to the trolls or goblins of Northern, and the geni of Oriental, folk lore. They are said to have been the children of Thalassa (for which reason a late writer—Eustathius, ad Hom p 771—represents them as like mermen, with fins instead of feet). They came from Crete to Cyprus and from thence to Rhodes, where they founded Camirus, Ialysus, and Lindus. Rhodes, which was named after them *Telchimis*, was abandoned by them, because they foresaw that the island would be inundated. They then spread in different directions. Lycus went to Lycia, where he built the temple of the Lycian Apollo. This god had been worshipped by them at Lindus, and Hera at Ialysus and Camirus. There is a further indication of their connexion with a sea-going people in the Rhodian story that Poseidon was entrusted to them by Rhea, and they brought him up in conjunction with Caplura, a daughter of Oceanus. Poseidon wedded Haha, the sister of the Telchines, who bore six sons and a daughter, Rhodos, from whom the island was named. The sons drove Aphrodite from the

island, and she sent madness upon them, which caused Poseidon to bury them beneath the earth. In their operation they are represented in different aspects—(1) As sorcerers and malicious sprites. Their very eyes and aspect are said to have been destructive. They had it in their power to bring on hail, rain, and snow, and to assume any form they pleased, they further mixed Stygian water with sulphur, in order thereby to destroy animals and plants. One account represents Zeus as destroying them with an inundation (Ov *Met* vii 367) as malicious or *βάσκανοι*; another makes their destroyer Apollo in the shape of a wolf (Serv ad *Aen* iv 377). (2) As inventors of agriculture. (3) As artists and handicraftsmen. They are said to have invented useful arts and institutions, and to have made images of the gods. They worked in brass and iron, made the sickle of Cronos and the trident of Poseidon (Diod v 55, Strab pp 472, 653, Paus ix 19, 1, Tzetx *Chil* vii 124). The origin of these myths seems to be partly the widespread superstition of gnomes or goblins working at metals, or rich in metals, dwelling beneath mountains, and acting sometimes in malice, sometimes in kindness—but partly also the attempt to explain the origin of certain works and inventions in Rhodes or elsewhere. It is probable that in this aspect the Phoenicians were the originals of the Telchines, and the myth is really describing how Phoenician arts and metal-working were introduced by this maritime people from the side of Crete, and how the ingenious race of artisans migrated from Rhodes to Lycia and elsewhere. Of this last event we have no particular evidence, but it is not improbable, and the Termilae in Lycia were said to be Cretans [See p 504, a]. The account of the Telchines may be compared with that of the Idaean DACTYLI.

Tēlēbōae [TAPHIAE]

Tēlēbōas (Τηλεβόας), a river of Armenia Major, falling into the Euphrates, probably identical with the ARSANIAS.

Tēlēclides (Τηλεκλείδης), an Athenian comic poet of the Old Comedy, about the same time as Crates and Cratinus, and a little earlier than Aristophanes. He was an earnest advocate of peace, a great admirer of the ancient manners of the age of Themistocles, a supporter of Nicias, and an assailant of Pericles (Plut *Per* 8, 16, *Nic* 4). Fragments of his plays are included in Meineke's *Fragm Com Graec*.

Tēlēclus (Τηλέκλος), king of Sparta, eighth of the Agids, and son of Aichelaus. He was slain by the Messenians, in a temple of Artemis Limnatis, on the borders. His death was the immediate occasion of the first Messenian war, B.C. 748 (Hdt vi 104, Paus iii 2, 6, iv 4, 2).

Tēlēgōnus (Τηλέγονος), son of Odysseus and Circe. After Odysseus had returned to Ithaca, Circe sent out Telegonus in search of his father. A storm cast his ship on the coast of Ithaca, and being pressed by hunger he began to plunder the fields. Odysseus and Telemachus being informed of the ravages caused by the stranger, went out to fight against him, but Telegonus ran Odysseus through with a spear which he had received from his mother. At the command of Athens, Telegonus, accompanied by Telemachus and Penelope, went to Circe in Aeneas, there buried the body of Odysseus, and married Penelope, by whom he became the father of Italus [See ODYSSEUS, p 618, b]. In Italy Telegonus was believed to have been the founder of the towns of TUSCULUM and

PRÆNESTE He left a daughter, Mamilia, from whom the family of the Mamilii traced their descent

Tēlēmachus (Τηλεμαχος), son of Odysseus and Penelope He was still an infant when the Trojan war began, and when his father had been absent from home nearly twenty years, Telemachus went to Pylos and Sparta to gather information concerning him He was hospitably received by Nestor, who sent his own son to conduct Telemachus to Sparta Menelaus also received him kindly, and communicated to him the prophecy of Proteus concerning Odysseus From Sparta Telemachus returned home, and on his arrival there he found his father, whom he assisted in slaying the suitors [ODYSSEUS] According to some accounts, Telemachus became the father of Persepolis either by Polycaste, the daughter of Nestor, or by Nausicaa, the daughter of Alcimus (Eustath ad Hom p 1796, Dict Cret vi 6) Others relate that he was induced by Athene to marry Circe, and became by her the father of Laertes [see p 618, b], or that he married Cassiphone, a daughter of Circe, but in a quarrel with his mother-in-law slew her, for which he was in his turn killed by Cassiphone (Tzet ad Lyc 808)

Tēlemus (Τήλεμος), son of Eurymus, and a celebrated soothsayer (Od ix 509, Ov Met xiv 771, Theoc vi 23)

Tēlēphus (Τήλεφος), son of Heracles and Auge, the daughter of king Aleus of Tegea, and priestess of Athene As soon as he was born he was exposed by his grandfather, who was angry because his daughter had broken the vows of her office In some accounts she was set adrift, like Danae, with her child and cast on the Mysian coast In other versions of the story Telephus was reared by a hind (ἑλαφος), and educated by king Corythus in Arcadia On reaching manhood, he consulted the Delphic oracle to learn his parentage, and was ordered to go to king Teuthras in Mysia (Apollod iii 9, 1, Diod iv 33, Hyg Fab 100) He there found his mother, and succeeded Teuthras on the throne of Mysia He married Laodice or Astyoche, a daughter of Priam, and he attempted to prevent the Greeks from landing on the coast of Mysia Dionysus, however, caused him to stumble over a vine, whereupon he was wounded by Achilles (Pind Ol ix 112, Isth v 52, viii 109, Paus x 28, Dict Cret ii 3) Being informed by an oracle that the wound could only be cured by 'the wounder,' Telephus repaired to the Grecian camp, and as the Greeks had likewise learnt from an oracle that without the aid of Telephus they could not reach Troy, Achilles cured Telephus by means of the rust of the spear by which he had been wounded (Dict Cret ii 10, Hor Epod xvii 8, Ov Met vi 112, Rem Am 47) Telephus, in return, pointed out to the Greeks the road which they had to take According to one story Telephus, in order to induce the Greeks to help him, went to Argos and snatching Orestes from his cradle threatened to kill him unless Agamemnon would persuade Achilles to heal the wound The story of Telephus (unknown to the Iliad) formed the subject of numerous vase paintings, and of a tragedy of Euripides, who was ridiculed because he introduced Telephus in so miserable and ragged a condition (cf Hor A P 96)

Tēleptē [THALIA]

Telesia (Telesinus *Telese*), a town in Samnium in the valley of the Calor, on the road from Allifae to Beneventum, taken by Hannibal

in the second Punic war, and afterwards retaken by the Romans It was colonised by Augustus with a body of veterans It was the birthplace of Pontius, who fought against Sulla, and who was hence surnamed Telesinus (Liv xxi 18, xxiv 20, Strab p 250) The ruins show a circuit of walls about one mile and a half in circumference with several gates They belong to the Roman, not to the Samnite, town

Tēlesilla (Τελεσίλλα), a lyric poetess of Argos, about B C 510 In the war of Argos against Sparta, she not only encouraged her countrymen by her lyre and song, but she took up arms at the head of a band of her countrywomen, and greatly contributed to the victory which they gained over the Spartans In memory of this exploit, her statue was erected in the temple of Aphrodite at Argos, with the emblems of a poetess and a heroine, Ares was worshipped in that city as a patron deity of women, and the prowess of her female associates was commemorated by the annual festival called *Hybnistica* The scanty remnants of her poetry are in Bergk, *Poet Lyr Graec* (Plut de Mul Virt p 245, Paus ii 20, 7, cf Hdt vi 77)

Tēlesinus, Pontius [PONTIUS]

Tēlestas or **Tēlestēs** (Τελεστας, Τελεστής), of Selinus, a poet of the later Athenian dithyramb, about B C 399 A few lines of his poetry are preserved by Athenaeus (pp 616, 626, 637)

Tēlēthrius (Τελέθριος), a mountain in the N of Euboea near Histinaea (Strab p 445)

Teletias (Τελετίας), half brother of Agesilaus II, was a Spartan admiral, who served in the Corinthian war B C 393, off the coast of Asia B C 390-388, and against the Olynthians B C 382 (Xen Hell iv 23-25, v 1-3, Diod xv 21)

Tellenae, a town in Latium between the later Via Ostensis and the Via Appia, destroyed by Ancus Marcius (Dionys i 16, iii 38, 43, Liv i 38) It was, however, partially restored, for it existed in Strabo's time (Strab p 231) Some writers identify with it the ruins at *Grostra*, about ten miles from Rome

Tellus [GAEA]

Telmessus or **Telmissus** (Τελμησσός, Τελμισσός *Macri*), a city of Lycia, near the borders of Caria, on a gulf called Telmessian Sinus, and close to the promontory Telmissis (Strab p 665, Liv xxxvii 16, Lucan vii 248) There are considerable remains on the site, of a theatre, porticoes, and rock tombs

Telo Martius (Τούλον), a port-town of Gallia Narbonensis on the Mediterranean, is rarely mentioned by the ancient writers, and did not become a place of importance till a late period of the Roman empire It may be the town mentioned in Sil It xiv 448

Tēlos (Τήλος *Tēlios* *Telos* or *Pislopi*), a small island of the Carpathian sea, one of the Sporades, lay off the coast of Caria SW of the mouth of the Sinus Doridis, between Rhodes and Nisyrus It was also called Agathusa (Hdt vi 153, Strab p 488, Plin iv 69) At the town of Telos there are the remains of the walls and a Greek temple converted into a church, beside several ancient tombs

Telphussa [TELPUSA]

Temēnidae [TEMENUS]

Temēnites [SYRACUSAE]

Temēnus (Τήμενος), son of Aristomachus, was one of the Heraclidae who invaded Peloponnesus After the conquest of the peninsula, he received Argos as his share His descendants, the Temenidae, being expelled from Argos, are said to have founded the kingdom of Macedonia, whence the kings of Macedonia called them-

selves Temenidae (Hdt viii 138, Thuc ii 99, Argos)

Tēmēsa or **Tempsa** (Temesaeus or Tempsonus *Torre del Piano del Casale*), a town in Bruttium on the Sinus Ternaesus, was one of the most ancient Ausonian towns in the S of Italy, and is said to have been afterwards colonised by a body of Aetolians under Thors (Strab p 225). At a still later time it was successively in the possession of the Locrians, of the Bruttians, and finally of the Romans, who colonised it in B.C. 196 (Liv xxxiv 15). There was a sanctuary of Poites near it (Paus vi 6, 7). Temesa was famous for its copper mines (Ov Met xv 707, Stat Silii i 1, 12).

Temnus I (τὸ Τήμιον ὄρος *Demirdz Daghi*), a mountain of Mysia, extending eastward from Ida to the borders of Phrygia, and dividing Mysia into two parts. It contains the sources of the Maeaeus, Mysius, Caicus, and Euenus (Strab p 616)—2 (*Kayayit*), a city of Aeolis, in the NW of Lydia, thirty miles S of Cyne. Its site has been identified with remains of a citadel, and was of considerable extent on a hill above the station of *Emin Adim*, seventeen miles down the river from Magnae that is, upon the hill side above the right bank of the Hermus a little way above the point where the river enters the lower valley of Larissa, and a few miles off the road from Smyrna to Cyne. It was nearly destroyed by an earthquake in the reign of Tiberius, and is not noticed by Ptolemy. Under the Byzantine empire it was called *Archangelos* (Strab p 621, Xen Hell ii 8, 5, Hdt. i 149, Pol v 77, Tac Ann ii 17).

Tempē (Τεμπή, contr of Τέμπεα), a beautiful and romantic valley in the N of Thessaly, between Mts Olympus and Ossa, through which the Peneus escapes into the sea. The scenery of this glen is frequently praised by poets, and it was also celebrated as one of the favourite haunts of Apollo, who had transplanted his laurel from this spot to Delphi. The whole valley is rather less than five miles in length, and opens gradually to the E into a wide plain. Tempe is also of great importance in history, as it is the only pass through which an army can invade Thessaly from the N. In some parts the rocks on each side of the Peneus approach so close to each other as only to leave room between them for the stream, and the road is cut out of the rock in the narrowest point. Tempo is the only channel through which the waters of the Thessalian plain descend into the sea, and it was the common opinion in antiquity that these waters had once covered the country with a vast lake, till an outlet was formed for them by some great convulsion in nature which rent the rocks of Tempo asunder (Hdt vi 129, Strab p 430, Caes BC iii 31, Catull lxxv 285, Ov Met i 568, Verg Georg ii 469, Hor Od iii 1, 24). So celebrated was the scenery of Tempe that its name was given to any beautiful valley. Cicero so calls a valley in the land of the Sabines near Reate, through which the river Velinus flowed (Cic ad Att ii 15), and there was a Tempe in Sicily, through which the river Helorus flowed, hence called by Ovid *Tempe Heloria* (Fast iv 477).

Tempyra, a town in Thrace at the foot of a narrow mountain pass between Mt Rhodope and the coast (Ov Trist i 10, 21, Liv xxxviii 41).

Tenctēri or **Tenchtēri**, a people of Germany dwelling on the Rhine between the Ruhr and the Sieg, S of the Usipetes, in conjunction with

whom their name usually occurs. They crossed the Rhine together with the Usipetes, with the intention of settling in Gaul, but they were defeated by Caesar with great slaughter, and those who escaped took refuge in the territories of their S neighbours, the Sugambri. The Tenctēri afterwards belonged to the League of the Cherusci, and at a still later period they are mentioned as a portion of the confederacy of the Franks (Caes BG iv 1, 1-16, Tac Germ 32, Ann xiii 56, Hist iv 77).

Tenea (Τεναί), a town in Corinthia, about eight miles S of Corinth (Paus ii 5, 4, Strab p 550, Cic ad Att vi 2, 3).

Tēnēdos or **Tēnēdus** (Τεινέδος Τενέδιος), a small island of the Aegean sea, off the coast of Troas, of an importance very disproportionate to its size, on account of its position near the mouth of the Hellespont, from which it is about twelve miles distant. Its distance from the coast of the Troad was forty stadia (four geog. miles), and from Lesbos fifty-six stadia its circuit was eighty stadia. It was called, in early times, by the names of Calydon, Leucophrys, Phoenice, and Lyrnessus. It had an ancient temple of Apollo (P i 83, 152). The mythical derivation of its usual name is from Teneas, son of Cyrenus (Strab p 380, Diod v 83). It had an Aeolian



Coin of Tenedos of 2nd cent. B.C.

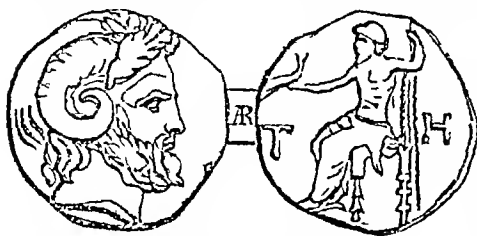
Our double head male and female explained by some as Bacchus dimorphus ver. ΤΕΝΕΑΙΩΝ double axe, owl and grapes suggesting a combined worship of Atheno and Dionysus (Steph Byz. s. v. Τενέδος cites Aristotle as referring this type of the double axe to a decree of a king of Tenedos that adulterers should be beheaded. It is rightly objected that this would be a very unlikely theme to introduce on a coin more probably it refers to a local myth imperfectly understood of Paus v 14).

city of the same name, with two harbours. Its name appears in several proverbs, such as Τεινέδιος τελεαυς, Τ ἄνθρωπος, Τ ἀδαγής, Τ καλός. It appears in the legend of the Trojan war as the station to which the Greeks withdrew their fleet in order to induce the Trojans to think that they had departed, and to receive the wooden horse (Verg Aen ii 21). In the Persian war it was used by Xerxes as a naval station (Hdt vi 31). It afterwards became a tributary ally of Athens, and adhered to her during the whole of the Peloponnesian war, and down to the peace of Antalcidas, by which it was surrendered to the Persians (Thuc ii 2, Xen Hell i 1, 6, Demosth c Polycl p 1228). At the Macedonian conquest the Tenedians regained their liberty (An An ii 2). In the war against Philip III, Attalus and the Romans used Tenedos as a naval station, and in the Mithridatic war Lucullus gained a naval victory over Mithridates off the island (Plut Lucull 3). About this time the Tenedians placed themselves under the protection of Alexandria Troas (Paus i 14, 4). The island was celebrated for the beauty of its women (Athen p 609).

Tenes or **Tennes** (Τήνης), son of Cyrenus and Proclea, and brother of Hemithra. Cyrenus was king of Colonae in Troas. His second wife was Philonome, who fell in love with her stepson,

but as he repulsed her advances, she accused him to his father, who threw both his son and daughter in a chest into the sea. But the chest was driven on the coast of the island of Lencophris, of which the inhabitants elected him king, and which he called Tenedos, after his own name. Cyrenus at length heard of the innocence of his son, killed Philonome, and went to his children in Tenedos. Here both Cyrenus and Tenes were slain by Achilles. Tenes was afterwards worshipped as a hero in Tenedos (Paus. x 14, 2, Diod. i 83, Strab. p. 640).

Tēnos (Τῆνος Τηνίος Τίμο), a small island in the Aegean sea, SE of Andros and N of Delos. It is about fifteen miles in length. It was originally called *Hydrussa* (Ὑδροῦσσα) because it was well watered, and *Ophiussa* (Ὀφιοῦσσα) because it abounded in snakes (Plin. iv 66, Steph. Byz. s.v.). It possessed a

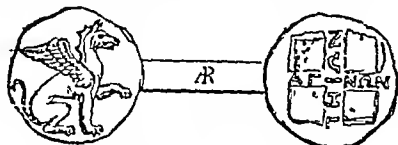


Coin of Tenos, of 4th cent. B.C.
Obv. head of Zeus Ammon. rev. TIT. Poseidon with trident and fish.

town of the same name on the site of the modern *S. Nicolo*. It had also a celebrated temple of Poseidon, which is mentioned in the time of the emperor Tiberius (Hdt. viii 82, Thuc. vii 67, Strab. p. 487, Tac. *Ann.* iii 68). The wine of Tenos was celebrated in antiquity and is still valued at the present day.

Tentyra (τὰ Τεντυρά Τεντυρήνης, Tentyritos *Denderah*, Ru.), a city of Upper Egypt, on the W bank of the Nile, between Abydos and Coptos, with celebrated temples of Hathor—the Queen of Heaven (= Aphrodite), who was specially worshipped there—of Isis, and of Typhon (Strab. p. 814, Ptol. iv 5, 6). Its people were distinguished for their hatred of the crocodile, and upon this and the contrary propensities of the people of Ombi, Juvenal founds his fifteenth Satire [Ombi]. There are still magnificent remains of the temples of Hathor and Isis.

Tēos (ἡ Τεως Τήιος, Tēios *Sigayih*), one of the Ionian cities on the coast of Asia Minor, renowned as the birthplace of the lyric poet *ANACREON*. It stood on the S side of the isthmus which connects the peninsula of M. Mimas with the mainland of Lydia, at the bottom of the bay between the promontories of Coryceum and Myonesus (Strab. p. 668, Hdt. i 142). It was



Coin of Teos in Ionia, of 5th cent. B.C.
Obv. griffin (symbol of Asiatic Dionysus). rev. ΑΓΑΘΩΝ ΤΗΙΩΝ in incuse square.

a flourishing seaport, until, to free themselves from the Persian yoke, most of its inhabitants retired to Abdera (Hdt. i 168). It was still, however, a place of importance in the time of the Roman emperors (Mel. i 17, Ptol. v 2, 6,

Plin. v 138). It had two harbours, and a celebrated temple of Dionysus, of which, as well as of the theatre, there are fine remains.

Terēdon (Τερηδών prob. *Dorah*), a city of Babylonia, on the W side of the Tigris, below its junction with the Euphrates, and not far from its mouth. It was a great emporium for the traffic with Arabia. It is no doubt the *Duridotis* (Δυρίδαρις) of Arrian.

Terentia 1 Wife of M. Cicero, the orator, to whom she bore two children, a son and a daughter. She was a woman of sound sense and great firmness of character. After Cicero's banishment in B.C. 58, Terentia by her letters endeavoured to keep up his fainting spirits, and exerted herself on his behalf among his friends in Italy. During the Civil war, however, Cicero was offended with her conduct in money matters, and divorced her in 16 (*ad Att.* xi 16, 21, Plut. *Cic.* 41). Shortly afterwards he married Publilia, a young girl of whose property he had the management. Terentia could not have been less than fifty at the time of her divorce, and it is not probable that she married again. It is related, indeed, by Jerome that she married Sallust the historian, and subsequently Messalla Corvinus (Hieron. in *Joan.* i p. 52), but these marriages are not mentioned by any other writer, and may be rejected. Terentia is said to have attained the age of 103—2. Also called *Terentilla*, the wife of Maecenas and believed to be the mistress of Augustus. The intrigue between Augustus and Terentia is said to have disturbed the good understanding which subsisted between the emperor and his minister [MAECENAS].

Terentianus Maurus, a Roman poet, probably lived near the end of the second century of our era, and was a native of Africa, as his surname, Maurus, indicates. There is still extant a poem of Terentianus, entitled *De Literis, Syllabis, Pedibus, Metris*, which treats of prosody and the different kinds of metre with much elegance and skill. The work is edited by Santen and Van Lennep, Traj. ad Rhēn 1825, and by Lachmann, Berol. 1836.

P. Terentius Afer, usually called *Terence*, the celebrated comic poet, was born at Carthago probably about 190 B.C., and at an early age came to Rome, where he became the slave of P. Terentius Lucanus, a Roman senator. A handsome person and promising talents recommended Terence to his master, who afforded him the best education of the age, and finally manumitted him. On his manumission, according to the usual practice, Terence assumed his patron's nomen, *Terentius*, having been previously called *Publius* or *Publior*. His life in Suetonius *de Poetis*, is the chief authority. The *Andria* was the first play offered by Terence for representation. The curule aediles referred the piece to Caecilius, then one of the most popular play-writers at Rome. Unknown and meanly clad, Terence began to read from a low stool his opening scene. A few verses showed the elder poet that no ordinary writer was before him, and the young aspirant, then in his twenty-seventh year, was invited to share the conch and snapper of his judge. This reading of the *Andria*, however, must have preceded its performance nearly two years, for Caecilius died in 168, and it was not acted till 166. Meanwhile, copies were in circulation, envy was awakened, and Lucius Lavinius, a veteran and not very successful play writer, began his unwearied attacks on the dramatic and personal character

Terina (Terinaeus *S Eufemia*), a town on the W coast of Bruttium, from which the Sinus Terinaeus derived its name (Thuc vi 104, Plin iii 72). It was a Greek city founded by Croton, and was originally a place of some importance, but it was destroyed by Hannibal in the second Punic war (Diod xvi 15, Liv viii 24, Strab p 256).

Termantia, **Termes**, or **Termesus** (Termostinus *Termetes*), a town of the Aioevaci in Hispania Tarraconensis, originally situated on a steep hill, the inhabitants of which frequently resisted the Romans, who compelled them in consequence to abandon the town, and build a new one on the plain, B.C. 98 (App *Hisp* vi 76, 99, Tac *Ann* iv 45).

Termēra (τὰ Τερμερα *Assarili*), a Dorian city in Caria, on the promontory of Ternernum (Τερνέριον), the NW headland of the Sinus Ceramicus. Under the Romans, it was a free city (Hdt v 37, Strab p 657).

Termes [TERMANTIA]

Termessus (Τερμυσός *Termessenses*), a city of Pisidia, high up on the Taurus, in the pass through which the river Catarrhactes flowed. It was almost impregnable by nature and art, so that even Alexander did not attempt to take it (Strab pp 680, 666, Pol xii 18, Liv xxxviii 15). In later times its full title was Termessus Jovia et Eudocias. Termessus was recognised as a free city by the Lex Antonia de Termessensibus (CIL i 204, *Dict of Ant art Lex Antonia*).

Terminus, a Roman divinity presiding over boundaries and frontiers. His worship is said to have been instituted by Numa, who ordered that everyone should mark the boundaries of his landed property by stones consecrated to Jupiter, and at these boundary stones every year sacrifices should be offered at the festival of the Terminalia (Dionys ii 74, Plut *Num* 16). The Terminus of the Roman state originally stood between the fifth and sixth milestones on the road towards Laurentum, near a place called Fusti. Another public Terminus stood in the temple of Jupiter in the Capitol. It is said that when this temple was to be founded, all the gods gave way to Jupiter and Juno, with the exception of Terminus and Juventas, whose sanctuaries the auguries would not allow to be removed. This legend refers to his steadfastness of position and also to the fact that he was identified in his functions with Jupiter Terminalis (Liv i 55, Varro, *LL* v 74). It was taken as an omen that the Roman state would remain ever undiminished and young, and the chapels of the two divinities were inclosed within the walls of the new temple. The statue of Terminus was merely a stone or post placed at boundaries. This stone was consecrated by a sacrifice, the blood of the victim was poured into a trench with the body of the victim and offerings of fruits; the whole was consumed by a fire of pine branches, and the stone set upon the bed of ashes. Periodical festivals were held, when the owners of the adjacent properties crowned the stone with garlands and offered a lamb or a pig, corn, honey and wine (Ov *Fast* 639, Hor *Epod* ii 59, *Dict of Ant art Terminalia*).

Terpander (Τερπανδρος), the father of Greek music, and through it of lyric poetry. He was a native of Antissa in Lesbos, and flourished between B.C. 700 and 650 (Pind ap Athen p 636, Plut *de Mus* 30, p 1141). He removed from Lesbos to Sparta, and there introduced his new system of music, and established the

first musical school or system that existed in Greece. He added three strings to the lyre, which before his time had only four strings, thus making it seven stringed. But other accounts seem to show that he only raised the scale to the compass of an octave, without altering the number of strings [See *Dict of Ant art Lyra*]. His music produced a powerful effect upon the Spartans, and he was held in high honour by them, during his life and after his death. He was the first who obtained a victory in the musical contests at the festival of the Carneia (676) (Athen p 636). We have only three or four fragments of the remains of his poetry (Bergk, *Poet Lyr Graec*).

Terpsichōrē (Τερψιχόρα), one of the nine Muses, presided over the choral song and dancing [MUSAE].

Terra [GAEA]

Terracina, more usually written **Tarracina** [TARRACINA]

Tertullianus, **Q Septimius Florens**, usually called **Tertullian**, the Christian Apologist, A.D. 160-240 [See *Dict of Christ Biogr*].

Testa, **C Trebatius**, a Roman jurist, and a contemporary and friend of Cicero. He was recommended by Cicero to Julius Caesar during his proconsulship of Gaul, and he followed Caesar's party after the Civil war broke out (Cic *ad Fam* vi 5-18). Cicero dedicated to Trebatius his book of *Topica*, which he wrote to explain to him this book of Aristotle. The jurist enjoyed considerable reputation under Augustus as a lawyer. In politics he advocated moderate and conciliatory measures both to Caesar and to Augustus (Justin *Inst* ii 25). Horace addressed to him the first Satire of the second Book. Trebatius was a pupil of Q Cornelius Maximus, and master of Labeo. He wrote some books *De Jure Civile*, and *De Re Iugionibus* (Gell vii 12, Macrobi iii 7, 8).

Tēthys (Τηθύς), daughter of Uranus and Gaea, and wife of Oceanus, by whom she became the mother of the Oceanides and of the numerous river gods (Hes *Th* 136, 337, Apollod i 1, 3, Ov *Fast* v 81, Verg *Georg* i 31).

Tētrīca (perh the *Gran Sasso*), a mountain on the frontiers of Pisenum and the land of the Sabines, belonging to the great chain of the Apennines (Verg *Aen* vi 713, Sil *It* viii 417, Varro, *RR* ii 1, 5).

Tetricus, **C Pesuvius**, one of the Thirty Tyrants, and the last of the pretenders who ruled Gaul during its separation from the empire under Gallienus and his successor. He reigned in Gaul from A.D. 267 to 274, and was defeated by Aurelian in 274, at the battle of Chalons, on which occasion he was believed to have betrayed his army to the emperor. It is certain that although Tetricus, along with his son, graced the triumph of the conqueror, he was immediately afterwards treated with the greatest distinction by Aurelian (Trebell Poll *Trig Tyr* 23, Eutop ix 9, Zonar xii 27).

Teucer (Τεύκρος). 1 Son of the river god Scamander, by the Nymph Ideia, was the first king of Troy, whence the Trojans are sometimes called *Teucri*. Dardanus of Samothrace came to Teucer, received his daughter Batea or Arisbe in marriage, and became his successor in the kingdom. According to another account, Dardanus was a native prince of Troy, and Scamander and Teucer immigrated into Tioas from Crete, bringing with them the worship of Apollo Smintheus (Hdt vi 122, Apollod iii 12, 1, Strab p 604, DARDANUS).—2 Son of Telamon and Hesione, was a stepbrother of

Ajax, and the best archer among the Greeks at Troy (*Il* viii 281, viii 170, *Soph Ajax*). On his return from the Trojan war, Telamon refused to receive him in Salamis, because he had not avenged the death of his brother Ajax. Teucer thereupon sailed away in search of a new home, which he found in the island of Cyprus, which was given to him by Belus, king of Sidon. He there founded the town of Salamis, and married Fune, the daughter of Cyprus, by whom he became the father of Asteria (*Pind Nem* iv 60, *Aesch Pers* 896, *Paus* ii 29, 4, *Hor Od* i 7, 21, cf *Alex, Sat* viii 5).
Teuceri [*Μυσία, Τροίς*]

Teumessus (*Τευμπεσός*), a mountain and village in Boeotia, near Hyratus, and close to Thebes, on the road from the latter place to Chalcis. It was from this mountain that Dionysus, enraged with the Thebans, sent the fox which committed such devastations in their territory (*Paus* ix 10, 1, *Ant Lib* 41).

Teuta (*Τεύτα*), wife of Agron, king of the Illyrians, assumed the sovereign power on the death of her husband, *nc* 231. In consequence of the injuries inflicted by the piratical expeditions of her subjects upon the Italian merchants, the Romans sent C. and L. Coruncanius to demand satisfaction but she not only refused to comply with their demands, but caused the younger of the two brothers to be assassinated on his way home (*Pol* ii 4-8, *Zonar* viii 19). War was now declared against her by the Romans. The greater part of her territory was soon conquered, and she was obliged to sue for peace, which was granted to her (*nc* 229), on condition of her giving up the greater part of her dominions (*Pol* ii 9-12, *App Ill* 7).

Teuthrania [*Μυσία*]

Teuthras (*Τεύθρας*), an ancient king of Mysia, who married (or, according to other accounts adopted as his daughter) Auge, the daughter of Alnus (*Paus* viii 4, *Strab* p 511). He also received with hospitality her son Telephus, when the latter came to Asia in search of his mother. He was succeeded in the kingdom of Mysia by Telephus [*Τεῦθρος*].

Teuthras (*Τεύθρας*), a mountain in the Mysian district of Teuthrania, a SW branch of Teumessus [*Τεῦθρος*].

Teutoburgiensis Saltus, a range of hills in Germany covered with wood, extending N. of the Lippe, from Ornabrock to Paderborn, and known in the present day by the name of the *Teutoburger Wald* or *Lippische Wald*. It is celebrated on account of the defeat and destruction of Varus and three Roman legions by the Germans under Arminius, *nc* 9 (*Jac Ann* i 60, cf *Dio Cass* lvi 20, 21) [*Λυμπε*].

Teutōnes or **Teutōni**, a powerful people in Germany, who invaded Gaul and the Roman dominions along with the Cimbri, at the end of the second century *nc*. The history of their invasion is given under *Crimni*. The name *Teutōnes* is not a collective name of the whole people of Germany, but only of one particular tribe, who probably dwelt on the coast of the Baltic, near the Cimbri.

Thabor, **Tabor**, or **Atabyrium** (*Ἀταβύριον*, *LXX Ἰταβύριον*, Joseph *Jebel Tur*), an isolated mountain at the E. end of the plain of Esdrælon in Galilee, between 1700 and 1900 feet high. Its summit was occupied by a fortified town, under the Maccabees and the Romans [*cf Dict of the Bible*].

Thabræa or **Tabraca** (*Θάβρακα*, *Τάβρακα*, *Tabarca*), a city of Numidia, at the mouth of the river Tusca, and on the frontier towards

Zengitana in a well wooded district (*Ptol* vi 3, 5, *Juv x* 191, Claud *Laud Stil* i 359).

Thaïs (*Θαῖς*), a celebrated Athenian courtesan, who accompanied Alexander the Great on his expedition into Asia. Her name is best known from the story of her having stimulated the conqueror during a great festival at Persepolis, to set fire to the palace of the Persian kings, but this anecdote, immortalised as it has been by Dryden's famous ode, is in all probability a mere fable (*Athen* p 576, *Diod* xvi 72, *Plut Alex* 38, *Curt* v 7, 8). After the death of Alexander, Thaïs attached herself to Ptolemy Lagi, by whom she became the mother of two sons, Leontiscus and Lagos, and of a daughter, Irene (*Athen* l c).

Thala (*Θάλα* *Thala*), a great city of Numidia N.E. of Thesate, and seventy-one Roman miles NW of Capsa (*Sall Jug* 75, 77, 80, 89, *Tac Ann* iii 21).

Thalámae (*Θαλάμαε*), a fortified town in Elis, situated in the mountains above Pylos (*Xen Hell* iv 4 26, *Pol* iv 75).

Thalassius [*Θαλασσιεύς*]

Thales (*Θαλῆς*), the Ionic philosopher, a contemporary of Solon and Croesus, and one of the Seven Sages, was born at Miletus about *nc* 624, and died about 546, at the age of ninety, though the exact date neither of his birth nor of his death is known. He is said to have predicted the eclipse of the sun which happened in the reign of the Indian king Abattas, to have diverted the course of the Halys in the time of Croesus, and later, in order to unite the Ionians when threatened by the Persians, to have instituted a federal council in Teos. Aristotle preserves a story of his knowledge of meteorology which was turned to a practical use (*Pol* i 11, p 1279). In the lists of the Seven Sages his name seems to have stood at the head, and he displayed his wisdom both by political sagacity, and by prudence in acquiring wealth. He was also one of the founders in Greece of the study of philosophy and mathematics. In the latter science, indeed, we find attributed to him only proofs of propositions which belong to the first elements of geometry, and which could not possibly have enabled him to calculate the eclipses of the sun and the course of the heavenly bodies. He may, however, have obtained his knowledge of the higher branches of mathematics from Egypt, which country he is said to have visited. He may be regarded as the founder of Greek philosophy, as being the first who looked for a physical origin of the world instead of resting upon mythology. Thales maintained that water is the origin of things, meaning thereby that it is water out of which everything arises, and into which everything resolves itself, and that the earth floated upon the water. Thales left no works behind him (*Hdt* i 71, 170, *Diog Laert* i 25, *Aristot Metaph* i 3, p 988).

Thalēs or **Thalētas** (*Θαλῆς*, *Θαλήτας*), a musician and lyric poet, was a native of Gortyna in Crete. On the invitation of the Spartans he removed to Sparta, where, by the influence of his music, he appeased the wrath of Apollo (who had visited the city with a plague) and composed the factions of the citizens, who were at enmity with each other. He founded the second of the musical schools which flourished at Sparta, the first having been established by Terpander (*Plut de Mus* 9, p 1185, *Paus* i 11, 1). The date of Thaletas is uncertain, but he may probably be placed shortly after Terpander [*ΤΗΡΑΝΔΡΗΣ*].

Thālia (Θάλεια, Θαλία) 1 The Muse of Comedy [MUSAE]—2 One of the Nereides—3 One of the Charites or Graces

Thallo [HORAE]

Thalna or **Talna**, M' Juventius, was tribune of the plebs B.C. 170, praetor 167, and consul 163, when he subdued the Corsicans. The senate voted him the honour of a thanksgiving, and he was so overcome with joy at the intelligence, which he received as he was offering a sacrifice, that he dropped down dead on the spot (Liv. lxxviii 8, xl 16, 21)

Thambes (Θάμβης, Θάμβης, Θάμβης), a mountain in the E of Numidia, containing the source of the river Rubricatus (Ptol iv 3, 16)

Thamydēni or **Thamyditae** (Θαμυδηνοί, Θαμυδιταί), a people of Arabia Felix, on the Sinus Arabicus (Diod. iii 44)

Thamyris or **Thamyras** (Θάμυρις), an ancient Thracian bard, was a son of Phaulammon and the nymph Argiope. In his presumption he challenged the Muses to a trial of skill, and being overcome in the contest, was deprived by them of his sight and of the power of singing. He was represented with a broken lyre in his hand (II ii 595, Apollod. 1, 3, 8, Paus. iv 33, 4, ix 30, 2, x 7, 2, Eur. *Rhes* 925)

Thanātos [MORS]

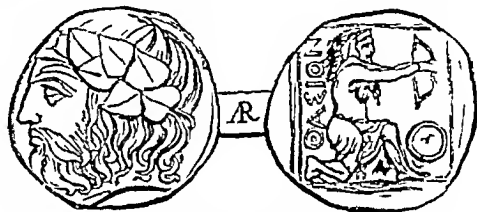
Thapsa, a city of N Africa, probably identical with **RUSCADA**

Thapsacus (Θάψακος O T Tiphsal, an Aramean word meaning a ford Θάψακηνός Ru at *Dibzi*), a city of Syria, in the province of Chalybonitis, on the left bank of the Euphrates, 2000 stadia S of Zeugma, and fifteen parasangs from the mouth of the river Chaboras (the Araxes of Xenophon). At this place was the usual, and for a long time the only, ford of the Euphrates, by which a passage was made between Upper and Lower Asia (Xen. An. i 1, 11, Arr. An. ii 18, Strab. pp. 77, 81, 746)

Thapsus (Θάψος Θάψιος) 1 A city on the E coast of Sicily, on a peninsula of the same name (*Isoia degli Magnisi*), founded by Dorian colonists from Megara, who soon abandoned it in order to found Megara Hybla—2 (*Demas*, Ru), a city on the E coast of Byzacena, in Africa Propria, where Caesar finally defeated the Pompeian army, and finished the Civil war, B.C. 46 (Ptol. iv 3, 10, Strab. p. 831, *Bell. Afr.* 28). There are remarkable ruins of its fortifications [see *Dict. of Ant. art. Murus*]

Thāsos or **Thāsus** (Θάσος Θάσιος *Thaso* or *Tasso*), an island in the N of the Aegean sea, off the coast of Thrace and opposite the mouth of the river Nestus. It was at a very early period taken possession of by the Phoenicians, on account of its valuable gold mines. According to tradition, the Phoenicians were led by Thasus, son of Poseidon, or Agenor, who came from the East in search of Europa, and from whom the island derived its name (Hdt. ii 44, vi 47, Paus. v 25, 12). Thasos was afterwards colonised by the Parians, B.C. 708, and among the colonists was the poet Archilochus (Thuc. iv 104, Strab. p. 457). Besides the gold mines in Thasos itself, the Thasians possessed still more valuable gold mines at Scapte Hyle on the opposite coast of Thrace. The mines in the island had been most extensively worked by the Phoenicians, but even in the time of Herodotus they were still productive. The clear surplus revenue of the Thasians before the Persian conquest amounted to 200, and sometimes even to 300, talents (46,000l., 66,000l.), of which sum the mines in Scapte Hyle produced eighty talents, and those in the island somewhat less

(Hdt. vi 46, Thuc. iv 107). They possessed at this time a considerable territory on the coast of Thrace, and were one of the richest and most powerful peoples in the N of the Aegean. They were subdued by the Persians under Mardonius, and subsequently became part of the Athenian maritime empire. They revolted, however, from Athens in B.C. 465, and after sustaining a siege of three years, were subdued by Cimon in 463 (Thuc. i 100, Diod. xi 70). They were obliged to surrender to the Athenians all their possessions in Thrace, to destroy their fortifications, to give up their ships, and to pay a large tribute for the future. They again revolted from Athens in 411, and called in the Spartans, but the island was again restored to the Athenians by Thrasybulus in 407 (Thuc. viii 64, Xen. *Hell.* i 1, 12). In addition to its gold mines, Thasos was celebrated for its marble and its wine. The soil, however, is otherwise barren, and merits even at the present day the description applied to it by the poet Archilochus, 'an ass's backbone, overspread with wild wood' (*Fr.* 17). The principal town in the island, also called Thasos, was situated on the N coast upon three eminences. There are still a few remains of the



Coin of Thasos about 400 B.C.
Obv. head of Dionysus bearded with ivy wreath rev, ΕΡΑΣΙΩΝ Heracles shooting

ancient town. The site of the Agora has been excavated, and there is a triumphal arch, apparently in honour of Caracalla.

Thaumas (Θάυμας), son of Pontus and Ge, and by the Oceanid Eleetra the father of Iris and the Harpies. Hence Iris is called *Thaumantias*, *Thaumantias*, and *Thaumantia virgo* (Hes. *Th.* 287, Or. *Met.* ii 479).

Theaetētus (Θεαίτητος), an Athenian, the son of Euphronius of Sunium, is introduced as one of the speakers in Plato's *Theaetetus* and *Sophistes*, in which dialogues he is spoken of as a noble and well disposed youth, and ardent in the pursuit of knowledge, especially in the study of geometry.

Theagēnes (Θεαγένης) 1 Tyrant of Megara, obtained his power about B.C. 680, having espoused the part of the commonalty against the nobles. He was driven out before his death. He gave his daughter in marriage to Cylon [Cύλων]—2 A Thasian, the son of Timosthenes, renowned for his extraordinary strength and swiftness. He gained numerous victories at the Olympic, Pythian, Nemean, and Isthmian games, and is said to have won 1400 crowns. He lived about B.C. 480 (Paus. vi 6, 5, vi 11, 2).

Thēāno (Θεανώ), daughter of Cisseus, wife of Antenor, and priestess of Athene at Ilion (II v 70, xi 224).

Thēāno (Θεανώ), the most celebrated of the female philosophers of the Pythagorean school, appears to have been the wife of Pythagoras, and the mother by him of Telauges, Mnesarchus, Myia, and Arignote (Diog. Laert. viii 42, *Suid.* s.v.). Several letters are extant under her name, and, though they are not genuine, they

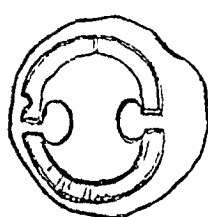
are valuable remains of a period of considerable antiquity (ed Hecher, 1873)

Thebæ (Θῆβαι), in the poets sometimes Thebe (Θῆβη, Dor Θῆβα), aft **Diospōlis Magna** (Διοσπολις μεγάλη, i.e. *Great City of Zeus*), in OT No or No Ammon, which represents its sacred name Nu Amun or Amon (the city of Amun), was the capital of Thebais, or Upper Egypt, and, for a long time, of the whole country. It stood in about the centre of the Thebaïd, on both banks of the Nile, above Coptos, and in the Nomos Coptites. The Greek historians had exaggerated ideas of its relative antiquity (in relation, that is, to other Egyptian cities), and by ascribing its foundation to Menes placed it on a level, as regards date, with far older cities, such as Memphis and Thinis (Diod 1 50, xv 45). Thebes was made their capital by the kings of the eleventh dynasty (between 3080 and 2500 B.C.). The great temple of Ammon (the Egyptian Amun or Amen), who was specially worshipped at Thebes [Ἀμμων], was founded by Amenemhat I., of the twelfth dynasty, about 2460 B.C. Thebes was the capital of the dynasties 11, 12, 13, 18, 19 and 20. Its time of greatest splendour was probably in the nineteenth dynasty, especially in the reign of **RAMSES II.** (1330 B.C.), who was a great builder as well as a great conqueror. Though the capital dignity was transferred after 1100 B.C. to other cities, Bubastis, Taxis and Sais, Thebes still retained its grandeur and much of its importance. It suffered from the sack by the Assyrian Assurbanipal [SARDANAPALUS], about 660 B.C. The sources of its wealth still remained for these consisted in the position of the city, which stood on the banks of the Nile as a highway for trade N and S and at a junction of trade routes eastward to Myoshoimos on the Red Sea and westward to the Oases. All these advantages combined to make Thebes a centre of commerce until Alexandria became the successful rival. Thebes was in great measure destroyed and left in ruins by Ptolemy Lathyrus B.C. 86 (Paus 1 9, 9). The fame of its grandeur had reached the Greeks as early as the time of Homer, who describes it as having a hundred gates, from each of which it could send out 200 war chariots fully armed (Il 11 381). It may be noted that in the time of the Trojan war (according to the most probable theory as to that date), Thebes was still the capital of the Egyptian kings, but before the probable date of the Odyssey the capital was in Lower Egypt [cf. HÖRNERUS]. Homer's epithet of 'Hundred Gated' (εκατόμυυλοι) is repeatedly applied to the city by later writers. Its real extent was calculated by the Greek writers at 140 stadia (14 geogr. miles) in circuit, and in Strabo's time, when the transference of the seat of power and commerce to Lower Egypt had caused it to decline greatly, it still had a circuit of eighty stadia (Diod 1 c, Strab pp 805, 815). That these computations are not exaggerated is proved by the existing ruins, which extend from side to side of the Nile valley, here about six miles wide, while the rocks which bound the valley are perforated with tombs. These ruins, which are perhaps the most magnificent in the world, enclose within their site the four modern villages of *Karnak*, *Luxor*, *Medinet Habou*, and *Girnah*, the two former on the E., and the two latter on the W. side of the river.

Thebæ, in *Europæ* 1 (Θῆβαι, in poetry Θῆβη Θηβαίος, Thēbānus Thyon), the chief city in Boeotia, was situated in a plain SE of

the lake Hyllæ and NE of Plataeæ. Its acropolis, which was an oval eminence of no great height, was called **Cadmēa** (Καδμεία), because it was said to have been founded by Cadmus, the leader of a Phœnician colony. On each side of this acropolis is a small valley, running up from the Theban plain into the low ridge of hills by which it is separated from that of Plataeæ. Of these valleys, the one to the W. is watered by the Dirce, and the one to the E. by the Ismenus, both of which, however, are insignificant streamlets, though so celebrated in ancient history. The greater part of the city stood in these valleys, and was built some time after the acropolis. Theban legends said that the fortifications of the lower city were constructed by Amphion and his brother Zethus, and that when Amphion played his lyre the stones moved of their own accord and formed the wall [Ἀμφιων]. The territory of Thebes was called **Thēbais** (Θηβαίς), and extended eastwards as far as the Eubœan sea. No city is more celebrated in the mythical ages of Greece than Thebes. It was here that the use of letters was first introduced from Phœnicia into W. Europe [Cadmus]. It was the reputed birthplace of the two great divinities **Dionysus** and **Heracles**. It was also the native city of the mythical seer **Thresias**, as well as of the mythical museian **Amphion**. It was the scene of the tragic fate of **Oedipus**, and of one of the most celebrated wars in the mythical annals of Greece. **Polymæes**, who had been expelled from Thebes by his brother, **Eteocles**, induced six other heroes to espouse his cause, and marched against the city, but they were all defeated and slain by the Thebans, with the exception of **Adrastus**—**Polymæes** and **Eteocles** falling by each other's hands. This is usually called the war of the 'Seven against Thebes' [Ἀδραστος]. A few years afterwards the 'Epigoni,' or descendants of the seven heroes, marched against Thebes to revenge their fathers' death, they took the city and razed it to the ground. It is probable that in these stories of the foundation and early history of Thebes there are elements of truth. It is likely enough that the Phœnicians at an early period established a trading station at Thebes a few miles inland, with the fortified citadel ascribed to the Phœnician **Cadmus**. In the movement of tribes about the time of the Dorian migrations, the **Æolian Arnaeans** or **Boeotians** were pushed southwards from Thessaly, and drove out the **Cadmeans** from Thebes. If there is any chronological order in the wars of the **Sovon** and of the **Epigoni**, the former (which is before the Trojan war Il 11 378) may represent an attack by **Æolian Argives** on the **Cadmeans**, the story of the latter may be based on traditions about the capture of Thebes by the **Boeotians**. It is remarked that the number seven of the gates of Thebes is a sacred Semitic number, which agrees with their traditional Phœnician origin. Thebes is not mentioned by Homer in the catalogue of the Greek cities which fought against Troy, and thus may point to the fact that in the Homeric traditions of the period before the Dorian migration Thebes was still **Cadmean**, or mainly **Phœnician**, and did not cast in its lot with the Greeks. In the *Iliad* the **Thobans** are in fact called **Cadmeans** (Il 11 388, 1 807, xxiii 68, cf. *Od* 11 276, *Thuc* 1 12). Its government, after the abolition of monarchy, was an aristocracy, or rather an oligarchy, which continued to be the prevailing form of

government for a long time, although exchanged for that of a democracy in the period of ten years between the Athenian success at Tanagra, in 457 B.C., and the battle of Coronea, in 447. Towards the end of the Peloponnesian war, however, the oligarchy finally disappears, and Thebes appears under a democratical form of government from this time till it becomes with the rest of Greece subject to the Romans. The Thebans were from an early period in venerate enmities of their neighbours, the Athenians. Their hatred of the latter people was probably one of the reasons which induced them to desert the cause of Grecian liberty in the great struggle against the Persian power. In the Peloponnesian war the Thebans naturally espoused the Spartan side, and contributed not a little to the downfall of Athens. But, in common with the other Greek states, they soon became disgusted with the Spartan supremacy, and joined the confederacy formed against Sparta in B.C. 394. The peace of Antalcidas, in 387, put an end to hostilities in Greece, but the treacherous seizure of the Cadmea by the Lacedaemonian general Phoebidas in 382, and its recovery by the Theban exiles in 379, led to a war between Thebes and Sparta, in which the former not only recovered its independence, but for ever destroyed the Lacedaemonian supremacy. This was the most glorious period in the Theban annals, and the decisive defeat of the Spartans at the battle of Leuctra, in 371,



Coin of Boeotian Thebes (first half of 5th cent. B.C.)
Obv. Boeotian shield. rev. ΘΕΒΑΙΩΝ Heracles stringing his bow

made Thebes the first power in Greece. Her greatness, however, was mainly due to the pre-eminent abilities of her citizens Epaminondas and Pelopidas, and with the death of the former at the battle of Mantinea, in 362, she lost the supremacy which she had so recently gained. [EPAMINONDAS] Soon afterwards Philip of Macedon began to exercise a paramount influence over the greater part of Greece. The Thebans were induced, by the eloquence of Demosthenes, to forget their old animosities against the Athenians, and to join the latter in protecting the liberties of Greece, but their united forces were defeated by Philip, at the battle of Chaeronea, in 338. Soon after the death of Philip and the accession of Alexander, the Thebans made a last attempt to recover their liberty, but were cruelly punished by the young king. The city was taken by Alexander in 336, and was entirely destroyed, with the exception of the temples, and the house of the poet Pindar, 6000 inhabitants were slain, and 30,000 sold as slaves. [ALEXANDER] In 316 the city was rebuilt by Cassander, with the assistance of the Athenians. In 290 it was taken by Demetrius Poliorcetes, and again suffered greatly. Dicaearchus, who flourished about this time, has left us an interesting account of the city. He describes it as about seventy stadia (about eight miles) in circumference, in form nearly circular, and in appear-

ance somewhat gloomy. He says that it is plentifully provided with water, and contains better gardens than any other city in Greece, that it is most agreeable in summer, on account of its plentiful supply of cool and fresh water, and its large gardens, but that in winter it is very unpleasant, being destitute of fuel, exposed to floods and cold winds, and frequently visited by heavy falls of snow. He further represents the people as proud and insolent, and always ready to settle disputes by fighting, rather than by the ordinary course of justice. It is supposed that the population of the city at this time may have been between 50,000 and 60,000 souls. After the Macedonian period Thebes rapidly declined in importance, and it received its last blow from Sulla, who gave half of its territory to the Delphians. Strabo describes it as only a village in his time, and Pausanias, who visited it in the second century of the Christian era, says that the Cadmea alone was then inhabited. The ground on which Thebes stood rises generally 150 feet above the plain. This space is bounded on the E and W by the two small rivers Ismenus and Dirce (united a little below the city), between which flowed a smaller stream, probably the Strophia (Callim. *Hymn in Del* 76), dividing the city into two parts. In the western half, and probably on the rising ground at the S of it, was the Cadmea. Of the seven gates three are fairly described by Pausanias. The *Electrae* was the gate by which the road from Plataeae entered the city, i.e. it was in the centre at the S of the city, probably where the present Plataean road comes in (Paus. ix. 8, 6), the road to Chalcis went out by the *Proetides* (Paus. ix. 18, 1) i.e. that gate was at the NE of the city, the *Neitae* was opposite on the NW, since it led to Onchestus across the Dirce (Paus. ix. 25, 1, ix. 26, 5). There is not evidence enough to determine the positions of the other four gates, called *Ogygiae*, *Hypsistae*, *Crenaeae* or *Oncas*, and *Homoloides* (Aesch. *Sept* 360, Eur. *Phoen* 1120, Paus. ix. 8, Apollod. iii. 6, 6, *Stat Theb* viii. 353, cf. Nonn. *Dionys* v. 69).—2. Surnamed *Phthioticae* (Ὠβαὶ αἱ Φθιώτιδες), an important city of Thessaly in the district Phthiotis, at a short distance from the coast, and with a good harbour (Pol. v. 99, Liv. xxxii. 33, Strab. p. 493, Steph. Byz. s.v.).

Thēbāis [AEGYPTUS]

Thēbē (Ὠβή *Τροπῶλη*), a city of Mysia, on the wooded slope of Mt. Placus, destroyed by Achilles. It was said to have been the birthplace of Audromache and Chryseis (Il. i. 366, vi. 397, xiii. 479). It existed in the historical period, but by the time of Strabo it had fallen into ruin, and by that of Pliny it had vanished. Its site was near the head of the Gulf of Adramyttium, where a beautiful tract of country was named, after it, τὸ Ὠβήνης πεδῖον (Hdt. vii. 42, Xen. *An* vii. 8, 7, Strab. pp. 584-588, Liv. xxxvii. 19).

Thēsa (Θέσσα *Lavda*). 1. A town of Arcadia, on the N. slope of Mt. Lycaeus, in the district of Cynura (Paus. vii. 38, 3).—2. A town of Arcadia, in the district of Orchomenus (Paus. viii. 27, 7). Perhaps the modern *Kar Valon*.

Thelepte or Telepte (Θελεπτή, Τελεπτή *Μεδινα*), a fortified town of Numidia, lying S. of Thala on the borders of the desert country. From it ran the road to Tacape or Syrtis Minor (Procop. *Aed* vi. 6).

Thelpūsa or Telpussa (Τελπούσα, Τελφουσσα *Τελφούσιος* nr *Favenna*, Ru.), a town

in Arcadia on the river Ladon. It was famous for the worship of Demeter Erinys [p 324, b], and possessed also another temple of Demeter, Persephone, and Dionysus. The former was below the city, the latter above. Temples of Asclepius and of Apollo Oncestes are also mentioned (Paus viii 25, 2, Steph Byz sv Ὀγκειον).

Thémis (Θεμῖς), daughter of Uranus and Ge, was married to Zeus, by whom she became the mother of the Horae, Eunomia, Dike (Astraea), Irene, and of the Moerae (Hes Th 135, 901, Apollod 1 8, 1). In the Homeric poems, Themis is the personification of the order of things established by law, custom and equity, whence she is described as reigning in the assemblies of men, and as convening, by the command of Zeus, the assembly of the gods. She dwells in Olympus, and is on friendly terms with Hera (Il xv 87, xx 4, Od ii 68). As the divine exponent of law and order Themis is said to have been in possession of the Delphic oracle after Go and before Apollo (Aesch Eum 2, Paus x 3, 5, Or Met 1 321). Her connexion with Zeus and with the lawful ordering of the world is indicated by her sharing a temple with Zeus and the Fates at Thebes, Zeus and the Horae at Olympia (Paus v 14, 8, ix 25, 4). Her worship at Aegina, Athens, and Troezen is particularly mentioned (Pind Ol viii 20, Paus i 22, 1, ii 81, 8). She is represented on coins with a figure like that of Athene, holding a cornucopia and a pair of scales.

Themiseÿra (Θεμισαῖρα *Terme*), a city and a plain on the coast of Pontus, extending E of the river Iris beyond the Thermodon, celebrated in ancient myths as the country of the Amazons [ΑΜΑΖΟΝΕΣ]. It was well watered, and rich in pasture. The town Themiseÿra stood near the mouth of the Thermodon on the road from Amisus to Oenoe (Hdt iv 86, Paus i 2, 2).

Thémison (Θεμισων), a celebrated Greek physician, and the founder of the medical sect of the Methodici, was a native of Laodicea in Syria, and lived in the first century B.C. He wrote several medical works, but of these only the titles and a few fragments remain. The physician mentioned by Juvenal was probably a contemporary of the poet, and consequently a different person from the founder of the Methodici (Juv x 221).

Themistius (Θεμιστίος), a philosopher and rhetorician, was a Paphlagonian, and lived first at Constantinople and afterwards at Rome, in the reigns of Constantine, Julian, Jovian, Valens, Gratian, and Theodosius. After holding various public offices, and being employed on many important embassies, he was made prefect of Constantinople by Theodosius, A.D. 384, and tutor to Arcadius. Gregory of Nazianzus, his friend and correspondent, in an epistle still extant, calls him the 'king of arguments' (Greg Naz Ep 140). The orations (πολιτικοὶ λόγοι) of Themistius, extant in the time of Photius, were thirty-six in number, of which thirty-four have come down to us in the original Greek, and one in a Latin version.—Edited by Dindorf, Lips 1832, 8vo.

Themistocles (Θεμιστοκλῆς), the celebrated Athenian, was the son of Neocles and Abrotonon, a Thracian woman, and was born about B.C. 514. In his youth he had an impetuous character, he displayed great intellectual power combined with a lofty ambition and desire of political distinction. He obtained the archon-

ship in 493 B.C., and, convinced by the war with Aegina of the importance of a strong navy, he persuaded the Athenians to fortify Peiræus as a naval arsenal (Dionys vi 84, cf Thuc i 98), some modern writers doubt this earlier archonship. The fame which Miltiades acquired by his generalship at Marathon made a deep impression on Themistocles, and he said that the trophy of Miltiades would not let him sleep. His rival Aristides was ostracised in 483, to which event Themistocles contributed, and from this time he was the political leader in Athens. In 483 he was Archon Eponymus. It was about this time that he persuaded the Athenians to employ the produce of the silver mines of Laurium in building ships, instead of distributing it among the Athenian citizens (Hdt viii 144, Aristot 'Aθ Πολ 22, Plut Them 4). His great object was to draw the Athenians to the sea, as he was convinced that it was only by her fleet that Athens could repel the Persians and obtain the supremacy in Greece. Upon the invasion of Greece by Xerxes, Themistocles was appointed to the command of the Athenian fleet, and to his energy, prudence, foresight, and courage the Greeks mainly owed their salvation from the Persian dominion. Upon the approach of Xerxes, the Athenians, on the advice of Themistocles, deserted their city, and removed their women, children, and infirm persons to Salamis, Aegina, and Troezen, but as soon as the Persians took possession of Athens, the Peloponnesians were anxious to retire to the Corinthian isthmus. Themistocles used all his influence in inducing the Greeks to remain and fight with the Persians at Salamis, and with the greatest difficulty and by means of bribes persuaded the Spartan commander, Eurybiades, to stay at Salamis (Plut Them 7, 10, Hdt viii 5, cf Aristot 'Aθ Πολ 23). But as soon as the fleet of Xerxes made its appearance, the Peloponnesians were again anxious to sail away, and when Themistocles saw that he should be unable to persuade them to remain, he sent a faithful slave to the Persian commanders, informing them that the Greeks intended to make their escape, and that the Persians had now the opportunity of accomplishing a great enterprise, if they would only cut off the retreat of the Greeks. The Persians believed what they were told, and in the night their fleet occupied the whole of the channel between Salamis and the mainland. The Greeks were thus compelled to fight, and the result was the glorious victory in which the greater part of the fleet of Xerxes was destroyed. Looking to the character of Themistocles, it is difficult to avoid the conclusion that in this struggle he was securing himself for either event. If it resulted in a Greek victory, as he doubtless expected, he would be the saviour of his country, but if the battle favoured the Persians, he would win the gratitude of Xerxes. However that may be, this victory, as being due to Themistocles, established his reputation among the Greeks. On his visiting Sparta, he was received with extraordinary honours by the Spartans, who gave Eurybiades the palm of bravery, and to Themistocles the palm of wisdom and skill, with a crown of olive, and the best chariot that Sparta possessed (Hdt viii 124, Plut Them 17). The Athenians began to restore their ruined city after the barbarians had left the country, and Themistocles advised them to rebuild the walls, and to make them stronger than before. The Spartans sent

an embassy to Athens to dissuade them from fortifying their city, for which we can assign no motive except a miserable jealousy. Themistocles, who was at that time *Προστάντης τοῦ δήμου* (i.e. one of the leaders of the popular party Aristot. *Ἀθ. Πολ.* 23), went on an embassy to Sparta, where he amused the Spartans with lies, till the walls were far enough advanced to be in a state of defence. It was upon his advice also that the Athenians fortified the port of Piræus. The influence of Themistocles does not appear to have survived the expulsion of the Persians from Greece and the fortification of the ports. He was probably justly accused of enriching himself by unfair means, for he had no scruples about the way of accomplishing an end. A story is told that, after the retreat of the fleet of Xerxes, when the Greek fleet was wintering at Pagasæ, Themistocles told the Athenians in the public assembly that he had a scheme to propose which was beneficial to the state, but could not be divulged. Aristides was named to receive the secret, and to report upon it. His report was that nothing could be more profitable than the scheme of Themistocles, but nothing more unjust the Athenians were guided by the report of Aristides. It is difficult, if not impossible, to reconcile the statement in Arist. *Ἀθ. Πολ.* 25, that Themistocles intrigued for the overthrow of Areopagus, with the date of his exile from Athens. The attack upon the Areopagus was in 463, but in 471, in consequence of the political strife between Themistocles and Aristides, the former was ostracised from Athens, and retired to Argos. After the discovery of the treasonable correspondence of Pisanius with the Persian king, the Lacedæmonians sent to Athens to accuse Themistocles of being privy to the design of Pisanius. Thereupon the Athenians sent off persons with the Lacedæmonians with instructions to arrest Themistocles (466). Themistocles, hearing of what was designed against him, first fled from Argos to Coreyra, and then to Epirus, where he took refuge in the house of Admetus, king of the Molossi, who happened to be from home. Admetus was no friend to Themistocles, but his wife told the fugitive that he would be protected if he would take their child in his arms, and sit on the hearth. The king soon came in, and respecting his suppliant attitude, raised him up, and refused to surrender him to the Lacedæmonians and Athenian agents. Themistocles finally reached the coast of Asia in safety. Xerxes was now dead (465), and Artabanus was on the throne (*Thuc.* 1. 215, *Plut. Them.* 23. *Dep. Them.* 1). Themistocles went up to visit the king at his royal residence, and on his arrival he sent the king a letter, in which he promised to do the king a good service, and prayed that he might be allowed to wait a year and then to explain personally what brought him there. In a year he made himself master of the Persian language and the Persian usages, and, being presented to the king, he obtained the greatest influence over him, and such as no Greek ever before enjoyed—partly owing to his high reputation and the hopes that he gave to the king of subduing the Greeks to the Persians. The king gave him a handsome allowance after the Persian fashion. Megænia supplied him with bread nominally, but paid him annually fifty talents. Lampæus supplied wine, and Mivus the other provisions. Before he could accomplish anything he died, some say that he poisoned himself, finding that he

could not perform his promise to the king. A monument was erected to his memory in the Agora of Magnesia, which place was within his government. It is said that his bones were secretly taken to Attica by his relations, and privately interred there. Themistocles undoubtedly possessed great talents as a statesman, great political sagacity, a ready wit, and excellent judgment, but he was not an honest man, and, like many other clever men with little morality, he ended his career unhappily and ingloriously. Twenty-one letters attributed to Themistocles are spurious.

Themistogènes (*Θεμιστογόνης*), of Syracuse, is said by Xenophon (*Hell.* 1, § 2) to have written a work on the Anabasis of Cyrus. Some have supposed that Xenophon really refers to his own work under the name of Themistogenes (cf. *Plut. de Glor. Ath.* p. 361). The name, however, of Themistogenes is mentioned by Suidas (s.v.) [*Ξενοφών*].

Theocles (*Θεοκλῆς*), son of Hegylus, was a Lacedæmonian sculptor, and a pupil of Diponeus and Seyllus, about B.C. 550. His father was also a sculptor (*Paus.* 1, 17, 1).

Theoclymēnus (*Θεοκλύμενος*), son of Polyphides by Hyperasus, and a descendant of Melampus, was a soothsayer, and in consequence of a murder was obliged to take to flight, and came with Telemachus to Ithaca (*Od.* xv. 256, 507, xx. 350).

Theocosmus (*Θεόκοσμος*), of Megara, a sculptor contemporary with Phidias (*Paus.* 1, 40, 3).

Theocritus (*Θεόκριτος*), the great bucolic poet, was a native of Syracuse, and the son of Praxagoras and Philinna. He visited Alexandria towards the end of the reign of Ptolemy Soter, where he received the instruction of Philetas and Asclepiades, and began to distinguish himself as a poet. Other accounts make him a native of Cos, which would bring him more directly into connexion with Philetas (Suidas, s.v. *Θεόκριτος*). His first efforts obtained for him the patronage of Ptolemy Philadelphus, who was associated in the kingdom with his father, Ptolemy Soter, in B.C. 285, and in whose praise, therefore, the poet wrote the fourteenth, fifteenth, and seventeenth Idyls. At Alexandria he became acquainted with the poet Aratus, to whom he addressed his sixth Idyl. Theocritus afterwards returned to Syracuse, and lived there under Hiero II. It appears from the sixteenth Idyl that Theocritus was dissatisfied, both with the want of liberality on the part of Hiero in rewarding him for his poems, and with the political state of his native country. It may therefore be supposed that he devoted the latter part of his life almost entirely to the contemplation of those scenes of nature and of country life on his representations of which his fame chiefly rests. Theocritus was the creator of bucolic poetry in Greek, and, through imitators, such as Virgil, in Roman literature. The bucolic Idyls of Theocritus are of a dramatic and mimetic character. They are pictures of the ordinary life of the common people of Sicily, whence their name *εἰδηλλία*. The pastoral poems and romances of later times are a totally different sort of composition from the bucolics of Theocritus, who knows nothing of the affected sentiment which has been ascribed to the imaginary shepherds of a fictitious Arcadia. He merely exhibits simple and faithful pictures of the common life of the Sicilian people, in a thoroughly objective, although truly poetical spirit. Dramatic simplicity and truth are im-

pressed upon the scenes exhibited in his poems, into the colouring of which he has thrown much of the natural comedy which is always seen in the common life of a free people. In his dramatic dialogue he is influenced by the mimes of Sophron, as may be seen especially in the fifteenth Idyl (*Adonazusae*) [ΣΟΦΡΟΝ] The poems of Theocritus of this class may be compared with those of HERONDAS, who belonged, like Theocritus, to the literary school of Philetas at Cos. In genius, however, Theocritus was greatly the superior. The collection which has come down to us under the name of Theocritus consists of thirty poems, called by the general title of *Idyls*, a fragment of a few lines from a poem entitled *Berenice*, and twenty-two epigrams in the Greek Anthology. But those Idyls are not all bucolic, and were not all written by Theocritus. Those Idyls of which the genuineness is the most doubtful are the twelfth, twenty-third, twenty-sixth, twenty-seventh and twenty-ninth, and Idyls xiii, xvi, xvii, xxii, xxiii and xxv are in Epic style, and have more of Epic dialect, especially Idyll xvi. It is likely that these poems on Epic subjects were written early in the poet's life, and, as court poems, had some of the artificial and imitative character of the Alexandrians. In general the dialect of Theocritus is Doric, but two of the Idylls (xxviii and xxix) are in the Aeolic.—Editions of Theocritus by Wustenmann, Göttinge, 1830, Fritzsche, Leipzig 1869, Paley, 1863, Kynaston, 1873.

Theodectēs (Θεοδεκτής), of Phaselis, in Pamphylia, was a rhetorician and tragic poet in the time of Philip of Macedon. He was the son of Aristander, and a pupil of Isocrates and Aristotle. The greater part of his life was spent at Athens, where he died at the age of forty-one. The people of his native city honoured the memory of Theodectes with a statue in their agora, which Alexander, when he stopped at Phaselis on his march towards Persia, crowned with garlands, to show his respect for the memory of a man who had been associated with himself by means of Aristotle and philosophy (Suid s v, Plat. *Alex* 17, Paus. i 37, 3). The passages of Aristotle in which Theodectes is mentioned show the strong regard and high esteem in which he was held by the philosopher (Arist. *Rhet.* ii 23, 13). None of the works of Theodectes have come down to us.

Theodorētus (Θεοδωρητός), bishop of Cyrus, on the Euphrates, in the fifth century [See *Diet of Christ Biogr.*]

Theodōrias [ΥΑΚΚΑ]

Theodoricus or **Theodēricus**. 1 I, king of the Visigoths from A.D. 418 to 451, was the successor of Wallia, but appears to have been the son of the great Alaric. He fell fighting on the side of Actius and the Romans at the great battle of Châlons, in which Attila was defeated 451 (Jordan *de Reb. Goth.* 34-41).—2 II, king of the Visigoths A.D. 452-466, second son of Theodoric I. He succeeded to the throne by the murder of his brother Thorismund. He ruled over the greater part of Gaul and Spain. He was assassinated in 466 by his brother Euric, who succeeded him on the throne. Theodoric II was a patron of letters and learned men. The poet Sidonius Apollinaris lived for some time at his court (Jordan *de Reb. Goth.* 43, 44, Sidon. *Paneg. Avit*).—3 Surnamed the Great, king of the Ostrogoths (who appears in the *Nibelungen Lied* as Dietrich of Bern, i.e. of Verona), succeeded his father Theodemir, in 475. He was at first an

ally of Zeno, the emperor of Constantinople, but was afterwards involved in hostilities with the emperor. In order to get rid of Theodoric, Zeno gave him permission to invade Italy, and expel the usurper Odoacer from the country. Theodoric entered Italy in 489, and after defeating Odoacer in three great battles, laid siege to Ravenna, in which Odoacer took refuge. After a siege of three years Odoacer capitulated on condition that he and Theodoric should rule jointly over Italy, but Odoacer was soon afterwards murdered by his more fortunate rival (493). Theodoric thus became master of Italy, which he ruled thirty-three years, till his death in 526. His long reign was prosperous and beneficent, and under his sway Italy recovered from the ravages to which it had been exposed for so many years. Theodoric was also a patron of literature, and among his ministers were Cassiodorus and Boethius, the two last writers who can claim a place in the literature of ancient Rome. But prosperous as had been the reign of Theodoric, his last days were darkened by disputes with the Catholics, and by the condemnation and execution of Boethius and Symmachus, whom he accused of a conspiracy to overthrow the Gothic dominion in Italy. His death is said to have been hastened by remorse. It is related that one evening, when a large fish was served on the table, he fancied that he beheld the head of Symmachus, and was so terrified that he took to his bed, and died three days afterwards. Theodoric was buried at Ravenna, and a monument was erected to his memory by his daughter, Amalasuntha. His ashes were deposited in a porphyry urn which is still to be seen at Ravenna (Jordan *de Reb. Goth.*, Procop. *de Bell. Goth.*, Cassiodor. *Chron.*, Ennod. *Panegyrr. Theod.*).

Theodōridas (Θεοδωρίδας), of Syraeuse, a lyric and epigrammatic poet, who lived about B.C. 235. He had a place in the *Garland* of Meleager. There are eighteen of his epigrams in the Greek Anthology.

Thēōdōrus (Θεόδωρος). 1 Of Byzantium, a rhetorician, and a contemporary of Plato, who speaks of him somewhat contemptuously as a tricky logician (*Phaedr.* p. 266). Cicero describes him as excelling rather in the theory than the practice of his art (*Brut.* 12, 48).—2 A philosopher of the Cyrenaic school to one branch of which he gave the name of 'Theodorean,' Θεοδωρεῖος. He is usually designated by ancient writers as the Atheist. He was a disciple of the younger Aristippus, and was banished from Cyrene, but on what occasion is not stated. He then went to Athens, and only escaped being cited before the Areopagus, by the influence of Demetrius Phalereus. He was afterwards banished from Athens, probably with Demetrius (307), and went to Alexandria, where he was employed in the service of Ptolemy, son of Lagus, king of the Macedonian dynasty in Egypt; it is not unlikely that he shared the overthrow and exile of Demetrius. While in the service of Ptolemy, Theodorus was sent on an embassy to Lysimachus, whom he offended by the freedom of his remarks. One answer which he made to a threat of crucifixion which Lysimachus had used has been celebrated by many ancient writers: 'Employ such threats to those courtiers of yours, for it matters not to Theodorus whether he rots on the ground or in the air.' He returned at length to Cyrene, where he appears to have ended his days (Diog. Laert. ii 97-103, 116, Plut. *de Exil.* p. 391, *de An. Tranq.* p.

829, Suid s v)—3 A rhetorician of the age of Augustus, was a native of Gadara, in the country east of the Jordan. He settled at Rhodes, where Tiberius, afterwards emperor, during his retirement (B.C. 6-A.D. 2) to that island, was one of his hearers (Suet. Tib. 57, Quintil. in 1, 17). He also taught at Rome, but whether his settlement at Rome preceded that at Rhodes is uncertain. Theodorus was the founder of a school of rhetoricians, called 'Theodorei' as distinguished from the 'Apollodorei,' or followers of Apollodorus of Pergamum, who had been the tutor of Augustus Caesar at Apollonia (Juv. vii 177, Strab. p. 625)—4 A Greek monk, surnamed *Prodromus*, who lived in the first half of the twelfth century. Several of his works have come down to us, of which the following may be mentioned: (1) A metrical romance in nine books, on the loves of Rhodanthe and Dosicles, written in iambic metre, and exhibiting very little ability. (2) A poem entitled *Galeomyomachia*, in iambic verse, on 'the battle of the mice and cats' in imitation of the Homeric *Batrachomyomachia*.—Edited by Hereher, Leipzig 1873.—5 Sculptors. (1) Of Samos, the son of Rhoeceus, and brother of Telecles, flourished about B.C. 600, and was an architect and sculptor (Diog. Laert. ii 103, Diod. i 98). He wrote a work on the Horseium at Samos, in the erection of which he was probably engaged as well as his father. He was also engaged with his father in the erection of the labyrinth of Lemnos, and he prepared the foundation of the temple of Artemis at Ephesus (Plin. xxxiv 88). In conjunction with his brother, Telecles, he made the wooden statue of Apollo Pythius for the Samians, according to the fixed rules of the hieratic stylo (Paus. x 38, 9). He built also the Skias at Sparta (Paus. iii 12, 20). (2) The son of Telecles, nephew of the elder Theodorus, and grandson of Rhoeceus, flourished about 560, in the times of Croesus and Polycrates, and renowned in sculpture and also in the arts of engraving metals and of gem engraving, his works in those departments being celebrated gold and silver craters, and the ring of Polycrates (Hdt. i 51, iii 41, vii 27). Many writers believe that the author of all the above mentioned works was one and the same Theodorus, of the earlier date, and that is possible if we suppose the works of art by his hand to have been made some time before they came into the possession of Croesus and Polycrates.

Theodosiopolis (Θεοδοσιούπολις *Erzeroum*), a city of Armenia Major, near the sources of the Araxes and the Euphrates, built by Theodosius II. as a mountain fortress enlarged and strengthened by Anastasius and Justinian. Its position made it a place of commercial importance (Procop. *Aed.* iii 5).

Thēōdōsīus I, surnamed the Great, Roman emperor of the East, A.D. 378-395, was the son of the general Theodosius who restored Britain to the empire and was beheaded at Carthage in the reign of Valens, 376. The future emperor was born in Spain about 346. He learned the art of war under his father, whom he accompanied in his British campaigns. During his father's lifetime he was raised to the rank of Duke (*dux*) of Moesia, where he defeated the Sarmatians (374) and saved the province. On the death of his father he retired before court intrigues to his native country. He acquired a considerable military reputation in the lifetime of his father, and after the death of Valens, who fell in battle

against the Goths, he was proclaimed emperor of the East by Gratian, who felt himself unable to sustain the burden of the empire. The Roman empire in the East was then in a critical position, for the Romans were disheartened by the defeat which they had sustained. Theodosius, however, showed himself equal to the position in which he was placed, he gained two signal victories over the Goths, and concluded a peace with the barbarians in 382. In the following year (383) Maximus assumed the imperial purple in Britain, and invaded Gaul with a powerful army. In the war which followed Gratian was slain, and Theodosius, who did not consider it prudent to enter into a contest with Maximus, acknowledged him as emperor of the countries of Spain, Gaul, and Britain, but seemed to Valentinian, the brother of Gratian, Italy, Africa, and western Illyricum. But when Valentinian was expelled from Italy by Maximus in 387, Theodosius espoused his cause and marched into the West at the head of a powerful army. After defeating Maximus in Pannonia, Theodosius pursued him across the Alps to Aquileia. Here Maximus was surrendered by his own soldiers and was put to death. Theodosius spent the winter at Milan, and in the following year (389) he entered Rome in triumph, accompanied by Valentinian and his own son Honorius. Two events in the life of Theodosius about this time may be mentioned as evidence of his uncertain character and his savage temper. In 387 a riot took place at Antioch, in which the statues of the emperor, of his father, and of his wife were thrown down, but these idle demonstrations were quickly suppressed by an armed force. When Theodosius heard of these riots, he degraded Antioch from the rank of a city, stripped it of its possessions and privileges, and reduced it to the condition of a village dependent on Laodicea. But in consequence of the intercession of the senate of Constantinople, he pardoned the city, and all who had taken part in the riot. The other event is a grave blot on the fame of Theodosius. In 390, while the emperor was at Milan, a serious riot broke out at Thessalonica, in which the imperial officer and several of his troops were murdered. Theodosius resolved to take the most signal vengeance upon the whole city. An army of barbarians was sent to Thessalonica, the people were invited to the games of the Circus, and as soon as the place was full, the soldiers received the signal for a massacre. For three hours the spectators were indiscriminately exposed to the fury of the soldiers, and 7000 of them, or, as some accounts say, more than twice that number, paid the penalty of the insurrection. St. Ambrose, the archbishop of Milan, represented to Theodosius his crime in a letter, and told him that penitence alone could efface his guilt. Accordingly, when the emperor proceeded to perform his devotions in the usual manner in the great church of Milan, the archbishop stopped him at the door, and demanded an acknowledgment of his guilt. The conscience struck Theodosius humbled himself before the Church, which has recorded his penance as one of its greatest victories. He laid aside the insignia of imperial power, and in the posture of a suppliant in the church of Milan entreated pardon for his great sin before all the congregation. After eight months, the emperor was restored to communion with the Church. Theodosius spent three years in Italy, during which he established Valentinian II. on

the throne of the West He returned to Constantinople towards the end of 391. Valentinian was slain in 392 by Arbogastes, who raised Eugenius to the empire of the West. This involved Theodosius in a new war, but it ended in the defeat and death both of Eugenius and Arbogastes in 394. Theodosius died at Milan four months after the defeat of Eugenius, on the 17th of January, 395. His two sons, Arcadius and Honorius, had already been elevated to the rank of Augusti, and it was arranged that the empire should be divided between them, Arcadius having the East, and Honorius the West. Theodosius was a firm Catholic, and a fierce opponent and persecutor of the Arians and all heretics. It was in his reign also that the formal destruction of paganism took place, and we still possess a large number of the laws of Theodosius, prohibiting the exercise of the pagan religion, and forbidding the heathen worship under severe penalties, in some cases extending to death—II, Roman emperor of the East, A.D. 408–450, was born in 401, and was only seven years of age at the death of his father Arcadius, whom he succeeded. Theodosius was a weak prince, and his sister, Pulcheria, who became his guardian in 414, possessed the virtual government of the empire during the remainder of his long reign. The principal external events in the reign of Theodosius were the war with the Persians, which only lasted a short time (421–422), and was terminated by a peace for 100 years, and the war with the Huns, who repeatedly defeated the armies of the emperor, and compelled him at length to conclude a disgraceful peace with them in 447 or 448. Theodosius died in 450, and was succeeded by his sister, Pulcheria, who prudently took for her colleague in the empire the senator Marcian, and made him her husband. Theodosius had been married in 421 to the accomplished Athenais, the daughter of the sophist Leontius, who received at her baptism the name of Eudocia. Their daughter Eudoxia was married to Valentinian III, the emperor of the West. In the reign of Theodosius, and that of Valentinian III, was made the compilation called the *Codex Theodosianus*. It was published in 438. It consists of sixteen books, which are divided into titles, with appropriate rubricae or headings, and the constitutions belonging to each title are arranged under it in chronological order. The first five books comprise the greater part of the constitution which relates to *Jus Privatum*, the sixth, seventh, and eighth books contain the law that relates to the constitution and administration, the ninth book treats of criminal law, the tenth and eleventh treat of the public revenue and some matters relating to procedure, the twelfth, thirteenth, fourteenth, and fifteenth books treat of the constitution and the administration of towns and other corporations, and the sixteenth contains the law relating to ecclesiastical matters [*Dict. of Antiq.* s.v.] Edited by J. Gothofredus, Lyons, 1665, and Leipzig, 1736–1745, and by Haenel, Bonn, 1842.—III, Literary. 1. Of Bithynia, a mathematician, mentioned by Strabo and by Vitruvius, the latter of whom speaks of him as the inventor of a universal sundial (Strab. p. 568, Vitruv. ix. 9, 8).—2. Of Tripolis, a mathematician and astronomer of some distinction, who appears to have flourished later than the reign of Trajan. He wrote several works, of which the three following are extant, and have been edited by

Nizze, Berol. 1852. (1) *Σφαίρικὰ*, a treatise on the properties of the sphere, and of the circles described on its surface. (2) *Περὶ ἡμερῶν καὶ νυκτῶν*. (3) *Περὶ αἰκίσεων* (Suid. s. v.).

Theodōta (Θεοδότη), an Athenian courtesan, and one of the most celebrated persons of that class in Greece, is introduced as a speaker in Xenophon's *Memorabilia* (iii. 11). She at last attached herself to Alcibiades, and, after his murder, she performed his funeral rites (Athen. pp. 220, 574).

Theognis (Θεόγνις). 1. Of Megara, an ancient elegiac and gnomic poet, is said to have flourished B.C. 548 or 544. He may have been born about 570, and would therefore have been eighty at the commencement of the Persian wars, 490, at which time we know from his own writings that he was alive. Theognis belonged to the oligarchical party in his native city, and in its fates he shared. He was a noble by birth, and all his sympathies were with the nobles. They are, in his poems, the *ἀγαθοὶ* and *ἔσθλοί*, and the commons the *κακοὶ* and *δειλοὶ*, terms which, in fact, at that period, were regularly used in this political signification, and not in their later ethical meaning. He was banished with the leaders of the oligarchical party, having previously been deprived of all his property, and most of his poems were composed while he was an exile. Most of his political verses are addressed to a certain Cyrinus, the son of Polypas. The other fragments of his poetry are of a social, most of them of a festive, character. They place us in the midst of a circle of friends who formed a kind of convivial society, all the members of this society belonged to the class whom the poet calls 'the good'. The collection of gnomic poetry which has come down to us under the name of Theognis contains, however, many additions from later poets. The genuine fragments of Theognis, with some passages which are poetical in thought, have much that helps us to understand his times.—The best editions are by Bekker, Lips. 1815 and 1827, by Orellius, Turin 1840, and by Bergk, 1866.—2. A tragic poet, contemporary with Aristophanes, by whom he is satirised.

Thēon (Θεων). 1. The name of two mathematicians who are often confounded together. The first is Theon the elder, of Smyrna, best known as an arithmetician, who lived in the time of Hadrian. The second is Theon the younger, of Alexandria, the father of Hypatia, best known as an astronomer and geometer, who lived in the time of Theodosius the elder. Both were pagans, a fact which the date of the second makes it desirable to state, and each held the Platonism of his period. Of Theon of Smyrna that we have left is a portion of a work entitled *Τῶν κατὰ μαθηματικὴν χρησίμων εἰς τὴν τοῦ Πλάτωνος ἀνάγνωσιν*. The portion which now exists is in two books, one on arithmetic, and one on music, there was a third, on astronomy, and a fourth, *Περὶ τῆς ἐν κόσμῳ ἀρμονίας*. Edited by Hiller, Leipzig 1878. Of Theon of Alexandria the following works have come down to us: (1) Scholia on Aratus, (2) Edition of Euclid, (3) Commentary on the *Almagest* of Ptolemy, addressed to his son Epiphanius, (4) Commentary on the Tables of Ptolemy. Edited by Halma, Paris, 1822.—2. Aelius Theon, of Alexandria, a sophist and rhetorician of uncertain date, wrote several works, of which one entitled *Προγυμνάσματα* (*Προγυμνάσματα*) is still extant. It is a useful treatise on the proper system of preparation for the profession of an orator, according to the

rules laid down by Hormogenes and Aphthonius. Edited by Finckh, Stuttgart, 1834.—3 Of Sainos, a painter who flourished from the time of Philip onwards to that of the successors of Alexander. The peculiar merit of Theon was his prolific fancy (Quint. xii 10, 6, Ael. V H ii 44, Plin. xxi 140).

Thōēnōē (Θεονόη), daughter of Proteus and Psammathē, also called Idothea [Ιδοthea].

Theōphānes (Θεοφάνης) 1 Cn Pompeius Theōphānes, of Mytilene in Lesbos, a learned Greek, and one of the most intimate friends of Pompey (Caes. B. G. iii 18, Strab. p. 617). Pompey appears to have made his acquaintance during the Mithridatic war, and soon became so much attached to him that he presented to him the Roman franchise in the presence of his army. This occurred about B.C. 62, and in the course of the same year Theophanes obtained from Pompey the privileges of a free state for his native city, although it had espoused the cause of Mithridates (Val. Max. viii 11, 3, Cic. pro Arch. 10). Theophanes came to Rome with Pompey, and on the breaking out of the Civil war he accompanied his patron to Greece. Pompey appointed him commander of the Fabii, and chiefly consulted him and Lucceius on all important matters in the war, much to the indignation of the Roman nobles. After the battle of Pharsalia Theophanes fled with Pompey from Greece, and it was owing to his advice that Pompey went to Egypt. After the death of his patron, Theophanes took refuge in Italy, and was pardoned by Caesar (Plut. Pomp. 76, 78, Cic. ad Att. xi 19). After his death the Lesbians paid divine honours to his memory (Tac. Ann. vi 18). Theophanes wrote the history of Pompey's campaigns, in which he represented the exploits of his patron in the most favourable light.—2 M. Pompeius Theophanes, son of the preceding, was sent to Asia by Augustus, in the capacity of procurator, and was at the time that Strabo wrote one of the friends of Tiberius. The latter emperor, however, put his descendants to death towards the end of his reign, A.D. 88, because their ancestor had been one of Pompey's friends, and had received after his death divine honours (Strab. p. 617, Tac. Ann. vi 18).—3 A Byzantine historian, flourished most probably in the latter part of the sixth century of our era. He wrote, in ten books, the history of the Eastern Empire during the Persian war under Justin II., from A.D. 567 to 581. The work itself is lost, but some extracts from it are preserved by Photius.—4 Surnamed Isaurus, also a Byzantine historian, lived during the second half of the eighth century, and the early part of the ninth. In consequence of his supporting the cause of image worship, he was banished by Leo the Armenian to the island of Samothrace, where he died, in 818. Theophanes wrote a *Chronicon*, which is still extant, beginning at the accession of Diocletian, in 277, and coming down to 811. It consists, like the *Chronica* of Eusebius and of Synellus, of two parts, a History arranged according to years, and a Chronological Table, of which the former is very superior to the latter. It is published in the Collections of the Byzantine writers, Paris, 1655, fol., Venet. 1723, fol., and by De Boor, Lips. 1883.

Theōphilus (Θεόφιλος) 1 An Athenian comic poet, most probably of the Middle Comedy (Pollux, ix 15, Suid. sv).—2 A historian and geographer, quoted by Josephus, Plutarch, and Ptolemy (Jos. c. Ap. i 23, Plut.

p. 309, Ptol. i 9, 3).—3 One of the lawyers of Constantinople who were employed by Justinian on his first Code, on the *Digest*, and on the composition of the *Institutes* [JUSTINIANUS]. Theophilus is the author of the Greek translation or paraphrase of the *Institutes* of Justinian, which has come down to us. It is entitled *Ἰνστιτούτα Θεοφίλου Ἀντικείμενα*, *Instituta Theophili Anticeensoris*. It became the text for the *Institutes* in the East, where the Latin language was little known, and entirely displaced the Latin text. Edited by Roitz, Haag 1751, 2 vols. 4to.—4 Theophilus Protospatharius, the author of several Greek medical works, which are still extant. *Protospatharius* was originally a military title given to the colonel of the body guards of the emperor of Constantinople (*Spatharius*), but afterwards became also a high civil dignity. Theophilus probably lived in the seventh century after Christ. Of his works the two most important are (1) *Περὶ τῆς τοῦ ἀνθρώπου κατασκευῆς*, *De Corporis Humani Fabrica*, an anatomical and physiological treatise in five books. The best edition is by Greenhull, Oxon. 1842, 8vo. (2) *Περὶ οὐρῶν*, *De Urinis*, of which the best edition is by Gudot, Lugd. Bat. 1703 (and 1731), 8vo.—5 Bishop of Antioch in the second century.—6 Bishop of Alexandria in the fourth century [*Dict. of Christ. Biogr.*].

Theōphrastus (Θεόφραστος), the Greek philosopher, was a native of Eresus in Lesbos, and studied philosophy at Athens, first under Plato, and afterwards under Aristotle. He became the favourite pupil of Aristotle, who is said to have changed his original name of Tyrtamus to Theophrastus (or the Divine Speaker), to indicate the fluent and graceful address of his pupil, but this tale is scarcely credible. Aristotle named Theophrastus his successor in the presidency of the Lyceum, and in his will bequeathed to him his library and the originals of his own writings. Theophrastus was a worthy successor of his great master, and nobly sustained the character of the school. He is said to have had 2000 disciples, and among them such men as the comic poet Menander. He was highly esteemed by the kings Philippos, Cassander, and Ptolemy, and was not the less the object of the regard of the Athenian people, as was decisively shown when he was impeached of impiety, for he was not only acquitted, but his accusers would have fallen a victim to his calumny had not Theophrastus generously interfered to save him. Nevertheless, when the philosophers were banished from Athens, in B.C. 305, according to the law of Sophocles, Theophrastus also left the city, until Philo, a disciple of Aristotle, in the very next year, brought Sophocles to punishment, and procured the repeal of the law. From this time Theophrastus continued to teach at Athens without any further molestation till his death. He died in 278, having presided over the Academy about thirty-five years. His age is differently stated. According to some accounts he lived eighty-five years, according to others, 107 years (Diog. Laert. i 36-70, Strab. p. 618, Gell. vii 5). He is said to have closed his life with the complaint respecting the short duration of human existence, that it ended just when the insight into its problems was beginning. The whole population of Athens took part in his funeral obsequies. He bequeathed his library to Nelaus of Scepsis.—Theophrastus exerted himself to carry out the philosophical system of Aristotle, to throw light upon the difficulties contained in

his books, and to fill up the gaps in them. With this view he wrote a great number of works, the great object of which was the development of the Aristotelian philosophy. Unfortunately, most of these works have perished. The following are alone extant: (1) *Characteres* (Ἠθικοί χαρακτήρες), in thirty chapters, containing brief, but exceedingly clear and graphic descriptions of various types of human weakness, which are generally as easy of personal application now as they were in the third century B.C. Various theories are held about this book: (a) that it was composed as it stands by Theophrastus, (b) that it is a set of extracts from two treatises which he wrote on Moral Philosophy (Ἠθικά and Περὶ ἡθῶν), (c) that it is a collection of fugitive sketches which had been circulated by him among his friends and were gathered by them after his death. On the whole it seems most probable that it was formed partly according to (b) and partly according to (c). (2) A treatise on Sensuous Perception and its Objects (Περὶ αἰσθησέως [καὶ αἰσθητῶν]). (3) A fragment of a work on Metaphysics (Τῶν μετὰ τὰ φυσικά). (4) *On the History of Plants* (Περὶ φυτῶν ιστορίας), in ten books, one of the earliest works on botany which have come down to us, and entitle him to be considered the real founder of botanical science. It was largely used by Pliny. (5) *On the Causes of Plants* (Περὶ φυτῶν αἰτιῶν), originally in eight books, of which six are still extant. (6) *Of Stones* (Περὶ λίθων).—The best editions of the complete works of Theophrastus are by Schneider, Lips 1818–21, five vols., and by Wimmer, Vratislaviae, 1812–62. The best separate edition of the *Characteres* is by Jebb, Lond 1870. The works on *Plants* are edited separately by Stackhouse, Oxf 1811, and by Schneider, Lips 1821.

Thēophylactus (Θεοφυλάκτος), surnamed **Simocatta**, a Byzantine historian, lived at Constantinople, where he held some public offices under Heraclius, about A.D. 610–629. His chief work is a history of the reign of the emperor Maurice, in eight books, from the death of Tiberius II and the accession of Maurice, in 582, down to the murder of Maurice and his children by Phocas in 602. Ed by Bekker, Bonn, 1831. There is also extant another work of Theophylactus, entitled *Quaestiones Physicae*. Ed by Boissonade, Paris, 1835; De Boor, 1886.

Thēopompus (Θεόπομπος). 1 King of Sparta, reigned about B.C. 770–720. He is said to have established the ephoralty, and to have been mainly instrumental in bringing the first Messenian war to a successful issue (Paus. in 7, 5, in 7, 7, Plut *Lyc* 7, Arist *Pol* 1, 11).—2 Of Chios, the Greek historian, was the son of Damasistratus and the brother of Caeculus, the rhetorician. He was born about B.C. 378. He accompanied his father, who was exiled on account of his espousing the interests of the Lacedaemonians, but he was restored to his native country in the forty-fifth year of his age (333), in consequence of the letters of Alexander the Great, in which he exhorted the Chians to recall their exiles. Before he left his native country, he attended the school of rhetoric which Isocrates opened at Chios. Ephorus the historian was a fellow student with him, but was of a very different character, and Isocrates used to say of them, that Theopompus needed the bit and Ephorus the spur (Cic *Brut* 56, *ad Att* vi 1, 12). By the advice of Isocrates, Theopompus did not devote his oratorical powers to the pleading of causes, but gave his chief attention to the study and composition of

history. Like his master, however, he composed many laudatory speeches on set subjects. Thus in 352 he contended at Halcarnassus with Naucrates and his master Isocrates for the prize for oratory given by Artemisia in honour of her husband, and gained the victory (Gell. 1, 18, Plut *Vit X Orat* p 838). On his return to Chios in 333, Theopompus, who was a man of great wealth as well as learning, took an important position in the state, but his vehement temper, and his support of the aristocratical party, soon raised against him a host of enemies. Of these one of the most formidable was the sophist Theocritus (Strab p 645). As long as Alexander lived, his enemies dared not take any open proceedings against Theopompus, and even after the death of the Macedonian monarch, he appears to have enjoyed for some years the protection of the royal house, but he was eventually expelled from Chios as a disturber of the public peace, and fled to Egypt to Ptolemy, about 305, being at the time seventy-five years of age. Of his further fate we have no particulars.—None of the works of Theopompus have come down to us, but the following were his chief works: (1) *Ἑλληνικαὶ ἱστορίαι* or *Σύνταξις Ἑλληνικῶν*, *A History of Greece*, in twelve books, which was a continuation of the History of Thucydides. Starting from B.C. 411, where the History of Thucydides breaks off, it embraced a period of seventeen years down to the battle of Cnidus, in 394 (Diod. in 12, in 84). (2) *Φιλιππικά*, also called *ἱστορίαι* (κατ' ἐξοχήν), *The History of Philip*, father of Alexander the Great, in fifty-eight books, from B.C. 360 to 336. This work contained so many digressions that Philip V, king of Macedonia, was able, by retaining only what belonged to the proper subject, to reduce the work from fifty-eight books to sixteen. Fifty-three of the fifty-eight books of the original work were extant in the ninth century of the Christian era, and were read by Photius, who has preserved an abstract of the twelfth book. (3) *Οἱσιονες*, which were chiefly Panegyrics, and what the Greeks called *Συμβολαὶ λευτικοὶ λόγοι*. Of the latter kind one of the most celebrated was addressed to Alexander on the state of Chios. Theopompus is praised by ancient writers for his diligence and accuracy. In his descriptions of battles, it is true, he sacrificed exactness to ornamental writing, so that his topography is sometimes impossible to follow. He is said to have taken more pleasure in blaming than in commending, but the charge of malignity brought against him (Nep *Alex* 11, Plut *Lys* 30, *Pol* in 12) was probably undeserved, and it would be fairer to say that his judgment of politicians was severe (cf. Dionys *Ep ad Cn Pomp* 6). The style of Theopompus was formed on the model of Isocrates, and possessed the characteristic merits and defects of his master. It was pure, clear, and elegant, but deficient in vigour, loaded with ornament, and in general too artificial. Theopompus is noticed by Pliny as the earliest Greek writer who made any definite mention of Rome: he spoke of the capture of the city by the Gauls (Plin in 57).—The best collections of the fragments of Theopompus are by Wickers, Lugd Bat 1829, and by C and Theod Muller in the *Fragmenta Historicorum Graecorum*, Paris, 1841.—3 An Athenian comic poet, of the Old, and also of the Middle Comedy, was the son of Theodectes or Theodoros, or Tisamenus and wrote as late as B.C. 380.

Thēra (Θήρα Θηραίος *Santorin*, but now

again called *Thera* or *Phera*), an island in the Aegean sea, and the chief of the Sporades, distant from Crete 700 stadia, and twenty five Roman miles S of the island of Ios. Thera is of volcanic origin, and the ancients themselves seem to have been aware that it had not always existed there. It is said to have been formed by a clod of earth thrown from the ship *Argo*, and to have received the name of *Calliste*, when it first emerged from the sea (Ap. Rhod. iv 1762). Its earlier name is mentioned by Herodotus (iv 147, cf. Strab. p. 484, Plin. iv 71). Thera is said to have been originally inhabited by Phoenicians, but was afterwards colonised by Lacedaemonians and Minyans of Lemnos under the guidance of the Spartan *Theras*, who gave his name to the island (Hdt. i c). Cyrene was a colony from Thera, founded in B.C. 631 [CYRENE]. Thera remained faithful to the Spartans, and was one of the few islands which espoused the Spartan cause at the commencement of the Peloponnesian war (Thuc. ii 31). Thera, the largest of a group of volcanic islands, has been likened in form to a horse shoe, but a crescent with its two points elongated towards the west would be a more exact description. The distance round the inner curve is twelve miles, and round the outer eighteen, making the coast line of the whole island thirty miles; its breadth is in no part more than three miles. Opposite to Thera westward is *Therasia*, which still bears the same name (Strab. pp. 57, 484, Steph. Byz. s. v. *Θηρασία*, Plin. iv 70). Its circuit is $7\frac{1}{2}$ miles, its length from N to S about $2\frac{1}{2}$ miles, and its breadth a mile. About $1\frac{1}{2}$ mile S of *Therasia*, lies *Aspronisi*, or *White Island*, only a mile in circuit, and so called from being capped with a deep layer of pozzolana; the name of this island is not mentioned by the ancient writers. These three islands, Thera, *Therasia*, and *Aspronisi*, enclose an expanse of water nearly eighteen miles in circumference, which is in reality the crater of a great volcano. The islands were originally united, and were subsequently separated by the eruption of the crater. In the centre of this basin three volcanic mountains rise, known by the name of *Kamméni* or the *Burnt* (*καμμένη*, i.e. *καμμένη* instead of *κεκαυμένη*), and distinguished as the *Palaea* or Old, the *Nea* or New, and the *Mikra* or Little. The only fertility of the island consists in its vines, which, like those of other volcanic districts, are highly productive. The volcano has been active periodically from prehistoric times to the present day, for, though Herodotus does not mention the phenomenon, there are evidences of eruptions long before his time. On the SW promontory of Thera (*C Akroteri*) remains of houses were recently found below the layers of pumice, containing iron implements and pottery, apparently of the date of Hissarlik pottery, and on *Therasia* dwellings were excavated belonging to a still earlier period, buried beneath pumice, and themselves built partly of volcanic stone. The most remarkable eruptions recorded in ancient times were those of B.C. 198, when the oldest of the three volcanic islets (*Palaea Kamméni*) rose from the sea (Strab. p. 57, Just. xxx 4, Euseb. *Chron.* p. 144)—the Rhodians occupied it and built on it a temple to *Poseidon Asphalhus*—and of 50–60 A.D. (Sen. *Q. N.* ii 26, vi 4, Dio Cass. lxx 29, Georg. Cedren. i p. 197).

Therambo (*Θεράμβω*, also *Θράμβος*), a town of Macedonia, on the peninsula *Pallene* (Hdt. vii 128).

Theramenes (*Θηραμένης*), an Athenian, son of *Hagnon*, was a leading member of the oligarchical government of the 400 at Athens in B.C. 411. In this, however, he does not appear to have occupied as eminent a station as he had hoped to fill, while at the same time the declaration of *Alcibiades* and of the army at *Samos* against the oligarchy made it evident to him that its days were numbered. Accordingly he withdrew from the more violent aristocrats and began to cabal against them, and he subsequently took not only a prominent part in the deposition of the 400, but came forward as the accuser of *Antiphon* and *Archeptolemus*, who had been his intimate friends, but whose death he was now procuring. At the battle of *Arginusae*, in 406, *Theramenes* held a subordinate command in the Athenian fleet, and he was one of those who, after the victory, were commissioned by the generals (according to their own story) to repair to the scene of action and save as many as possible of the disabled galleys and their crews. A storm, it is said, rendered the execution of the order impracticable, yet, instead of trusting to this ground of defence, *Theramenes* thought it safer to divert the popular anger from himself to others, and took a leading part in bringing them to trial. After the capture of Athens by *Lysander*, *Theramenes* was chosen one of the *Thirty Tyrants* (404). He endeavoured to check the tyrannical proceedings of his colleagues, foreseeing that their violence would be fatal to the permanence of their power. His opposition, however, had no effect in restraining them, but only induced the desire to rid themselves of so troublesome an associate, whose former conduct, moreover, had shown that no political party could depend on him, and who had earned, by his trimming, the nickname of 'Turncoat' (*Κόβοπρος*—a boot which might be worn on either foot). He was therefore accused by *Critias* before the council as a traitor, and when his nominal judges, favourably impressed by his able defence, exhibited an evident disposition to acquit him, *Critias* introduced into the chamber a number of men armed with daggers, and declared that, as all who were not included in the privileged *Three Thousand* might be put to death by the sole authority of the *Thirty*, he struck the name of *Theramenes* out of that list, and condemned him with the consent of all his colleagues. *Theramenes* then rushed to the altar, which stood in the council chamber, but was dragged from it and carried off to execution. When he had drunk the hemlock, he dashed out the last drops from the cup, exclaiming, 'This to the health of the handsome *Critias*!' (Xen. *Hell.* ii 3, 2, Diod. xiv 5, cf. Cic. *Tusc.* i 40).

Therapnae (*Θεράπναι*, also *Θεράπνη*, Dor *Θεράπνα*, *Θεραπνᾶναιος*). 1 A town in *Laconica*, on the left bank of the *Enrotas*, and a little above *Sparta*. It received its name from *Therapne*, daughter of *Lelex*, and is celebrated in mythology as the birthplace of *Castor* and *Pollux*, and contained temples of these divinities as well as temples of *Menelaus* and *Helen*, both of whom were said to be buried here (Pausanias, iii 19, 9, *Dioscuri*).—2 A town in *Boeotia*, on the road from *Thebes* to the *Asopus*.

Thēras [THERA]

Thērāsia [THERA]

Thērieles (*Θηρικλής*), a Corinthian potter, whose works obtained such celebrity that they became known throughout Greece by the name

of *Θηρίκλεια* (sc *ποτήρια*) or *κύλικες Θηρίκλεια* (or *αι*), and these names were applied not only to cups of earthenware, but also to those of wood, glass, gold, and silver (Athen pp 470-472, Plin *vi* 205)

Therma (Θέρμη Ορμαῖος), a town in Macedonia, afterwards called Thessalonica, situated at the NE extremity of a great gulf of the Aegaean sea, lying between Thessaly and the peninsula Chalcidice, and called *Thermaicus* or *Thermaeus Sinus* (Ορμαῖος κόλπος), from the town at its head. This gulf was also called *Macedonicus Sinus* its modern name is *Gulf of Saloniki* [THESSALONICA]

Thermae (Θέρμαι), a town in Sicily, built by the inhabitants of Himera, after the destruction of the latter city by the Carthaginians. For details see *HIMERA*

Thermaicus Sinus [THERMA]

Thermōdon (Θερμῶδων *Thermē*), a river of Pontus, in the district of Thessycra, the reputed country of the Amazons, rises in a mountain called *Amazonius M* (and still *Mason Dagħ*), near Phanaroēa, and falls into the sea about thirty miles E of the mouth of the Iris, after a short course, but with so large a body of water that its breadth, according to Xenophon, was three plethra (above 300 feet), and it was navigable (Xen *An* i 6, 9, vi 2, 1, *AMAZONES*). At its mouth was the city of *THERMISCYRA*

Thermōpylae, often called simply *Pylae* (Θερμοπύλαι, *Pýlai*), that is, the *Hot Gates* or the *Gates*, a celebrated pass leading from Thessaly into Locris. It lay between Mt *Calidromus*, a part of the ridge of Mt *Oeta*, and an inaccessible morass, forming the edge of the *Malic Gulf*. At one end of the pass, close to *Anthela*, the mountain approached so close to the morass as to leave room for only a single carriage between, this narrow entrance formed the W gate of *Thermopylae*. About a mile to the E the mountain again approached close to the sea, near the Locrian town of *Alpeni*, thus forming the E gate of *Thermopylae*. The space between these two gates was wider and more open, and was distinguished by its abundant flow of hot springs, which were sacred to *Heracles*; hence the name of the place. *Thermopylae* was the only pass by which an enemy can penetrate from northern into southern Greece, whence its great importance in Grecian history. It is especially celebrated on account of the heroic defence of *Leonidas* and the 300 Spartans against the mighty host of *Xerxes*. They only fell because the Persians had discovered a path over the mountains, and were enabled to attack them in the rear. This mountain path began near *Trachis*, ascended the gorge of the river *Asopus* and the hill called *Anopaea*, then crossed the crest of *Oeta*, and descended in the rear of *Thermopylae* near the town of *Alpeni*. In 279 B C the Greeks held the pass for some time against the Gauls, till they were taken in the rear, as *Leonidas* had been (Hdt vii 207-228, cf Strab p 428, Liv xxxvi 15, Paus iv 35, 9, x 19-22, Pol x 41)

Thermum or **Therma** (Θέρμων or τὸ Θέρμα), a town of the Aetolians near *Stratus*, with warm mineral springs, was regarded for some time as the capital of the country, since it was the place of meeting of the Aetolian Confederacy (Strab p 463, Pol v 7)

Thermus, *Minūcius* 1 Q, served under *Scipio* as *tribunus militum* in the war against *Hannibal* in Africa in B C 202, was tribune of

the plebs 201, curule aedile 197, and praetor 196, when he carried on war with great success in *Nearer Spain*. He was consul in 193, and carried on war against the *Ligurians* in this and the two following years. On his return to Rome in 190, a triumph was refused him, through the influence of *M. Cato*, who delivered on the occasion his two orations entitled *De decem Hominiibus* and *De falsis Pugnis* (Gell i 3, xiii 24). *Thermus* was killed in 188, while fighting under *Cn. Manlius Vulso* against the *Thracians* (Pol xvii 26, Liv xxxviii 41, 46, App *Syr* 39)—2 M, propraetor in 81, accompanied *L. Murena*, Sulla's legate, into Asia. *Thermus* was engaged in the siege of *Mytilene*, and it was under him that *Julius Caesar* served his first campaign and gained his first laurels (Suet *Jul* 2)—3 Q, propraetor 51 and 50 in Asia, where he received many letters from *Cicero*, who praises his administration of the province. On the breaking out of the Civil war he espoused the side of *Pompey* (Cic *ad Fam* viii 53-57, Caes *BC* i 12, App *BC* i 189)

Thērōn (Θήρων), tyrant of Agrigentum in Sicily, was the son of *Aenesidemus*, and descended from one of the most illustrious families in his native city. He obtained the supreme power about B C 488, and retained it till his death in 472. He conquered *Himera* in 482, and united this powerful city to his own dominions. He was in close alliance with *Gelo*, ruler of *Syracuse* and *Gela*, to whom he had given his daughter *Demarete* in marriage, and he shared with *Gelo* in the great victory gained over the *Carthaginians* in 480. On the death of *Gelo* in 478, *Theron* espoused the cause of *Polyzelus*, who had been driven into exile by his brother *Hiero*. *Theron* raised an army for the purpose of reinstating him, but hostilities were prevented, and a peace concluded between the two sovereigns (Diod xi 20-25, 48, 53, Pind *Ol* ii, iii, Hdt vii 165, *Gelo*)

Thersander (Θέρσανδρος), son of *Polynices* and *Argia*, and one of the *Epigoni*, was married to *Demonassa*, by whom he became the father of *Tisamenus*. He went with *Agamemnon* to *Troy*, and was slain in that expedition by *Telephus*. His tomb was shown at *Elaea* in *Mysia*, where sacrifices were offered to him (Hdt iv 147, Paus iii 15, 4, vii 3, 1, ix 3, 7, x 10, 2). *Vigil* (*Aen* ii 261) enumerates *Thersander* among the Greeks concealed in the wooden horse.

Thersites (Θερσίτης), son of *Agrus*, the ugliest man and the most impudent talker among the Greeks at *Troy* (*Il* ii 212). According to the later poets, he was killed by *Achilles*, because he had ridiculed him for lamenting the death of *Penthesilea*, queen of the *Amazons* (Tzet. ad *Lyc* 999, Quint *Smryn* i 800)

Thēseus (Θησεύς), the great legendary hero of Attica, was the son of *Aegens*, king of Athens, and of *Aethra*, the daughter of *Pittheus*, king of *Troezen*. Thus, however, was the Attic tradition, which aimed at making *Thesens* a prince of Athenian descent. The older legend of *Troezen* itself made *Theseus* the son of *Poseidon* (Paus i 17, 3, Diod iv 59, Plut *Thes* 6, Eur *Hipp* 887). *Plutarch* in his *Theseus* has gathered into a connected story various legends, some of Athenian origin, some from other countries. (1) his journey from *Troezen* to Athens, an Attic glorification of their hero, (2) the Cretan story of the *Minotaur* adapted to the Attic legends, (3) his later adventures, some of which are of Spartan origin. But the story may be related consecutively as

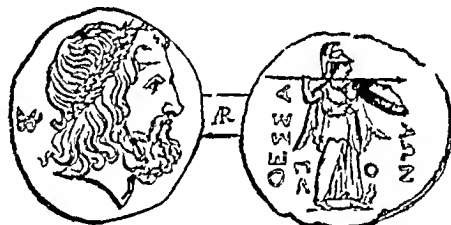
Plutarch has given it. He was brought up at Troezen, and when he reached maturity, he took, by his mother's directions, the sword and sandals, the tokens which had been left by Aegeus, and proceeded to Athens. Eager to emulate Hercules, he went by land, displaying his prowess by destroying the robbers and monsters that infested the country. Periphetes, Sinis, Phaea the Crommyonian sow, Sciron, Cercyon, and Procrustes fell before him. At Athens he was immediately recognised by Medea, who laid a plot for poisoning him at a banquet to which he was invited. By means of the sword which he carried, Theseus was recognised by Aegeus, acknowledged as his son, and declared his successor. The sons of Pallas, thus disappointed in their hopes of succeeding to the throne, attempted to secure the succession by violence, and declared war, but, being betrayed by the herald Leos, were destroyed. The capture of the Marathonian bull (cf. the story of Hercules and the Cretan bull), which had long laid waste the surrounding country, was the next exploit of Theseus. After this Theseus went of his own accord as one of the seven youths whom the Athenians were obliged to send every year, with seven maidens, to Crete, to be devoured by the Minotaur. When they arrived at Crete, Ariadne, the daughter of Minos, became enamoured of Theseus, and provided him with a sword with which he slew the Minotaur, and a clue of thread by which he found his way out of the labyrinth. Having effected his object Theseus sailed away, carrying off Ariadne. There were various accounts about Ariadne, but according to the general account Theseus abandoned her in the island of Naxos on his way home. [ARIADNE] He was generally believed to have had by her two sons, Oenopion and Staphylus, yet this does not agree with the account in the *Odyssey*, which represents her as dying before her wedding with Theseus was brought about, and apparently after her union with Dionysus (*Od.* vi 320). As the vessel in which Theseus sailed approached Attica, he neglected to hoist the white sail which was to have been the signal of the success of the expedition, whereupon Aegeus, thinking that his son had perished, threw himself into the sea. [AEGEUS] Theseus thus became king of Athens. Other adventures followed, again repeating those of Hercules. Theseus is said to have assailed the Amazons before they had recovered from the attack of Hercules, and to have carried off their queen Antiope. The Amazons in their turn invaded Attica, and penetrated into Athens itself, and the final battle in which Theseus overcame them was fought in the very midst of the city. [AMAZONES] By Antiope Theseus was said to have had a son named Hippolytus or Demophoon, and after her death to have married Phaedra. [HIPPOLYTUS, PHAEDRA] Theseus again was one of the Argonauts (the anachronism of the attempt of Medea to poison him does not seem to have been noticed), he joined in other famous expeditions (as in the Calydonian hunt), and he aided Adrastus in recovering the bodies of those slain before Thebes. He contracted a close friendship with Pirithous, and aided him and the Lapithae against the Centaurs. With the assistance of Pirithous he carried off Helen from Sparta while she was quite a girl, and placed her at Aphidnae, under the care of Aethra. It should be noted that this is one of that group of legends which appear to have started from the

Poloponnesus and represent Theseus in the character of a marauding chief with little of the hero about him, but it was incorporated in the Athenian story. After this he helped Pirithous in his attempt to carry off Persephone from the lower world. Pirithous perished in the enterprise, and Theseus was kept in durance until he was delivered by Hercules. Meanwhile Castor and Pollux invaded Attica, and carried off Helen and Aethra, Acadmus having informed the brothers where they were to be found. [For the Troezenian story of Hippolytus and its adoption in Attic legends see HIPPOLYTUS.] Menestheus incited the people against Theseus, who on his return found himself unable to re-establish his authority and retired to Seiros, where he met with a treacherous death at the hands of Lycomedes. The departed hero was believed to have reappeared to aid the Athenians at the battle of Marathon. In 469 the bones of Theseus were discovered by Cimon in Seiros, and brought to Athens, where they were deposited in a temple (the *Theseum*) erected in honour of the hero. [This is not the temple now standing which is often called the Theseion see p. 148, b.] A festival in honour of Theseus was celebrated on the eighth day of each month, especially on the 8th of Pyanepsion.—There can be no doubt that Theseus is a purely legendary personage. Nevertheless, in later times the Athenians came to regard him as the author of a very important political revolution in Attica. Before his time Attica had been broken up into twelve petty independent states or townships, acknowledging no head, and connected only by a federal union. Theseus abolished the separate governments, and erected Athens into the capital of a single commonwealth. The festival of the Panathenaea was instituted to commemorate this important revolution. Theseus is said to have established a constitutional government, retaining in his own hands only certain definite powers and functions. He is further said to have distributed the Athenian citizens into the three classes of Eupatridae, Geomori, and Demiurgi. It would be a vain task to attempt to decide whether there is any historical basis for the legends about Theseus, and still more so to endeavour to separate the historical from the legendary in what has been preserved. The Theseus of the Athenians was a hero who fought the Amazons, and slew the Minotaur, and carried off Helen. A personage who should be nothing more than a wise king, consolidating the Athenian commonwealth, however possible his existence might be, would have no historical reality, rather it should be said that Theseus was invented to account for the growth of institutions whose history was lost, or that a local divinity round whom many legends had gathered was transformed into a national hero and further credited with the changes in the state which had actually taken place. The connexion of Theseus with Poseidon, the national deity of the Ionic tribes, his coming from the Ionic town Troezen, forcing his way through the Isthmus into Attica, and establishing the Isthmia as an Ionic Panegyris, rather suggest that Theseus is, at least in part, the mythological representative of an Ionic immigration into Attica, which, adding perhaps to the strength and importance of Ionian settlers already in the country, might easily have led to that political aggregation of the dis-jointed elements of the state which is assigned to Theseus.

Thessālía (Θεσσαλία or Θεσσαλία, Oessalós or Oessalós), the largest division of Greece, was bounded on the N by the Cambunian mountains, which separated it from Macedonia, on the W by Mt Pindus, which separated it from Epirus, on the E by the Aegean sea, and on the S by the Malac gulf and Mt Oeta, which separated it from Locris, Phocis and Aetolia. Thessaly Proper is a large plain lying between the Cambunian mountains on the N and Mt Othrys on the S, Mt Pindus on the W and Mts Ossa and Pelion on the E. It is thus shut in on every side by mountain barriers, broken only at the NE corner by the valley and defile of Tempe, which separates Ossa from Olympus, and is the only road through which an invader can enter Thessaly from the N. This plain is drained by the river Penéus and its affluents, and is said to have been originally a vast lake, the waters of which were afterwards carried off through the vale of Tempe by some sudden convulsion, which rent the rocks of this valley asunder. [PENEUS, TEMPE] The lake of Nessonis at the foot of Mt Ossa, and that of Boebris at the foot of Mt Pelion, are supposed to have been remains of this vast lake. In addition to the plain already described there were two other districts included under the general name of Thessaly: one called Magnesia, being a long narrow strip of country, extending along the coast of the Aegean sea from Tempe to the Pagasaean gulf, and bounded on the W by Mts Ossa and Olympus, and the other, called Malis, being a long narrow vale at the extreme S of the country, lying between Mts Othrys and Oeta, and drained by the river Sperchôn. Thessaly is said to have been originally known by the names of *Pyrha*, *Aemonia* and *Aeolis* (Hdt. vi. 176). The two former appellations belong to mythology. [PYRHA], the latter refers to the period when the country was inhabited by Aeolians, who were afterwards expelled from the country by the Thessalians about sixty years after the Trojan war. The Thessalians are said to have come from Thesprotia, but at what period their name became the name of the country cannot be determined. It does not occur in Homer, who only mentions the several principalities of which it was composed (*Il.* ii. 688, 749, 756), and does not give any general appellation to the country. Thessaly was divided in very early times into four districts or tetrarchies, a division which we still find subsisting in the Peloponnesian war. These districts were *Hestiaeotis*, *Pelagiotis*, *Thessaliotis* and *Phthiotis*. They comprised, however, only the great Thessalian plain, and besides them, we find mention of four other districts, viz. *Magnesia*, *Dolopia*, *Oetaea*, and *Malis*, which was less probably included in Thessaly. *Perriaebia* was, properly speaking, not a district, since *Perriaebi* was the name of a Pelasgic people settled in *Hestiaeotis* and *Pelagiotis*. [PERRHAEBI] 1. *Hestiaeotis* (Ἑστιάωτις or Ἑστιάτις), inhabited by the *Hestiaeotae* (Ἑστιάωται or Ἑστιάται), the NW part of Thessaly, bounded on the N by Macedonia, on the W by Epirus, on the E by Pelagiotis and on the S by Thessaliotis. The Peneus may be said in general to have formed its S limit.—2. *Pelagiotis* (Πελαγίωτις)

γῶντις), the E part of the Thessalian plain, was bounded on the N by Macedonia, on the W by Hestiaeotis, on the E by Magnesia, and on the S by the Sinus Pagasaeus and Phthiotis. The name shows that it was originally inhabited by people who had been settled there in prehistoric times, and one of the chief towns in the district was Larissa, which is regarded as a specially 'Pelasgian' name [PELASGI]—3 Thessaliōtis (Θεσσαλιῶτις), the SW part of the Thessalian plain, so called because it was first occupied by the Thessalians who came across Mt Pindus from Thesprotia. It was bounded on the N by Hestiaeotis, on the W by Epirus, on the E by Pelasgiotis, and on the S by Dolopia and Phthiotis—4 Phthiōtis (Φθιώτις), inhabited by the *Phthiotae* (Φθιώται), the SE of Thessaly, bounded on the N by Thessaliotis, on the W by Dolopia, on the S by the Sinus Malaeus, and on the E by the Pagasaeus gulf. Its inhabitants were Achaeans, and are frequently called the Achaean Phthiotae. It is in this district that Homer places Phthia and Hellas proper, and the dominions of Achilles. The other districts which were reckoned less properly as part of Thessaly were Magnesia [MAGNESIA]—Dōlōpiā (Δολοπία), inhabited by the *Dōlōpes* (Δόλοπες), a small district bounded on the E by Phthiotis, on the N by Thessaliotis, on the W by Athamania, and on the S by Oetaea. They were an ancient people, for they are not only mentioned by Homer as fighting before Troy, but they also sent deputies to the Amphictyonic assembly—Oetaea (Οἰταία), inhabited by the *Oetaei* (Οἰταῖοι) and *Aemianes* (Αἰμιᾶνες), a district in the upper valley of the Spercheus, lying between Mts Othrys and Oeta, and bounded on the N by Dolopia, on the S by Phoeis, and on the E by Malis—Malis [MALIS]—*History of Thessaly* [For the important legendary history of Thessaly, see CENTAURI, LATITIAE, ARGONAUTAE] The Thessalians, as was said above, were a Thesprotian tribe. Under the guidance of leaders said to be descendants of Heracles, they invaded the W part of the country, afterwards called Thessaliotis, and drove out or reduced to the condition of Penestae or bondsmen the ancient Aeolian inhabitants. The Thessalians afterwards spread over the other parts of the country, compelling the Perrhaebi, Magnes, Achaean Phthiotae, &c., to submit to their authority and pay them tribute. The population of Thessaly, therefore, consisted, like that of Laconia, of three distinct classes: (1) the Penestae, whose condition was nearly the same as that of the Helots [see *Dict of Ant art* PENESTAE], (2) the subject people, corresponding to the Perioeci of Laconia, (3) the Thessalian conquerors, who alone had any share in the public administration, and whose lands were cultivated by the Penestae. For some time after the conquest, perhaps down to the time of the Persian wars (cf *Hdt* i 68, vii 6) and even to 454 B.C. (cf *Thuc* i 111), Thessaly was governed by kings said to be of the race of Heracles. When the kingly power was abolished, the government in the separate cities became oligarchical, the power being chiefly in the hands of a few great families descended from the ancient kings. Of these two of the most powerful were the Aleuadae and the Scopadae, the former of whom ruled at Larissa, and the latter at Cranon or Crannon. These nobles, who are compared to the feudal lords of the middle ages, had vast estates cultivated by the Penestae, they were celebrated for their

hospitality and princely mode of life, and they attracted to their courts many of the poets and artists of southern Greece. Chief among the national sports of the Thessalians, as an equestrian people, was the Taureia or bull hunting, in which the mounted pursuers leapt upon the bull when he was exhausted by running and pulled him to the ground. At an early period the Thessalians were united into a confederate body. Each of the four districts into which the country was divided probably regulated its affairs by some kind of provincial council, and when occasion required, a chief magistrate was elected under the name of *Tagus* (Ταγός), whose commands were obeyed by all the four districts. His command was of a military rather than of a civil nature, and he seems to have been appointed only in case of war. Thus confederacy, however, was not of much practical benefit to the Thessalian people, and appears to have been used only by the Thessalian nobles as a means of cementing and maintaining their power. The Thessalians never became of much importance in Grecian history. They submitted to the Persians on their invasion of Greece, and they exercised little influence on Grecian affairs till after the end of the Peloponnesian war. About this time the power of the aristocratical families began to decline, and Lycophron, who had established himself as tyrant at Pherae, offered a formidable opposition to the great aristocratical families, and endeavoured to extend his power over all Thessaly. His ambitious schemes were realised by Jason, the successor, and probably the son, of Lyco-



Coin of Thessalia of the period of the Thessalian Confederacy

Obv, head of Zeus rev Athena Itonia ΘΕΣΣΑΛΩΝ ΠΟΛΙΤΩΝ

phron, who caused himself to be elected Tagus about B.C. 374. While he lived the whole of Thessaly was united as one political power, and he began to aim at making himself master of all Greece, when he was assassinated, in 370, [See more fully in *Dict of Ant art* TAGUS]. The office of Tagus became a tyranny under his successors, Polydorus, Polyphron, Alexander, Tisiphon and Lycophron, but at length the old aristocratical families called in the assistance of Philip of Macedonia, who deprived Lycophron of his power in 353, restored the ancient government in the different towns, and reorganised the country in tetrarchies and decarchies. The country, however, only changed masters, for a few years later (344) Philip made it completely subject to Macedonia, by placing at the head of the four divisions of the country governors devoted to his interests, and probably members of the ancient noble families, who had now become little better than his vassals. From this time Thessaly remained in a state of dependence upon the Macedonian kings, till the victory of T. Flaminius at Cynoscephalae, in 197, again gave them a semblance of independence under the protection of the Romans. Thessaly was incorporated in the province of Achaia in 27 B.C. (Pharsalus remain-

ing a free town), but in the second century of our era it formed part of Macedonia. The Thessalians were, however, allowed independence in their civic administration, for which a diet was held at Larissa.

Thessalōnika (Θεσσαλονίκη) daughter of Philip, the father of Alexander the Great, by his wife or concubine, Nicesipolis of Pherae. She was taken prisoner by Cassander along with Olympias on the capture of Pella, in B.C. 317, and Cassander embraced the opportunity to connect himself with the ancient royal house of Macedonia by marrying her. By Cassander she became the mother of three sons, Philip, Antipater, and Alexander, and her husband paid her the honour of conferring her name upon the city of Thessalonica, which he founded on the site of the ancient Therma. [See below.] After the death of Cassander, Thessalonica was put to death by her son Antipater (297) (Paus. ix 7, 3, Diod. xix 35, 52).

Thessalonica (Θεσσαλονίκη, also Θεσσαλονίκη, Θεσσαλονικεύς Salonica), more anciently **Therma** (Θέρμη Θερμαῖος), an ancient city in Macedonia, situated at the NE extremity of the Sinus Thermaicus. Under the name of Therma it was not a place of much importance. It was taken and occupied by the Athenians a short time before the Peloponnesian war (B.C. 432) but was soon after restored by them to Perdiccas. It was made an important city by Cassander, who collected in this place the inhabitants of several adjacent towns (about B.C. 315), and who gave it the name of Thessalonica, in honour of his wife, the daughter of Philip and sister of Alexander the Great (Strab. p. 370). From this time it became a large and flourishing city. Its harbour was well situated for commercial intercourse with the Hellespont and the Aegean, and under the Romans it had the additional advantage of lying on the Via Egnatia, which led from the W shores of Greece to Byzantium and the East. It was visited by the Apostle Paul about A.D. 53, and about two years afterwards he addressed from Corinth two epistles to his converts in the city. Thessalonica continued to be, under the empire, one of the most important cities of Macedonia, and at a later time it became the residence of the prefect, and the capital, of the Illyrian provinces. It is celebrated at this period on account of the fearful massacre of its inhabitants by order of Theodosius, in consequence of a riot in which some of the Roman officers had been assassinated by the populace. [ΤΗΡΟΝΟΙΣ.]

Thessalus (Θεσσαλός) 1 A Greek physician, son of Hippocrates, passed some of his time at the court of Archelaus, king of Macedonia, who reigned B.C. 413-399. He was one of the founders of the sect of the Dogmatists, and is several times highly praised by Galen, who calls him the most eminent of the sons of Hippocrates. He was supposed by some of the ancient writers to be the author of several of the works that form part of the Hippocratic Collection, which he might have compiled from notes left by his father.—2 Also a Greek physician, was a native of Tralles in Lydia, and one of the founders of the medical sect of the Methodists. He lived at Rome in the reign of the emperor Nero, A.D. 51-68, to whom he addressed one of his works, and here he died and was buried, and his tomb was to be seen in Pliny's time on the Via Appia. He considered himself superior to all his predecessors. He is frequently mentioned by Galen, but always

in terms of contempt and ridicule. None of his works are extant.—3 Son of Pisistratus (Thuc. i 20). In Arist. 'Αθ. πολ. 18 he is said to be the same as Hegesistatus, and plays the part assigned to Hipparchus in the events which led to Aristogeiton's conspiracy.

Thestius (Θέστιος), son of Ares and Demonice or Androthea in other accounts, son of Agenor and grandson of Pleuron, the king of Aetolia. He was the father of Iphiclus, Eurippus, Plexippus, Eurypylus, Leda, Atliana, and Hyperminestra. His wife is not the same in all traditions, some calling her Lyeippe or Laophonte, a daughter of Pleuron, and others Deidamia (Apollod. i 7, 7, Paus. iii 18, 5). The patronymic Thestiades is given to his grandson Melenger, as well as to his sons, and the female patronymic Thestias to his daughter Atliana, the mother of Melenger.

Thestor (Θέστωρ), son of Idmon and Laothoe, and father of Calchas, Theoclymenus, Lyeippe and Theonoe (Il. i 69, Hyg. Fab. 128). The patronymic Thestorides is frequently given to his son Calchas.

Thetis (Θέτις), one of the daughters of Neireus and Doris, was the wife of Peleus, by whom she became the mother of Achilles (Il. i 598, xviii 85, Hes. Th. 244). As a goddess of the sea she dwelt, like her sisters the Nereids, below the waves with her father Neireus (Il. i 357, xx 207). She there received Dionysus on his flight from Lyeurgus, and the god, in his gratitude, presented her with a golden urn (Il. vi 135, Od. xxi 75). When Nephelaeus was thrown down from heaven, he was likewise received by Thetis. She had been brought up by Hera, and when she reached the age of maturity, Zeus and Hera gave her, against her will, in marriage to Peleus. Such was the Homeric story (Il. xviii 85, 432), but later accounts add that Poseidon and Zeus himself first sued for her hand, but when Themis declared that the son of Thetis would be stronger than his father, both gods desisted from their suit, and desired her marriage with a mortal (Pind. Isthm. viii 58, Aesch. Pr. 767, Ovi. Met. xi 225, 250). Chiron informed his friend Peleus how he might gain possession of her, even if she should metamorphose herself for Thetis, like Proteus, had the power of assuming any form she pleased, and she had recourse to this means of escaping from Peleus, who, instructed by Chiron, held the goddess fast till she again assumed her proper form, and promised to marry him (Pind. Nem. iii, 60, Apollod. iii 13, 5, Paus. viii 18, 1). This story, which appears first in Pindar, was a favourite subject in vase painting of an early date. The wedding of Peleus was honoured with the presence of all the gods, with the exception of Eris or Discord, who was not invited, and who avenged herself by throwing among the assembled gods the apple which was the source of so much misery [PARIS]. For the action of Thetis in the story of her son see ΑΧΙΛΛΗΣ.

Theūprōsōpon (Θεὸν Πρόσωπον, i.e. the face of a god Ras.esh Shukel), a lofty, rugged promontory on the coast of Phoenicia, between Tripolis and Byblus, formed by a spur of Lebanon, and running far out to sea. Some travellers have fancied that they can trace in its side a view that resembles to a human profile which its name implies (Strab. 751, 755).

Thōvestō (Θουέστη, Tōbessa, Ru), a considerable city of N Africa, on the frontier of Numidia and Byzacena, at the centre of several roads, and the station of a legion from the time

of Augustus. It was of comparatively late origin, and a Roman colony. Among its recently discovered ruins are a fine triumphal arch, and the old walls of the city, the circuit of which was large enough to have contained 40,000 inhabitants. (Ptol iv 3. 30)

Thia (Oeta), daughter of Uranus and Ge, one of the female Titans, became by Hyperion the mother of Helios, Eos, and Selene—that is, Hyperion and Thia formed the pair of divinities from whom light proceeded (Pind *Isthm* iv 1, Hes *Th* 135, 171, Catull *lxvi* 44)

Thibron or Thimbron (Θιβρων, Θιμβρων)
1 A Lacedaemonian, sent with 3000 men, B C 399, to aid the Ionians against Tissaphernes. He did his work badly, and was superseded by Dercyllidas. In 392 he was sent again to oppose Struthos, but was defeated and slain (Xen. An. viii 6, 1, *Hell.* iii 1, 4, iv 8, 17, Diod. xiv 36).
—2 An officer of Harpalsus, satrap of Babylon, after whose death, in 324 (he is said by some to have murdered him), he set out on a filibustering expedition against Cyrene, but was eventually put to death by an officer of Ptolemy Lagus (Diod. xvii 108, xviii 19).

Thilsaphata (prob *Tell Afad*, between Mosul and Sinyar), a town of Mesopotamia, near the Tigris (Amm Marc xxy 8)

Thulutha (*Tilbek*), a fort in the S of Mesopotamia, on an island in the Euphrates (Amm Marc xxv 2)

Thinae or Thina (Θίνα, Θίνα), a chief city of the Σιναι, and a great emporium for the silk and wool trade of the extreme E. In the *Periplus* it is not imagined so far to the E as it is placed by Ptolemy (*Peripl. Mar. Erythr.* p. 86, Ptol. vii. 3, 6, Σιναι).

Thinis or This (Ols. *Ovltms*), a great city of Upper Egypt, capital of the Thinites Nomos. It was the Egyptian Tini, and was situated near ABYDOS. It was one of the most ancient cities in Egypt, and the capital of the first two dynasties (B.C. 4100-4000), but its importance was merged in that of Abydos, of which it became a separate quarter.

Thiōdāmas (Θειοδάμας), father of Hylas, and
king of the Dryopes (Apollod. ii. 7, 7)

Thysbē (Θυσβή), a beautiful Babylonian maiden, beloved by Pyramus. The lovers living in adjoining houses, often secretly conversed with each other through an opening in the wall, as their parents would not sanction their marriage. Once they agreed to meet at the tomb of Niobe. Thysbē arrived first, and while she was waiting for Pyramus, she perceived a lioness which had just torn to pieces an ox, and took to flight. In her haste she dropped her garment, which the lioness soiled with blood. In the mean time Pyramus arrived, and finding her garment covered with blood, he imagined that she had been murdered, and made away with himself under a mulberry tree, the fruit of which henceforth was as red as blood. Thysbē, who afterwards found the body of her lover, likewise killed herself. (Or *Met* iv 55-165.)

Thusbe, afterwards *Thisbae* (Θίσβαι, Θίσβαι, Θισβαίος, Θισβίς *Kallosia*), a town of Boeotia, on the borders of Phocis, and between Mt Hebeon and the Corinthian gulf. It was famed even in the time of Homer for its wild pigeons which are still found in abundance in the neighbourhood of *Kakosia* (*Il* ii 502, *Strab* p 411, *Xen Hell* vi 4, 3, *Or Met* xi 330, *Stat Theb* vi 261). Its ruins are chiefly of the date of Alexander.

Thisoa. [THEISOA.]

Thmāis (Opouls Tmāre, Ru, near Mansourah), a city of Lower Egypt, on a canal on the E side of the Mendesian mouth of the Nile. It was a chief seat of the worship of the god Mendes (the Egyptian Pan), under the symbol of a goat. It was the chief city of the Nomos Thmuites, which was afterwards united with the Mendesian Nomos (Hdt II 166, Ptol IV 5, 51).

Thôas (Oôas) 1 Son of Andraemon and Gorge, was king of Calydon and Pleuron, in Aetolia, and sailed with forty ships against Troy (*Il* ii 638, iv 529, xv 281, *Pans* v 3, 5)

—2 Son of Dionysus and Ariadne, was king of Lemnos, and married to Myrina, by whom he became the father of Hypsipyle and Scineus (II xiv 230, Diod v 79) When the Lemnian women killed all the men in the island, Hypsipyle saved her father, Thoas, and concealed him Afterwards, however, he was discovered by the other women, and killed, or, according to other accounts, he escaped to Taurus, or to the island of Oenoe near Euboea, which was henceforth called Scineus The patronymic Thoantias is given to Hypsipyle, as the daughter of Thoas (Apollod i 9, 17, iii 6, 4)—3 Son of Borysthenes, and king of Tauris, into whose dominions Iphigenia was carried by Artemis, when she was to have been sacrificed (Ant Lib 27, Enr *Iphig in Taur*)—4 An Aetolian who was praetor of the League in B C 198, and urged the war against the Romans After the defeat of Antiochus, the Romans made the surrender of Thoas a condition of peace, but set him at liberty In 169 he was killed in a popular tumult (Liv xxxv 37-45, xxxviii 38, Pol xxxiii 4)

Thomas Magister, a rhetorician and grammarian, about A.D. 1310. He was a native of Thessalonica, and lived at the court of the emperor Andronicus Palaeologus I., where he held the offices of marshal (*Magister Officiorum*) and keeper of the archives (*Charophylax*), but he afterwards retired to a monastery, where he assumed the name of *Theodulus*, and devoted himself to the study of the ancient Greek authors. His chief work, which has come down to us, is a *Lexicon* of *Attic Words* (*Katὰ ἀλφάβητον ονομάτων Ἀττικῶν ἐκλογαί*), compiled from the works of the elder grammarians, such as Phrynichus, Ammonius, Herodian, and Moeris.—Edited by Ritschl, Hahs Sax 1831.

Thōricus (Θόρικος or Θορικός Θορικός, Θορικός *Therikho*), one of the twelve ancient towns in Attica, and subsequently a demus belonging to the tribe Acamantis, was situated on the SE coast a little above Sunium, and was fortified by the Athenians towards the close of the Peloponnesian war (Strab p 397, Xen *Hell* 1, 2, 1). It was from Thoricus that Eos caught up Cephalus (Apollod 1, 4, 7), with which some suppose the idea of Soph *O C* 1595 to be associated. There are important remains, especially of the theatre

Thornax (Θόραξ *Pavlaïka*), a mountain in Laconica, NE of Sparta, on which stood a celebrated temple of Apollo (Pans II 36. 1)

Thospites Lacus (*Θωσπίτις λίμνη* *Van-*
gol), a lake in Armenia Major, through which
the Tigris flows. The lake, and the surround-
ing district, also called Thospitis, were both
named from a city Thospia (*Θωσπία*) at the N
end of the lake (*Ptol* v 13. 18).

Thraciā (Θρακία, Ion Ὠρέκη, Ὠρηίκη, Ὠρηϊκή, Ὠράξ, pl. Ὠραῖες, Ion Ὠρήξ and Ὠρηίξ, pl Ὠρηῖες, Ὠρηῖες Thrac, pl Thraces), was in

earlier times the name of the vast space of country bounded on the N by the Danube, on the S by the Propontis and the Aegean, on the E by the Pontus Euxinus, and on the W by the river Strymon and the easternmost of the Illyrian tribes. It was divided into two parts by Mt Haemus (the *Balkan*), running from W to E, and separating the plain of the lower Danube from the rivers which fall into the Aegean. Two extensive mountain ranges branch off from the S side of Mt Haemus, one running SE towards Constantinople, and the other, called Rhodope, E of the preceding one, and also running in a south easterly direction near the river Nestus. Between these two ranges there are many plains, which are drained by the Hebrus, the largest river in Thrace. At a later time the name Thrace was applied to a more limited extent of country. The district between the Strymon and the Nestus was added to Macedonia by Philip, and was usually called Macedonia Adjuncta [*MACEDONIA*]. Under Augustus the part of the country N of the Haemus was made a separate Roman province under the name of Moesia [*MOESIA*], but the district between the Strymon and the Nestus had been previously restored to Thrace by the Romans. The Roman province of Thrace was accordingly bounded on the W by the river Nestus, which separated it from Macedonia, on the N by Mt Haemus, which divided it from Moesia, on the E by the Euxine, and on the S by the Propontis and Aegean. Thrace, in its widest extent, was peopled in the times of Herodotus and Thucydides by a vast number of different tribes, but their customs and characters were marked by great uniformity. Herodotus says that, next to the Indians, the Thracians were the most numerous of all races, and if united under one head would have been irresistible. He describes them as a savage, cruel, and rapacious people, delighting in blood, but brave and warlike. According to his account, which is confirmed by other writers, the Thracian chiefs sold their children for exportation to foreign merchants, they purchased their wives, they punctured or tattooed their bodies and those of the women belonging to them, as a sign of noble birth, they despised agriculture, and considered it most honourable to live by war and robbery (*Hdt* v 3-6, cf *Strab* pp 315-318, *Liv* xvi 25, *Tac Ann* ii 64, *Thuc* vii 27). Deep drinking prevailed among them extensively, and their quarrels over their wine cups were notorious even in the time of Augustus (*Hor Od* i 27). They worshipped deities whom the Greeks identified with Ares, Dionysus, and Artemis: the great sanctuary and oracle of their god Dionysus was in one of the loftiest summits of Mt Rhodope [*DIONYSUS*]. The tribes on the S coast attained to some degree of civilisation, owing to the numerous Greek colonies which were founded in their vicinity, but the tribes in the interior seem to have retained their savage habits, with little mitigation, down to the time of the Roman empire. There is a remarkable difference in the account of the Thracians derived from the poems of Homer and from early traditions. They are a civilised people, with finely wrought armour, cultivators of the vine (*Il* vi 132, x 436, xxiii 560) among whom were born the earliest Greek poets, Orpheus, Linus and Musaeus. Eumolpus, likewise who founded the Eleusinian mysteries in Attica, is said to have been a Thracian, and to have fought against Erechtheus, king of Athens.

It may be, as some hold, that this was really a case of civilisation receding and that the older Thracians gained from the Phoenicians arts and culture which they afterwards lost, but it is not an impossible explanation that the Homeric idea of Thracians was derived from the Asiatic branch, who were identified with the skilful and musical Phrygians. [For the Thracian emigration into Asia see *PHRYGIA*]. But if without refinements of civilisation, their history shows them to have been a brave and spirited people, with a remarkable strain of religious enthusiasm. —The principal Greek colonies along the coast, beginning at the Strymon and going eastwards, were AMPHIPOLIS, at the mouth of the Strymon, ABDERA, a little to the W of the Nestus, DICAEA or Diceapolis, a settlement of Maronea, MARONEA itself, colonised by the Chians, STRYME, a colony of the Thasians, MESEMBRIA, founded by the Samothracians, and AFRON, a Lesbian colony at the mouth of the Hebrus. The Thracian Chersonesus was probably colonised by the Greeks at an early period, but it did not contain any important Greek settlement till the migration of the first Mitiades to the country, during the reign of Pisistratus at Athens [*CHERSONESUS*]. On the Propontis the two chief Greek settlements were those of PERINTHUS and SELAVRIA, and on the Thracian Bosphorus was the important town of BYZANTIUM. There were only a few Greek settlements on the SW coast of the Euxine, the most important were those of APOLLONIA, ODESSUS, CALLATIS, TOMI, renowned as the place of Ovid's banishment, and ISTRIA, near the S mouth of the Danube. —The Thracians are said to have been conquered by Sesostris, king of Egypt, but that is a pure fiction [*SESOSTRIS*], nor can much faith be placed in the account of their conquest by Teuerians and Mysians (*Hdt* vii 20). The first really historical fact respecting them (apart from the foundations of colonies in Thrace mentioned above) is their subjugation by Megabazus, the general of Darius (*Hdt* v 1-10). After the Persians had been driven out of Europe by the Greeks, the Thracians recovered their independence, and at the beginning of the Peloponnesian war, almost all the Thracian tribes were united under the dominion of Sitalces, king of the Odrysae, whose kingdom extended from Abdera to the Euxine and the mouth of the Danube. In the third year of the Peloponnesian war (B.C. 429), Sitalces, who had entered into an alliance with the Athenians, invaded Macedonia with a vast army of 150,000 men, but was compelled by the failure of provisions to return home, after remaining in Macedonia thirty days (*Thuc* ii 29, 95). Sitalces fell in battle against the Triballi in 424, and was succeeded by his nephew, Seuthes, who during a long reign raised his kingdom to a height of power and prosperity which it had never previously attained, so that his regular revenues amounted to the annual sum of 400 talents, in addition to contributions of gold and silver in the form of presents, to a nearly equal amount. After the death of Seuthes, which appears to have happened a little before the close of the Peloponnesian war, we find his powerful kingdom split up into different parts, and when Xenophon, with the remains of the 10,000 Greeks, arrived on the opposite coast of Asia, another Seuthes applied to him for assistance to reinstate him in his dominions (*Xen An* vii). Philip, the father of Alexander the Great, reduced the greater part of Thrace, and after the death

of Alexander the country fell to the share of Lysimachus. It subsequently formed a part of the Macedonian dominions, but it continued to be governed by its native princes, and was only nominally subject to the Macedonian monarchs. Even under the Romans Thrace was for a long time governed by its own chiefs. At the time of the Moesian campaign (B.C. 29) the Thracian Odrysae were involved in a religious war with the Bessi for possession of the shrine of Dionysus and its sacred grove. Crassus conferred the custody upon the Odrysae, to whose princes he left the rule over all the Thracian tribes. S of the Haemus as vassal kings under the suzerainty of Rome. The position of the vassal king Rhometales and his descendants, who from the latter part of Augustus's reign till the time of Claudius held this power, has been compared, not inaptly, to that of the Herods in Palestine. There were interruptions to this arrangement in B.C. 11. Piso had, not without difficulty, to repress disturbances. COTYS reigned after the death of Rhometales, but was murdered by his uncle, Rhaseuporis, who had previously ruled part of Thrace. The Romans interfered, Rhaseuporis was put to death, and Tiberius appointed a guardian of the young Rhometales, son of Rhaseuporis (19 A.D.). Not long after, when the Thracians resisted conscription, he placed the control practically in the hands of this guardian. Caligula restored the principality to Rhometales II., but in A.D. 46 Claudius constituted Thrace a province under a procurator. Trajan raised it to a higher rank as a province under a *legatus Augusti pro praetore*.

P. THRASEA PAETUS, a distinguished Roman senator and Stoic philosopher, in the reign of Nero, was a native of Patavium, and was probably born soon after the death of Augustus. He appears at an early period of his life to have made the younger Cato his model, of whose life he wrote an account. He married ARRIA, the daughter of the heroic ARRIA, who showed her husband Caecina how to die, and his wife was worthy of her mother and her husband. At a later period he gave his own daughter in marriage to Helvidius Priscus, who trod closely in the footsteps of his father-in-law. Thrasea and Helvidius showed their spirit of conservative republicanism by a custom of celebrating the birthdays of Brutus and Cassius; Thrasea would not attend the Ne-roman games or the funeral of Poppaea, nor would he sacrifice to the Genius of the emperor. Thus roused the jealousy of Nero, and Thrasea was condemned to death by the senate by command of the emperor, A.D. 66. By his execution and that of his friend BARCA SORANUS, Nero, says Tacitus, resolved to murder Virtue herself. The panegyric of Thrasea was written by Arulenus Rusticus, who was in consequence put to death by Domitian (Tac. *Ann.* xiii 49, xiv 12, 48, xv 20-22, xvi 21-35, *Hist.* i 91, iv 5, *Ag.* 2, Dio Cass. lxi 15, lxxi 26, *Juv.* v 36, Mart. i 9).

THRASYBULUS (Θρασύβουλος). 1. Tyrant of Miletus, was a contemporary of Periander and Alyattes, the king of Lydia (Hdt. i 22, ii 92, *Ar. Pol.* iii 13, v 10). The story of the mode in which Thrasybulus gave his advice to Periander as to the best means of securing his power is given under PERIANDER.—2. A celebrated Athenian, son of Lycus. He was zealously attached to the Athenian democracy, and took an active part in overthrowing the oligarchical government of the 400 in B.C. 411

(Thuc. vii 73). He was appointed as one of the generals at Samos, when those who favoured the oligarchy were deposed, and from this time he took a prominent part in the conduct of the war, especially at the battle of Cyzicus, B.C. 410 (Thuc. vii 75-105, *Xen. Hell.* i 1, 12). On the establishment of the Thirty at Athens he was banished, and was living in exile at Thebes when the rulers of Athens were perpetrating their excesses of tyranny. Being aided by the Thebans with arms and money, he collected a small band, crossed the frontier, and seized the deserted fortress of Phyle. He repelled the troops sent against him from Athens, and, taking the offensive, marched upon the Peiraeus, which fell into his hands. From this place he carried on war for several months against the Ten, who had succeeded to the government, and eventually, upon the intervention of Pausanias, the democracy was restored in the autumn of 403 B.C. In 390 Thrasybulus commanded the Athenian fleet in the Aegean, and was slain by the inhabitants of Aspendus, upon whom he was levying a forced contribution (Diod. xiv 94, 99, *Xen. Hell.* iv 8, 25, *Dem. Lept.* p. 475).—3. Brother of Gelo and Hiero, tyrants of Syracuse. He succeeded Hiero in the government, B.C. 467, and was soon afterwards expelled by the Syracusans, whom he had provoked by his rapacity and cruelty. He withdrew to Locri, in Italy, and there ended his days (Diod. vi 67).

THRASYDAEUS (Θρασυδαῖος), tyrant of Agrigentum, was the son and successor of Theron, B.C. 472. Shortly after his accession he was defeated by Hiero of Syracuse, and the Agrigentines took advantage of this disaster to expel him from their city. He escaped to Greece, but was arrested at Megara, and executed (Diod. vi 53).

THRASYLLUS or THRASYLUS (Θρασύλλος, Θράσυλος). 1. An Athenian, who actively assisted Thrasybulus in opposing the oligarchical revolution in B.C. 411, and, like him, was appointed as one of the generals at Samos [THRASYBULUS]. He was one of the commanders at the battle of Arginusae, and was among the six generals who returned to Athens and were put to death, 406 [ARGINUSAE].—2. An astrologer at Rhodes, with whom Tiberius became acquainted during his residence in that island, and whom he ever after held in the highest honour. In the scenes between him and the emperor, as described by Tacitus, Suetonius, and Dio, Thrasyllus is the prototype for Scott (in *Quentin Durward*) of Martius Galeotti, the astrologer of Louis XI. He confirmed the faith of Tiberius in his skill by casting his own horoscope as well as that of his master, and saying that he himself had reached a great crisis of danger, having suspected, as was the truth, that Tiberius was on the point of having him thrown over a precipice. This proof of prophetic power saved his life. He died in A.D. 36, the year before Tiberius, and is said to have saved the lives of many persons whom Tiberius would otherwise have put to death by falsely predicting for this very purpose that the emperor would live a certain period longer than his intended victims. The son of this Thrasyllus succeeded to his father's skill, and he is said to have predicted the empire to Nero (Tac. *Ann.* vi 20-22, *Suet. Aug.* 98, *Tib.* 11, 62, *Cal.* 19, Dio Cass. lv 11, lvi 15, lviii 27).

THRASYMACHUS (Θρασύμαχος), a native of Chalcedon, was a sophist, and one of the

earliest cultivators of the art of rhetoric. He was a contemporary of Gorgias. He is introduced by Plato as one of the interlocutors in the *Republic*, and is referred to several times in the *Phaedrus* (cf. Cic. *Orat.* 12, 52, *de Orat.* iii 82, 128, Quint. iii 1, 10, Athen. p. 416).

Thrāsýmēdēs (Θρασυμήδης) 1 Son of the Pythian Nestor and Anaxibia, accompanied his father on the expedition against Troy, and returned with him to Pylos (*Il.* ix 81, xvii 378, 705, *Od.* iii 442, Paus. ii 18, 7)—2 A sculptor of Paros, contemporary with Phidias, whose assistant he seems to have been. He was author of the statue of Asclepius at Epidaurus (Paus. ii 27, 2).

Thrāsýmēnus [THRASIMENUS]

Thrōnium (Θρόνιον Ὀρόνιον, Ὀρονίειον), the chief town of the Locri Epizephirici, on the river Boagrius, at a short distance from the sea, with a harbour upon the coast (*Il.* ii 538, Thuc. ii 26, Strab. p. 486). It was destroyed by Onomarchus in the Sacred war, and its inhabitants were sold into slavery. Its ruins (called *Palaeocastro*) are at the modern *Pikrahi*.

Thūcýdídēs (Θουκυδίδης) 1 An Athenian statesman, of the demus Alopecce, son of Melesias. After the death of Cimon (with whom he was connected by marriage), in B.C. 449, Thucydides became the leader of the aristocratic party, which he concentrated and more thoroughly organised in opposition to Pericles. He was ostracised in 438, thus leaving the undisputed political ascendancy to Pericles. He left two sons, Melesias and Stephanus, and a son of the former of these, named Thucydides after his grandfather, was a pupil of Socrates (Arist. *Metaph.* 1002, Plut. *Per.* 6-16, Plat. *Men.* p. 94, Athen. p. 234)—2 The great Athenian historian, of the demus Halimus, was the son of Olorus or Orolus and Hegesipyle. He is said to have been connected with the family of Cimon, and we know that Miltiades, the conqueror of Marathon, married Hegesipyle, the daughter of a Thracian king called Olorus, by whom she became the mother of Cimon, and it has been conjectured that the mother of Thucydides was a granddaughter of Miltiades and Hegesipyle. Others suppose that his father, Olorus, was connected with Olorus king of Thrace, but a direct Thracian descent on the father's side can hardly be possible. The fact of the relationship of the other Thucydides to Cimon may suggest the possibility of a confusion. According to a statement of Pamphilus (ΠΑΜΦΙΛΟΣ), Thucydides was forty years of age at the commencement of the Peloponnesian war, or B.C. 431, and accordingly he was born in 471. There is a story in Lucian of Herodotus having read his History at the Olympic games to the assembled Greeks, and Suidas adds that Thucydides, then a boy, was present, and shed tears of emotion a presage of his own future historical distinction. The story as it stands is impossible, but it is quite possible that Thucydides in his youth may have heard Herodotus recite some parts of his History at Athens [see Herodotus, p. 410, n]. Thucydides is said to have been instructed in oratory by Antiphon, and in philosophy by Anaxagoras. He informs us (iv 105) that he possessed gold mines in that part of Thrace which is opposite to the island of Thasos, and that he had influence in that part of Thrace. This property, according to some accounts, he had from his ancestors, according to other accounts, he married an heiress of that neighbourhood. Thucydides (ii 48)

was one of those who suffered from the great plague of Athens, and one of the few who recovered. We have no trustworthy evidence of Thucydides having distinguished himself as an orator, though it is not unlikely that he did, for his oratorical talent is shown by the speeches that he has inserted in his History. He was, however, employed in a military capacity, and he was in command of an Athenian squadron of seven ships, at Thasos, B.C. 424, when Eucles, who commanded in Amphipolis, sent for his assistance against Brasidas. That general, fearing the arrival of a superior force, offered favourable terms to Amphipolis, which were readily accepted. Thucydides arrived at Eion, at the mouth of the Strymon, on the evening of the same day on which Amphipolis surrendered, and though he was too late to save Amphipolis, he prevented Eion from falling into the hands of the enemy. In consequence of this failure, Thucydides became an exile, probably to avoid a severer punishment, for Cleon, who was at this time in great favour with the Athenians, appears to have excited popular suspicion against him. His own words certainly imply that, during his exile, he spent much of his time either in the Peloponnesus or in places which were under Peloponnesian influence (v 26), and his work was the result of his own experience and observations. His minute description of Syracuse and the neighbourhood leads to the probable conclusion that he was personally acquainted with the localities, and if he visited Sicily, it is probable that he also saw some parts of southern Italy. Thucydides says that he lived twenty years in exile (v 26), and as his exile began in 428, he may have returned to Athens in 408, about the time when Thrasybulus liberated Athens. Thucydides is said to have been assassinated at Athens soon after his return, but other accounts say that he was killed by a robber in Thrace. The time of his death is quite uncertain. In iii 116 he mentions eruptions of Aetna, but does not know of the eruption of B.C. 396 (Diod. xiv 59). It is therefore probable that he died before that year, though possible that he lived on without revising the passage in question. The time when he composed his work has been a matter of dispute. He informs us himself that he was busy in collecting materials all through the war from the beginning to the end (i 22), and of course he would register them as he got them. Plutarch says that he wrote the work in Thrace, but the work in the shape in which we have it was certainly not finished until after the close of the war, and he was probably engaged upon it at the time of his death. A needless question has been raised as to the authorship of the eighth and last book of Thucydides, which breaks off in the middle of the twenty-first year of the war (411). It differs from all the other books in containing no speeches, and was less systematically composed. Accordingly, several ancient critics supposed that the eighth book was not by Thucydides: some attributed it to his daughter, and some to Xenophon or Theopompus, because both of them continued the history. This is an absurd story, not merely because nothing can be less like the style of Xenophon and of Theopompus. It may be regarded as certain that Thucydides wrote the book, and the differences alluded to (the differences of style are imaginary) are accounted for by the fact that it was an unfinished work, in which he would probably have inserted speeches.—The work of

Thucydides, from the commencement of the second book, is chronologically divided into winters and summers, and each summer and winter make a year (u 1). His summer comprises the time from the vernal to the autumnal equinox, and the winter comprises the period from the autumnal to the vernal equinox. The division into books and chapters was probably made by the Alexandrine critics. The history of the Peloponnesian war opens the second book of Thucydides, and the first is introductory to the history. He begins his first book by observing that the Peloponnesian war was the most important event in Grecian history, which he shows by a rapid review of the history of the Greeks from the earliest period to the commencement of the war (i 1-21). After his introductory chapters he proceeds to explain the alleged grounds and causes of the war; the real cause was, he says, the Spartan jealousy of the Athenian power. His narrative is interrupted (c 89-118), after he has come to the time when the Lacedaemonians resolved on war, by a digression on the rise and progress of the power of Athens, a period which had been either omitted by other writers, or treated imperfectly, and with little regard to chronology, as by Hellanicus in his *Attic History* (c 97). He resumes his narrative (c 119) with the negotiations that preceded the war, but this leads to another digression of some length on the treason of Pausanias (c 128-134), and the exile of Themistocles (c 135-138). He concludes the book with the speech of Pericles, who advised the Athenians to refuse the demands of the Peloponnesians, and his subject, as already observed, begins with the second book.—The work of Thucydides shows the most scrupulous care and diligence in ascertaining facts, his strict attention to chronology, and the importance that he attaches to it, are additional proof of his historical accuracy. His narrative is brief and concise to a degree which makes the thought, or the crowd of thoughts, concentrated in a short and involved sentence often hard to understand, it generally contains bare facts expressed in the fewest possible words, but this stern and apparently passionless brevity is able to produce a pathos unsurpassed by any prose writer. This is seen most notably in his account of the Athenian catastrophe at Syracuse. Few could read it (and there are other passages almost as moving in the history) without agreeing with the opinion of Gray and Macaulay (both masters of style, especially the former), that nothing finer has been written in prose. But it is still more important to notice that Thucydides is the founder of philosophical history. He first showed that a great historian should not merely narrate events accurately, should not even content himself with a critical examination of his authorities, but should also try to trace the causes of events, and their consequences, their teaching in politics, and the light which they throw upon character. Many of his speeches are political essays, or materials for them; they are not mere imaginations of his own for rhetorical effect, they contain in many cases the general sense of what was actually delivered as nearly as he could ascertain, and in many instances he had good opportunities of knowing what was said, for he heard some speeches delivered (i 22), but they are employed to show the motives and sentiments of the speakers and of their partisans or countrymen.—Editions of Thucydides by Poppo, Leips 1821,

1869 (now being re edited by Stahl), Arnold, Oxf 1857, Classen, Berl 1878 (now being revised by Steup), the first two books by Shilleto, Book ii by Marchant, 1891, iii by Bryans, iv and v by Graves, vi by Rutherford, vii by Frost, viii by Holden, 1890, and by Marchant, 1893, viii by Goodhart, 1893. Translation by Jowett.

Thulē (Θούλη), an island in the N part of the German Ocean, regarded by the ancients as the most northerly point in the whole earth. It is first mentioned by Pytheas, the celebrated Greek navigator of Massilia, who undertook a voyage to Britain, of which he gave a description in his work on the Ocean [PYTHEAS]. It is not definitely stated by those who mention Pytheas's account, whether he claimed to have actually visited the island, or whether he only derived his information from those whom he met in Britain (Strab pp 63, 104, 114, 201, Plin ii 187). According to Pytheas, as cited by these writers, Thule was a six days' sail from Britain, and the day and night there were each six months long, i.e. the solstitial day was twenty-four hours long. He further stated that in Thule and those distant parts the air was heavy and the sea thick and gelatinous, impentable to rowing. The astronomical observation, which is accepted as true by Hipparchus, Eratosthenes, Mela and Pliny (Strab ii c, Plin iv 104, Mel iii 6), implies that Thule lay within the Arctic circle. It is tolerably certain that Pytheas did not sail so far north, but if he took his account from others he may very well have heard of the very much greater length of the day in summer and its shortness in winter—tales even may have reached him from places as far north as the North Cape. The thickened sea is possibly a confused account of a frozen ocean in the north, but may only be based on some stories of banks of sea weed. It is curious that when Agricola's expedition came in sight of the Shetlands, which they took to be Thule, they imagined the conventional thickness of the water (Tac *Agr* 10). On the whole it is useless to speculate whether Pytheas's account referred to the Shetlands, Iceland, or Norway. It is pretty clear that Ptolemy (ii 6, 32) placed Thule at the Shetlands and in literature Thule was universally accepted as the most distant and most northerly part of the world (Verg *Georg* i 30).

Thuria (Θούρια), a town of Messenia on the river Aris, ten miles from Pharae (Pans iv 31, 1, Thuc i 101, Pol xxv 1). Its ruins are near the modern *Versaga*, six miles from *Kalamata*.

Thūriū, more rarely Thūrium (Θούριοι, Θούριον, Θούριος, Θούριεύς, Thurins, Thirinius *Terra Nuova*), a Greek city in Lucania, founded b c 448, near the site of the ancient Sybaris, which had been destroyed more than sixty years before [SYBARIS]. It was built by the remains of the population of Sybaris, who had failed in their first attempt of 452, and in their successful enterprise were assisted by colonists from all parts of Greece, but especially from Athens. Among these colonists were the historian Herodotus and the orator Lysias, the latter of whom, however, was only a youth at the time, and subsequently returned to Athens (Diod xii 10, Strab p 263, Plin *Per* 11). The new city, from which the remains of the Sybarites were soon expelled, rapidly attained great power and prosperity, and became one of the most important Greek towns in the S of Italy. Thus we are told that the Thurians

were able to bring 14,000 foot soldiers and 1000 horse into the field against the Lucanians (Died xiv 101) In the Samnite wars Thurii Hannibal in the second Punic war The Carthaginian general, however, at a later time, not trusting the Thurians, plundered the town, and removed 3500 of its inhabitants to Croton (App Ann 57) The Romans subsequently sent a Latin colony to Thurii, and changed its name into Cephiae, but it continued to retain its original name, under which it is mentioned by



Coin of Thurii, of 4th cent B C

Obv. head of Pallas figure of Scylla on her helmet, $\pi\tau\tau$ ΘΟΥΡΙΩΝ bull and fish

Caesar in the Civil war as a municipium (Liv xxxiv 53, Strab p 269, Caes B C iii 21)

Thyāmis (Θύαμις *Kalama*), a river in Epirus, flowing into the sea near a promontory of the same name (Thuc i 46, Strab p 324)

Thyādes. [THYIA.]

Thyāmus (Θυάμος *Pictula*), a mountain in Acarnania, south of Argos Amphilocheum (Thuc iii 106)

Thyatira (ἡ Θυάτειρα *Al hissar*), a city in the N of Lydia, on the river Lycus It was formerly called Pelopeia, and received its new name in the Macedonian period (Strab p 646, Steph Byz s v, Liv xxxvii 41)

Thyestes (Θυέστης), son of Pelops and Hippodamia, was the brother of Atreus and the father of Aegisthus See ATREUS and AEGISTHUS

Thyia (Θυία), a daughter of Castalus or Cephalus, became by Apollo the mother of Delphus She is said to have been the first to sacrifice to Dionysus, and to have celebrated orgies in his honour (Hdt vii 178, Paus x 6, 2) It was believed that from her the Attic women, who went yearly to Mt Parnassus to celebrate the Dionysiac orgies with the Delphian Thyiades received themselves the name of Thyiades or Thyādes There is little doubt that her story was simply an attempt to explain this name, which is probably connected with *θύω* and has the same meaning as Maenades

Thyllus (Θύλλος), a Greek poet, living at Rome about B C 67, and a friend of Cicero He seems to have been engaged on a poem about the Eleusinian rites (Cic ad Att i 9, 12, 16) Some editions write us name Chyllus

Thymbra (Θύμβρη), a city of the Troad, N of Ilium Vetus, on a hill by the side of the river Thymbrius, with a celebrated temple of Apollo, who derived from this place the epithet Thymbraeus (Il x 480, xx 53, 151, Strab p 598, cf [Eur] *Rhes* 224)

Thymbria (Θυμβρία), a place in Caria, on the Maeander, four stadia E of Myus, with a Chlumen—that is, a cave containing mephitic vapour (Strab p 636)

Thymbrium (Θύμβριον *Thymbriūni*), a small town of Phrygia, a little S of Philomelium, on the road to Iconium, with the so called Fountain of Midas (Xen *Anab* i 2) It was refounded

as Hadrianopolis Its site is near the modern *Doghian Hisar*

Thymbrius (Θύμβριος *Thymbreh*), a river of the Troad, falling into the Scamander At the present day, it flows direct into the Hellespont, and, on this and other grounds, some doubt whether the *Thymbreh* is the ancient river

Thymēle, an actress in the reign of Domitian (Juv i 85, viii 197)

Thymoetes (Θυμοίτης), one of the elders of Troy A soothsayer had predicted that on a certain day a boy should be born, by whom Troy should be destroyed On that day Paris was born to Priam, and Menippus to Thymoetes Priam ordered Menippus and his mother Cilla to be killed (Il iii 146) Hence Virgil (*Aen* ii 31) represents Aeneas saying that it was doubtful whether Thymoetes advised the Trojans to draw the wooden horse into the city in order to revenge himself

Thym (Θυμ), a Thracian people, whose original abodes were near Salmydessus, but who afterwards passed over into BITHYNIA

Thynia (Θυνία) 1 The land of the Thym in Thrace—2 Another name for BITHYNIA—3 [THYNIAE]

Thynias or Thynia (Θυνίας, Θυνία) 1 (*Insula*), a promontory on the coast of Thrace, NW of Salmydessus, with a town of the same name (Strab p 319)—2 (*Kirpe*), a small islet of the Euxine, on the coast of Bithynia, near the Prom Calpe, also called Apollonia and Daphnusa (Ap Rh ii 177)

Thyōnē [ΘΙΟΝΙΣΟΣ, p 294, b, SEVELE]

Thyreā (Θυρεά), the chief town in Cynuria, the district on the borders of Laconia and Argolis, was situated upon a height 2000 feet above the sea-level, on the bay of the sea called Sinus Thyreates (Θυρεάτης κόλπος) It was for the possession of Thyrea that the celebrated battle was fought between the 300 Spartans and 300 Argives The territory of Thyrea was called Thyreātis (Θυρεάτης) (Strab p 376, Hdt i 82, Thuc v 41, O¹ Fast ii 664, OTIONIARES) Its ruins, known as *Helleniko* or *Tichio*, show the position of the walls and towers

Thyreum or Thyrrhēum (Θύρειον, Θύρρειον *Vasilios*), a town in N Acarnania, between Anactorium and Limnaea, close to the Sinus Ambracensis (Pol ii 25, Cic ad Fam xvi 5)

Thysdrus, Tisdrus, or Tasdrus (Θυσδρός *El-Jem*, Ru), a large fortified city of Byzacena, NW of the promontory Brachodes (*Ras Kapoudiah*) Under the Romans it was a free city It was here that the emperor Gordian assumed the purple (Ptol iv 3, 39, Herodian, vii 4)

Thyssagētae (Θυσσαγέται), a people of Sarmatia Asiatica, on the E shores of the Palus Maeotis (Hdt iv 22, Mel i 19)

Thyssus (Θύσσοος or Ουσσόος), a town of Macedonia on the peninsula of Acte (Hdt vii 22, Thuc ii 109, Strab p 331)

Tiarantus, a river of Scythia and a tributary of the Danube (Hdt ii 48)

Tibarēni, or Tibāri (Τιβάρηνοι, Τίβαροι), a quiet agricultural people on the N coast of Pontus, E of the river Iris (Hdt iii 94, Xen *An* v 5, 2, Strab p 527)

Tibērias 1 (Τιβεριάς *Tiberiēus*), a city of Galilee, on the SW shore of the Lake of Tiberias, built by Herod Antipas in honour of the emperor Tiberius After the destruction of Jerusalem, it became the seat of the Jewish Sanhedrim Near it were the warm baths of Emmaus (Ptol vii 20, 16, Jos *Ant* xiii 3, BJ ii 21)—2 Gennēsāret, also the Sea of

Galilee, in the O T Chinnereth (*Bahr Tubariyeh*), the second of the three lakes in Palestine, formed by the course of the Jordan [JOI DAR F.] Its length is eleven or twelve geographical miles, and its breadth from five to six. It lies deep among fertile hills. Its surface is 750 feet below the level of the Mediterranean (Paus. v 7, 1, Ptol. v 16, 4, Jos. BJ. iv 26.)

TIBÉRIVS [TIBÉRIS]

Tibérivus, the deified personification of the river Tiber, to whom various myths attached, some stories making him a king of Veii, others a king of Alba who was drowned in the Tiber, others again representing him as the son of Janus [see p 157, b]. The river god Tiberinus was addressed in solemn invocations (Cic. ND. iii 20, 52, Serv. ad Aen. i 278), and a festival was held in his honour on the Island of the Tiber, where he seems to have had a shrine. In his worship he was connected, or perhaps some times identified, with Portunus.

Tiberiopolis (Τιβεριούπολις) near the modern Amed), a city of Great Phrygia, near Eumonia, where a worship of Tiberius and Livia was established (Ptol. v 2, 25).

Tibérus also Tibris, Tybris, Thybris, Amnis Tiberinus or simply Tiberinus (*Tiber* or *Tevere*), the chief river in central Italy, on which stood the city of Rome. It is said to have been originally called *Albula*, and to have received the name of *Tibers* in consequence of Tiberinus, king of Alba, having been drowned in it. It has been supposed that *Albula* was the Latin and *Tibers* the Etruscan name of the river. The Tiber rises from two springs of limpid water in the Apennines, near Tifernum, and flows in a south westerly direction, separating Etruria from Umbria, the land of the Sabines, and Latium. After flowing about 110 miles it receives the Nar (*Nera*), and from its confluence with this river its regular navigation begins. Three miles above Rome, at the distance of nearly seventy miles from the Nar, it receives the Anio (*Teverone*), and from this point becomes a river of considerable importance. Within the walls of Rome, the Tiber is about 300 feet wide and from twelve to eighteen feet deep. After heavy rains the river in ancient times, as at the present day, frequently overflowed its banks, and did considerable mischief to the lower parts of the city (Liv. xxiv 9, xxx 38, xxxi 2, 21, xxxviii 28, Dio Cass. xxxix 61, lvi 20, cf. Cic. ad Q. Fr. iii 7, Hor. Od. i 2, 18). To guard against these dangers Augustus instituted the *Curatores alvei Tiberis* (Suet. Aug. 37). At Rome the maritime navigation of the river begins, and at eighteen miles from the city, and about four miles from the coast, it divides into two arms, forming an island, which was sacred to Venus and called *Insula Sacra* (*Isola Sacra*). The left branch of the river runs into the sea by Ostia, which was the ancient harbour of Rome, but in consequence of the accumulation of sand at the mouth of the left branch, the right branch was widened by Trajan, and was made the regular harbour of the city under the name of *Portus Romanus*, *Portus Augusti*, or simply *Portus* [OSTIA]. The whole length of the Tiber, with its windings, is about 200 miles. The waters of the river are muddy and yellowish, whence it is frequently called by the Roman poets *fluvius Tiberis*. The poets also give it the epithets of *Tyrrhenus* because it flowed past Etruria during the whole of its course, and of *Lydius*, because the Etruscans are said to have been of Lydian origin.

Tibérius 1 Emperor of Rome, A.D. 14-37. His full name was *Tiberius Claudius Nero Caesar*. He was the son of T. Claudius Nero and of Livia, and was born on the 16th of November, B.C. 42, before his mother married Augustus. Tiberius was tall and strongly made, and his health was very good. His face was handsome, and his eyes were large. He was carefully educated, and became well acquainted with Greek and Latin literature. His master in rhetoric was Theodorus of Gadara. Though not without military courage, as his life shows, he had a great timidity of character, and was of a jealous and suspicious temper, and these qualities rendered him cruel after he had acquired power. There can be little doubt that his morose reserve and his dissimulation had been increased, if not created, by his relations to Augustus. As emperor the difficulties of his position, and the influence of Livia and still more of Sejanus, increased his tendency to jealousy and suspicion of all who seemed rivals or dangerous from their popularity. The system of espionage and delation once begun could only increase with each act of tyranny and cruelty till his rule became a veritable reign of terror. Yet in reading his history, especially the tales of his monstrous and incredible licentiousness it must be recollected that Tacitus and Suetonius both wrote with a strong bias against him and his rule, and were ready to accept as true the worst scandals which were handed down. If Velleius was prejudiced in the other direction it is at least right to adopt some part of his less unfavourable portrait and to imagine that the old age of Tiberius was not so absolutely contradictory of his youth as it is sometimes made to appear. The cruelty of his rule applied only to Rome. The testimony of Josephus and Philo shows that his provincial government was just and lenient.—In B.C. 11, Augustus compelled Tiberius, much against his will, to divorce his wife Vipsania Agrippina, and to marry Julia, the widow of Agrippa, and the emperor's daughter, with whom Tiberius, however, did not long live in harmony. Tiberius was thus brought into still closer contact with the imperial family, but as C. and L. Caesar, the grandsons of Augustus, were still living, the prospect of Tiberius succeeding to the imperial power seemed very remote. He was employed on various military services. In 20 he was sent by Augustus to restore Tigranes to the throne of Armenia. It was during this campaign that Horace addressed one of his Epistles to Julius Florus (i 12), who was serving under Tiberius. In 15, Drusus and his brother Tiberius were engaged in warfare with the Raeti, and the exploits of the two brothers were sung by Horace (Od. iv 4, 14) [RAETIA]. In 13, Tiberius was consul with P. Quinctilius Varus. In 11, while his brother, Drusus, was fighting against the Germans, Tiberius conducted the war against the Dalmatians and against the Pannonians. Drusus died in 9, owing to a fall from his horse. On the news of the accident, Tiberius was sent by Augustus to Drusus, whom he found just alive. Tiberius returned to the war in Germany, and crossed the Rhine. In 7 he was consul a second time. In 6 he obtained the tribunicia potestas for five years, but during this year he retired with the emperor's permission to Rhodes, where he spent the next seven years. Tacitus says that his chief reason for leaving Rome was to get away from his wife, who treated him with contempt, and whose licentious life was no secret to her.

husband, probably, too, he was unwilling to stay at Rome when the grandsons of Augustus were attaining years of maturity, for there was mutual jealousy between them and Tiberius. He returned to Rome A.D. 2. He was relieved from one trouble during his absence, for his wife, Julia, was banished to the island of Pandataria (B.C. 2), and he never saw her again. After the death of L. Caesar (A.D. 2) and C. Caesar (A.D. 4), Augustus adopted Tiberius, with the view of leaving to him the imperial power, and at the same time he required Tiberius to adopt Germanicus, the son of his brother Drusus, though Tiberius had a son Drusus by his wife Vipsania. From the year of his adoption to the death of Augustus, Tiberius was in command of the Roman armies, though he visited Rome several times. He was sent into Germany A.D. 4. He reduced all Illyricum to subjection A.D. 9, and in A.D. 12 he had the honour of a triumph at Rome for his German and Dalmatian victories. On the death of Augustus at Nola, on the 19th of August, A.D. 14, Tiberius, who was on his way to Illyricum, was immediately summoned home by his mother, Livia. He took the imperial power without any opposition, affecting all the while a great reluctance. He began his reign by putting to death Postu-



Head of Tiberius (from a statue in the Vatican)

mus Agrippa, the surviving grandson of Augustus, and he alleged that it was done pursuant to the command of the late emperor. When he felt himself sure in his place, he began to strengthen the principate. He took from the popular assembly the election of the magistrates, and transferred it to the senate. The news of the death of Augustus roused a mutiny among the legions in Pannonia, which was quelled by Drusus, the son of Tiberius. The armies on the Rhine under Germanicus showed a disposition to reject Tiberius, and if Germanicus had been inclined to try the fortune of a campaign, he might have had the assistance of the German armies against his uncle. But Germanicus restored discipline to the army by his firmness, and maintained his fidelity to the new emperor. The first year of his reign was marked by the death of Julia, whom Augustus had removed from Pandataria to Rhigium. The death of Germanicus in the East, in A.D. 19, relieved Tiberius from all fear of a rival claimant to the throne, and it was believed by many that Germanicus had been poisoned by order of Tiberius. From this time Tiberius began to indulge with less restraint in his love of tyranny, and many distinguished senators were soon put to death on the charge of treason against the emperor (*laesa majestas*). Notwithstanding his suspicious nature, Tiberius gave his complete confidence to Sejanus, who for many years possessed the real government of the state. This ambitious man aimed at the imperial power. In 28 Drusus, the son of Tiberius, was poisoned by the contrivance of Sejanus. Three years afterwards (26) Tiberius left Rome, and withdrew into Campania. He never returned to the city. He left on the pretext of dedicating temples in

Campagna, but the real cause was probably his dislike to Rome, where he knew that he was unpopular, and Sejanus was only too anxious to encourage any feeling which would keep the emperor at a distance from the city. That Tiberius went because he wished to hide his licentiousness in this place of retirement may be set down as a silly invention. Rome was not a place where licentiousness was scouted. He took up his residence (27) in the island of Capri, at a short distance from the Campanian coast. The death of Livia (29), the emperor's mother, released Tiberius from one cause of anxiety. He had long been tired of her, because she wished to exercise authority, and one object in leaving Rome was to be out of her way. Livia's death gave Sejanus and Tiberius free scope, for Tiberius never entirely released himself from a kind of subjection to his mother, and Sejanus did not venture to attempt the overthrow of Livia's influence. The destruction of Agrippina and her children was now the chief purpose of Sejanus. He finally got from the tyrant (31) the reward that was his just desert, an ignominious death. [SEJANUS] The death of Sejanus was followed by the execution of his friends, and for the remainder of the reign of Tiberius, Rome continued to be the scene of tragic occurrences. Tiberius died on the 16th of March, 37, at the villa of Lucullus, in Misenum. He was seventy-eight years of age, and had reigned twenty-two years. He was succeeded by Gaius (Caligula), the son of Germanicus, but, according to Tacitus, he had himself appointed no successor (*Tac. Ann. vi. 46*), though he had appointed Gaius the heir of his private property (*Suet. Tib. 76*) in conjunction with Tiberius Gemellus, whom Gaius afterwards put to death. On the other hand, Josephus has a story of Tiberius committing the empire to Gaius (*Ant. xvi. 6, 9*). Tiberius did not die a natural death. It was known that his end was rapidly approaching, and having had a fainting fit, he was supposed to be dead. Thereupon Gaius came forth and was saluted as emperor, but he was alarmed by the intelligence that Tiberius had recovered and called for something to eat. Gaius was so frightened that he did not know what to do, but Macro, the prefect of the praetorians, with more presence of mind, gave orders that a quantity of clothes should be thrown on Tiberius, and that he should be left alone (*Tac. Ann. v. 50, Dio Cass. lxxvi. 28*). Suetonius mentions a suspicion that Tiberius was poisoned at the last by Gaius (*Suet. Tib. 73, Cal. 12*). Tiberius wrote a brief commentary of his own life, the only book that the emperor Domitian studied (*Suet. Tib. 67, Dom. 20*), and also Greek poems, and a lyric poem on the death of L. Caesar (*Suet. Tib. 70*). —2 Tiberius Gemellus, son of Drusus junior (Drusus, No. 5), twin with another son, who died early. He was therefore grandson of Tiberius and regarded as a dangerous rival by Caligula, who put him to death soon after his accession (*Suet. Tib. 51, Cal. 14, 23*). It is said that Tiberius doubted his legitimacy. This and his youth may have been reasons against his being named successor to the empire (*Suet. Tib. 62, Tac. Ann. vi. 46*). —3 A philosopher and sophist, of unknown time, the author of numerous works on grammar and rhetoric. One of his works, on the figures in the orations of Demosthenes (*Περὶ τῶν παρὰ Δημοσθένει σχημάτων*), is still extant — Ed. Spengel, 1856).

Tibilis 1 A town of Numidia, in N. Africa,

on the road from Cirta to Carthage, with warm springs, called Aquae Tibiltanae—2 (*Triflis*), a town on the Cyrus in the Asiatic Iberia.

Tibiscum, a town of Dacia and a Roman municipium on the river Tibiscus (Ptol iii 8, 10).

Tibiscus or **Tiviscus** (*Temes*), a river of Dacia, which rises in the district of Sarmize getusa and joins the Danube a little below Singidunum (*Belgrade*).

Tibullus, **Albius**, the Roman poet, was of equestrian family. The date of his birth is uncertain, but he died young, soon after Virgil. His birth is therefore placed by conjecture B.C. 54, and his death B.C. 18. Of his youth and education absolutely nothing is known. The estate belonging to the equestrian ancestors of Tibullus was at Pedum, between Tibur and Praeneste. Thus property, like that of the other great poets of the day, Virgil and Horace, had been either entirely or partially confiscated during the civil wars, yet Tibullus retained or recovered part of it, perhaps through Messalla, and spent there the better portion of his short, but peaceful and happy, life (Tib. i 1, 19, cf. Hor. *Ep.* i 4, 7). When his friend and patron, Messalla, was going to his prefecture in Asia, B.C. 30, Tibullus after first refusing eventually agreed to accompany him, but fell ill on the way at Coreyra and returned thence to Rome (Tib. i 1, i 3). Afterwards, in 23, he went to Aquitania with Messalla, who had been sent by Augustus to suppress a formidable insurrection which had broken out in this province. Part of the glory of the Aquitanian campaign, which Tibullus celebrates in language of unwonted loftiness, redounds, according to the poet, to his own fame. He was present at the battle of Atax (*Lude* in Languedoc), which broke the Aquitanian rebellion (Tib. i 7). So ceased the active life of Tibullus, his life is now the chronicle of his poetry and of the loves which inspired it. The first object of his attachment is celebrated under the poetic name of Delia according to Apuleius (*Apol.* 10) her real name was Plania. To Delia are addressed the first six Elegies of the first book. The poet's attachment to Delia had begun before he left Rome for Aquitania. But Delia seems to have been faithless during his absence from Rome. On his return from Coreyra he found her ill, and attended her with affectionate solicitude (*Eleg.* i 5), and hoped to induce her to retire with him into the country. But first a richer lover appears to have supplanted him with the inconstant Delia, and afterwards there appears a husband in his way. The second book of Elegies is chiefly devoted to a new mistress named Nemesis (cf. Ov. *Am.* iii 9, 32, Mart. viii 73, 7). It is probable, though not certain, that this Nemesis is the same as the Glyceia mentioned only by Horace (*Od.* i 33, 2), who reproves him for dwelling so long in his plaintive elegies on the 'pitiless Glyceia'. The poetry of his contemporaries shows Tibullus as a gentle and singularly amiable man. To Horace especially he was an object of warm attachment. Besides the ode which alludes to his passion for Glyceia (Hor. *Od.* i 33), the Epistle of Horace to Tibullus gives the most full and pleasing view of his poetical retreat, and of his character. It is written by a laudied spirit. Horace does homage to that perfect purity of taste which distinguishes the poetry of Tibullus. He takes pride in the candid but favourable judgment of his own Satires. The time of Tibullus he supposes to be shared

between the finishing his exquisite small poems, which were to surpass even those of Cassius of Parma, up to that time the models of that kind of composition, and the enjoyment of the country. Tibullus possessed, according to his friend's notions, all the blessings of life—a competent fortune, favour with the great, fame, health, and he seemed to know how to enjoy all those blessings.—The first two books alone of the Elegies under the name of Tibullus are of undoubted authenticity. The third is the work of another, a very inferior poet, whether Lygdamus be a real or fictitious name. This poet was much younger than Tibullus, for he was born in the year of the battle of Mutina, 19. It is probable that he was a less gifted member of Messalla's literary circle. This connexion with the patron of Tibullus might account for his Elegies being confused with the genuine poems of Tibullus. The hexameter poem on Messalla, which opens the fourth book, is so bad that, although a successful elegiac poet may have failed when he attempted epic verse, it cannot readily be ascribed to a writer of the exquisite taste of Tibullus. If it is his, it must be supposed that it was an early poem written in an imitative manner, when he was under the full influence of the Alexandrian school. The smaller Elegies of the fourth book have all the inimitable grace and simplicity of Tibullus. With the exception of the thirteenth (of which some lines are hardly surpassed by Tibullus himself) these poems relate to the love of a certain Sulpicia, a woman of noble birth, for Cernithus, the real or fictitious name of a beautiful youth. Nor is there any improbability in supposing that Tibullus may have written Elegies in the name or by the desire of Sulpicia. If Sulpicia was herself the poetess, she approached nearer to Tibullus than any other writer of Elegies.—The first book of Elegies alone seems to have been published during the author's life, probably soon after the triumph of Messalla (27). The second book probably did not appear till after the death of Tibullus. With it may have been published the Elegies of his imitator, perhaps his friend and associate in the society of Messalla, Lygdamus (if that be a real name), i.e. the third book, and likewise the fourth, made up of poems belonging, as it were, to this intimate society of Messalla. The Panegyric by some nameless author, which, feeble as it is, seems to be of that age, the poems in the name of Sulpicia, with the concluding one, the thirteenth, a fragment of Tibullus himself.—Editions of Tibullus by Lachmann, Berol. 1829, Disson, Göttingen, 1835, Bährs, Leips. 1878, Hiller, Leips. 1885, selections by Ramsay.

Tibur (Tibur, pl. Tiburtes, Tiburtinus *Tivoli*), one of the most ancient towns of Latium, sixteen miles NE. of Rome, situated on the slope of a hill (hence called by Horace *supinum Tibur*), on the left bank of the Anio, which here forms a magnificent waterfall (Strab. p. 238, Hor. *Od.* i 17, 13). It is said to have been originally built by the Siculi (Dionys. i 16), i.e. by the very early inhabitants of Italy who were driven southwards into Sicily [SICULI]. According to one tradition these earlier occupants were expelled from their city by Tiburtus (who remained it), Coras, and Catillus or Catilus, the three sons of a Catillus who was himself a son of Amphiaraus, and migrated to Italy before the time of the Trojan war (Hor. *Od.* i 18, 2, Verg. *Aen.* vii 670, Ov. *Fast.* iv 71, *Am.* iii 6, 45, Stat. *Silv.* i 3, 74,

Sil It iv 225) In some accounts Catillus accompanied Evander. But it is probable that this theory of a colonisation by Greeks had no foundation, and arose merely from a tendency at a particular time to look for a Greek origin of Italian towns which were really of a Latin foundation. It was afterwards one of the chief towns of the Latin League, and was reduced to submission in 335 (Liv vii 19), but was left independent, though deprived of territory. Hence Roman exiles could go there (Pol vi 14), which explains the story in Ovid (*Fast* vi 665, cf Liv ix 30, App B C i 65, O₁ Pont i 3, 81). Tibur remained in the position of being a *civitas foederata* until after the Social war (B C 90) when it received the franchise [cf PRÆNESTE]. Tibur continued to be a large and flourishing town, since the salubrious and beautiful scenery of the place led many of the most distinguished Roman nobles to build here magnificent villas. Of these the most splendid was the villa of the emperor Hadrian, in the extensive remains of which many valuable specimens of ancient art have been discovered. Here also Zenobia lived after adorning the triumph of her conqueror, Aurelian. Horace had a country house in the neighbourhood of Tibur, which he preferred to all his other residences [HORATIUS]. The deity chiefly worshipped at Tibur was Hercules, and in the neighbourhood were the grove and temple of the Sibyl Albunea, whose oracles were consulted from the most ancient times [ALBUNEA]. The beautiful round temple which remains, in fair preservation, is generally called the temple of the Sibyl, but it may be more correct to regard it as the temple of Vesta (who is known to have had a temple at Tibur), and to regard the neighbouring temple (now the church of S Giorgio) as the temple of the Sibyl. The more important temple of Hercules Victor, the presiding deity of Tibur, probably stood on the site of the present cathedral.

Tichis or Tecum [TECUM]

Tichussa (Τειχιούσσα), a fortress in the territory of Miletus (Thuc viii 26, 28).

Ticinum (Ticiensis Pavia), a town of the Laevi, or, according to some, of the Insubres, in Gallia Cisalpina, on the left bank of the Ticinus. It was subsequently a Roman municipium, but it owed its greatness to the Lombard kings, who made it the capital of their dominions. The Lombards gave it the name of Pavia, which it still retains under the slightly changed form of Pavia (Strab p 217, Tac Ann iii 5, Procop B G ii 12, 25, iv 32).

Ticinus (Tessino) an important river in Gallia Cisalpina, rises in Mons Adula, and after flowing through Lacus Verbanus (*Lago Maggiore*), falls into the Po near Ticinum. It was upon the bank of this river that Hannibal gained his first victory over the Romans, by the defeat of P. Scipio, B C 218 (Strab pp 209, 217, Liv xxi 45, Pol iii 65).

Tifata, a mountain in Campania, E of Capua, near which the Samnites defeated the Campanians, and where at a later time Sulla gained a victory over the proconsul Norbanus (Liv viii 29, xviii 36-43, Vell Pat ii 25). On this mountain there was a temple of Diana [p 285, a], and also one of Jupiter, who (like Zeus Ixeneus) was worshipped in oak groves on hill tops, as is implied in the titles Jupiter Apenninensis, Jupiter Culminalis, &c. [JUPITER]

Tifernum 1 Tiberinum (Tifernates Tiberum, pl *Città di Castello*), a town of Umbria, near the sources of the river Tiber, whence its sur-

name, and upon the confines of Etruria. Near this town the younger Pliny had a villa (Plin Ep i 6)—2 Metaurense (Tifernates Metanrenses *S Angelo in Vado*), a town in Umbria, E of the preceding, on the river Metaurus, whence its surname.

Tifernus (*Biferno*), a river of Samnium, rising in the Apennines, and flowing through the country of the Frentani into the Adriatic (Liv x 30, Mel ii 4, 6).

Tigellinus Sophonius, the son of a native of Agrigentum, owed his rise from poverty and obscurity to his handsome person and his unscrupulous character. He was banished to Scyllaceum in Bruttium (AD 39-40) for an intrigue with Agrippina and Julia Livilla, sisters of Caligula (Dio Cass lix 23). He was probably among the exiles restored by Agrippina, after she became empress, since early in Nero's reign he was again in favour at court, and at the death of Burrus (63) was appointed praetorian prefect jointly with Fenius Rufus (Tac Ann xi 58). Tigellinus ministered to Nero's worst passions, and of all his favourites was the most obnoxious to the Roman people (Tac Ann xv 59, Hist i 72, Dio Cass lxii 13). He inflamed his jealousy or his avarice against the noblest members of the senate and the most pliant dependants of the court. In 65, Tigellinus entertained Nero in his Aemilian gardens, with a sumptuous profligacy unsurpassed even in that age, and in the same year shared with him the odium of burning Rome, since the conflagration had broken out on the scene of the banquet (Tac Ann xv 37, Dio Cass lxii 15). It was certain death, according to Juvenal, to describe him as he was (Juv i 155), and of this proof was given in the murder of Thermus, who had spoken against Tigellinus (Tac Ann xvi 20), and the narrow escape of the outspoken Apollonius of Tyana, who was spared only from a superstitious dread of his prophetic powers (Philost. Ap ii 42). On Nero's fall he joined with Nymphidius Sabinus, who had succeeded Fenius Rufus as praetorian prefect, in transferring the allegiance of the soldiers to Galba. The people clamorously demanded his death. During the brief reign of Galba his life was spared, but on the accession of Otho, he was compelled to put an end to his own life (Suet Galb 15, Tac Hist i 72).

Tigellius Hermogenes [HERVOGENES]

Tigranes (Τιγράνης), kings of Armenia. 1. Reigned B C 96-56. He united under his sway Armenia, Atropatene, and Gordyene, and thus raised himself to a degree of power superior to that of his predecessors. He assumed the title of King of Kings, and appeared in public accompanied by tributary princes as attendants (Strab p 532, Plin Lucull 21, App Syr 48). His power was strengthened by his alliance with Mithridates the Great, king of Pontus, whose daughter Cleopatra he had married at an early period of his reign. In consequence of the dissensions in the royal family of Syria, Tigranes was enabled in 83 to make himself master of the whole Syrian monarchy from the Euphrates to the sea. He was now at the summit of his power, and continued in the undisputed possession of these dominions for nearly fourteen years. At the instigation of his son-in-law, Mithridates, he invaded Cappadocia in 74, and is said to have carried off into captivity no less than 300,000 of the inhabitants, a large portion of whom he settled in his newly founded capital of Tigranocerta [TIGRANOCERTA]. In other respects he appears to have

furnished little support to Mithridates in his war against the Romans, but when the Romans haughtily demanded from him the surrender of Mithridates, who had taken refuge in his dominions, he returned a peremptory refusal, accompanied with an express declaration of war. Lucullus invaded Armenia in 69, defeated the mighty host which Tigranes led against him, and followed up his victory by the capture of Tigranocerta. In the following year (68) the united forces of Tigranes and Mithridates were again defeated by Lucullus (Plut *Lucull* 22-28, App *Mithr* 84-86), but the intemperate disposition of the Roman troops prevented Lucullus from gaining any further advantages over the Armenian king, and enabled the latter, not only to regain his dominions, but also to invade Cappadocia (Plut *Luc* 34, Dio Cass xxxv 15). The arrival of Pompey (66) soon changed the face of events. Mithridates, after his final defeat by Pompey, once more threw himself upon the support of his son in law, but Tigranes, who suspected him of abetting the designs of his son Tigranes, who had rebelled against his father, refused to receive him, while he himself hastened to make overtures of submission to Pompey. That general had already advanced into the heart of Armenia under the guidance of the young Tigranes, when the old king repaired in person to the Roman camp, and presenting himself as a suppliant before Pompey, laid his tiara at his feet. By this act



Coin of Tigranes King of Armenia B.C. 66 A.D.

Obv. Tigranes wearing the tiara, rev. figure of the city of Antioch holding a palm branch at her feet the river Orontes represented as a swimmer.

of humiliation he at once conciliated the favour of the conqueror, who treated him in a friendly manner, and left him in possession of Armenia Proper with the title of king, depriving him only of the provinces of Sophene and Gordyene, which he erected into a separate kingdom for his son Tigranes (Plut *Pomp* 32, 33, Dio Cass xxxvi 38-36, App *Mithr* 105). The elder monarch was so overjoyed at obtaining these unexpectedly favourable terms, that he not only paid the sum of 6000 talents demanded by Pompey, but added a large sum as a donation to his army, and continued ever after the steadfast friend of the Roman general. He died in 56 or 55, and was succeeded by his son Artavasdes (Dio Cass xl 16).—2 Son of Artavasdes, and grandson of the preceding. He was living an exile at Rome when a party of his countrymen, discontented with the rule of his elder brother, Artavasdes, sent to request that he should be placed on the throne. To this Augustus assented, and Tiberius was charged with the duty of accomplishing it, a task which he effected apparently without opposition (B.C. 20) (Tac *Ann* ii 3, Dio Cass lv 9, Suet *Tib* 9).

Tigranocerta (ἡ Τίγρανόκερτα and ἡ Τίγρη, 1 e, in Armenian, the City of Tigranes. *Sert*, Ru), the later capital of Armenia, built by Tigranes, on a height by the river Nicophorus, in

the valley between M Masius and Niphates. It was strongly fortified, and peopled chiefly with Macedonians and Greeks forcibly removed from Cappadocia and Cilicia, but, after the defeat of Tigranes by Lucullus under its walls, these people were permitted to return to their homes. The city was at the same time partially destroyed, but it still remained a considerable place (Strab pp 522, 532, 539, 747, App *Mithr* 67, Tac *Ann* xii 50, xiv 21). Its site is placed by some modern geographers at Tell Ermen.

Tigris, gen -ίδος and -ης (ὁ Τίγρις, gen Τίγριδος and Τίγριος, also Τίγρης, gen Τίγρητος *Tigris*), a great river of W Asia, rises from several sources on the S side of that part of the Taurus chain called Niphates, in Armenia, and flows SE, first through the narrow valley between M Masius and the prolongation of M Niphates, and then through the great plain which is bounded on the E by the last-named chain, till it falls into the head of the Persian Gulf, after receiving the Euphrates from the W [Comp *EURYMATES*]. Its other chief tributaries, all falling into its E side, were the NIGRINUS or CENTRATES, the LYTUS, the CANUS, the PNYCUS, the GORGUS, SILLAS or DRYAS, the GYNDROS, and the CHORAPES. It divided Assyria and Susiana on the E from Mesopotamia and Babylonia, and (at its mouth) Arabia, on the W (Hdt vi 20, Xen *An* iv 1, 3, Arr *An* vii 7, Strab pp 79, 529, 728, Verg *Ecl* i 65). The name is sometimes applied to the PARS TIGRIS.

Tigurini, a tribe of the Helveti, who joined the Cimbri in invading the country of the Allobroges in Gaul, where they defeated the consul L Cassius Longinus, B.C. 107. They formed in the time of Caesar the most important of the four cantons (*pagi*) into which the Helveti were divided [HELVETH].

Tiliaventus (*Tagliamento*), a river of Venetia which falls into the Adriatic between Aquileia and Concordia (Plin vi 126).

Tilphusiūm (Τιλφούσιον), a town in Boeotia, situated upon a mountain of the same name, S of lake Copais, and between Coronea and Halartus. It derived its name from the fountain Tilphusa, which was sacred to Apollo, and where Tiresias is said to have been buried (Paus i 33, 1).

Timaeus (Τίμαιος) 1 The historian, was the son of Andromachus, tyrant of Tauromentum, in Sicily. Timaeus attained the age of 96, and though we do not know the exact date either of his birth or death, we cannot be far wrong in placing his birth in B.C. 352, and his death in 256. Timaeus received instruction from Philescus, the Milesian, a disciple of Isocrates (Suid s v), but we have no further particulars of his life, except that he was banished from Sicily by Agathocles, and passed his exile at Athens, where he had lived fifty years when he wrote the thirty-fourth book of his History. The great work of Timaeus was a History of Sicily from the earliest times to 264, in which year Polybius commences the introduction to his work (Pol i 5). This History was one of great extent. We have a quotation from the thirty-eighth book, and there were probably many books after this (Suid s vv ὡς τὸ ἑρὸν πύρ). The value and authority of Timaeus as a historian have been most vehemently attacked by Polybius in many parts of his work (Pol ii 16, vii 3, 5). Most of the charges of Polybius appear to have been well founded, yet he has not only omitted to mention some of

the peculiar excellencies of Timaeus, but has even regarded some good points as deserving the severest censure. Thus it was one of the great merits of Timaeus, for which he is loudly denounced by Polybius, that he attempted to give the myths in their simplest and most genuine form, as related by the most ancient writers. Timaeus also collected the materials of his history with the greatest diligence and care, a fact which even Polybius is obliged to admit, and he is praised for his learning and general information by Cicero (*de Orat* ii 14). He likewise paid very great attention to chronology, and was the first writer who introduced the practice of recording events by Olympiads, which was adopted by almost all subsequent writers of Greek history. The fragments of Timaeus have been collected by Goller, in his *De Situ et Origine Syracusarum*, Lips 1818, and by Car and Theod. Muller, in the *Fragmenta Historic Graec* Paris, 1841—2. Of Locri, in Italy, a Pythagorean philosopher, is said to have been a teacher of Plato (*Cic de Fin* v 29, *de Rep* i 10). There is an extant work, bearing his name, written in the Doric dialect, and entitled *Περὶ ψυχᾶς κόσμου καὶ φύσιος* but its genuineness is very doubtful, and it is in all probability nothing more than an abridgment of Plato's dialogue of *Timaeus*. Ed by Gelder, Leyden, 1836—3. The Sophist, wrote a Lexicon to Plato, addressed to a certain Gentianus, which is still extant. The time at which he lived is quite uncertain. He is usually placed in the third century of the Christian era, which produced so many ardent admirers of the Platonic philosophy, such as Porphyry, Longinus, Plotinus, &c. The Lexicon bears the title *Τιμαίων σοφιστοῦ περὶ τῶν παρὰ Πλάτωνα λεξεῶν*. It is very brief, but is of value for its explanations of words. It has been edited by Ruhnkens, Leyden, 1754, and again, Leyden, 1789, and by Koch, Leipzig, 1828, and 1833.

Timāgenēs (*Τιμαγενής*), a rhetorician and a historian, was a native of Alexandria, from which place he was carried as a prisoner to Rome, where he was first employed as a slave in menial offices, but being liberated by Faustus Sulla, the son of the dictator, he opened a school of rhetoric, in which he taught with great success (*Comp Hor Ep* i 19, 15). The emperor Augustus induced him to write a History of his exploits, but having offended Augustus by sarcastic remarks upon his family, he was forbidden the palace, whereupon he burnt his historical works, gave up his rhetorical school, and retired from Rome to the house of his friend Asinius Pollio at Tusculum. He afterwards went to the East, and died at Dabanum in Mesopotamia (*Sen de Ira*, iii 23, *Plut de Adul* p 68, *Quint* v 1, *Suid s v Τιμαγένης*).

Timantaēs (*Τιμάνθης*), a Greek painter at Sicily, contemporary with Zeuxis and Parrhasius, about B.C. 400. The masterpiece of Timanthes was his picture of the sacrifice of Iphigenia, in which Agamemnon was painted with his face hidden in his mantle. The ancient critics tell us that the picture showed Iphigenia, standing by the altar, surrounded, among the assistants, by Calchas, whose prophetic voice had demanded her sacrifice, and whose hand was about to complete it, Odysseus, who had brought her from her home, and Menelaus, her father's brother, all manifesting different degrees of grief, so that, when the artist had painted the sorrow of Calchas, and the deeper sorrow of Odysseus, and had added all

his powers to express the woe of Menelaus, his resources were exhausted, and, unable to give a powerful expression to the agony of the father, he covered his head with a veil (*Plin xxv* 73, *Cic Orat* 22, *Quint* ii 13). But this is clearly not the reason why Timanthes hid the face of Agamemnon. Timanthes probably expressed by his painting exactly what Tennyson, in describing the same scene, expresses by the words 'My father held his hand upon his face'—the abhorrence of Agamemnon from the sacrifice which he cannot prevent (cf **TIMOLEON**, *Plut Tim* 4). It is likely that the composition of this, undoubtedly one of the most famous and probably one of the most powerful of ancient pictures, set the conventional method of representing the scene, and that in the Pompeian picture of the sacrifice of Iphigenia (*Mus Borb* i 3) we have the attitude of the Agamemnon of Timanthes preserved.

Timāvus (*Τιμαβο*), a small river in the N of Italy, forming the boundary between Istria and Venetia, and falling into the Sinus Tergestinus in the Adriatic, between Tergeste and Aquileia. It formed sometimes a pool or basin near its issue to the sea, which Livy calls the Lake of Timavus (*Liv* vi 1). This river is frequently celebrated by the poets and other ancient writers, who speak of its numerous sources, its lake, and its subterranean passage. This is to some extent confirmed by the nature of the river, which bursts in several streams of considerable volume from the foot of a rock, and has a course of little over a mile before it reaches the sea. It is believed in the country to be the outflow of a stream which disappears near *S Canavian* about thirteen miles from the reappearance, and this does not differ much from an estimate as old as Posidonius, who says that its subterranean course is 180 stadia (*Strab* p 215). That the number of mouths by which it issued from the rock varied at different times is likely enough. Nine, seven, six, and four are mentioned (*Veig Aen* i 245, *Strab l c*, *Mart* iv 25, 6).

Timocles (*Τιμοκλῆς*), an Athenian comic poet of the Middle Comedy, who lived at a period when the revival of political energy, in consequence of the encroachments of Philip, restored to the Middle Comedy much of the vigour and real aim of the Old. He is conspicuous for the freedom with which he discussed public men and measures (*Athen* pp 224, 341). He lived till after B.C. 324 (*Suid s v*). Fragments in *Meineke Fr Com Graec*.

Timocrēon (*Τιμοκρεων*), of Rhodes, a lyric poet, celebrated for the bitter and pugnacious spirit of his works, especially for his attacks on Themistocles and Simonides, and also for his great bodily strength. He was a native of Ialysus in Rhodes, whence he was banished on the then common charge of an inclination towards Persia (*μηδισμός*), and in this banishment he was left neglected by Themistocles, who had formerly been his friend and was connected with him by the ties of hospitality. Timocreon was still living after B.C. 471, since one of his poems, of which we have a fragment, was an attack upon Themistocles after his exile (*Athen* pp 415, 416, *Plat Gorg* p 493, *Plut Them* 21).

Timōlēon (*Τιμολεων*), son of Timodemus or Timanetus and Demariste, belonged to one of the noblest families at Corinth. His early life was stained by a deed of blood. We are told that when his brother, Timophanes, whose life he had previously saved in battle at the risk of

his own (Plut *Tim* 4), endeavoured to make himself tyrant of their native city, Timoleon murdered him rather than allow him to destroy the liberty of the state. It is related that he visited him with two friends, who first joined Timoleon in urging him to lay down his power, and, failing in this, stabbed him, Timoleon meanwhile standing aside with his face veiled. (Plut *Tim* 4, *Republ Gerend Praecept* p. 808, *Nep Tim* 1) The murder was perpetrated just before an embassy arrived from several of the Greek cities of Sicily, begging the Corinthians to send assistance to the island, which was distracted by internal dissensions, and was expecting an invasion of the Carthaginians. It is said that the Corinthians were at the very moment of the arrival of the Sicilians deliberating respecting Timoleon's act, and had not come to any decision respecting it, and that they avoided the difficulty of a decision by appointing him to the command of the Sicilian expedition, with the singular provision, that if he conducted himself justly in the command, they would regard him as a tyrannicide, and honour him accordingly, but if otherwise, they would punish him as a fratricide. To whatever causes Timoleon owed his appointment, his extraordinary success justified the confidence which had been reposed in him. His history reads like a romance, and yet of the main facts of the narrative we cannot entertain any reasonable doubt. Although the Corinthians had readily assented to the request of the Sicilians in the appointment of a commander, they were not prepared to make many sacrifices in their favour, and accordingly it was only with ten triremes and 700 mercenaries that Timoleon sailed from Corinth to repel the Carthaginians, and restore order to the Sicilian cities. He reached Sicily in B.C. 344, and straightway marched against Syracuse, of two quarters of which he obtained possession. In the following spring (343) Dionysius, despairing of success, surrendered the citadel to Timoleon, on condition of his being allowed to depart in safety to Corinth. [DIONYSIUS] Timoleon soon afterwards obtained possession of the whole of Syracuse. He destroyed the citadel, which had been for so many years the seat and bulwark of the power of the tyrants, and restored the democratic form of government. He then proceeded to expel the tyrants from the other Greek cities of Sicily, but was interrupted in this undertaking by a formidable invasion of the Carthaginians, who landed at Lilybaeum in 339, with an army, under the command of Hasdrubal and Hamilcar, consisting of 70,000 foot and 10,000 horse. Such an overwhelming force struck the Greeks with consternation and dismay. So great was their alarm that Timoleon could only induce 12,000 men to march with him against the Carthaginians. But with this small force he gained a brilliant victory over the Carthaginians on the river Crimissus (339). It is said that on his march to meet the enemy Timoleon met some mules laden with parsley, which, since parsley was used for wreaths placed on tombstones, struck the soldiers as a bad omen, but Timoleon, placing a wreath of it on his head, exclaimed, 'This is an omen of victory, for at Corinth it crowns the victors in the Isthmian games' (Plut *Tim* 26, *Diod* xvi 79). The terrible storm which beat in the face of the Carthaginians and contributed to their defeat was regarded by his troops and by others as a mark of divine favour to Timoleon. Thus

victory justly ranks as one of the greatest gained by Greeks over barbarians. The booty which Timoleon acquired was prodigious, and some of the richest of the spoils he sent to Corinth and other cities in Greece, thus spreading the glory of his victory throughout the mother country. Timoleon now resolved to carry into execution his project of expelling all the tyrants from Sicily. Of these, two of the most powerful, Hicetas of Leontini, and Mamercus of Catana, had recourse to the Carthaginians for assistance, who sent Gisco to Sicily with a fleet of seventy ships and a body of Greek mercenaries. Although Gisco gained a few successes at first, the war was upon the whole favourable to Timoleon, with whom the Carthaginians were glad to conclude a treaty in 338, fixing the river Halycus as the boundary of the Carthaginian and Greek dominions in Sicily. During the war with Gisco Hicetas fell into the hands of Timoleon, and was slain by his order. His wife and daughters were carried to Syracuse, where they were executed by the people, as a satisfaction to the *manes* of Dion, whose wife Arete and sister Aristomache had both been put to death by Hicetas. This is one of the greatest stains upon Timoleon's character, as he might easily have saved these unfortunate women if he had chosen. After the treaty between the Carthaginians and Timoleon, Mamercus, being unable to maintain himself in Catana, fled to Messana, where he took refuge with Hippon, tyrant of that city. Timoleon quickly followed, and besieged Messana so vigorously by sea and land that Hippon, despairing of holding out, attempted to escape by sea, but was taken and put to death in the public theatre. Mamercus now surrendered, stipulating only for a public trial before the Syracusans, with the condition that Timoleon should not appear as his accuser. But as soon as he was brought into the assembly at Syracuse, the people refused to hear him, and unanimously condemned him to death. Thus almost all the tyrants were expelled from the Greek cities in Sicily, and a democratic form of government established in their place. Timoleon, however, was in reality the ruler of Sicily, for all the states consulted him on every matter of importance, and the wisdom of his rule is attested by the flourishing condition of the island for several years even after his death. He did not assume any title or office, but lived as a private citizen among the Syracusans. Timoleon died in 337, having become blind a short time before his death. He was buried at the public expense in the market-place at Syracuse, where his monument was afterwards surrounded with porticoes and a gymnasium, which was called after him the *Timoleonion*. Annual games were also instituted in his honour (*Life of Tim* by Plutarch and by Nepos, cf *Diod* xvi 65-90, *Polyaen* v 3, 8).

Timomachus (*Τιμόμαχος*), a distinguished painter, of Byzantium, lived (according to Pliny) in the time of Julius Caesar, who purchased two of his pictures, the *Ajax* and *Medea*, for the immense sum of eighty Attic talents, and dedicated them in the temple of Venus Genetrix (Plin vii 126, xxv 136, cf *Anth Pal* ii p. 667). It is held by most critics that Timomachus belonged to the Alexandrine period of Greek art, and that Pliny was mistaken in supposing that the pictures which Caesar bought were painted in Caesar's time.

Timon (*Τίμων*) 1 The son of Timarchus of

Phlius, a philosopher of the sect of the Sceptics, flourished in the reign of Ptolemy Philadelphus, about B C 279, and onwards. He first studied philosophy at Megara, under Stilpon, and then returned home and married. He next went to Elis with his wife, and heard Pyrrho, whose tenets he adopted. Driven from Elis by straitened circumstances, he spent some time on the Hellespont and the Propontis, and taught at Chalcedon as a sophist with such success that he realised a fortune. He then removed to Athens, where he passed the remainder of his life, with the exception of a short residence at Thebes. He died at the age of almost 90—Timon appears to have been endowed by nature with a powerful and active mind, and with that quick perception of the follies of men which betrays its possessor into a spirit of universal distrust both of men and truths, so as to make him a sceptic in philosophy and a satirist in everything. His agnosticism (to use a modern term) is shown by his saying that man need only know three things viz what is the nature of things, how we are related to them, and what we can gain from them; but, as our knowledge of things must always be subjective and unreal, we can only live in a state of suspended judgment. He wrote numerous works both in prose and poetry. The most celebrated of his poems were the satiric compositions called *Silli* (σίλλοι), a word of somewhat doubtful etymology, but which undoubtedly describes metrical compositions of a character at once ludicrous and sarcastic. The invention of this species of poetry is ascribed to Xenophanes of Colophon [XENOPHANES]. The *Silli* of Timon were in three books, in the first of which he spoke in his own person, and the other two are in the form of a dialogue between the author and Xenophanes of Colophon, in which Timon proposed questions, to which Xenophanes replied at length. The subject was a sarcastic account of the tenets of all philosophers, living and dead, an unbounded field for scepticism and satire. They were in hexameter verse, and from the way in which they are mentioned by the ancient writers, as well as from the few fragments of them which have come down to us, it is evident that they were very admirable productions of their kind (Diog Laert ix 12, 109–115, Euseb *Præp. Ev.* xiv p 761).—The fragments of his poems are collected by Volke, *De Graecorum Syllis*, Varsav 1820, and by Paul, *Dissertatio de Sillis*, Berol 1821.—2 The Misanthrope (ὁ μισάνθρωπος), lived in the time of the Peloponnesian war. He was an Athenian, of the demos of Colyttus, and his father's name was Echekratides. In consequence of the ingratitude he experienced, and the disappointments he suffered, from his early friends and companions, he secluded himself entirely from the world, admitting no one to his society except Alcibiades, in whose reckless and variable disposition he probably found pleasure in tracing and studying an image of the world he had abandoned, and at last he is said to have died in consequence of refusing to suffer a surgeon to come to him to set a broken limb. One of Lucian's pieces bears his name (Aristoph *Av* 1548, *Lys* 809, *Plut. Ant* 70, Lucian, *Timon*, *Suid s v*).

Timophanes [TIMOLEON].

Timothæus (Τιμόθεος). 1 Son of Conon, the famous general, was himself a distinguished Athenian general. He was first appointed to a public command in B C 378, and from this

time his name frequently occurs as one of the Athenian generals down to 356. In this year he was associated with Iphicrates, Menestheus, and Chares in the command of the Athenian fleet. In consequence of his failure to relieve Samos he was arraigned in 354, and condemned to the crushing fine of 100 talents (more than 24,000*l*). Being unable to pay the fine, he withdrew to Chalcis in Euboea, where he died shortly after. The Athenians subsequently remitted nine tenths of the penalty, and allowed his son Conon to expend the remainder on the repair of the walls, which the famous Conon had restored (Life of *Timoth* in *Nepos*, *Diod* xi 81, xvi 7, 21, *IPHICRATES*).—2 Son of Clearchus, the tyrant of Heraclea on the Euxine, whom he succeeded in the sovereignty, B C 353 (*Diod* xvi 36). There is extant a letter addressed to him by Isocrates.—3 A celebrated musician and poet of the later Athenian dithyramb, was a native of Miletus, and the son of Thersander. He was born B C 446, and died in 357 in the ninetyeth year of his age. Of the details of his life we have very little information. He was at first unfortunate in his professional efforts. Even the Athenians, fond as they were of novelty, were offended at the bold innovations of Timotheus, and hissed off his performance. On this occasion it is said that Euripides encouraged Timotheus by the prediction that he would soon have the theatres at his feet. This prediction appears to have been accomplished in the vast popularity which Timotheus afterwards enjoyed. The Ephesians rewarded him for his dedicatory hymn to Artemis with the sum of 1000 pieces of gold, and the last accomplishment by which the education of the Arcadian youth was finished was learning the names of Timotheus and Philoxenus (*Pol* iv 20, *Athen* pp 626, 636, *Suid s v*). Timotheus is said to have died in Macedonia. He delighted in the most artificial and intricate forms of musical expression, the most important of his innovations, as the means of introducing all the others, was his addition to the number of the strings of the *cithara* [*Sec Dict of Ant art Lyra*].—4 A sculptor, whose country is not mentioned, but who belonged to the later Attic school of the time of Scopas and Praxiteles. He was one of the artists who executed the bas-reliefs which adorned the frieze of the Mausoleum. He is also mentioned as the author of a statue of Asclepius at Troezen and one of Artemis which was at Rome (*Paus* ii 32, 3, *Plin* xxxvi 32, cf *BRIAXIS*, *LEOCHARES*).

Tingis (ἡ Τίγγις *Tangier*), a city of Mauretania, on the S coast of the Fretum Gaditanum (*Straits of Gibraltar*), was a place of very great antiquity. It was made by Augustus a free city, and by Claudius a colony, and the capital of Mauretania Tingitana (*Strab* pp 140, 827, *Dio Cass* xlviii 45, *Plin* v 2).

Tinia (*Timna*), a small river in Umbria, rising near Spoletum, and falling into the Tiber, after receiving the Clitumnus (*Strab* p 227, *Sil It* viii 452).

Tiresias (Τειρεσίας), one of the mythical types of prophecy from augury, among whom were Melampus and Calchas, but Tiresias was the most widely celebrated soothsayer of all. He was represented as a Theban son of Evers and Chariclo, hence Theocritus calls him Euerides (*Id* xxiv 70). He was blind from his seventh year, but lived to a very old age. Various stories are told about the origin of his blindness, each probably a local legend, but it

is difficult to say which is the oldest, or where each was started. One story was that his blindness was occasioned by his having revealed to men things which they ought not to have known. Another that he had seen Athene while she was bathing, wherefore the goddess deprived him of sight by sprinkling water upon his face. Chariclo prayed to Athene to restore his sight, but as the goddess was unable to do this, she conferred upon him the power of understanding the voices of birds, and gave him a staff, with the help of which he could walk as safely as if he had his eyesight (Apollod. iii 6, 7, Callim. *hym. Pall.* 75). Another tradition accounts for his blindness in the following manner. Once, when on Mount Cithaeron (others say Cyllene), he saw a male and a female serpent together, he struck at them with his staff, and as he happened to kill the female, he himself was metamorphosed into a woman. Seven years later he again saw two serpents, and now killing the male, he again became a man. It was for this reason that Zeus and Hera, when disputing whether a man or a woman had more enjoyments, referred the matter to Tiresias, who declared that women enjoyed more pleasure than men. Hera, indignant at the answer, deprived him of sight, but Zeus gave him the power of prophecy, and granted him a life which was to last for seven or nine generations. This story is said to have been related by Hesiod (Tzet. ad *Luc.* 632, cf. Apollod. *loc.*, Ov. *Met.* iii 320, Hyg. *Fab.* 75). It seems to belong to an early date, when serpents were symbols of prophetic and oracular power, and it probably grew out of a primitive Boeotian superstition. In the war of the Seven against Thebes, he declared that Thebes would be victorious if Menoeceus would sacrifice himself, and during the war of the Epigoni, when the Thebans had been defeated, he advised them to commence negotiations of peace, and to avail themselves of the opportunity that would thus be afforded them to take to flight. He himself fled with them (or, according to others, he was carried to Delphi as a captive), but on his way he drank from the well of Tilphosia and died (Diod. ix 66, Paus. ix 33, 1, Apollod. iii 7, 3). His daughter, Manto (or Daphne), was sent by the victorious Argives to Delphi, as a servant to Apollo. Even in the lower world Tiresias was believed to retain the powers of perception, while the souls of other mortals were mere shades, and there also he continued to use his golden staff (*Od.* x 492, xi 90). His tomb was shown in the neighbourhood of the Tilphusian well near Thebes, and in Macedonia likewise. The place near Thebes where he had observed the birds was pointed out as a remarkable spot even in later times (Paus. ix 16, 1, cf. Soph. *O. T.* 493). The blind seer Tiresias acts so prominent a part in the mythical history of Greece that there is scarcely any event with which he is not connected in some way or other, and this introduction of the seer in so many occurrences separated by long intervals of time was facilitated by the belief in his long life. In Pindar (*Nem.* 60) he prophesies to the parents of Heracles, in Sophocles, as a very old man, to Oedipus, and, in the stories of the Epigoni, to the grandsons of Oedipus.

Tiribazus (Τιρίβαζος), satrap of Armenia in 401, hanged on the retreat of the 10,000, but without success (Xen. *An.* iv 4, vii 8, Diod. xiv 27). He succeeded Tithraustes as satrap of W. Asia, and favoured the views of Anta-

eidas. In 386 he commanded the expedition against EVAGORAS. Some time afterwards he conspired against Artaxorxes II., and was put to death (Plut. *Artax.* 29).

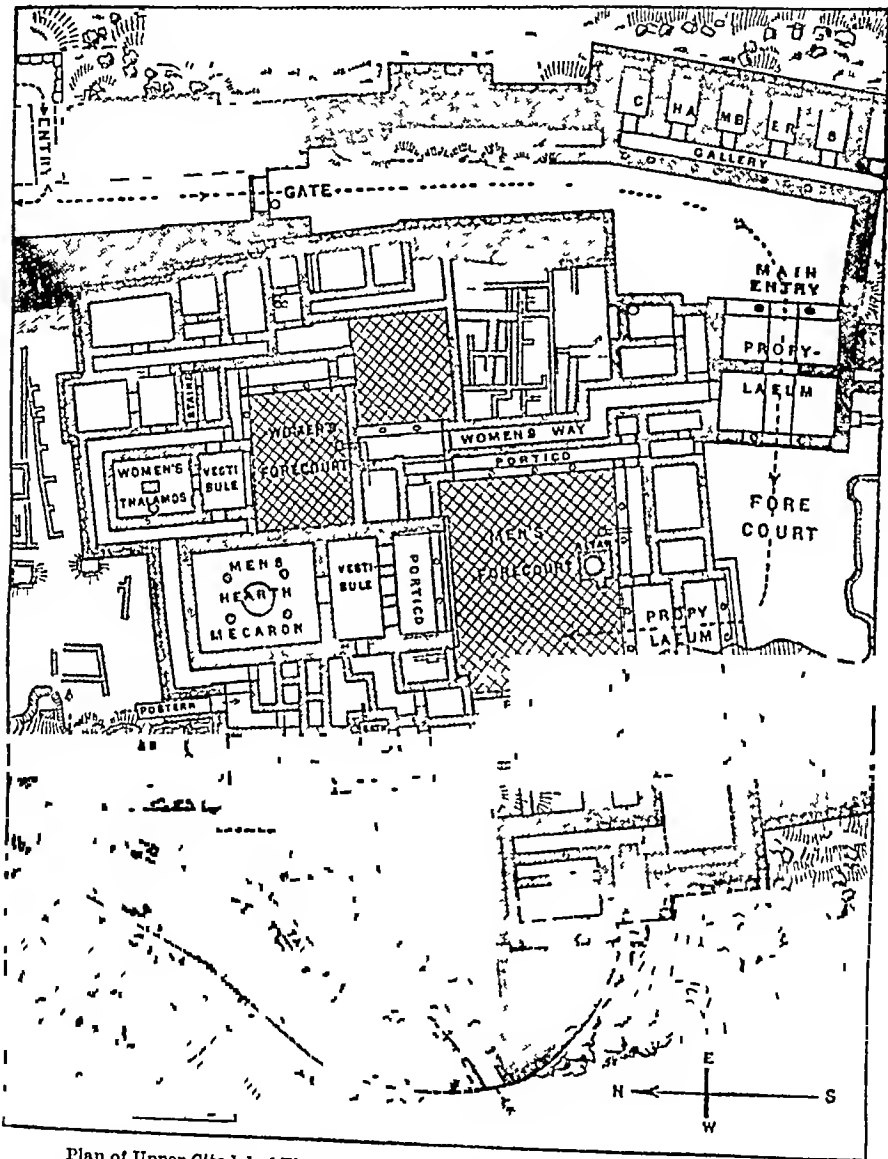
Tiridātes or Teridātes (Τηριδάτης) 1 The second king of Parthia [ARSACES II.]—2 [See ARSACES XXIII.]—3 Tiridates III [SASSANIDAE].

Tiro, M. Tullius, the freedman of Cicero, to whom he was an object of tender affection. He appears to have been a man of very amiable disposition, and highly cultivated intellect (Cic. *ad Fam.* xvi 4, *ad Att.* vii 5, Gell. vi 3). He was not only the amanuensis of the orator, and his assistant in literary labour, but was himself an author of no mean reputation, and notices of several works from his pen have been preserved by ancient writers. Among them were a biography of Cicero, vindicating his character from detraction (Plut. *Cic.* 41, 19, Tac. *Dial.* 17, Gell. iv 10, xv 16), a treatise on grammar (Gell. viii 9), and some poetry (Cic. *ad Fam.* xvi 18). Tiro was the chief agent in bringing together and arranging the works of his illustrious patron, and in preserving his correspondence from being dispersed and lost. After the death of Cicero, Tiro purchased a farm in the neighbourhood of Puteoli, where he lived until he reached his 100th year. Tiro was the inventor or improver of the art of shorthand writing among the Romans, and hence abbreviations of this description, which are common in MSS. from the sixth century downwards, have very generally been designated as *Notae Tironianae*. [See *Dict. of Ant. art.* *Notae*.]

Tiryns (Τίρυνς, *vrbos* Τίρύντιος), an ancient town in Argolis, SE. of Argos, and one of the most ancient in all Greece, is said to have been founded by Proetus, the brother of Acrisius, who, having returned from Lycia [PROETUS], built the massive walls of the city with the help of the Cyclopes [For the legendary connexion with HERACLES, see that article]. Tiryns was built on a low flat-topped rock, which rises about sixty feet above the plain of Argolis 1½ mile from the sea coast, Mycenae being 9½ miles further inland. The legends point to the first foundation of Tiryns (as a strong citadel at any rate) by a dynasty of immigrants from Asia Minor. Such is the natural construction of the story of Proetus. The story of Heracles the Tirynthian serving the Mycenaean Eurystheus points to the fact that Tiryns, the more ancient city, fell under the dominion of Mycenae, a later foundation. [For the reason why it should do so, though apparently more favourably situated for commerce, see MYCENAE.] In the Persian wars the Tirynthians served at Plataea (Hdt. ix 28), and it is said that this dissociation from Argos was one cause of the jealousy which led the Argives to destroy Tiryns and Mycenae (Paus. ii 25, 8), after which time it remained uninhabited, or at any rate unrestored. These traditions are in many particulars confirmed by the excavations undertaken by Dr Schliemann and Dr Dörpfeld in 1876-1884. As regards the relative antiquity, the walls of Tiryns appear to be older than the oldest parts of Mycenae, they are described as 'colossal roughly hewn blocks, showing no vestige of later restoration,' and, though some have thought the style of work to be Phoenician, the most probable view, as at present appears, is that they should rather be compared to remains found in Lydia. The excavations have laid bare the whole palace, with its gates and walls, its courts and

its apartments for men and women. How interesting and valuable this is for the illustration of the Homeric poems as regards life in the palace of an Achaean prince may easily be understood [see *Dict of Ant art Domus*]. This palace and fortress is built on a platform of rock 328 yards by 109, with three terraces on which stand the upper, middle, and lower citadels. On the upper, to the S, is the palace, on the middle are smaller houses, and others, only partially excavated, on the lowest and smallest platform, but it is probable that the

they had been cemented with a clay mortar, of which the yellow dust remains. The walls round the lower citadel were from twenty-three to twenty-six feet thick, and twenty-four feet high; those round the upper citadel were even thicker. The wall is made more defensible by projecting and re-entering angles with towers, galleries, and chambers, and a long corridor, or arched gallery, with arched doors. These were at first supposed to be sally ports, whence soldiers came out to defend the platform, but they have been found to communicate with



Plan of Upper Citadel of Tiryns (From Gardner's *New Chapters on Greek History*)

main city lay, as at Troy, beneath the citadel hill. The walls of the palace are still in some places three feet high; the outer wall of the citadel is built solely of very large stones (limestone, quarried near Tiryns), bearing out the legend of Proetus employing Cyclopean builders: many of the stones are from six to ten feet long, and three feet in breadth and thickness, they are not, however, absolutely unhewn, for many are roughly dressed with the pick-hammer; they are arranged to some extent in layers, and (contrary to the ideas entertained before the later explorations) it was found that

chambers which were probably store rooms. Remarkable skill and ingenuity have been shown in bringing the approaches, alike the main entrance and the small rock staircase, by a circuitous route commanded throughout by the walls and galleries [see plan]. The fortifications of Tiryns are noticed in *Il.* ii. 559. As regards the gain to archaeology, not only has it been made possible to realise thoroughly the arrangement of the Homeric palace, as was said above, but the system of decoration, the painted ceilings (in Egyptian patterns), and the vases which have been found have supplied

mented the richer discoveries of Mycenae. As regards the history, although there are striking analogies to Phoenician architecture in the walls (*eg* to the walls of Carthage), yet it is probable that those are right who regard the remains as proving a Lydian origin for the dynasty, so called, of Proetus and Persus [see MYCENAE]. Again, though some argue that the ruins testify to a much earlier destruction, it does not yet appear that anything has disproved the statement of Pausanias, that the destruction was in the fifth century B.C. Indeed, there are remains of a small Doric temple of the seventh century B.C. The report of its deserted state which Pausanias gives is certainly borne out by the excavations, which seem to show that the site was hardly, if at all, occupied for many centuries, until the date of Byzantine tombs and a Byzantine church.



Gallery at Tiryns

Tisāmēnus (Τισαμένης) 1 Son of Orestes and Hermione, was king of Argos, but was deprived of his kingdom when the Heracleidae invaded Peloponnesus. He was slain in a battle against the Heracleidae, and his tomb was afterwards shown at Helice, from which place his remains were subsequently removed to Sparta by command of an oracle (Paus. ii 18, 5, vi 1, 3, Apollod. ii 8, 2).—2 Son of Thersander and Demonassa, was king of Thebes, and the father of Antenor (Hdt. iv 147, Paus. iii 15, 4).—3 An Elean soothsayer, of the family of the Cletiadae. He was assured by the Delphic oracle that he should be successful in five great conflicts. Supposing this to be a promise of distinction as an athlete, he devoted himself to gymnastic exercises, but the Spartans, understanding the oracle to refer, not to gymnastic, but to military victories, made great offers to Tisamenus to induce him to take with their kings the joint command of their armies. This he refused to do on any terms short of receiving the full franchise of their city, which the Spartans eventually granted. He was present with the Spartans at the battle of Plataea, B.C. 379, which was the first of the five conflicts referred to by the oracle. The second was with the Argives and Tegeans at Tegea, the third, with the Arcadians at Dipaea, the fourth was the third Messenian war (465–455), and the last was the battle of Tanagra, with the Athenians and their allies, in 457 (Hdt. iv 83–86).

Tisā (Tisates, pl.) 1 A town in Bruttium in the Sila Silva, of uncertain site (App. An. 44).—2 (Theiss), a river of Dacia and Sarmatia, which rises in the Montes Bastarnici, and flows into the Danube. It was also called **Patisus**.

Tisierātes, an eminent Greek sculptor, of the school of Lysippus, whose works those of Tisierates closely imitated (Plin. xxxiv 67).

Tisiphōnē [EUMENIDAE]

Tissa (Tissiensis, Tissinensis), a town in

Sicily, N. of Mt Aetna (Cic. Verr. iii 38, Ptol. iii 4, 12).

Tissaphernes (Τισσαφέρνης), a famous Persian, who was appointed satrap of Lower Asia in B.C. 414. He espoused the cause of the Spartans in the Peloponnesian war, but he did not give them any effectual assistance, since his policy was not to allow either Spartans or Athenians to gain the supremacy, but to exhaust the strength of both parties by the continuance of the war. His plans, however, were thwarted by the arrival of Cyrus in Asia Minor in 407. This prince supplied the Lacedaemonians with effectual assistance. Tissaphernes and Cyrus were not on good terms, and after the death of Darius, they were engaged in continual disputes about the cities in the satrapy of the latter, over which Cyrus claimed dominion. The ambitious views of Cyrus towards the throne at length became manifest to Tissaphernes, who lost no time in repairing to the king with information of the danger. At the battle of Cunaxa, in 401, he was one of the four generals who commanded the army of Artaxerxes, and his troops were the only portion of the left wing that was not put to flight by the Greeks. When the 10,000 had begun their retreat, Tissaphernes professed his great anxiety to serve them, and promised to conduct them home in safety. In the course of the march he treacherously arrested Clearchus and four of the other generals, who were put to death. After this, Tissaphernes annoyed and harassed the Greeks in their march, without, however, seriously impeding it, till they reached the Carduchian Mountains, at which point he gave up the pursuit. Not long after, Tissaphernes, as a reward for his great services, was invested by the king, in addition to his own satrapy, with all the authority which Cyrus had enjoyed in Western Asia. On his arrival he claimed dominion over the Ionian cities, which applied to Sparta for aid. Their request was granted, and the Spartans carried on war against Tissaphernes with success for some years under the command successively of Thimbron, Dercylidas, and Agesilaus (400–395). The continued want of success on the part of Tissaphernes led to grievous complaints against him, and the charges were transmitted to court, where they were backed by all the influence of Parysatis, eager for revenge on the enemy of Cyrus, her favourite son. The result was that Tithraustes was commissioned by the king to put Tissaphernes to death and to succeed him in his government, which was accordingly done (395) (Thuc. viii, Xen. Hell. i 1, 2, 5, iii 1, 2, 4, Anabasis, Diog. xii 46, xiv 23–27, 80).

Titane (Τίταν), a town of Sicily, between Sicily and Phlius (Paus. ii 11, 3, iii 27, 1, Steph. Byz. s.v.).

Titānes (Τιτάνες, sing. Τίτάν, Ion. Τίτῆνες, fem. Τίτανίδες, sing. Τίτανίς) 1 The sons and daughters of Uranus and Ge or Gaea (the Earth), originally dwelt in heaven, whence they are called Οὐρανίωτες or Οὐρανίδαι. They were twelve or thirteen in number, who fall generally into pairs, viz. Oceanus and Tethys = the sea, Hyperion and Theia = sun and moon, Coeus and Phoebe = light or star deities, Cronos and Rhea = deities of strength, Cronus and Rhea = heaven and earth, Themis and Mnemosyne, and Iapetus, who is to produce mankind (Hes. Th. 123, Apollod. i 1, 3). It is said that Uranus, the first ruler of the world, threw his sons, the Hecatoncheires (Hundred Handed)—Briareus,

Cottys, Gyes—and the Cyclopes—Arges, Steropes, and Brontes—into Tartarus Gaen, in dignant at this, produced iron, persuaded the Titans to rise against their father, and gave to Cronus an iron sickle. They did as their mother bade them, with the exception of Oceanus. Cronus, with his sickle, mutilated his father [For this myth, see URANUS]. From the drops of his blood there arose the Erinyes, Alecto, Tisiphone, and Megaera. The Titans then deposed Uranus, liberated their brothers who had been cast into Tartarus, and raised Cronus to the throne. But Cronus hurled the Cyclopes back into Tartarus, and married his sister Rhea. Having been warned by Gaia and Uranus that he should be dethroned by one of his own children, he swallowed successively his children Hestia, Demeter, Hera, Pluto, and Poseidon. Rhea therefore, when she was pregnant with Zeus, went to Crete, and gave birth to the child in the Dictæan Cave, where he was brought up by the Curetes. When Zeus had grown up he availed himself of the assistance of Thetis, the daughter of Oceanus, who gave to Cronus a potion which caused him to bring up the stone and the children he had swallowed [ZEUS, CRONUS]. United with his brothers and sisters, Zeus now began the contest against Cronus and the ruling Titans. This contest (usually called the Titanomachia) was carried on in Thessaly, Cronus and the Titans occupying Mount Othrys, and the sons of Cronus Mount Olympus. It lasted ten years, till at length Gaia promised victory to Zeus if he would deliver the Cyclopes and Hecatoncheires from Tartarus. Zeus accordingly slew Campe, who guarded the Cyclopes, and the latter furnished him with thunder and lightning. The Titans then were overcome, and hurled down into a cavity below Tartarus, and the Hecatoncheires were set to guard them (Hes *Th* 617, 637, 851, Apollod 1 2, 1, Paus viii 37, 8, cf *Il* xiv 279). It must be observed that the fight of the Titans is sometimes confounded by ancient writers with the fight of the Gigantes [GIGANTES].—This myth of the Titans grew out of an attempt to reconcile the Greek religion with those of other non-Greek nations who had occupied the Greek lands before them. Hence many of its features (especially the account of the wounding of Uranus) are not of a Greek character, and are ignored by Homer, but preserved by Hesiod [see pp 412, b, 425, a].

The Titan dynasties represent primitive alien supreme deities who have been brought into connexion with the supreme Zeus of the Greeks and the other Olympian deities. In the Greek conception of the story the Titans express the more terrible forces of nature, and also the struggle against the will of Zeus, i.e. against the lawful and orderly course of things (cf *Il* viii 478, xiv 200, xv 224, Plat *Leg* iii p 701).—2 The name Titans is also given to those divine or semi-divine beings who were descended from the Titans, such as Prometheus, Hecate, Latona, Pyrrhia, and especially Helios (the Sun) and Seleno (the Moon), as the children of Hyperion and Thia, and even the descendants of Helios, such as Crece.

Titaresius (*Tiraphios* *Xeraghi*), a river of Thessaly, also called *Europus*, rising in Mt Titarus, flowing through the country of the Perrhaebi, and falling into the Peneus, SE of Phalanna. Its waters were impregnated with an oily substance, whence it was said to be a branch of the infernal Styx (Strab pp 329, 421, *Il* ii 761).

Tithōnus (*Τιθωνός*), son of Laomedon and Strymo, and brother of Priam (*Il* xx 237). By the prayers of Eos (Aurora), who loved him, he obtained from the gods immortality, but not eternal youth, in consequence of which he became withered and shrunken in his old age, whence an old decrepit man was proverbially called Tithonus. As he could not die, Eos changed him into a cicada (Hes *Th* 984, *Hymn ad Ven* 219, Apollod 1 2, 4, Tzetz ad Lyc 18, Hor *Od* 1 28, 8, Ov *Fast* 1 461). [For the meaning of this and kindred myths about the Dawn, see Eos.]

Tithōrēa [*Τιθωρῆα*],

Tithraustes (*Τιθραυστης*), a Persian, who succeeded Tissaphernes in his satrapy, and put him to death by order of Artaxerxes Mnemon, b.c. 395. Being unable to make peace with Agesilans, he sent Timocrates, the Rhodian, into Greece with fifty talents, to distribute among the leading men in the several states, in order to induce them to execute a war against Sparta at home (Xen *Hell* iii 1, 25, Diod xiv 80).

Titianus, Jūlius, a Roman writer, was the father of the rhetorician Titianus, who taught the younger Maximinus. The elder Titianus may therefore be placed in the reigns of Commodus, Pertinax, and Severus. He was called the ape of his age, because he had imitated everything. All his works are lost (*Sidon Ep* 1 1, Capitol *Maximin* 27, 5).

Titinius, a Roman dramatist whose productions belonged to the department of the *Comœdia Togata*, is commended by Varro on account of the skill with which he developed the characters of the personages whom he brought upon the stage. It appears that he was younger than Cæcilius, but older than Terence, and flourished about b.c. 170 (Varro, ap Charis 1 241). The names of upwards of fourteen plays, together with a considerable number of short fragments, have been preserved by the grammarians.—Published in Ribbeck, *Com Lat*.

Titius Septimius [*SEPTIMIUS*].

Titus Flavius Sabinus Vespasianus, Roman emperor, A.D. 79–81, commonly called by his praenomen Titus (also, with Imperator as a cognomen, *Titus Caesar Imperator Vespasianus*), was the son of the emperor Vespasianus and his wife Flavia Domitilla. He was born on the 30th of December, A.D. 40. When a young man he served as tribune of the militia in Britain and in Germany, with great credit. After having been quaestor, he had the command of a legion, and served under his father in the Jewish war. Vespasian returned to Italy after he had been proclaimed emperor on the 1st of July, A.D. 69, but Titus remained in Palestine to prosecute the siege of Jerusalem, during which he showed the talents of a general and the daring of a soldier. The siege of Jerusalem was concluded by the capture of the place, on the 8th of September, 70. Titus returned to Italy in the following year (71), and triumphed at Rome with his father. He also received the title of Caesar, and became the associate of Vespasian in the government. Titus became attached to Berenice, the sister of Agrippa II, when he was in Judaea, and after the capture of Jerusalem she followed him to Rome with her brother, Agrippa. This attachment caused so much scandal and dissatisfaction among the Romans—not indeed from a sense of morality, but because they disliked her nationality and feared lest she should prevail upon Titus to marry her—that Titus yielded to the popular feeling

and sent Berenice away from Rome after he became emperor (Suet *Tit* 7, Dio Cass *lxvi* 15, 18). Titus succeeded his father in 79, and his government proved an agreeable surprise to those who had anticipated a return of the times of Nero. He was idolised by his army (Tac *Hist* v 1), but he had a reputation for severity, and even cruelty, and for licentiousness, which made the Romans regard him as unpromising. But Titus exerted himself in every way to win the affection of the people. He could control his passions, as he showed by his dismissal of Berenice, and he gave proofs of clemency by pardoning his brother, Domitian, who intrigued against him, and in a still more welcome and popular manner by checking de-lation the informer was punished by scourging and exile (Suet *Tit* 8). He assumed the office of Pontifex Maximus after the death of his father, and with the purpose, as he declared, of keeping his hands free from blood (Suet *Tit* 9). It was recorded by his admirers that at the end of a day on which he had benefited no one by any gift, he exclaimed 'I have lost a day'



Bust of Titus (from British Museum)

(Suet *Tit* 8). It must be admitted that this often quoted saying, as well as another of his, 'No one should leave his prince's presence dissatisfied,' however conducive to popularity, points rather to lavish extravagance than to discretion. The first year of his reign is memorable for the great eruption of Vesuvius, which desolated a large part of the adjacent country, and buried with lava and ashes the towns of Herculaneum and Pompeii. Titus endeavoured to repair the ravages of this great eruption. He sent two consuls with money to restore the ruined towns, and he applied to this purpose the property of those who had been destroyed and had left no next of kin. At the beginning of the following year (80) there was a great fire at Rome, which lasted three days and three nights, and destroyed the Capitol, the library of Augustus, the theatre of Pompeius, and other public buildings, besides many houses. The emperor declared that he should consider all the loss as his own, and he set about repairing it with great activity. He took even the decorations of the imperial residences and sold them to raise money. The eruption of

Vesuvius was followed by a dreadful pestilence, which the emperor sought all possible means to mitigate. His magnificence, too, was an important element in his popularity. In the same year (80) he completed the great amphitheatre called the Amphitheatrum Flavium (in a later age named the *Colosseum* see p 811), which had been begun by his father, and also the baths called the Baths of Titus. The dedication of these buildings was celebrated by spectacles which lasted 100 days, by a naval battle in the old naumachia, and fights of gladiators. On one day alone 5000 wild animals are said to have been exhibited, a number which we may reasonably suspect to be exaggerated. He died, of a fever, on the 18th day of September, 81, after a reign of two years and two months and twenty days. He was in the forty-first year of his age, and in the height of his popularity, called by Suetonius 'the darling of the whole world' ('*amor et deliciae humani generis*' Suet *Tit* 1, cf Eutrop v 14). It is possible that, had he lived on, this popularity might have waned for he was spending lavishly, and probably unwisely, the treasures which the parsimony of Vespasian had gathered, and could not have continued either his display or his donations through a long life. Hence Ausonius says that he was '*felix imperii brevitate*', but there is no reason, in spite of an ill-natured suggestion of Dio (that his supposed virtue was only luck *lxxi* 18), to doubt the truth of his character for gentleness and clemency, to which both Suetonius and Tacitus bear testimony (Suet *Titus*, Tac. *Hist* iv 86). To his popularity, as was natural, a single exception was furnished by the Jews, who recorded in their Talmud that his early death was a divine judgment, and added an absurd tradition of its cause. Titus left a daughter, Julia Sabina, married to Flavius Sabinus, a nephew of Vespasian.

Tītýs (*Tirós*), son of Gaea, or of Zeus and Elara, the daughter of Orchomenus, was a giant in Euboea, and a type of uncontrollable passion. Instigated by Hera, he attempted to offer violence to Leto or Artemis (Latona), when she passed through Panopeus to Pylho, but he was killed by the arrows of Artemis or Apollo, according to other accounts, Zeus destroyed him with a flash of lightning. He was cast into Tartarus, and there he lay outstretched on the ground, covering nine acres, with two vultures devouring his liver (*Od* ii 324, xi 576, Apollod i 4, 1, Hyg *Fab* 55, Paus iii 18, 9, Hor *Od* iii 4, 77, iv 6, 2). His destruction by the arrows of Artemis and Apollo was represented on the throne of Apollo at Amyclae (Paus v 11, 1).

Tius or **Tium** (*Tíos*, *Tíov*), a seaport town of Bithynia, on the river Billeus, a colony from Miletus, and the native place of Philetaerus, the founder of the Pergamene kingdom (Memn 17, Mel i 19, Arr *Peripl* P E p 14).

Tlērōlēmās (*Tληρόλεμος*), son of Heracles by Astyoche, daughter of Phylas, or by Astydania, daughter of Amyntor. He was king of Argos, but, after slaying his uncle Lacymnus, he was obliged to take to flight, and, in conformity with the command of an oracle, he settled in Rhodes, where he built the towns of Lindos, Ialysus, and Camirus. He joined the Greeks in the Trojan war with nine ships, but was slain by Sarpedon (*Il* ii 658, v 627, Diod iv 58, v 59, Apollod ii 8, 2).

Tlōs (*Tλῶς*, gen *Tλῶς* *Tλῳός*, *Tλῳίτης* Ru near *Duver*), a considerable city, in the interior of Lycia, about 2½ miles E of the river Xanthus,

on the road leading over M Massieytus to Cibra (Strab p 665, Ptol v 3, 5, Steph Byz s v)

Tmārus [TOIARUS]

Tmōlus (Τμῶλος), god of Mt Tmolus in Lydia, is described as the husband of Pluto (the daughter of Himantes) or of Omphale, and father of Tantalus, and is said to have decided the musical contest between Apollo and Pan (Apollod ii 6, 8, O¹ Met iv 157)

Tmōlus or Timōlus (Τμῶλος *Boz Daglı*), a celebrated mountain of Asia Minor, running E and W through the centre of Lydia, and dividing the plain of the Hermus, on the N, from that of the Cayster, on the S. At its E end it joins M Messogis, thus entirely enclosing the valley of the Cayster. On the W, after throwing out the NW branch called Sipylus, it runs far out into the Aegæan, forming, under the name of Mimas, the great Ionian peninsula, beyond which it is still further prolonged in the island of Chios. On its N side are the sources of the Pactolus and the Cogamus, on its S side those of the Cayster. It produced wine, saffron, zinc, and gold (II ii 373, Strab p 591, Aesch Pers 50, Hdt i 84, Verg Georg ii 97)

Togāta, Gallia [GALLIA]

Tolbiacum (*Zulpich*), a town of Galha Belgica, on the road from Colonia Agrippina to Treviri (Tac Hist iv 70)

Tolentinum (Tolinas, *itis Tolentino*), a town of Picenum, on a height on the river Flusor (*Chienti*) (Plin iii 111)

Tolerium, an ancient town of Latium, probably near Labicum. It was destroyed at an early period (Dionys v 61, viii 17, Plut Cor 28)

Tolenus or Telōnius (*Turano*), a river in the land of the Sabines, rising in the country of the Marsi and Aequi, and falling into the Velinus (O¹ Fast ii 565, Oros v 18)

Tolētum (*Toledo*), the capital of the Carpetani in Hispania Tarraconensis, situated on the river Tagus, which nearly encompasses the town, and upon seven hills. A tradition of the middle ages that it was founded by Jewish fugitives from Nebuchadnezzar may possibly point to an older popular belief in a Phœnician foundation. It was taken by the Romans under the proconsul M Fulvius, B.C. 192, when it is described as a small but fortified town. It was celebrated in ancient as well as in modern times for the manufactory of swords, but it owed its greatness to the Gothic kings, who made it the capital of their dominions (Liv xxxv 7, xxviii 30, Ptol ii 6, 57, Plin iii 25). It still contains many Roman remains.

Tolistobogi, Tolistoboji [GALATIA]

Tolmides (Τολμίδης), an Athenian commander, who cruised round the Peloponnese in B.C. 455, took Naupactus from the Locrians, and settled the Messenians there. In 447 he was slain at Coronæ (Thuc i 103, 108, 118, Diod xi 84, xii 6, Paus i 27)

Tolōphōn (Τολοφών Τολοφώνιος), a town of Locris, on the Corinthian gulf (Thuc iii 101, Steph Byz s v)

Tolōsa (*Toulouse*), a town of Gallia Narbonensis, and the capital of the Tectosages, was situated on the Garumna, near the frontiers of Aquitania (Cæc B G i 10, iii 20). It was subsequently made a Roman colony, and was surnamed *Palladia*. It was a large and wealthy town, and contained a celebrated temple, in which great riches were deposited. In this temple there is said to have been pre-

served a great part of the booty taken by Brennus from the temple at Delphi (Strab p 188, cf Just xxviii 3), which may have been brought back (if the story is true) by the Tectosages, who served in the army of Brennus. The town and temple were plundered by the consul Q Sordius Caepio, in B.C. 106, but the subsequent destruction of his army and his own unhappy fate were regarded as a divine punishment for his sacrilegious act. Hence arose the proverb, *Aurum Tolosanum habet* (Liv Ep 67, Oros v 15, Gell iii 19, cf Cic N D iii 80). There are the ruins of a small amphitheatre and some other Roman remains at the modern town.

Tōlumnīus, Lar, king of the Veientes, to whom Fidenæ revolted in B.C. 498, and at whose instigation the inhabitants of Fidenæ slew the four Roman ambassadors who had been sent to Fidenæ to inquire into the reasons of their recent conduct. Statues of these ambassadors were placed on the Rostra at Rome, where they continued till a late time. In the war which followed, Tolumnius was slain in single combat by Cornelius Cossus, who dedicated his spoils in the temple of Jupiter Feretrius, the second of the three instances in which the *spolia opima* were won (Liv iv 17-19, Cic Phil ix 2)

Tōmī or Tōmīs (Τόμοι, Τόμους Τομεύς, *Tomita Kostendje*), a town of Thrace (subsequently Moesia), situated on the W shore of the Euxine, and at a later time the capital of Seythia Minor. According to tradition (derived partially from the name of the town) it was called Tomi (from *τέμνω*, 'cut'), because Medea here cut to pieces the body of her brother Absyrtus. It is said to have been a colony of the Milesians. It is renowned as the place of Ovid's banishment (Ov Trist iii 9, 33, Apollod i 9, 25, Hyg Fab 18, Strab p 819)

Tōmōrus or Tmarus (Τόμορος, Τμάρος *To maro*), a mountain in Epirus, in the district Molossia, between the lake Pambois and the river Arachthus, near Dodona [*Δοδωνα*]

Tōmŷris (Τόμυρις), a queen of the Massagetae, who dwelt south of the Araxes (Jaxartes), by whom Cyrus was slain in battle, B.C. 529 (Hdt i 205-214, Cyrus)

Tōrōnē (Τορώνη *Toronaïos*), a town of Macedonia, in the district Chalcidice, and on the SW side of the peninsula Sithonia, from which the gulf between the peninsulas Sithonia and Pallene was called Sinus Toronaicus (Hdt vi 122, Thuc iv 110, Liv xlv 12, Tac Ann v 10)

Torquātus, the name of a patrician family of the Manlia Gens. 1 T Manlius Imperiosus Torquatus, the son of L Manlius Capitolinus Imperiosus, dictator B.C. 363, was a favourite hero of Roman legendary story. Manlius is said to have been dull of mind in his youth, and was brought up by his father in the closest retirement in the country. When the tribune M Pomponius accused the elder Manlius in B.C. 362, on account of the cruelties he had practised in his dictatorship, he endeavoured to excite an odium against him by representing him at the same time as a cruel father. As soon as the younger Manlius heard of this, he hurried to Rome, obtained admission to Pomponius early in the morning, and compelled the tribune, by threatening him with instant death if he did not take the oath, to swear that he would drop the accusation against his father. In 361 Manlius served under the dictator T Quintus Pennus in the war against the Gauls, and in this campaign earned immortal glory by slaying in

single combat a gigantic Gaul. From the dead body of the barbarian he took the chain (*torques*) which had adorned him, and placed it around his own neck, and from this circumstance he obtained the surname of Torquatus. He was dictator in 358, and again in 849. He was also three times consul, namely, in 347, 344, and in 340. In the last of these years Torquatus and his colleague, P. Decius Mus, gained the great victory over the Latins at the foot of Vesuvius which established for ever the supremacy of Rome over Latium [Decrus]. Shortly after the battle, when the two armies were encamped opposite to one another, the consuls published a proclamation that no Roman should engage in single combat with a Latin on pain of death. Notwithstanding this proclamation, the young Manhus, the son of the consul, provoked by the insults of a Tusculan noble, Metrus Geminus, accepted his challenge, slew his adversary, and bore the spoils in triumph to his father. The consul would not overlook this breach of discipline, and the unhappy youth was executed in presence of the assembled army. This severe sentence rendered Torquatus an object of detestation among the Roman youths as long as he lived, and the recollection of his severity was preserved by the expression *Manhana imperia* (Liv iv 5, 19-28, viii 3-12, Cic Off iii 31, Fin i 7, ii 19, Tusc iv 22, Gell i 13). —2 T. Manlius Torquatus, consul B.C. 235, when he conquered the Sardinians, censor 231, and consul a second time in 224. He possessed the hereditary sternness and severity of his family, and we accordingly find him opposing in the senate the ransom of those Romans who had been taken prisoners at the battle of Cannae. In 217 he was sent into Sardinia, where he carried on the war with success against the Carthaginians and the Sardinians. He was dictator in 210 (Liv xii 60, xiii 40, xxvi 22, xxvii 33, xxx. 39). —3 T. Manlius Torquatus, consul 165 with Cn. Octavius. He also inherited the severity of his ancestors, of which an instance is related in the condemnation of his son, who had been adopted by D. Junius Silanus [SILANUS, No 2]. —4 L. Manlius Torquatus, consul B.C. 65 with L. Aurelius Cotta. Torquatus and Cotta obtained the consulship in consequence of the condemnation, on account of bribery, of P. Cornelius Sulla and P. Antonius Papius, who had been already elected consuls. After his consulship Torquatus obtained the province of Macedonia. He took an active part in suppressing the Catilinarian conspiracy in 63, and he also supported Cicero when he was banished in 58 (Sall Cat 18, Liv Ep 101, Dio Cass xxxvi 27, Cic pro Sull 4, 10, 12, 29). —5 L. Manlius Torquatus, son of No 4, accused of bribery (in 66) the consuls elect, P. Cornelius Sulla and P. Antonius Papius, and thus secured the consulship for his father. He was closely connected with Cicero during the praetorship (65) and consulship (63) of the latter. In 62 he brought a second accusation against P. Sulla, whom he now charged with having been a party to both of Catiline's conspiracies. Sulla was defended by Hortensius and by Cicero in a speech which is still extant. Torquatus, like his father, belonged to the aristocratical party, and accordingly opposed Caesar on the breaking out of the Civil war in 49. He was praetor in that year, and was stationed at Alba with six cohorts. He subsequently joined Pompey in Greece, and in the following year (48) he had the command of Onicum entrusted to him, but was obliged to

surrender both himself and the town to Caesar, who, however, dismissed Torquatus uninjured. After the battle of Pharsala Torquatus went to Africa, and upon the defeat of his party in that country in 46 he attempted to escape to Spain along with Scipio and others, but was taken prisoner by P. Sittius at Hippo Regius and slain together with his companions (Cic pro Sull 1, 8-12, ad Att iv 16, vii 12, ix 8, Caes B.C. i 24, ii 11, Bell Afr 93). Torquatus was well acquainted with Greek literature, and is praised by Cicero as a man well trained in every kind of learning. He belonged to the Epicurean school of philosophy, and is introduced by Cicero as the advocate of that school in his dialogue *De Finibus*, the first book of which is called *Torquatus* in Cicero's letters to Atticus —6 Torquatus, addressed by Horace (*Od* iv 7, *Ep* 1 5), is conjectured with some probability to be the C. Nonius Aspreus who assumed the name Torquatus when Augustus presented him with a golden *torques* on the occasion of his taking part in a 'Ludus Trojae' and meeting with an accident (Suet Aug 43, 56). Another theory is that he is the A. Torquatus mentioned in the *Atticus* of Nepos as having taken part in the campaign of Brutus and Cassius.

Torquātus Silānus [SILANUS]

Toxandri or Texuandri, a people in Gallia Belgica, between the Menapii and Morini, on the right bank of the Scaldis (Plin iv 106, Ann. Marc xvii 8).

Trābēa, Q., a Roman comic dramatist who occupies the eighth place in the Canon of Volcatius Sedigitus [SEDIGITUS]. The period when he flourished is uncertain, but he has been placed about B.C. 130. No portion of his works has been preserved with the exception of half a dozen lines quoted by Cicero (Var. ap. Charis i 241, Cic Tusc iv 31, 67).

Trachālus, Galerius, consul A.D. 68 with Silus Italicus, is frequently mentioned by his contemporary Quintilian, as one of the most distinguished orators of his age (Quint x 119, Tac Hist i 83, 90, ii 60).

Trāchis or Trāchin (Τραχίς, Ion Τρηχίς, Τραχίς Τραχίνιος) 1 Also called Heraclēa Trachinae, or Heraclēa Phthiotidis, or simply Heraclēa (Ἡράκλεια ἡ ἐν Τραχίνας, or Ἡ ἡ ἐν Τραχίσι), a town of Thessaly in the district Malis, celebrated as the residence of Hercules for a time. Heraclēa was taken by Glabrio in B.C. 191 (Hdt vii 176, Strab p 428, Thuc iii 92, Diod xii 177, cf. II ii 682, Soph Trachinae, Liv xxxvi 24). —2 A town of Phocis, on the frontiers of Boeotia, and on the slope of Mt. Helicon in the neighbourhood of Lebadea (Strab p 423, Paus x 3, 2).

Trachonitis or Trachon (Τραχωνίτις, Τραχών), the N. district of Palestine beyond the Jordan, lay between Antilibanus and the mountains of Arabia, and was bounded on the N. by the territory of Damascus, on the E. by Auranitis, on the S. by Ituraea, and on the W. by Gaulanitis. It was for the most part a sandy desert, intersected by two ranges of rocky mountains, called Trachōnes (Τραχῶνες), the caves in which gave refuge to numerous bands of robbers. For its political relations under the Asmonaean and Idumaean princes, see PALAESTINA.

Trans, or Trais (Tronto), a river of Brutium, on which the Sybarites were defeated by the Crotonates about 510 B.C. [SYBARIS].

Tragia, Tragiae, or Tragias (Τραγία, Τραγίαι, Τραγίας), a small island (or more than

return to Ctesiphon, Trajan determined to give the Parthians a king, and placed the diadem on the head of Parthamaspatēs, son of Chosroes. In 117 Trajan fell ill, and as his complaint grew worse he set out for Italy. He lived to reach Selinus in Cilicia, afterwards called Trajanopolis, where he died in August, 117, after a reign of nineteen years, six months, and fifteen days [For his death in this city, and not, as Eutropius says, at Selencia, see *C I L* vi 1884]. His ashes were taken to Rome in a golden urn, carried in triumphal procession, and deposited under the column which bears his name. He left no children, and he was succeeded by Hadrian [HADRIANUS]. Trajan constructed several great roads in the provinces and in Italy among them was the road across the Pomptine Marshes, which he constructed with magnificent bridges over the streams. At Ostia he built a large new basin. At Rome he constructed the aqueduct called by his name, built a theatre in the Campus Martius and, above all, made the Forum Trajanum, with its basilicas and libraries, and his column in the centre.

Trajāni Portus [CENTUM FFLAE]

Trajectum (*Utrecht*), a town of the Batavi on the Rhine, called at a later time *Trajectus Rheni*, or *Traj ad Rhenum*.

Tralles or **Trallis** (αἱ Τραλλεῖς, ἡ Τράλλις Τραλλιανός, Tralhīnus *Ghiuzel-Hisar*, Ru, near *Aidin*), a flourishing commercial city of Lydia, in Asia Minor. It stood on a plateau at the S foot of Mt Messogis (with a citadel on a higher point), on the banks of the little river Eudon, a N tributary of the Maeander, from which the city was distant 80 stadia (8 geogr miles). It was said to have been founded by Argives and Thracian settlers on the site of an older town called Anthen (Strab p 618, Diod vii 65, Steph Byz sv). Under the Seleucidae it bore the names of Seleucia and Antiochia.

Tranquillus, **Suetonius** [SUETONIUS]

Transcellensis Mons, a mountain of Mauretania Caesariensis, between Caesarea and the river Chimalaph (Amm Marc xvii 5).

Trapezopolis (Τραπεζούπολις), a town of Phrygia, on the S slope of Mt Cadmus. Its site was near the modern *Assar* and *Kadi Keui*.

Trapezus (Τραπεζοῦς Τραπεζούντιος and οὔσιος) 1 (Near *Mavria*) a city of Arcadia, on the Alpheus, the name of which was mythically derived from the *τραπεζα*, or altar, on which Lycaon was said to have offered human sacrifices to Jove. At the time of the building of Megalopolis, the inhabitants of Trapezus, as was alleged, rather than be transferred to the new city, migrated to the shores of the Eurymene, and their city fell to ruin (Paus vii 3, 2, Apollod iii 8, 1, Hdt vi 127).—2 *Tarabosan*, *Trabezun*, or *Trebizond*, a colony of Sinope, at almost the extreme E of the N shore of Asia Minor. The city derived its name either from the table like plateau on which it was built, or because emigrants from the Arcadian Trapezus took some part in its settlement (Paus vii 27, 4). The former is the more likely statement, since there is no reason why the main body of colonists from Sinope should have given it the name of another town. After Sinope lost her independence, Trapezus belonged, first to Armenia Minor, and afterwards to the kingdom of Pontus. Under the Romans, it was made a free city, probably by Pompey, and, by Trajan, the capital of Pontus Cappadocius. Hadrian constructed a new harbour, and the city became a place of first rate com-

mercial importance. It was also strongly fortified (Tac *Ann* viii 39, *Hist* iii 47, Strab pp 809, 320, 199, 518). It was taken by the Goths in the reign of Valerian, but it had recovered, and was in a flourishing state at the time of Justinian, who repaired its fortifications (Zosim i 33, Procop *Aed* iii 7). In the middle ages it was for some time the seat of a fragment of the Greek empire, called the empire of Trebizond.

Trāsīmēnus Lacus (*Lago di Perugia*, or *L Trasimeno*), sometimes, but not correctly, written *Thrasymēnus*, a lake in Etruria, between Clusium and Perugia, memorable for the victory gained by Hannibal over the Romans under Flaminius, n c 217, at a point where the hills from Cortona extend to the margin of the lake (Liv xxi 1, Strab p 226, Oxf *Fast* vi 770).

Trasi (*Τρασι*), a Thracian people who dwelt on the SE of Mt Rhodope (Hdt i 3, 4, Liv xxviii 11).

Treba (*Trebanus*, *Trevi*), a town in Latium near the sources of the Amo, NE of Anagnina (Plin in 61, Ptol iii 1, 62).

Trebātius Testa [TESTA]

Trebellius Pollio [SCRIPTOR HISTORIAE AUGUSTAE]

Trēbia (*Trebbia*), a small river in Gallia Cisalpina, falling into the Po near Placentia. It is memorable for the victory which Hannibal gained over the Romans, n c 218. This river is generally dry in summer, but is filled with a rapid stream in winter, which was the season when Hannibal defeated the Romans (Pol iii 66-74, Liv xvi 52-56, Strab p 217, Lucan, ii 46, Eutrop iii 9, Flor ii 6, 12).

Trebōnīus, C., played rather a prominent part in the last days of the republic. He commenced public life as a supporter of the aristocratic party, and in his quaestorship (n c 60) he attempted to prevent the adoption of P. Clodius into a plebeian family (*Cic ad Fam* ii 21). He changed sides soon afterwards, and in his tribunate of the plebs (55) he was the instrument of the triumphs in proposing that Pompey should have the two Spains, Crassus Syria, and Caesar the Gauls and Illyricum for another period of five years. This proposal received the approbation of the comitia, and is known by the name of the *Lex Trebonia*. For this service he was rewarded by being appointed one of Caesar's legates in Gaul, where he remained till the breaking out of the Civil war in 49. In the course of the same year he was intrusted by Caesar with the command of the land forces engaged in the siege of Massilia (*Caes BG* i 24, vi 40, *BC* i 36, ii 1, Dio Cass xli 19). In 48 Trebonius was city praetor, and in the discharge of his duties resisted the seditious attempts of his colleague, M. Caelius Rufus, to obtain by force the repeal of Caesar's law respecting the payment of debts. Towards the end of 47, Trebonius, as propaetor, succeeded Q. Cassius Longinus in the government of Further Spain, but was expelled from the province by a mutiny of the soldiers who espoused the Pompeian party. Caesar raised him to the consulship in October, 45, and promised him the province of Asia (*Dio Cass xlii 29, 46*). In return for all these honours and favours, Trebonius was one of the prime movers in the conspiracy to assassinate Caesar, and after the murder of his patron (44) he went as proconsul to the province of Asia. In the following year (43) Dolabella, who had received from Antonius the province of Syria, surprised the town of Smyrna, where Trebonius was then living, and

slew him in his bed (Dio Cass *xvii* 21-29, *Plut Brut* 19, App *BC* ii 113, 117, iii 2, 26)

Trebŭla (Trebulanus) 1 (*Treglia*), a town of Campania, N of the Volturnus, in the mountain tract which extends from Calatia (*Cajazzo*) to the Via Lŭtina. It received the Roman franchise in 303 B.C. (Liv *v* 1)—2 **Mutusea**, a town of the Sabines, called by Virgil simply Mutucae (Verg *Aen* vii 711, *Plin* iii 108). Its site is at *Monte Leone*, on the right of the Via Salaria—3 **Suffenas**, also a town of the Sabines, of uncertain site

Trĕrus (Sacco) a river in Latium, and a tributary of the Liris

Tres Tabernae 1. A station on the Via Appia in Latium between Arim and Forum Appii (Cic *ad Att* ii 12)—2 (*Borghetto*), a station in Gallia Cisalpina, on the road from Placentia to Mediolanum

Trĕtūm (Τρητύον *C Bugiarum*, or *Nas Seba Rous*, i.e. *Seven Capes*), a great promontory on the coast of Numidia, forming the W headland of the Sinus Olacanthus (*Bay of Storuli*)

Treviri or **Trevĕri**, a powerful people in Gallia Belgica, who were faithful allies of the Romans, and whose cavalry was the best in all Gaul (Caes *BG* iii 11, iv 10 v 12, Tac *German* 28). The river Mosella flowed through their territory which extended westward from the Rhine as far as the Rheni. Their chief town was made a Roman colony by Augustus, and was called **Augusta Trevirorum** (*Trier* or *Treves*). It stood on the right bank of the Mosella, and became under the later empire one of the most flourishing Roman cities N of the Alps. It was the capital of Belgica Prima, and after the division of the Roman world by Diocletian (A.D. 292) into four districts, it became the residence of the Caesar who had the government of Britain, Gaul, and Spain. Here dwelt Constantine Chlorus and his son Constantine the Great, as well as several of the subsequent emperors. The modern city still contains many interesting Roman remains. The most important of these remains is the **Porta Nigra** or **Black Gate**, a large and massive building in an excellent state of preservation [*Diet of Ant art Portae*]. In addition to this, there are extensive remains of the Roman baths, of the amphitheatre, and of the palace of Constantine. The ruins of the bridge over the Moselle are likewise Roman.

Triarius, Valĕrius 1 L, quaestor urbanus B.C. 81, and praetor in Sardinia 77 when he repulsed Lepidus, who had fled into that island after his unsuccessful attempt to repeal the laws of Sulla. Triarius served under Lucullus as one of his legates in the war against Mithridates, and at first gained considerable distinction by his zeal and activity. In 68 Triarius was despatched to the assistance of Fabius, who had been intrusted with the defence of Pontus while Lucullus invaded Armenia, and who was now attacked by Mithridates with overwhelming numbers. Triarius compelled Mithridates to assume the defensive, and early in the following year he commenced active operations against the Pontic king. Anxious to gain the victory over Mithridates before the arrival of Lucullus, Triarius allowed himself to be attacked at a disadvantage, and was defeated with great slaughter near Zela (App *Mithr* 88, 112, 120, *Plut Pomp* 35, Dio Cass *xxxv* 10-12)—2 P, son of the preceding, accused M. Aemilius Scaurus, in 51, first of *repetundae* and next of *ambitus*. Scaurus was

defended on both occasions by Cicero (Cic *pro Scaur* 1, 2, *ad Att* iv 16, 17)—3 C, a friend of Cicero, who introduces him as one of the speakers in his dialogue *De Finibus*, and praises his oratory in his *Brutus*. He fought on Pompey's side at the battle of Pharsalia. Triarius perished in the civil wars, probably in Africa, for Cicero speaks in 15 of his death, and adds that Triarius had left him the guardian of his children (Caes *BC* iii 5, 92, Cic *ad Att* xii 28).

Triballi, a powerful people in Thracia, a branch of the Getae dwelling along the Danube, who were defeated by Alexander the Great, B.C. 335, and obliged to sue for peace (Hdt *iv* 49, Thuc *ii* 101, Arr *An* 1, 2, Strab *p* 317).

Tribocci, a German people, settled in Gallia Belgica, between M. Vogesus and the Rhine, in the neighbourhood of *Strasbourg* (Caes *BG* i 51, iv 10, Strab *p* 193, Ptol *ii* 9, 17).

Tribonianus, a jurist, commissioned by Justinianus, with sixteen others, to compile the Digest or Pandect. For details see JUSTINIANUS

Tricāla [TRICOLA]

Tricarānon (Τρικάρων *Trikaraneus*), a fortress in Phlasiā, SE of Philus, on a mountain of the same name.

Tricasses, Tricasii, Tricassini, a people in Gallia Lugdunensis, E of the Senones, whose chief town was Augustobona, afterwards Tricassae (*Troyes*) (Plin *iv* 107, Ptol *ii* 8, 13).

Tricastini, a people in Gallia Narbonensis, between the Cavares and Vocontii, inhabiting a narrow strip of country between the Drôme and the Isère, on the banks of the Isère. They were to the N of the Vocontii, and Hannibal, in his march from the 'Island' near *Valence* to the place where he crossed the Alps (as was said above, either the *M. Genèvre* or the Col d'Argentière probably the former, see ALPES, *II* 11-12), passed first through the country of the Tricastini, then through that of the Vocontii, then through that of the Treconii (Liv *xvi* 31, Ptol *ii* 10, 13). Their chief town was Augusta Tricastinorum, or simply Augusta (*Iouste*).

Tricea, subsequently **Tricāla** (Τρίκαλη, *Trikalā Trillala*), an ancient town of Thessaly in the district Hestiaeotis, situated on the Lethaeus, N of the Peneus. Homer represents it as governed by the sons of Asclepius, and it contained in later times a celebrated temple of this god (*Il* ii 729, iv 202, Strab *p* 197, Liv *xxii* 13).

Trichōnis (Τριχωνίς *Triakhori*), a large lake in Aetolia, E of Stratos and N of Mt Aetynthus.

Trichōnium (Τριχόνιον *Trikhonieus*), a town in Aetolia, E of lake Trichonis (Strab *p* 150, Pol *ii* 3, Paus *ii* 87, 3).

Tricēptinus, Lucrētius [LUCRFTIA GENS]

Tricōlōni (Τρικόλωνι *Trikoloneus*), a town of Arcadia, a little N of Megalopolis, of which a temple of Poseidon alone remained in the time of Pausanias (Paus *viii* 3, i, vii 27, 3).

Tricomia (Τρικωμία *Kaimiaz*), a town of the Trocnades (possibly a union of three villages) in Phrygia (but afterwards assigned to Galatia Salutaris), between Midaiion and Pessinus (Ptol *v* 2, 22).

Tricorri, a people who dwelt on the river *Drac*, and whose chief town was probably the modern *St Bonnet*, on the N side of the *Col Bayard*, which leads to *Gap* (Vapincum). They dwelt S of the Vocontii [see TRICASTINI].

Tricorŷthus (Τρικόρυθος *Trikorystos*), a

demus in Attica, belonging to the tribe Aiantis, between Marathon and Rhamnus

Tricrana (Τρίκρανα *Trihkrā*), an island off the coast of Argolis, near Hermione (Paus ii 34, 8)

Tridentum (*Trent*, in Italian *Trento*), the capital of the **Tridentini**, and the chief town of Raetia, situated on the river Athesis (*Adige*), and on the pass of the Alps leading to Verona (Plin iii 130, Just xx 5) Its greatness dates from the middle ages, and it is chiefly celebrated on account of the ecclesiastical council which assembled within its walls, A.D. 1545

Triēres or **Triēris** (Τριήρης *Enfeh*), a small fortress on the coast of Phoenicia, between Tripolis and the Prom Theuprosopon (Pol v 68, Strab p 754)

Trifanum, a town in Latium, between Minturnae and Sinuessa (Liv viii 11)

Trinacria [SICILIA]

Trinemeis or **Trinemia** (Τρινεμεῖς, *Trinemeia* *Trinemeüs*), a demus in Attica, belonging to the tribe Cecropis, on Mt Parnes

Trinobantes, one of the most powerful people of Britain, inhabiting the modern Essex They are mentioned in Caesar's invasion of Britain, and they offered a formidable resistance to the invading force sent into the island by the emperor Claudius (Caes *B G* v 20, Tac *Ann* xiv 31)

Triocāla or **Tricāla** (Τριόκαλα, *Tríkala* *Tri kalinos*, Tricalinus nr *Calata Bellota*), a mountain fortress in the interior of Sicily, near the Camissus, was in the Servile war the headquarters of the slaves, and the residence of their leader Tryphon (Diod xxxvi 7, Cic *Verr* v 4, Ptol iii 4, 14)

Triopas (Τριόπας or Τρίοψ), son of Poseidon and Canace, a daughter of Aeolus, or of Helios and Rhodos, and the father of Iphimedia and Erysichthon Hence, his son Erysichthon is called *Triopius*, and his granddaughter Mestra or Metra, the daughter of Erysichthon, *Triopis* Triopas expelled the Pelasgians, or original inhabitants, from the district of Dotium (Dotius Campus), S of Ossa in Thessaly, but was himself obliged to emigrate, and went to Caria, where he founded Cnidus on the Triopian promontory (Hdt i 174, Diod v 56, Apollod i 7, 4, Ov *Met* viii 751) His son Erysichthon was punished by Demeter with insatiable hunger, because he had violated her sacred grove, but the same story is also told of Triopas himself [ERYSICHTHON]

Triopla or **Triopion**, an early name of Cnidus

Triopium (Τριόπιον *O Krio*), the promontory which terminates the peninsula of Cnidus, forming the SW headland of Caria and of Asia Minor Upon it was a temple of Apollo, surnamed Triopius, which was the centre of union for the states of Doris Hence it was also called the Sacred Promontory (Thuc viii 35, 60, Mel i 16, Steph Byz sv)

Triphylia (Τριφυλία *Triphylós*), the S portion of Elis, lying between the Alpheus and the Neda, is said to have derived its name from the three different tribes by which it was peopled [ELIS] Its chief town was Pylos

Tripodiscus (Τριποδίσκος *Tripodiskios* nr *Derweni*, Ru), a town in the interior of Megaris, NW of Megara, and at the foot of Mt Geraneia (Thuc ii 70, Strab p 394, Paus i 43, 8)

Tripolis (Τρίπολις *Tripolítsis*) is properly the name of a confederacy composed of three cities, or a district containing three cities, but it is also applied to single cities which had

some such relation to others as to make the name appropriate 1 In Arcadia, comprising the three cities of Callia, Dipoea, and Nonacris its name is preserved in the modern town of *Tripolitza* [ARCADIA]—2 T Pelagonia, in Thessaly, comprising the three towns of Azorus, Doliche, and Pythium (Liv xli 53)—3 In Rhodes, comprising the three Dorian cities, Lindus, Ialysus, and Camirus [RHODUS]—4 (*Derebol*), a city of Lydia, on the Maeander, twelve miles W of Hierapolis, on the road from Sardis to Laodicea (Ptol v 2, 18, Hierocl p 669)—5 (*Tareboli*), a fortress on the coast of Pontus, on a river of the same name (*Tireboli Su*), ninety stadia E of the Prom Zephyrium (*O Zefreh*)—6 (*Tripoli*, *Tarabulius*), on the coast of Phoenicia, consisted of three distinct cities, one stadium (600 feet) apart, each having its own walls, but all united in a common constitution, having one place of assembly, and forming in reality one city They were colonies of Tyre, Sidon, and Aradus respectively Tripolis stood about thirty miles S of Aradus, and about the same distance N of Byblus, on a bold headland formed by a spur of Mt Lebanon It had a fine harbour, and a flourishing commerce (Ptol v 15, 4, Strab p 754, Diod xvi 41)—7 The district on the N coast of Africa, between the two Syrtes, comprising the three cities of Sabrata (or Abrotonum), Oea, and Leptis Magna, and also called Tripolitana Regio [SYRTICA] Its name is preserved in that of the regency of *Tripoli*, the W part of which answers to it, and in that of the city of *Tripoli*, probably the ancient Oea.

Tripolitana Regio [SYRTICA **TRIPOLIS**, No 7]

Triptolēmus (Τριπτόλεμος), a local hero of Eleusis (in which character he appears in the Homeric *Hymn to Demeter*), and worshipped there as a deity connected with the sowing of corn He is described in the Attic story as son of Celeus, king of Eleusis, and Metanira Other legends describe him as son of king Eleusis by Cothonea, or of Oceanus and Gaean, or of Trochilus by an Eleusinian woman, or his father is Rarus (cf the Rarian plain) or Dysaulus (Paus i 14, 2, *Hymn in Cer* 153, Apollod i 5, 2, Hyg *Fab* 147, Serv ad *Georg* i 19) By the Latin poets he is commonly regarded as the inventor of the plough (Vorg *Georg* i 19), but it is doubtful if this was the original conception of him. According to the most familiar Attic legend, Celeus, the father of Triptolemus, Eubulus, Diocles, and Demophon or Demophoon, hospitably received Demeter at Eleusis, when she was wandering in search of her daughter The goddess, in return, wished to make his son Demophon immortal, and placed him in the fire in order to destroy his mortal parts, but Metanira screamed out at the sight, and the child was consumed by the flames As a compensation for this bereavement, the goddess gave to Triptolemus a chariot with winged dragons and seeds of wheat In this chariot Triptolemus was borne over the earth, making man acquainted with the blessings of agriculture (Ov *Met* v 646, Paus i 38, 6, vii 18, 2, viii 4, 1), and hence of laws and civilisation [Dict of Ant art *Thesmophoria*] On his return to Attica, Celeus endeavoured to kill him, but by the command of Demeter he was obliged to give up his country to Triptolemus, who now established the worship of Demeter, and instituted the Thesmophoria (Apollod i c).

This is not the version of the Homeric *Hymn to Demeter* (123, 474), which, as was said above, describes him as one of the heroic chiefs or princes of Eleusis, instructed by Demeter in her sacred rites the legend which makes him son of Eleusis points to his local worship as hero or deity being ancient in that district. The period and reason of the introduction of Demophon and of the strengthening by fire are not very clear nor why Triptolemus entirely took the place of Demophon as son of Cereus and favourite of Demeter, but the most natural inference is that the belief in Triptolemus as god of corn sowing was a very old one, and that his story was altered when the worship of Demeter became supreme and he was fitted into the myth. In the vases of the fifth and fourth centuries B.C. Triptolemus is constantly represented in his winged chariot, sometimes drawn by serpents (symbols of the powers of the earth), and there is little doubt that the myth of Triptolemus primarily signified the introduction of corn growing and its communication from one country to another. It has been suggested, with some probability, that the idea of Triptolemus as especially the god of ploughing arose from a confusion of him with Osiris, the god of ploughing, and a vase now at St Petersburg is noticed which represents Triptolemus in his serpent-chariot starting from Egypt. In this view he becomes the ploughing god in the Alexandrian period (cf. Serr. ad *Georg.* 1.19). Whether his name should be connected in derivation with triple ploughing (τρίς, -ολεῖν) is doubtful: there were certainly three sacred ploughings recognised by the Athenians corresponding to the three actual ploughings for certain crops, but, if the conjecture is right that he was not primarily the god of the plough, the connexion of sound may be accidental. On the other hand, it is quite possible that, though primarily the distributor of seed, he may in very early times have been the god of the culture which followed it, and have been named accordingly. He is represented on earlier vases in his chariot as a full-grown man with ears of corn in his hand, or like a king, with a sceptre, but in later art he is often a youth or a boy (as in Latin poets), an idea which perhaps was borrowed from that of Iacchus in the mysteries.

Tritaea (Τρίταια *Tri-taiós*) 1 A town of Phocis, NW of Cleonae, on the left bank of the Cephissus and on the frontiers of Locris (Thuc. ii. 101) — 2 (*Kastritza*), one of the twelve cities of Achaia, 120 stadia E of Pharae and near the frontiers of Arcadia. Augustus made it dependent upon Patrae (Hdt. i. 145, Pol. ii. 41, Strab. p. 386, Paus. vi. 226).

Tritō or **Tritogēnia** [ATHENE]

Tritōn (Τρίτων), son of Poseidon and Amphitrite (or Celaeno), who dwelt with his father and mother in a golden palace in the bottom of the sea, or, according to Homer, at Aegae (Hes. *Th.* 930, Apollod. i. 4, 6). Later writers describe him as riding over the sea on horses or other sea-monsters. Sometimes we find mention of Tritons in the plural. Their appearance is differently described, though they are always conceived as having the human figure in the upper part of their bodies, and that of a fish in the lower part. The chief characteristic of Tritons in poetry as well as in works of art is a trumpet made out of a shell (*concha*), which the Tritons blow as they follow in the train of Poseidon (Or. *Met.* i. 333). It is probable that Triton was once an independent sea-deity

or impersonation of the sea, represented like the Phoenician fish deities, and became a son and attendant of Poseidon when the worship of that deity prevailed everywhere as the supreme god of the sea.

Triton Fl., **Tritōnis**, or **Tritonitis Palus** (Τρίτων, *Tri-tawis*, *Tri-tawitis*), a river and lake on the Mediterranean coast of Libya, which are mentioned in several old Greek legends, especially in the mythology of ATHENE, whom one account represented as born on the lake Tritonis, and as the daughter of the nymph of the same name and of Poseidon; hence her surname of *Τριταγεία* [see p. 138, b]. When the Greeks first became acquainted geographically with the N coast of Africa, they identified the gulf afterwards called the Lesser Syrtis with the lake Tritonis. This seems to be the notion of Herodotus, in the story he relates of Jason (iv. 178, 179, *ARGONAUTAE*). A more exact knowledge of the coast showed them a great lake beyond the innermost recess of the Lesser Syrtis, to which the name Tritonis was then applied. This lake had an opening to the sea, as well as a river flowing into it, and accordingly the geographers represented the river Triton as rising in a mountain, called Zechabari, and forming the lake Tritonis on its course to the Lesser Syrtis, into which it fell. The lake is undoubtedly the great salt lake, in the S. of Tunis, now in great part dried up, called *Sebhat-Farun*. Lucan (ix. 346) appears to make Tritonis the lake or the estuary of the river Lathon or Lethon in Cyrenaica ([LATHON]).

Trivicum (*Truico*), a small town in Samnium, situated among the mountains separating Samnium from Apulia, in the country of the *Hi-pini* (Hor. *Sat.* i. 5, 79).

Troās (ἡ Τρωάς, sc. *χώρα*, the fem. of the adj. *Τρώς* *Trowadēs* *Chan*), the territory of Ilium or Troy, formed the NW part of Mysia. It was bounded on the W by the Aegean sea, from Pr. Lectum to Pr. Sigeum at the entrance of the Hellespont, on the NW by the Hellespont, as far as the river Rhodius, below Abydos, on the NE and E by the mountains which border the valley of the Rhodius, and extend from its sources southwards to the main ridge of M. Ida, and on the S by the N coast of the Gulf of Adramyttium along the S foot of Ida, but on the NE and E the boundary is sometimes extended so far as to include the whole coast of the Hellespont and part of the Propontis, and the country as far as the river Gramicus, thus embracing the district of Dardania, and somewhat more. Strabo extends the boundary still further E, to the river Aescopus, and also S to the Caicus, but this clearly results from his including in the territory of Troy that of her neighbouring allies (II. ix. 321, xxiv. 544, Hdt. vii. 42, Strab. pp. 581-616). The Troad is for the most part mountainous, being intersected by M. Ida and its branches: the largest plain is that in which Troy stood. The chief rivers were the SARONIS on the S, the RHODIUS on the N, and the Scamander (*Mendere*) with its affluent the Simois (*Dombrek*) in the centre. The last two, whose connexion with scenes in the Iliad gives them an importance beyond their size, are discussed more particularly under TROJA.

Trocmi or **-ii** [GALATIA]

Troēs [TROAS]

Troezēn (Τροιζήν, more rarely *Τροιζήνη* *Troi-zhēnios* *Dhamala*), the capital of Troezēnia (*Troi-zhēnia*), a district in the SE of Argolis on

the Saronic gulf, and opposite the island of Aegina. The town was situated at some little distance from the coast, on which it possessed a harbour called Πόγων (Πόγων), opposite the island of Calauria. Troezen was a very ancient city, and is said to have been originally called Poseidonia, on account of its worship of Poseidon [CALAURIA]. The legend of a contest between Poseidon and Athens for the protectorship of Troezen, which ended in their agreeing to share it (hence both appear on the coins) probably arose from the fact that the worship of Athens was accepted side by side with the older worship of Poseidon (Paus. ii. 30, 5). Traditionally it received the name of Troezen from Troezen, one of the sons of Pelops, and it is celebrated in mythology as the place where Pittheus, the maternal grandfather of Theseus, lived, and where Theseus himself was born. In the Homeric age Troezen was for a long time dependent upon the kings of Argos (II. ii. 56), and this dependence seems to have continued after the Dorian conquest of both towns (Paus. ii. 30, 9), but in the historical period it appears as an independent state. It was a city of some importance, for we read that the Troezenians sent five ships of war to Salamis and 1000 heavy armed men to Plataea. When the Persians entered Attica the Troezenians distinguished themselves by the kindness with which they received the Athenians, who were obliged to abandon their city (Hdt. viii. 41, Plut. Them. 10). The friendship continued till the Peloponnesian war, when the Troezenians allied themselves with Sparta (Thuc. ii. 56).

Trogiliae, three small islands, named Psilon, Argennon, and Sandalion, lying off the promontory of Trogilium [MYCALE].

Trogitis Lacus [PISIDIA].

Troglodytae (Τρωγλοδῦται, i.e. *dwellers in caves*), the name applied by the Greek geographers to various uncivilised people, who had no abodes but caves, especially to the inhabitants of the W coast of the Red Sea, along the shores of Upper Egypt and Aethiopia (Hdt. iv. 183, *Periplus* 2-7). The whole of this coast was called Troglodytica (Τρωγλοδυτική) (Agatharch. 61-63, Diod. ii. 32, 33). There were also Troglodytae in Moesia, on the banks of the Danube. The Troglodytes of the W coast of the Red Sea are described by Agatharchides as a barbarous people, who wore little clothing, had wives in common, and put to death the aged and infirm. They lived on the produce of their flocks and herds. In the *Periplus* the Ethiopian Troglodytes are described as of a wild appearance and swifter than horses. This swiftness of foot is noticed also by Herodotus as characterising the Ethiopian Troglodytes, and is said to be still a characteristic of the cave dwellers in the same district. Herodotus adds that their language was like the twittering of bats, and that their food consisted of lizards and other reptiles.

Trogus, Pompeius [JUSTINUS].

Troilium [TROSSULUM].

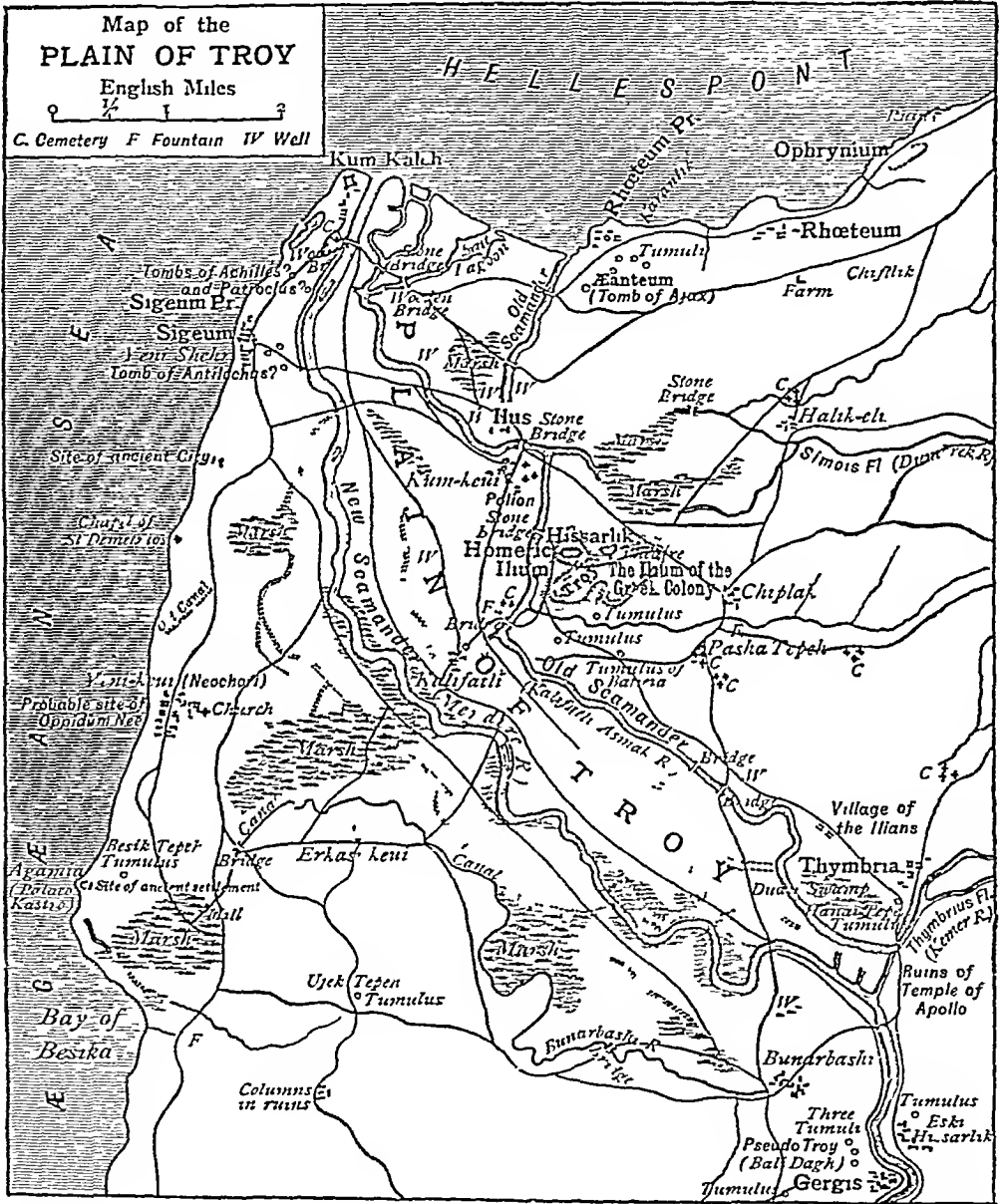
Troilus (Τρωίλος), son of Priam and Hecuba. He fell by the hand of Achilles (II. xxiv. 257, Verg. *Aen.* i. 474, Hor. *Od.* ii. 9, 16).

Troja or Ilum (Τροία, Ἴλιον *Troy*, Ruins at Hisarlık), also called Pergama (Περγάμος, Περγάμον or Περγάμα *Trōs*, *Trōs*, fem. *Trōas*, Trojānus, also Tros and Trōius), a name properly applied only to the fortress or citadel of the town, the chief city of the Troad in the Homeric age, and the capital of the dominion ruled over

by Priam. The site of Troy has been disputed from the time of Demetrius of Scyrris, in the second century B.C., who denied that the then existing Ilum stood on the site of the Homeric city, chiefly on the ground that the plain near Ilum Novum, required as a battle ground, was a recent alluvial deposit. Modern geologists have shown that it is an error to regard this formation of land (to any important extent) as more recent than the Homeric age. Demetrius placed the site at Ἰλίων κώμη (the village of the Ilions) three or four miles further up the Scamander. His views did not meet with general acceptance, and the Romans especially continued to look upon Ilum Novum as occupying the site of their supposed mother city. At the end of the last century, partly because Le Chevalier discovered a hot and cold spring near Bunarbashi, which seemed to correspond to the springs mentioned in II. xiii. 147, the hill called *Bah Daglı* was fixed upon as the hill of Troy, and this view is still maintained by some scholars of great authority. Few disputed it at all till the excavations of Dr Schliemann in 1871-1879 at Hisarlık, continued (latterly in conjunction with Dr Dorpfeld) in 1882-1886, led him to revert to the oldest belief—that the site of Ilum Vetus, or the Homeric Troy, was the same as that of Ilum Novum. The question is not even now one upon which it is wise to pronounce dogmatically. The supporters of both views have in some cases pressed points of correspondence or divergence too far, but the objections to accepting the site at *Bah Daglı*, near Bunarbashi, are much more serious than those which have been alleged against Hisarlık, and if it is admitted that the Homeric descriptions were written with considerable knowledge of the local features derived from tradition or from personal knowledge (and there is nothing to discuss if this is not admitted), but yet were written, not by a topographer, but by a poet with some poetical licence of exaggeration of scale, and of removing or creating some natural obstacles, the claim of Hisarlık to be regarded as the hill of Troy is fairly established. The map of the district given on p. 973 is taken from one constructed by Sir C. Wilson. The main features of the Homeric Troy and its neighbourhood are that the town, or its Acropolis, was situated on a hill near the Hellespont and looking to the island of Tenedos (II. viii. 33), the Greek camp was on the shores of the Hellespont, near the mouth of the Scamander or Xanthos (i.e. W of Cape Rhoeteum), and with the river Scamander between it and the city of Troy (xiv. 31, xiv. 350, 692), further, Troy was not a great distance from this shore, since the fighting goes on near the city and near the camp, backwards and forwards over the plain on the same day, Idaeus goes early in the morning to the camp and gets back to the assembly at Troy just after sunrise (vii. 381, 413), Priam drives in the night, eats and sleeps in Achilles' tent, and gets back to Troy at sunrise (xxiv. 366-695), the Simois joins the Scamander, and apparently on the N side of the city (v. 774) that this plain reaches up to the neighbourhood of the citadel is clear from the description of the battle rolling up to the walls. There are other details of topography which do not affect the narrative and may be imaginary, though they have an appearance of local colouring about them. Such are the Scæan gates leading into the plain towards the Greek camp, and the two springs, one hot and

the other cold, which break out near it (xxii 147), and a rising ground or 'swelling of the plain' (θρῶσις πεδίοιο) between the city and the camp (x 100, xi 56) [It must be confessed that this last detail is more likely to be imagined than to be carefully taken from nature] As regards the sites mentioned, the 'Ιλιέων κώμη of Demetrius has nothing to recommend it. It is too distant from the sea, it stands near the swamps, and it has no ruins. It seems to have been chosen because

date than can belong to the Homeric poems. The principal objections urged against Hissarlık were (1) that it was not high enough to be the 'windy' Troy, (2) the plain is on the wrong side of the Scamander. As regards (1), the hill of Hissarlık rises from the plain to a height of 50-65 feet now it must be recollected that the plain about it is destitute of high ground, and this isolated height might well be called 'lofty,' 'windy,' &c, and it is just the sort of place which in those days was chosen for a citadel—



the false theory of the coast having greatly advanced seemed to necessitate a site further inland, and the name was seized upon as evidence. Bali Dagħ, no doubt, is a commanding height, and well suited for a fortress, but it stands on hilly ground with no plain coming up to it moreover it is about twelve miles from the Greek camp, which alone is a strong objection, however much it may be argued that poets can disregard distance and time lastly, the only remains here and at Eski Hissarlık close by are walls which are of a much more recent

near the sea and yet safe from pirates [cf TIRYNS]. As regards (2), it has been discovered that the old bed of the Menderē (Scamander) ran further to the E and through the E side of the plain, instead of, as now, to the W. Hissarlık is 3½ miles from the Aegean and 3½ miles from the Hellespont—a distance which agrees with the Homeric narrative. The Dombrek-Su, which joins the Scamander N of Hissarlık, will answer to the ancient Simois. Dr Schliemann claims to have found the springs and washing troughs 'in an ancient

rock channel' at the foot of Hissarlık. This may be so, but it is unwise to press it as an essential point. As far as the springs are concerned, Bunarbashı has the better evidence, but it is by no means unlikely that if the natural phenomenon of hot and cold springs was well known further up the Scamander it may have been transferred in the poem to the neighbourhood of the city, nor again is it much worth considering whether the swelling of the ground which Dr Schliemann fixed upon will answer to the *θρωσὺς πεδίοιο*. In the arguments for or against it is well to remember the remark of Grote, that it is a mistake 'to apply to Homer and to the Homeric siege of Troy criticisms which would be perfectly just if brought to bear on the Athenian siege of Syracuse as described by Thucydides'. The excavations on Hissarlık have revealed a succession of cities with strata, sometimes including burnt debris between them. The uppermost is the *Ilium Novum*, the Greek city of historical times, the lowest, upon the actual rock, is small and of very rude and primitive character in its building, its pottery, in the great rarity of metal, and in the use of stone hatchets. Above the ruins of this was built on a larger scale what Schliemann calls the Homeric Troy. Here were found walls partly of stone, partly of brick, with three gates inclosing (among other buildings somewhat of the Homeric type with a courtyard) *megara* and women's apartments, further, a quantity of pottery and a considerable find of golden vessels and ornaments. The citadel and palace are small, the space occupied by the walls being only 380 feet in diameter, and it is necessary to admit the glorification of the palace and its surroundings by poetry. There is, however, no objection to the theory that there was a lower city below the Acropolis and enclosed by a wall, just as was the case at *Tiryns*. The objects found belong to a stage of art distinctly inferior to the Mycenaean art, and archaeologists of authority are disposed to say that this city appears to belong to a date anterior to either *Tiryns* or *Mycenae*. It is, however, possible either that the Trojans were less advanced in civilisation than the Greeks who besieged them, or that there was an interval after the fall of Troy and before the Dorian invasion during which the art of *Mycenae* advanced to the stage which is evidenced by the Mycenaean discoveries. On the other hand, the more recent explorations of Dr Dörpfeld in 1893 seem likely, when they are completed and fully described, to give a clearer insight into the matter. Dr Dörpfeld has now distinguished five 'pre-Mycenaean' or pre-Homeric strata of remains on the mound of Hissarlık, and that which he reckons as the second of these he dates earlier than 2000 B.C. In the sixth stratum (i.e. separated by three unimportant settlements from the above) he recognises the Homeric citadel, about as large as that of *Tiryns*, and containing pottery of what is called the Mycenaean period. It has remains of seven large buildings like the *megara* of Homer, walls of the Mycenaean type, and a tower at the NE angle. If the matured report should eventually result in ascribing to the Homeric Troy a different stratum of remains from that upon which Schliemann fixed, it will in any case tend to confirm his opinion that the Homeric city really stood on Hissarlık, and will throw much more light on its date. For the nationality of the Trojans, see *ΠΡΩΓΓΙΑ*.—The mythical account of the kingdom of Troy is briefly as

follows. Teucer, the first king, had a daughter who married Dardanus, the chieftain of the country NE of the Troad [*DARDANIA*]. Dardanus had two sons, *Ilus* and *Erichonius*, and the latter was the father of *Tros*, from whom the country and people derived the names of *Troas* and *Troes*. *Tros* was the father of *Ilus*, who founded the city, which was called after him *Ilium*, and also, after his father, *Trōja*. The next king was *Laomedon*, and after him *Priam* [*PRIAMUS*]. In his reign the city was taken and destroyed by the confederated Greeks, after a ten years' siege. [For details see *HELENA*, *PARIS*, *AGAMEMNON*, *ACHILLES*, *HECTOR*, *AJAX*, *ODYSSEUS*, *NEOPTOLEMUS*, *AENEAS*.] As to the historical facts which may be regarded as established, there is evidence of a considerable city having been sacked and burnt at a period which archaeologists put not later than the twelfth century B.C. That this invasion may have been an enterprise of the Achaeans at that time is neither impossible nor unlikely. If the interpretation of recent Egyptian discoveries is right which makes Achaeans appear as assailants of Egypt in the reign of *Ramses III.*, it would follow that the Achaeans of the twelfth or thirteenth centuries had power and spirit enough for such an enterprise [see p. 424] but in any case the history of *Tiryns* and *Mycenae*, as attested by their ruins, is evidence



Coin of *Ilium* during its autonomy after B.C. 189.
Obv. head of *Athene* rev. *ΑΘΗΝΑΣ ΙΥΛΙΑΔΟΣ* magistrate's name (*Menephron* son of *Menephron*) *Athene* with spear and spindle.

to the existence of their power at that time. There is therefore no reason why the traditions upon which the *Iliad* is based should not be regarded as true in their main outlines. It is probable enough that to avenge an act of piracy (which is a common and simple explanation of the rape of *Helen*) the Greeks of the 'Achaean' period besieged and sacked Troy and thence returned to hold their own possessions undisturbed until the Dorian invasion. That there was no Greek settlement upon the site of Troy until a much later period is deduced from the remains of towns of a low state of civilisation and of small importance which have been discovered above the ruins of the second city (assumed to be *Priam's*). The later towns (if Dr Schliemann is right in distinguishing three or four) between the Homeric city and the Greek 'New *Ilium*' were poor settlements with no history and no importance. The last, an Aetolian foundation which lasted on through the Hellenistic and Roman periods, was visited by *Xerxes* and by *Alexander the Great*, and has yielded some fine pieces of sculpture from a Greek temple of *Athene*, and inscriptions from the fourth century B.C. to late Roman times (Cf. *Hdt.* vii. 42, *Strab.* pp. 593, 601, *Arr. An.* i. 11, 7). It was established by *Alexander*, *Lysimachus*, and *Julius Caesar* who, as well as *Sulla*, enabled the town to recover the damage inflicted in the *Mithridatic* war by *Fimbria* (*Strab.* p. 594, *App. Mithr.* 53),

and it was made a free city, exempt from taxes (Strab. p. 597, *Suet. Claud.* 27, *Tac. Ann.* xiii. 58). Commercially its importance was eclipsed by that of Alexandria Trias.

Trophonius (Τροφώνιος) son of Erichonius, king of Orchomenus and brother of Agamedes. He and his brother built the temple at Delphi and the treasury of king Hyrius in Boeotia. For details see Agamedes. Trophonius after his death was worshipped as a hero and had a celebrated oracle in a cave in Boeotia. (*See Dict. of Antig. and Archaeol.*)

Trôs (Τρῶς), son of Trichthonius and Astyoche, and grandson of Dardanus. He was married to Clotho, by whom he became the father of Ilius, Assaracus, and Ganymede, and ruling of Priam. (*Il.* xii. 20). The country and people of Troy were supposed to have derived their name from him. He gave up his son Ganymedes to Zeus for a present of horses. (*See Dict.*)

Trossillum (Τροσσίλλιον), a town in Cilicia, 10 miles from Tarsus, which is said to have been taken by some Roman equites without the aid of foot soldiers, whence (according to Roman etymologists) the equites obtained their name of *trossuli*. (*Plin.* xxiii. 9, *Pers.* i. 170.)

Truentum, a town of Picenum, on the river Truentus or Truentinus. (*Truente*. *Strab.* p. 211. *Vel.* ii. 4, 6.)

Trutulensis Portus, a harbour on the NE coast of Præneste, in the territory of Tarracina. The exact site is unknown. (*Tac.* *Agr.* 28.)

Tryphiodorus (Τρυφιδόδορος), a Greek grammarian and poet, was a native of Egypt, but nothing is known of his personal history. He lived probably early in the sixth century of the Christian era. Of his grammatical labours we have no record. But one of his poems has come down to us, entitled *Die Eklage über die Capture of Ithaca*, consisting of 20 lines, of which only 10 remain. It contains a description of the war between the Trojan horse (which Helen is also observed to be present by Athena), and of the capture of the city of Ithaca. Editions are at Northampton, London, 1804, and by Heubner, Zurich, 1870.

Tryphon (Τρυφῶν). 1. Diodotus, a usurper of the throne of Syria during the reign of Demetrius II. Nicator, after the death of Alexander Balas in 146, Tryphon first set up Antiochus, the infant son of Balas, as a pretender against Demetrius, but in 142 he murdered Antiochus and reigned as king himself. Tryphon was defeated and put to death by Antiochus Syriacus, the brother of Demetrius, in 139, after a reign of three years. (*See Demetrius II.*) 2. Salinus, one of the leaders of the revolted slaves in Sicily, was supposed to have a knowledge of divination, for which reason he was elected king by the slaves in 107. He displayed considerable ability, and in a short time collected an army of 20,000 foot and 2000 horse, with which he defeated the praetor Lucius Calpurnius Pison. After this victory Salinus assumed all the pomp of royalty, and took the surname of Tryphon, probably because it had been borne by Diodotus, the usurper of the Syrian throne. He chose the strong fortress of Trinacria as the seat of his new kingdom. Tryphon was defeated by L. Lucullus in 102, and was obliged to take refuge in Trinacria. But Lucullus failed to take the place, and returned to Rome without effecting anything more. Lucullus was succeeded by C. Scribanius, and on the death of Tryphon, about the same

time, the kingdom devolved upon Athenion, who was not subdued till 101. (*Diod.* xxvi. 1, *Iraqm*, *Flor.* iii. 19.)

Tryphoninus, Claudius, a Roman jurist, wrote under the reign of Septimius Severus and Caracalla.

Tubantes, a people of Germany, allies of the Cherusci, originally dwelt between the Rhine and the Yssel, in the time of Germanicus on the S. bank of the Lippe, between Paderborn, Hamm, and the Außerberger Wald, and at a still later time in the neighbourhood of the Thüringer Wald between the Fulda and the Werra. (*Tac.* *Ann.* i. 51, *Ann.* 55, *German.* 56, *Ptol.* ii. 11. 21.) Subsequently they are mentioned as a part of the great league of the Franks.

Tubero Aelius 1. Q., son in law of L. Aemilius Paulus, served under the latter in his war against Perses, king of Macedonia. This Tubero like the rest of his family, was so poor that he had not an ounce of silver plate till his father in law gave him five pounds of plate from the spoils of the Macedonian monarch. (*Plin.* xli. 7, 8, *Val. Max.* i. 1. 9. *Plut.* *Ant.* 28.)

2. Q., son of the preceding, was a pupil of Panætius, and is called the Stoic. He had a reputation for talent and legal knowledge. He was praetor in 123, and consul in 118. He was an opponent of Tib. Gracchus, as well as of C. Gracchus, and delivered some speeches against the latter, 123. (*See Q.* in 15, *Tac.* *Ann.* xii. 22, *Gell.* i. 22.) Tubero is one of the speakers in Cicero's dialogue *de Jur. Publica*. — 3. L., an intimate friend of Cicero. He was a relation and a school-fellow of the orator, had served with him in the Macedonian war, and had afterwards served under his brother Quintus as legate in Asia. On the breaking out of the Civil war, Tubero who had espoused the Pompeian party, received from the senate the province of Africa, but as Atrius Varius and Q. Lutatius, who likewise belonged to the aristocratical party, would not surrender it to him, he passed over to Pompey in Greece. He was afterwards pardoned by Caesar, and returned with his son Quintus to Rome. (*Cic.* *pro Luc.* i. 7, 8, *ad Q. Fr.* i. 11.) Tubero cultivated literature and philosophy. He wrote a History, and the philosopher Venesidemus dedicated to him his work on the sceptical philosophy of Pyrrhon. — 4. Q., son of the preceding. In 86 he made a speech before C. Julius Caesar against Q. Titinius, who was defended by Cicero in a speech which is extant (*pro Q. Titinio*). Tubero obtained considerable reputation as a jurist. He had a great knowledge both of *Jus Publicum* and of *Jus Privatum*, and he wrote several works on both these divisions of law. He married a daughter of Servius Sulpicius, and the daughter of Tubero was the mother of the jurist C. Cassius Longinus. (*Quint.* x. 1. 23. *Gell.* vi. 19, *xi.* 2.) Like his father, Q. Tubero wrote a History. (*Plin.* iv. 23, *Suet.* *Jul.* 83.) Tubero the jurist who is often cited in the Digest is this Tubero, but there is no excerpt from his writings.

Tucca, Plotius, a friend of Horace and Virgil. The latter poet made Tucca one of his heirs, and bequeathed his unfinished writings to him and Varius, who afterwards published the *lenuid* by order of Augustus. (*Hor.* *Sat.* i. 5, 40, i. 10, 81.)

Tuder (Tuders, tis *Todi*), an ancient town of Umbria, situated on a hill near the Tiber, and on the road from Mevania to Rome. (*Plut.* *Mar.* 17, *Crass.* 6, *Strab.* p. 227, *Plin.* iii. 113.) It was subsequently made a Roman colony.

There are still remains of the polygonal walls of the ancient town

Tūditānus, Semprōnius 1 M, consul n c 210, and censor 230 (Gell. xvii 21)—2 P, tribune of the soldiers at the battle of Cannae in 216, and one of the few Roman officers who survived that fatal day. In 211 he was *cursus aedile*, in 213 praetor, with Ariminum as his province, and was continued in the command for the two following years (212, 211). He was censor in 209 with M. Cornelius Cethegus, although neither he nor his colleague had yet held the consulship. In 206 he was sent into Greece with the title of proconsul, for the purpose of opposing Philip, with whom, however, he concluded a treaty, which was ratified by the Romans. Tuditanus was consul in 204, and received Bruttium as his province. He was at first defeated by Hannibal, but shortly afterwards he gained a decisive victory over the Carthaginian general (Liv. xxii 50, 60, xxiv 13-17, xxvii 11, xxix 11-13, xxi 2, App. *Annab* 26)—3 C, plebeian aedile 193, and praetor 197, when he obtained Nearer Spain as his province. He was defeated by the Spaniards, with great loss, and died shortly afterwards of a wound which he had received in the battle (Liv. xxxii 27, xxxiii 12, App. *Hisp* 89)—4 M, tribune of the plebs 193, praetor 189, when he obtained Sicily as his province, and consul 185. In his consulship he carried on war in Liguria, and defeated the Apuani, while his colleague was equally successful against the Ingauni. He was carried off by the great pestilence which devastated Rome in 174 (Liv. xxxix 40, 46, xli 21)—5 C, praetor 132, and consul 129. In his consulship he carried on war against the Iapydes in Illyria, over whom he gained a victory chiefly through the military skill of his legate, D. Junius Brutus Tuditanus was an orator and a historian, and in both obtained considerable distinction (Vell. Pat. i 4, App. *B C* i 19, *Illyr* 10, Cic. *Brut* 25, Dionys. i 11).

Tulcis, a river on the E. coast of Spain, near Tarraco (Mel. ii 6).

Tulingi, a people of Gaul of no great importance, who dwelt on the Rhine between the Raetiae and the Helvetii.

Tullia, the name of the two daughters of Servius Tullius, the sixth king of Rome [TULLIUS].

Tullia, frequently called by the diminutive **Tulliola**, was the daughter of M. Cicero and Torentia, and was probably born b c 78 or 78. She was betrothed in 67 to C. Calpurnius Piso Frugi, whom she married in 63 during the consulship of her father. During Cicero's banishment Tullia lost her first husband. She was married again in 56 to Furius Crassipes, a young man of rank and large property, but she did not live with him long, though the time and the reason of her divorce are alike unknown. In 50 she was married to her third husband, P. Cornelius Dolabella, who was a thorough profligate. The marriage took place during Cicero's absence in Cilicia, and, as might have been anticipated, was not a happy one. On the breaking out of the Civil war in 49, the husband and the father of Tullia espoused opposite sides. While Dolabella fought for Caesar, and Cicero took refuge in the camp of Pompey, Tullia remained in Italy. On the 19th of May, 49, she was delivered of a seven months' child, which died soon afterwards. After the battle of Pharsalia, Dolabella returned to Rome, but he continued to lead a dissolute and profligate

life, and at length (16) a divorce took place by mutual consent. At the beginning of 46 Tullia was delivered of a son. As soon as she was sufficiently recovered to bear the fatigues of a journey, she accompanied her father to Tuscanum, but she died there in February. Her loss was a severe blow to Cicero (See Index to Cicero). Among the many consolatory letters which he received on the occasion is the well known one from the celebrated jurist Serv. Sulpicius (*ad Fam.* iv 5). To dissipate his grief, Cicero drew up a treatise on Consolation.

Tullia gens, patrician and plebeian. The patrician Tulli were one of the Alban houses which were transplanted to Rome in the reign of Tullus Hostilius. The patrician branch of the gens appears to have become extinct at an early period, for after the early times of the republic no one of the name occurs for some centuries, and the Tulli of a later age are not only plebeians, but, with the exception of their bearing the same name, cannot be regarded as having any connexion with the ancient gens. The first plebeian Tullius who rose to the honours of the state was M. Tullius Decula, consul n c 81 and the next was the celebrated orator M. Tullius Cicero [CICERO].

Tullianum (Rome, p. 814).

Tullius Servius, according to the legends, the sixth king of Rome. The stories about his reign merely express the popular idea of the original growth of the constitution, and as he embodies a great part of this growth, the history of which was lost, he is represented as a king with a peaceful reign, devoted to legislation and to public works in the city, but also to military organisation. The legendary account states that his mother, Oerania, was one of the captives taken at Corniculum, and became a slave of Tanaquil, the wife of Tarquinius Priscus (Dionys. iv 2, O. *Fast* vi 625). He was born in the king's palace, and notwithstanding his servile origin was brought up as the king's son, since Tanaquil by her powers of divination had foreseen the greatness of the child, and Tarquinius gave him his daughter in marriage, and entrusted him with the government. His rule was mild and beneficent, and so popular did he become that the sons of Ancus Marcius, fearing lest they should be deprived of their inheritance, procured the assassination of Tarquinius [TARQUINIUS]. They did not, however, reap the fruit of their crime, for Tanaquil, pretending that the king's wound was not mortal, told the people that Tarquinius had commanded Servius meantime to discharge the duties of the kingly office. Servius began to act as king, and when the death of Tarquinius could no longer be concealed, he was already in firm possession of the royal power. The great deeds of Servius were deeds of peace, and he was regarded by posterity as the author of all their civil rights and institutions, just as Numa was of their religious rites and ordinances. Three important events are assigned to Servius by tradition. First, he gave a new constitution to the Roman state. The two main objects of this constitution were to give the plebs political independence, and to assign to property that influence in the state which had previously belonged to birth exclusively. In order to carry his purpose into effect, Servius made a twofold division of the Roman people, one territorial, and the other according to property. For details, see *Dict. of Antiq.* art. *Comitia*. Secondly, he was credited with the extension of the pomerium, or bound

dary of Rome, and with the completion of the 'Servian' city by incorporating with it the Quirinal, Viminal, and Esquiline hills and its fortification [Roma, p 798.] Thirdly, he established an important alliance with the Latins, by which Rome and the cities of Latium became the members of one great league. By his new constitution Servius incurred the hostility of the patricians, who conspired against him with L Tarquinius Servius, soon after his succession, had given his two daughters in marriage to the two sons of Tarquinius Priscus. L Tarquinius the elder was married to a gentle wife, Aruns, the younger, to an aspiring and ambitious woman. On the other hand, Lueius was proud and haughty, but Aruns unambitious and quiet. The wife of Aruns, fearing that her husband would tamely resign the sovereignty to his elder brother, resolved to destroy both her father and her husband. She persuaded Lueius to murder his wife, and she murdered her own husband, and the survivors straightway married. Tullia now urged her husband to murder her father. A conspiracy was formed with the discontented patricians, and Tarquinius having entered the senate-house arrayed in the kingly robes, ordered the senators to be summoned to him as their king. At the first news of the commotion, Servius hastened to the senate house, and, standing at the doorway, ordered Tarquinius to come down from the throne. Tarquinius sprang forward, seized the old man, and flung him down the steps. The king sought refuge in his house, but before he reached it, he was overtaken by the servants of Tarquinius, and murdered. Tullia drove to the senate house, and greeted her husband as king, and as she was returning, her charioteer pulled up, and showed her the corpse of her father lying across the road. She commanded him to drive on the blood of her father sputed over the carriage and on her dress, and from that day forward the sheet bore the name of the *Vicus Secleratus*, or Wicked Street. Servius had reigned forty-four years (Liv i 42-46, Dionys iv 2-12, Cic de Rep ii 21, Orl Fast vi 581).

Tullius Tiro [TIRO]

Tullum (*Toul*), the capital of the Leuci, a people in the SE of Gallia Belgica, between the Matrona and Mosella (Ptol ii 9, 13).

Tullus Hostilius, third king of Rome, is said to have been the grandson of Hostus Hostilius, who fell in battle against the Sabines in the reign of Romulus (Liv i 12, 22, Plin vii 11). His legend ran as follows. Tullus Hostilius departed from the peaceful ways of Numa, and aspired to the martial renown of Romulus. He made Alba acknowledge Rome's supremacy in the war wherein the three Roman brothers, the Horatii, fought with the three Alban brothers, the Curiatii, at the Fossa Clivia [HORATIA GRVS]. Next he warred with Fidenae and with Veii, and being struttily pressed by their joint hosts, he vowed temples to Pallor and Pavor—Paleness and Panic. After the fight was won, he tore asunder with chariots Mettus Fufetius, the king or dictator of Alba, because he had desired to betray Rome, and he utterly destroyed Alba, sparing only the temples of the gods, and bringing the Alban people to Rome, where he gave them the Caelian hill to dwell on. Then he turned himself to war with the Sabines, and being again straitened in fight in a wood called the Wicked Wood, he vowed a yearly festival

to Saturn and Ops, and to double the number of the Salii, or priests of Manners. And when, by their help, he had vanquished the Sabines, he performed his vow, and its records were the feasts Saturnalia and Opalia. In his old age, Tullus grew weary of warring, and when a pestilence struck him and his people, and a shower of burning stones fell from heaven on Mt Alba, and a voice as of the Alban gods came forth from the solitary temple of Jupiter on its summit, he remembered the peaceful and happy days of Numa, and sought to win the favour of the gods, as Numa had done, by prayer and divination. But the gods heeded neither his prayers nor his charms, and when he would inquire of Jupiter Elicus, Jupiter was wroth, and smote Tullus and his whole house with fire.—It has been remarked that Tullus Hostilius is in the legends a sort of double of Romulus. Each adds another people to Rome, one the Sabines, the other the Albans, each has a war with a Mettus. His story seems to have grown out of a double set of legends, explaining the origin of certain names, and the growth of the city. But another reign was imagined to fill up a gap in the chronology and Hostus Hostilius, the general of the Romulus legend, reappears as the king Tullus Hostilius, who is represented as his grandson.

Tunes, or Tunis (Τύνις, Τύνις Τυνησαίος *Tunis*), a strongly fortified city of N Africa, stood at the bottom of the Carthaginian gulf, ten miles SW of Carthage, at the mouth of the little river Catada. At the time of Augustus it had greatly declined (Strab p 831, Pol iv 10, Liv vii 9).

Tungri, a German people who crossed the Rhine, and settled in Gaul in the country formerly occupied by the Aduatici and the Eburones. Their chief town was called Aduata or Atuataca Tungrorum (*Tongern*), on the road from Castellum Morinorum to Colonia Agrippina (Tac Germ 2, Hist iv 55, 79).

Turba [BIGERNIORS]

Turdetani, the most numerous people in Hispania Baetica, dwelt in the S of the province on both banks of the Baetis as far as Lusitania. They were regarded as the most civilised people in all Spain, having a written code of laws. Their country was called Turdetania (Strab pp 136, 139, 151, Pol xxvii 9, Diod v 33).

Turduli, a people in Hispania Baetica, situated to the E and S of the Turdetani (Strab p 139, Pol xxvii 9).

Turia or Turium (*Guadalquivar*), a river on the E coast of Spain, flowing into the sea at Valentia, memorable for the battle fought on its banks between Pompey and Scitorius (Plut Pomp 18, Sert 19, Plin iii 20).

Turiasso (Turiasconensis *Tarrazona*), a town of the Celtiberi in Hispania Tarraconensis, on the road from Caesaraugusta to Numantia. It possessed a fountain the water of which was said to be very excellent for hardening iron (Plin iii 24, xxiv 144).

Turnus (Τύρρος) 1 Son of Daunus and Venia, and king of the Rutuli at the time of the arrival of Aeneas in Italy. He was a brother of Juturna, and related to Amata, the wife of king Latinus, and he fought against Aeneas, because Latinus had given to the Trojan hero his daughter Lavinia, who had been previously promised to Turnus. He appears in the *Aeneid* as a brave warrior, but in the end he fell by the hand of Aeneas (Veig Aen vii 408, x 76, xii 108, 326, Liv i 2). The name of Turnus is not improbably connected

with Tyrrhenus, and in the legends he is allied with the Etruscan Mezentius. It is likely that the story of his battles represents the struggle of the Latin Confederation against an Etruscan power which was at that period settled at Ardea and Terracina.—2 A Roman satiric poet, was a native of Aurrunca, and lived under Vespasian and Domitian (Mart vii 97, xi 10, Sidon ix 216, Schol ad Juv i 20). The thirty hexameters about Nero's reign which have been ascribed to Turnus are a forgery of the seventeenth century.

Turnus Herdonius [HERDONIUS]

Tūrōnes, Tūrōni or Tūrōnī, a people in the interior of Gallia Lugdunensis, between the Auleri, Andes and Pictones. Their chief town was Caesariodūm, subsequently Tūrōni (*Tours*) on the Liger (*Loire*) (Caes B G ii 35, vii 4, 75, viii 46, Tac Ann iii 41, Ptol ii 8, 14).

Turpilianus, P Petronius, triumph of the mint under Augustus. His name occurs on several coins.

Turpilius, Sextus, a Roman dramatist, who rendered Greek plays of the New Comedy in Latin. The titles of thirteen or fourteen of his plays have been preserved, together with a few fragments (ed Ribbeck, *Com Lat*). He died, when very old, at Sinuessa in B C 101 (Hieron ad Euseb Chron 1914).

Turpio, L Ambivius, a celebrated actor in the time of Terence, in most of whose plays he acted (Cic de Sen 14, Tac Dial 14).

Turris Hannibalis (*Bourj Salekiah*, Ru), a castle on the coast of Byzacena, between Thapsus and Acholla, belonging to Hannibal, who embarked here when he fled to Antiochus the Great (Liv xxxiii 48, Just xxxi 2).

Turris Stratōnis [CAESAREI, No 3]

Tuscania (Tuscanensis *Toscanelia*), a town of Etruria, on the river Marta, rarely mentioned by ancient writers (Plin iii 52), but celebrated in modern times on account of the great number of Etruscan antiquities which have been discovered in its tombs. Among these are the inscribed dice upon which some of the arguments about the origin of the Etruscan language have been based.

Tusci, Tuscīa [ETRURIA]

Tusculūm (Tusculanus nr *Frascati*, Ru), an ancient town of Latium, situated about ten miles SE of Rome, on a lofty summit of the mountains, which are called after the town Tusculāni Montes, and which are a continuation of Mons Albanus. Tusculum was one of the most strongly fortified places in all Italy, both by nature and by art. It is said to have been founded by Telegonus, the son of Odysseus (Dionys iv 45, Ov Fast iii 91, iv 71, Propert iii 30, 4, Hor Od iii 29, 8, Epod i 30), and it was always one of the most important of the Latin towns. Its importance in the time of the Roman kings is shown in the legends by Tarquinius Superbus giving his daughter in marriage to Octavius Mamilius, the chief of Tusculum (Liv i 49), and it was his place of refuge after his expulsion from Rome (Liv ii 15, 18). The Tusculans are represented as friendly to Rome after this war (Liv iii 7, 18, iv 45) until the Latin war. After the Latin war it became a Roman municipium, and was the birthplace of several distinguished Roman families. Cato the Censor was a native of Tusculum. Its proximity to Rome, its salubrity, and the beauty of its situation made it a favourite residence of the Roman nobles during the summer (Strab p 239). Cicero, among

others, had a favourite villa at this place, which he frequently mentions under the name of Tusculānum, probably on the W side, near La Rufinella. The ruins of ancient Tusculum are situated on the summit of the mountain about two miles above Frascati, on the ridge, which is really the rim of an ancient crater. The site of the citadel is a platform 2700 feet in circumference, and 200 feet above the rest of the ridge. The town itself lay W of the citadel, where remains of a theatre and other buildings exist. There are remains of an amphitheatre between this spot and Frascati. Frascati itself stands on the supposed site of the villa of Lucullus. It was occupied as a settlement by the surviving inhabitants of Tusculum after that city was sacked and destroyed by the Romans in 1191 B C.

Tūticiānus, a Roman poet and a friend of Ovid, who had translated into Latin verse a portion of the Odyssey relating to Phaeacia (Ov Pont iv 12, cf iv 16, 27).

Tyāna (*Tuava Tuavēis Kız Hisar*, Ru), a city of Asia Minor, stood in the S of Cappadocia, at the N foot of Mt Taurus, on the high road to the Cilician Gates, 800 stadia from Cybistra, and 400 from Mazaca, in a position of great natural strength, which was improved by fortifications (Strab pp 537, 587, Ptol v 6, 18). Under Caracalla it was made a Roman colony. In B C 272 it was taken by Aurelian, in the war with Zenobia, to whose territory it then belonged. Valens made it the chief city of Cappadocia Secunda (Vopisc Aurel 22, Hierocl p 700). In its neighbourhood was a great temple of Jupiter, by the side of a lake in a swampy plain, and near the temple was a remarkable effervescing spring called Asmaeaeon (Philostr Apoll i 4, Aram Maic xxiii 6). Tyana was the native place of Apollonius, the supposed worker of miracles [APOLLONIUS]. The S district of Cappadocia, in which the city stood, was called Tyanitis.

Tychē [FORTUNA]

Tychē [SYRACUSAE]

Tydeus (*Tydeus*), son of Oeneus, king of Calydon, and Periboea. He was obliged to leave Calydon in consequence of some murder which he had committed. Some say that he killed his father's brother, Melas, Lycopus, or Alcathous, others that he slew Thoos or Aphareus, his mother's brother, others that he slew his brother Olenas, and others again that he killed the sons of Melas, who had revolted against Oeneus. He fled to Adrastus at Argos, who purified him from the murder, and gave him his daughter, Deïpylos, in marriage, by whom he became the father of Diomedes, who is hence frequently called Tydides. He accompanied Adrastus in the expedition against Thebes, where he was wounded by Melanippus, who, however, was slain by him (Il xiv 114–132). A strange story is told in later authors that when Tydeus lay on the ground wounded, Athene appeared to him with a remedy which she had received from Zeus, and which was to make him immortal. This, however, was prevented by a stratagem of Amphiarus, who hated Tydeus, for he cut off the head of Melanippus and brought it to Tydeus, who divided it and ate the brain, or devoured some of the flesh. Athene, seeing this, shuddered, and left Tydeus to his fate, who consequently died, and was buried by Maeon (Apollod iii 6, 8, Eustath ad Hom p 1273).

Tyle, or Tylis (*Τύλη Τυλονο*?), a town of Thrace, on the S side of the Haemus, where

the Celts established a kingdom at the end of the 4th cent B.C. It was occupied and destroyed by the Thracians at the time of the second Punic war (Pol iv 46, Steph Byz s v)

Týlōs or Tyros (Τύλος, *Tupos Bahrein*), an island in the Persian Gulf, off the coast of Arabia, celebrated for its pearl fisheries (Strab p 766, Arr An vi 20, Plin vi 148)

Tymbres or Tembrogus (*Purseh*), a river of Phrygia rising in M Dindymene, and flowing past Cotyaeum and Dorylaeum into the Sangarius. It was the boundary between Phrygia Epictetus and Phrygia Salutaris (Liv xxiii 18 Plin vi 1)

Tymnes (Τυμνης), an epigrammatic poet, whose epigrams were included in the *Garland of Meleager*, but respecting whose exact date we have no further evidence. There are seven of his epigrams in the Greek Anthology

Tymphæi (Τυμφαῖοι), a people of Epirus, on the borders of Thessaly, so called from Mt Tymphæ (Τυμφή), sometimes, but less correctly, written Stymphe (Στυμφή). Their country was called Tymphæa (Τυμφαία) (Strab pp 325, 327, Plin iv 6, Arr An i 7)

Tymphrestus (Τυμφρηστός *Elladha*), a mountain in Thessaly, in the country of the Dryopes, in which the river Sperchius rises (Pindus)

Tyndāreus (Τυνδάρεος), was son of Perieres and Gorgophone, or, according to another account, son of Oebalus, by the nymph Batia or by Gorgophone. Tyndareus and his brother Icarius were expelled by their stepbrother Hippocoon and his sons, whereupon Tyndareus fled to Thespius in Aetolia, and assisted him in his wars against his neighbours. In Aetolia Tyndareus married Leda, the daughter of Thestius, and was afterward restored to Sparta by Heracles (Apollod ii 10, 4, Paus iii 1, 4). By Leda, Tyndareus became the father of Timandra, Clytemnestra, and Philonoe. [For the birth of Castor and Pollux, and Helen, see DIOSCURID, HIERAX.] The patronymic Tyndaridae is given to Castor and Pollux, and the female patronymic Tyndaris to Helen and Clytemnestra. When Castor and Pollux had been received among the immortals, Tyndareus invited Menelaus to come to Sparta, and surrendered his kingdom to him.

Tyndāris or Tyndārium (Τυνδαρίς, Τυνδαρίον *Tyndarion Tindaro*), a town on the N coast of Sicily, with a good harbour, a little W of Messina, near the promontory of the same name, founded by the elder Dionysius, B.C. 396, which became an important place (Diod xiv 78, xvi 69, Pol i 25, Cic Verr iii 43, iv 9). It was the headquarters of Agrippa, the general of Octavian, in the war against Sex Pompeius (App BC i 105, 109, 116, Strab p 272)

Typaneae (Τυταναί), a town of Triphylia in Elis, which was taken by Philip in the Social war (Strab p 349, Pol i 77)

Týphōn or Typhōeus (Τυφάων, Τυφάεὺς, contracted into Τυφώς), a monster of the primitive world, who was the embodiment in myth of volcanoes and earthquakes, i.e. of the fire and steam ejected from the earth in volcanic countries, and of the convulsions and storms which accompany volcanic disturbances. Hence Typhoeus, or Typhon, is represented sometimes as a fire-breathing giant, sometimes as a hurricane. His dwelling, or prison house, though differently placed in different writers, is always in a region at one time volcanic. According to Homer, he was concealed in the earth in the country of the Arimi (elv

Ἀρίμοις, of which the Latin poets have made *Inarime*), on which Zeus cast lightning (Il ii 782). In Hesiod, Typhoeus (or Typhaon) is the youngest son of Tartarus and Gaia (the Earth), and by Echidna he became the father of the dog Orthrus, Cerberus, the Lernaean hydra, and the Chimæra. He is described as a monster with 100 heads, fearful eyes, and terrible voices, he aimed at the sovereignty of gods and men, but was subdued, after a fearful struggle, by Zeus, with a thunderbolt. He begot also the winds, whence he is also called the father of the Harpies, but the beneficent winds Notus, Boreas, Argestes, and Zephyrus, were not his sons (Hes Th 306-325, 821-880). Other accounts made him also the father of the Sphinx and the Nemean lion (Apollod ii 3, 1, iii 5, 8), as though the more terrible monsters were born from the Earth and the subterranean fires. Aeschylus and Pindar describe him as living in a Cilician cave (Pind Ol iv 7, Pyth i 15, viii 16, Aesch Prom 351). He is further said to have at one time been engaged in a struggle with all the immortals, and to have been killed by Zeus with a flash of lightning, he was buried in Tartarus under Mount Aetna, the workshop of Hephaestus, which is hence called by the poets *Typhlois Aetna* (Aesch lc, Pind Pyth 15-27, Or Her xv 11, Fast iv 491). A myth related in Apollod i 6, 3, and Schol ad Il ii 783 (but alluded to in *Hymn ad Apoll Pyth* 153, and Stesich Fr 60) represents Typhoeus as born from Hera alone, in her wrath with Zeus, or from an egg which she placed under the mountains of the Arimi—a myth which resembles the stories of the hatching of dragon's eggs in northern legends. Another representation of Typhon comes from Egypt, and identifies him with Set, the power of darkness (represented in serpent or crocodile form), who slew Osiris (Hdt ii 156, iii 5). The gods, it is said, unable to hold out against him, fled to Egypt, where, from fear, they metamorphosed themselves into animals, with the exception of Zeus and Athene (Or Met i 321, Ant Lib 28, Apollod i 6, 3).

Tyragētae, Tyrigētae, or Tyrangetae, a people in European Sarmatia, probably a branch of the Getae, dwelling E of the river Tyras (Strab p 289, Ptol iii 5, 25)

Tyrannion (Τυραννίων) 1 A Greek grammarian, a native of Amisus in Pontus, was originally called Theophrastus, but received from his instructor the name of Tyrannion on account of his domineering behaviour to his fellow disciples. In B.C. 72 he was taken captive by Lucullus, who carried him to Rome. He was given by Lucullus to Murena, who manumitted him. At Rome Tyrannion occupied himself in teaching. He was also employed in arranging the library of Apollonius, which Sulla brought to Rome. This library contained the writings of Aristotle, upon which Tyrannion bestowed considerable care and attention. Cicero speaks in the highest terms of the learning and ability of Tyrannion, and Strabo speaks of having attended his lectures, which must have been at Rome when Tyrannion was an old man. Tyrannion amassed considerable wealth, and died at a very advanced age of a paralytic stroke (Plut Lucull 19, Sull 26, Cic ad Att ii 6, iv 4, ad Q Fr ii 4, Strab p 548, ARISTOTELES) —2 A native of Phoenicia, the son of Artemidorus, and a disciple of the preceding. His original name was Dioeles. He was taken captive in the war between Antony and Octavian,

and was purchased by Dymas, a freedman of the emperor. By him he was presented to Terentia, the wife of Cicero, who manumitted him. He taught at Rome, and wrote a great number of works, which are all lost (Suid. s. v.)

Týras (Τύρας, Τύρος *Diemster*), subsequently called **Danastris**, a river in European Sarmatia, forming in the lower part of its course the boundary between Dacia and Sarmatia, and falling into the Pontus Euxinus, N of the Danube. At its mouth there was a town of the same name, probably on the site of the modern *Achjermann*. The town was originally Greek, founded by Miletus. It was joined to the province of Moesia by Nero, A.C. 56, but it was given up by Maximinus to the Goths in 237, under whom it became a centre of piracy (Hdt. iv 51, Ptol. iii 5, 17, Zosim. i 42, Strab. p. 107.)

Tyriaeum (Τυριαῖον *Ilghun*), a city of Lyconia, described by Xenophon (in the *Anabasis*) as twenty parasangs W of Iconium. It lay due W of Laodicea (Xen. An. i 2, 24, Strab. p. 663.)

Týrō (Τυρώ), daughter of Salmoneus and Alcidece. She was wife of Cretheus, and beloved by the river god Enipeus in Thessaly, in whose form Poseidon appeared to her, and became by her the father of Pelias and Neleus. By Cretheus she was the mother of Aeson, Pheres, and Amythaon (Od. xi 235, Apollod. i 9, 8.)

Tyrrhēni, **Tyrrhēnia** [ETRURIA.]

Tyrrhēnum Mare [ETRURIA.]

Tyrrhēnus (Τυρρηνός or Τυρσηνός), son of the Lydian king Atys and Callithenae, and brother of Lydus, is said to have led a Pelasgian colony from Lydia into Italy, into the country of the Umbrians, and to have given to the colonists his name, Tyrrhenians (Hdt. iv 94, Dionys. i 27). Other traditions call Tyrrhenus a son of Heracles by Omphale, or of Teloplinus and Hiera, and a brother of Tarchon (Dionys. i 28, Tzet. ad Lyc. 1242.)

Tyrrheus, a shepherd of king Latinus. As Ascanius was hunting, he killed a tame stag belonging to Tyrrheus, whereupon the country people took up arms, which was the first conflict in Italy between the natives and the Trojan settlers (Verg. Aen. vi 483, ix 28.)

Tyrtæus (Τυρταῖος or Τύρταος), described as the son of Archembrotus, of Aphidnae in Attica, in the seventh century introduced the Ionic elegy into Sparta. According to the older tradition, the Spartans during the second Messenian war were commanded by an oracle to take a leader from among the Athenians, and thus to conquer their enemies, whereupon they chose Tyrtæus as their leader (Plato, *de Legg.* i p. 629, Lycurg. c *Leoch* p. 211, Diod. xv 66). Later writers state that Tyrtæus was a lame school master, of low family and reputation, whom the Athenians, when applied to by the Lacedaemonians in accordance with the oracle, purposely sent as the most inefficient leader they could select, being unwilling to assist the Lacedaemonians in extending their dominion in the Peloponnesus, but little thinking that the poetry of Tyrtæus would achieve that victory which his physical constitution seemed to forbid him aspiring to (Paus. iv 15, 3, Just. iii 5; Themist. v p. 242, Schol. ad Hor. A. P. 402). The poems of Tyrtæus exercised an important influence upon the Spartans, quieting their dissensions at home, and animating their courage in the field. In order to appease their civil discords, he composed his celebrated elegy entitled *Legal Order* (Εὐνομία *Ar. Pol.* v 7, 1, Paus. iv 18, 2). But still more celebrated

were the poems by which he animated the courage of the Spartans in their conflict with the Messenians. These poems were of two kinds, namely, elegies, containing exhortations to constancy and courage, and descriptions of the glory of fighting bravely for one's native land, and more spirited compositions, in the anapestic measure, which were intended as marching songs, to be performed with the music of the flute (Paus. iv 14, 1, Athen. p. 630, Plut. *Cleom.* 2, Hor. A. P. 402, Suid. s. v.) He lived, it is said, to see the success of his efforts in the entire conquest of the Messenians, and their reduction to the condition of Helots. His life therefore lasted down to A.C. 668, which was the last year of the second Messenian war. It has been observed that Tyrtæus in a fragment of the *Eunomia* seems to speak of himself as a Lacedaemonian, and though this might be explained by his having been made a citizen of Sparta, yet Hdt. iv 35 does not include him among the few foreigners who became Spartan citizens. Hence some (following Strab. p. 862) have doubted the truth of his Athenian origin. On the other hand, there is so strong a consensus of ancient authorities, including Plato (*l. c.*), for his Athenian origin that it can hardly be resisted.—The fragments of his poems are edited by Bach, with the remains of the elegiac poets Callinus and Asiaticus, Lips. 1831, and in Bergk's *Poet. Lyr. Graec.* 1866.

Týrus (Τύρος *Aram. Tura*, O. T. *Tsur*, *Túrios*, Tyrians *Sur*, Ru), one of the greatest and most famous cities of the ancient world, stood on the coast of Phoenicia, about twenty miles S of Sidon. It was a colony of the Sidonians, but gradually eclipsed the mother city, and came to be the chief place of all Phoenicia for wealth, commerce, and colonising activity. Respecting its colonies and maritime enterprise, see PHOENICE and CARTHAGO. The Assyrian king Shalmaneser laid siege to Tyre for five years, but without success. It was again besieged for thirteen years by Nebuchadnezzar, and there is a tradition that he took it, but the matter is not quite certain. At the period when the Greeks began to be well acquainted with the city, its old site had been abandoned, and a new city erected on a small island about half a mile from the shore and a mile in length, and a little N of the remains of the former city, which was now called Old Tyre (Παλαιτύρος). This island, which Pliny estimated at 2½ miles in circumference, was separated from the mainland by a channel $\frac{7}{10}$ of a mile broad (Strab. p. 756), or, according to Diodorus and Curtius, 4 stadia (Diod. xvii 60, Curt. iv 2). At present the breadth is only $\frac{1}{2}$ of a mile. With the additional advantage of its insular position, this new city soon rose to a prosperity scarcely less than that of its predecessor, though, under the Persian kings, it seems to have ranked again below Sidon [SIDON]. There were two harbours, one on the N of the island, known as the Sidonian harbour, the other on the S side, known as the Egyptian harbour (Arr. An. ii 20, Strab. l. c.), the names expressing the direction in which they faced. In A.C. 322 the Tyrians refused to open their gates to Alexander, who laid siege to the city for seven months, and united the island on which it stood to the mainland by a mole constructed chiefly of the ruins of Old Tyre. This mole has ever since formed a permanent connexion between the island and the mainland (Arr. ii 17-26, Curt. iv 4-27, Diod. xvii 40-45). After its capture and sack by

Alexander, Tyre never regained its former consequence, and its commerce was for the most part transferred to Alexandria. It was subject to the Syrian kings, but became a free city with its own coinage in 126 B C, and till the time of Augustus, when it lost its independence (Dio Cass. liv 7). Septimius Severus made it a Roman colony. It was the see of a bishop, and Jerome calls it the most beautiful city of Phoenicia. It was a place of considerable importance in mediaeval history, especially as one of the last points held by the Christians on the coast of Syria. The wars of the Crusades completed its ruin, and its site is now occupied by a poor vil-



Coin of Tyre after 126 B C in its period of independence
Obv. head of Heracles, rev. ΤΥΡΟΥ ΙΕΡΑΣ ΚΑΙ
ΑΣΥΛΟΥ eagle on rudder

lage, and even its ruins are for the most part covered by the sea.

Tzetzes (Τζέρζης) 1 **Joannes**, a Greek grammarian of Constantinople, flourished about A.D. 1150. His writings bear evident traces of the extent of his learning, and not less of the inordinate self-conceit with which they had filled him. He wrote a vast number of works, of which several are still extant. Of these the two following are the most important: (1) *Ithaca*, which consists properly of three poems collected into one under the titles *Τὰ πρὸ Ὀμήρου*, *τὰ Ὀμήρου*, *καὶ τὰ μετ' Ὀμήρου*. The whole amounts to 1676 lines, and is written in hexameter metre. It is a very dull composition. Edited by Bekker, Berlin, 1816. (2) *Chikades*, consisting in its present form of 12,661 lines. This name was given to it by the first editor, who divided it, without reference to the contents, into thirteen divisions of 1000 lines, the last being incomplete. Its subject-matter is of the most miscellaneous kind, but embraces chiefly mythological and historical narratives, arranged under separate titles, and without any further connexion. The following are a few of them, as they occur: Croesus, Midas, Gyges, Codrus, Alcmaeon, &c. It is written in bad Greek, and in the metre called *political verse*. Nevertheless his writings are valuable for their information about ancient legends and myths, which he derived from works no longer extant. Edited by Kiessling, Lips 1826.—2 **Isaac**, brother of the preceding, the author of a valuable commentary on the *Cassandra* of Lycophron. The commentary is printed in most of the editions of Lycophron.

Tzitzis or **Tzutzis** (*Barambrani*), a city in the N of the Dodecaschoenus—that is, the part of Aethiopia immediately above Egypt—S of Philae, and N of Taphia.

U

Ubi, a German people, who originally dwelt on the right bank of the Rhine, but were transported across the river by Agrippa in B.C. 37, at their own request, because they wished to

escape the hostilities of the Suevi (Caes. B. G. iv 3, 18, vi 29, Tac. Ann. xii 27, Hist. iv 28, Germ. 28, Suet. Aug. 21, Strab. p. 194). They took the name of Agrippenses, from their town **COLONIA AGRIPPINA**.

Ucālēgōn (Ὀυκαλέγων), one of the elders at Troy, whose house was burnt at the destruction of the city (Il. iii 147, Verg. Aen. ii 312). Hence in 'Proximus ardet Ucalegon' Juvenal uses his name for the neighbour whose house is on fire (iii 199).

Ucubis, a town in Hispania Baetica, near Corduba (Bell. Hisp. 7).

Ufens (*Uffente*), a river in Latium, flowing from the Volscian hills past Setia, through the Pontine Marshes, with a sluggish stream, into the Amasenus (Verg. Aen. vii 801, Sil. It. viii 382).

Uffugum, a town in Bruttium, between Scyllacium and Rhegium.

Ugernum (*Beaucaire*), a town in Gallia Narbonensis, on the road from Nemausus to Aquae Sextiae, where Avitus was proclaimed emperor (Strab. p. 178).

Ulia (*Montemayor*), a Roman municipium in Hispania Baetica, situated upon a hill and upon the road from Gades to Corduba (Strab. p. 141).

Uliarus or **Olaronensis Insula** (*Oleoron*), an island off the W coast of Gaul, in the Aquitanian Gulf (Plin. iv 109).

Ulpianus 1 **Domitius Ulpianus**, a celebrated jurist, derived his origin from Tyre in Phoenicia, but was probably not a native of Tyre himself. The time of his birth is unknown. The greater part of his juristical works was written during the reign of Caracalla, especially the two great works *Ad Edictum* and the *Libri ad Sabinum*. He was banished or deprived of his functions under Elagabalus, who became emperor in 217, but on the recession of Alexander Severus, 222, he became the emperor's chief adviser. The emperor conferred on Ulpian the office of *scriniorum magister*, and made him a *consiliarius*. He also held the office of *praefectus annonae*, and he was likewise made *praefectus praetorio* (Lamprid. *Elagab.* 16, 4, *Alex. Sev.* 26, 5). Ulpian perished in the reign of Alexander by the hands of the soldiers, who forced their way into the palace at night, and killed him in the presence of the emperor and his mother (228). (Dio Cass. lxxx 2, Zosim. i 11). His promotion to the office of *praefectus praetorio* was probably an unpopular measure. A great part of the numerous writings of Ulpian was still extant in the time of Justinian, and a much greater quantity is excerpted from him by the compilers of the Digest than from any other jurist. The number of excerpts from Ulpian is said to be 2462, and many of the excerpts are of great length, and altogether they form about one third of the whole body of the Digest [*Dict. of Ant. art. Pandectae*]. The excerpts from Paulus and Ulpian together make about one half of the Digest. Ulpian's style is perspicuous, and presents fewer difficulties than that of many of the Roman jurists who are excerpted in the Digest. The great legal knowledge, the good sense, and the industry of Ulpian place him among the first of the Roman jurists, and he has exercised a great influence on the jurisprudence of modern Europe, through the copious extracts from his writings which have been preserved by the compilers of Justinian's Digest. We possess a fragment of a work under the title of *Domitii Ulpiani Fragmenta*, it is an abridgment of Ulpian's *Liber Singu-*

laris Regularum Edition by Bocking, Bonn, 1855 Also a small fragment of his *Institutiones*, included in Huschke's *Jurisprud Antiquus*—2 Of Antioch, a sophist, lived in the time of Constantine the Great, and wrote several rhetorical works

Ulpianus [TRAJANUS]

Ulpior, 'the avenger,' a surname of Mars, to whom Augustus built a temple at Rome in the Forum, after taking vengeance upon the murderers of Julius Caesar [ROMA, p 807]

Ulpurae (Ulpurans, Ulprensens), a small town in Latium, of uncertain site, but in the neighbourhood of the Pontine Marshes

Ulysses [ODYSSEUS]

Umbria, called by the Greeks *Ombria* (Ὠμβρία), a district of Italy, bounded on the N by Gallia Cisalpina, from which it was separated by the river Rnibicon, on the E by the Adriatic sea, on the S by Picenum, from which it was separated by the river Aesis, and by the land of the Sabines, from which it was separated by the river Nar, and on the W by Etruria, from which it was separated by the Tiber Under Augustus it formed the sixth Regio of Italy The Apennines ran through the W part of the country, but it contained many fertile plains on the coast For the origin of its inhabitants, the Umbri, see *ITALIA*, p 456, a The Umbri were at a very early period the most powerful people in central Italy, and extended across the peninsula from the Adriatic to the Tyrrhene seas Thus they inhabited the country afterwards called Etruria, and we are expressly told that Crotona, Perusia, Clusium and other Etruscan cities were built by the Umbrians They were afterwards deprived of their possessions W of the Tiber by the Etruscans, and confined to the country between this river and the Adriatic Their territories were still further diminished by the Senones, a Gallic people, who took possession of the whole country on the coast, from Ariminum to the Aesis (Dionys 1 19, ii 49, Liv v 35) The Umbri were subdued by the Romans in B C 307, and after the conquest of the Senones by the Romans in 293, they again obtained possession of the country on the coast of the Adriatic This district, however, continued to be called *Ager Gallicus* down to a late period The chief towns of Umbria were ARIMINUM, FANUM FORTUVAE, MEVANIA, TUDER, NARNIA, and SPOLETUM

Umbro (Ombro), one of the largest rivers in Etruria, falling into the Tyrrhene sea, near a town of the same name (Plin ii 51)

Ummidius Quadratus [QUADRATUS]

Unelli, a maritime people on the N coast of Gaul, on a promontory opposite Britain (the modern *Cotantini*), belonging to the Armorici (Caes B G ii 34, iii 1, cf VENETI)

Uris (Ὠρίς) 1 A goddess of childbirth identified with ARTEMIS, and hence also represented as one of her nymphs (Callim *Hymn in Dian* 210, Verg *Aen* xi 532)

Ur [EDESSA]

Urania [MUSAE, APHRODITE]

Uranus (Ὠυρανός) or Heaven, sometimes called a son, and sometimes the husband, of Gaia (Earth) By Gaia Uranus became the father of Oceanus, Coeus, Crius, Hyperion, Iapetus, Thia, Rhia, Themis, Mnemosyne, Phoebe, Tethys, Cronos, of the Cyclopes—Brontes, Steropes, Arges, and of the Hecatoncheires—Cottus, Briareus, and Gyes Cicero mentions traditions that Uranus was also the father of Hermes by Dia, and of Aphrodite by

Hemera (Cic N D iii 22, 55–58) Uranus hated his children, and immediately after their birth he confined them in Tartarus, in consequence of which he was mutilated and dethroned by Cronos at the instigation of Gaia Out of the drops of his blood sprang the Gigantes, the Erinyes, the Melian nymphs, and according to some, Silenus, and from the foam gathering around the part which was thrown into the sea sprang Aphrodite (Hes *Th* 126–193, Apollod i 1, Serv ad *Aer* v 801, ad *Ecl* vi 18) It has been remarked above [TITANES] that the dynasties of gods which Greek mythology eventually represented as preceding Zeus are really the deities of earlier inhabitants of Greek lands whom the Greeks adopted and fitted into their own theogony, accounting for the supremacy of Zeus, the great Greek deity, by representing the supreme deities of primitive barbarous tribes as earlier races of gods The savage myths attached to them are simply the savage superstitions of these primitive tribes, which, though preserved by Hesiod, are unnoticed by Homer, who rejects most of the ugly and un-Greek myths It is suggested that the barbarous myth of the mutilation of Uranus was a savage representation of the separation of earth and sky, which were regarded as having been so joined as to cause darkness It is said that the Maoris of New Zealand have a similar story

Urbigenus Pagus [HELVETII]

Urbium (Urbinas, atis) 1 *Hortense* (Urbino), a town in Umbria and a municipium, situated on a steep round rock (Tac *Hist* ii 62, Procop B G ii 29)—2 *Metaurense* (Urbana), a town in Umbria, on the river Metaurus, and not far from its source (Plin iii 114)

Urbs Salvia [POLLENTIA, No 2]

Urci, a town of the Bastetani in Hispania Tarraconensis, on the coast, and on the road from Castulo to Malaca (Plin iii 26, Ptol ii 6, 14)

Urcinūm (Ajaccio), a town on the W coast of Corsica

Urge or *Gorgon* (Gorgona), an island off the coast of Etruria, N of LIVA

Uria (Urias Ori), called *Hyma* (Ὦμήνη) by Herodotus, a town in Calabria on the road from Brundisium to Tarentum, was the ancient capital of Iapygia, and is said to have been founded by the Cretans under Minos (Hdt vii 170, Strab p 292)

Urium, a small town in Apulia, from which the Sinus Urias took its name, being the bay on the N side of Mt Garganus opposite the Diomedean islands

Urseus Ferox, one of the most eminent jurists in the reign of Vespasian

Urso (Osuna), a town of Hispania Baetica, the last refuge of the Pompeians (Strab p 141, App *Hisp* 16)

Ursus, a contemporary of Domitian, whom he dissuaded from killing his wife, Domitia (Dio Cass lxxvii 3) Statius addressed to him a poem of consolation on the death of a favourite slave (*Silv* ii 6), and he also mentions him in the Preface to the second book of his *Silvae*

Uscāna, a large town in Illyria, on a tributary of the Aous (Liv xliii 10)

Usipetes or *Usipi*, a German people, who, being driven out of their abodes by the Suevi, crossed the Rhine and penetrated into Gaul, but they were defeated by Caesar, and compelled to recross the river [cf *TEUCTERI*]. They were now received by the Sugambri, and

allowed to dwell on the N bank of the Lippe, but we afterwards find them S of the Lippe, and at a still later time they become lost under the general name of Alemanni (Caes *B G* iv 4, Tac *Ann* i 50, viii 54, *Agri* 27)

Ustica, a valley near the Sabine villa of Horace [HORATIUS]

Utica (ἡ Ἰτυκὴ or Οὐτίκη Ἰτυκαῖος, Utiensis Bou-Shater, Ru), the greatest city of ancient Africa, after Carthage, was a Phoenician colony, older (and, if the chronologers are to be trusted, much older) than Carthage. Like others of the very ancient Phoenician colonies in the territory of Carthage, Utica maintained a comparative independence, even during the height of the Punic power, and was rather the ally of Carthage than her subject (Vell Pat i 2, Just viii 4, Strab p 832). It stood on the shore of the N part of the Carthaginian Gulf, a little W of the mouth of the Bagradas, and twenty-seven Roman miles NW of Carthage, but its site is now inland, in consequence of the changes effected by the Bagradas in the coast line [BAGRADIS]. In the third Punic war, Utica took part with the Romans against Carthage, and was rewarded with the greatest part of the Carthaginian territory (Ptol xxi 1, App *Pun* 75, 113). It afterwards became renowned to all future time as the scene of the last stand made by the Pompeian party against Caesar, and of the glorious, though mistaken, self-sacrifice of the younger Cato [CATO]

Utis (Montoni), a river of Gallia Cisalpina, which rises in the Apennines and flows past Forum Julii (Forlì) and Ravenna into the Adriatic (Liv i 95)

Utus (Tud), a river in Moesia and a tributary of the Danube, falling into the latter river at the town Utus

Uxāma (Osma), a town of the Arevaci in Hispania Tarraconensis, on the road from Arturica to Caesaraugusta, fifty miles W of Numania (Ptol ii 6, 66, Flor iii 22, Sil It iii 381)

Uxantis (Ushant), an island off the NW coast of Gaul

Uxellodūnum (Issolu), a town of the Cadurci in Gallia Aquitania, situated on a steep hill, rising out of the plain, at the foot of which a river flowed. It was besieged and taken by Caesar, and its inhabitants were treated with great barbarity ([Caes] *B G* viii 32-41)

Uxentum (Uxentinus Ugento), a town in Calabria, NW of the Iapygian promontory (Ptol iii 1, 76, Plin iii 102)

Uxi (Oxi), a warlike people, of predatory habits, who had their strongholds in M Partholias, on the N border of Persis, in the district called Uxia (Oxia), but who also extended over a considerable tract of country in Media (Arr *An* iii 17, Strab pp 524, 729)

V

Vacca, Vaga, or Vaba (Oἰαγα, Βάγα Βαγα), a city of Zeugitana in N Africa, on the borders of Numidia, on an E tributary of the river Tusca, a good day's journey S of Utica. It was a great emporium for the trade between Hippo, Utica and Carthage and the interior. It was destroyed by Metellus in the Jugurthine war, but was restored and colonised by the Romans. Its fortifications were renewed by Justinian, who named it Theodoriana in honour of his wife (Strab p 831, Ptol ii 3, 28, Sall *Jug* 29, 47, Procop *Aed* vi 5)

Vaccaci, a people in the interior of Hispania Tarraconensis, occupying the modern Toro, Palencia, Burgos, and Valladolid, E of the Astures, S of the Cantabri, W of the Celtiberi (Liv xxx 7, Plin iii 11, Strab p 152, Diod i 84, Plin iii 19). Then elms towns were PALLANTIA and INTERCATTI

Vacua, Vagia, or Vacca (Vouga), a river of Lusitania, which flows into the Atlantic a little S of the Douro (Plin iii 113, Strab p 153)

Vacuna, a Sabine goddess, worshipped especially in a sacred grove near the Lacus Velinus and Reate (Plin iii 109), and also in a temple near Horace's farm (Hor *Ep* i 10, 19). Vacuna was particularly regarded as the goddess of victory, but also as a great national deity of the Sabines (Ov *Fast* vi 307), she also presided over the works of the garden and field (hence identified both with Venus and with Ceres), and over the woods and hunting (hence identified with Diana). Moreover, as goddess of victory in war, she is sometimes confused with Bellona and sometimes with Minerva (Dionys i 15, Schol ad Hor 7c)

Vada 1 A fortress of the Batavi in Gallia Belgica, E of Batavodurum (Tac *Hist* v 21)

—2 Vada Sabbatia (Vado), a town of Liguria, on the coast, which was the harbour of Sabbatia or Savo (Cic *ad Fam* vi 10, Strab p 202)

—3 Vada Volaterrana (Torre di Vado), a small town on the coast of Etruria, in the territory of Volaterrae

Vadicassii, a people in Gallia Belgica, near the sources of the Sequana (Plin iii 107, Ptol ii 8, 16)

Vadimonis Lacus (Lago di Bassano), a small lake of Etruria of a circular form, with sulphurous waters, and renowned for its floating islands, a minute description of which is given by the younger Plin (*Lp* viii 20). It is celebrated in history for the defeat of the Etruscans in two great battles: first, by the dictator Papirius Cursor, in b.c. 309, from the effects of which the Etruscans never recovered (Liv ix 39), and again in 283, when the allied forces of the Etruscans and Gauls were routed by the consul Cornelius Dolabella (Plin ii 20, Flor i 13). The lake has so shrunk in dimensions in modern times as to be only a small stagnant pond, almost lost in the tall reeds and bulrushes which grow in it

Vagienni, a small tribe in Liguria, whose chief town was Augusta Vagiennorum. Their site is uncertain, but they perhaps dwelt near Saluero (Plin iii 117)

Vāhālis [RIRNUS]

Vālenis, emperor of the East A.D. 364-378, was born about A.D. 328, and was made emperor by his brother Valentinian [VALENTINIANUS]. The greater part of Valens' reign is occupied by his wars with the Goths. At first he gained great advantages over the barbarians, and concluded a peace with them in 370, on the condition that they should not cross the Danube. In 376 the Goths were driven out of their country by the Huns, and were allowed by Valens to cross the Danube and settle in Thracia and the country on the borders of the Danube. Dissensions soon arose between the Romans and these dangerous neighbours, and in 377 the Goths took up arms under Fritigern. Valens collected a powerful army, and marched against the Goths, but he was defeated by them with unimposed slaughter, near Hadrianople, on the 9th of August, 378. Valens was never seen after the battle: some say he died on the field, and others relate that he was

burnt to death in a peasant's house, to which he was carried, and which the barbarians set fire to without knowing who was in it (Amm Marc xxxi 13) The reign of Valens is important in the history of the empire on account of the admission of the Goths into the countries S of the Danube, the commencement of the decline of the Roman power The furious contests between the rival creeds of the Catholics and the Arians also characterise this reign

Valens, Aburnius (L Fulvius Aburnius Valens), one of the jurists who are excerpted in the Digest, belonged to the school of the Sabinians He flourished under Antoninus Pius, and is probably the Valens mentioned in Capitol *Ant Pt* 12, 1

Valens, Fabius, one of the principal generals of the emperor Vitellius in A.D. 69, marched into Italy through Gaul, and, after forming a junction with the forces of Caecina, defeated Otho in the decisive battle of Bedracum, which secured for Vitellius the sovereignty of Italy Vitellius raised Valens and Caecina to the consulship, and he left the whole government in their hands Valens remained faithful to Vitellius, when Antonius Primus, the general of Vespasian, marched into Italy, but as he had not sufficient forces to oppose Antonius after the capture of Cremona, he resolved to sail to Gaul and rouse the Gallic provinces to espouse the cause of Vitellius, but he was taken prisoner at the islands of the Stoechades (*Hyeres*), off Massilia, and was shortly after wards put to death at Urbinum (*Urbino*) (Tac *Hist* i 7, 52-66, ii 24-30, 56, 92, 99, iii 40, 62, Plut *Oth* 6)

Valens, Vettius, a physician in the reign of Claudius He was one of the pariaours of Messalina, and was put to death A.D. 48 (Tac *Ann* xi 31, 35, Plin *Nat* 7)

Valentia 1 (*Valencia*), the chief town of the Edetan on the river Tura, three miles from the coast, and on the road from Carthago Nova to Castulo It was founded by Junius Brutus, who settled here the soldiers of Viriathus, it was destroyed by Pompey, but it was soon afterwards rebuilt and made a Roman colony It continued to be an important place down to the latest times (Liv *Ep* 55, Plut *Pomp* 18, Plin iii 20, Mel ii 6, Ptol ii 6, 62)—2 (*Valenco*), a town in Galia Narbonensis on the Rhone, and a Roman colony (Plin iii 36, Ptol ii 10, 12)—3 A town in the interior of Sardinia—4 Or Valentium, a town in Apulia, ten miles from Brundisium, SE of Ugento (Plin iii 85)—5 [Vibo]—6 A fifth province of Britain, added in 369 to the four of the Diocletian arrangement [BRITANNIA]—7 Or Valentinium. [FORUM FULVII]

Valentinianus I, Roman emperor A.D. 364-375, was the son of Gratianus, and was born A.D. 321, at Cibalis in Pannonia His first wife was Valeria Severa, by whom he became the father of the emperor Gratianus He held important military commands under Julian and Jovian, and on the death of the latter, in February 364, Valentinian was elected emperor by the troops at Nicæa A few weeks after his elevation Valentinian, by the desire of the soldiers, associated in the empire his brother Valens, and assigned to him the East, while he himself undertook the government of the West Valentinian was a Catholic, though his brother Valens was an Arian, but he did not persecute either Arians or heathens He possessed good abilities, prudence, and vigour of character He had a capacity for military matters, and was a

vigilant, impartial, and laborious administrator The greater part of Valentinian's reign was occupied by the wars against the Alemanni and the other barbarians on the Roman frontiers His operations were attended with success He not only drove the Alemanni out of Gaul, but on more than one occasion crossed the Rhine, and carried the war into the enemy's country His usual residence was Treviri (Trèves) In 375 he went to Carnuntum on the Danube, in order to repel the Quadi and Sarmatians, who had invaded Pannonia After an indecisive campaign he took up his winter-quarters at Bregetio In this place, while giving an audience to the deputies of the Quadi, and speaking with great heat, he fell down in a fit and expired suddenly, on the 17th of November (Amm Marc xxviii-xxx, Zosim ii 17)—II, Roman emperor A.D. 375-392, younger son of the preceding, was proclaimed Augustus by the army after his father's death, though he was then only four or five years of age His elder brother Gratianus, who had been proclaimed Augustus during the lifetime of their father, assented to the choice of the army, and a division of the West was made between the two brothers Valentinian had Italy, Illyrium, and Africa Gratian had the Gauls, Spain, and Britain In 388 Gratian was defeated and slain by Maximus, who left Valentinian a precarious authority out of fear for Theodosius, the emperor of the East, but in 387 Valentinian was expelled from Italy by Maximus, and fled for refuge to Theodosius In 388 Theodosius defeated Maximus, and restored Valentinian to his authority as emperor of the West Theodosius returned to Constantinople in 391, and in the following year (392) Valentinian was murdered by the general Arbogastes, who raised Eugenius to the throne Valentinian perished on the 16th of May, being only a few months above twenty years of age His funeral oration was pronounced by St Ambrose—III, Roman emperor A.D. 425-455, was born 419, and was the son of Constantius III by Placidia, the sister of Honorius and the daughter of Theodosius I He was declared Augustus in 425 by Theodosius II, and was placed over the West, but as he was only six years of age the government was intrusted to his mother Placidia During his long reign the empire was repeatedly exposed to the invasions of the barbarians, and it was only the military abilities of Aetius which saved the empire from ruin In 429 the Vandals under Genseric crossed over into Africa, which they conquered, and of which they continued in possession till the reign of Justinian The weakness of the empire during this reign was shown also by the fact that the Britons (from whose country the Roman troops had been withdrawn forty years before), finding it vain to apply to Rome for aid against the incursions of the Picts, invited the Jutes under Hengest and Horsa to help them, in 449 The Goths likewise established themselves in Gaul, but Aetius finally made peace with them (439), and with their assistance gained a great victory over Attila and the vast army of the Huns at Châlons in 451 [ATTILA] The power and influence of Aetius excited the jealousy and fears of Valentinian, who murdered his brave and faithful general in 454 [AETIUS] In the following year the emperor himself was slain by Petronius Maximus, whose wife he had violated He was a feeble and contemptible prince

Valéria 1 Sister of P Valerius Publicola,

advised the Roman matrons to ask Veturia, the mother of Coriolanus to go to the camp of Coriolanus in order to deprecate his resentment. [CORIOLANUS — 2] The first wife of Sulla, was the daughter of M. Valerius Messalla and bore a daughter soon after Sulla's death (Plut. *Popl.* 13, 17) — 3. *Galeria Valeria*, daughter of Dioclesian and Prisca, was, upon the reconstruction of the empire in A.D. 292, united to Galerius one of the new Cæsars. After the death of her husband in 311, Valeria rejected the proposals of his successor, Maximinus, who in consequence stripped her of her possessions and banished her along with her mother. After the death of Maximinus, Valeria and her mother were executed by order of Constantine the Great. [GALERIUS — 4] *Messallina*, [MESSALLINA]

[illegible]

Valéria, a province in Prussia, formed by Gdansk, and named in honour of his wife [PAG. 10.]

VAlERIANUS 1 Roman emperor (A.D. 253-260), whose full name was *P. LUCIUS VALERIUS APERIANUS*. A Persian was proclaimed emperor by the troops whom he was leading against the usurper Maximian. Valerian proclaimed his son Gallienus Augustus, and first carried over against the Goths whom he defeated (257). But though the barbarians still threatened the Roman frontiers on the Danube and the Rhine, the conquests of the Persians who had crossed the Tigris and stormed Antioch, compelled him to hasten to the East. For a time his measures were both vigorous and successful. Antioch was recovered, and the Persian king Sapor was compelled to fall back behind the Tigris, but the emperor, flushed by his good fortune, followed too rashly. He was surrounded, in the vicinity of Edessa, by the countless horsemen of his active foe, he was entrapped into a conference, taken prisoner (260), and passed the remainder of his life in captivity, subjected to every insult which Oriental cruelty could devise. After death his skin was stuffed and long preserved as a trophy in the chief temple of the nation (Aurel. Vict.

Car. 92 1 utrop ix 6, Ann. Marc. xxiii 5)
—2 Son of the preceding, but not by the same
mother as Gallus. He perished along with
Gallus at Milan in 268. [GALLUS]

Vālērīus [VāLĒRIŪS GEN.]
Vālērīus, P Asiaticus 1 Consul suffectus under Calpurnia, and consul ab 16 under Claudius. He was wealthy and had beautiful gardens, coveted by Messalina, who procured an accusation of treason against him which led to his death in 47. (The Ann xi 1, xii 13, Dio Cass lx 30 lx 27-31)—2 Legatus of Galba Belgium at the death of Nero. He was son in law and supporter of Vitellius. (The Hist i 59 ix 4, 6)

Valerius Volusus Maximus, M' (or M ?)
1. Was a brother of P. Valerius Publicola.
He fought at the battle of L. Regillus, and
was killed (Liv. ii. 16, 20, Dionys. v. 37, Plut.
Popl. 2m).—2. Dictator in B.C. 491, when the
discord between the burghers and com-
munity of *Pompe de novi* were at the highest.
Valerius was popular with the plebs, and
induced them to enlist for the Sabine and
Aequian wars by promising that when the
enemy was repulsed the condition of the debtors
(*fess*) should be alleviated. He defeated and
triumphed over the Sabines, but, unable to
fulfil his promise to the commons, resigned his
dictatorship. The plebs seeing that Valerius
at least had kept faith with them escorted him
home rebelliously (Liv. ii. 30, 31). According
to Livy he was son of the Valerius Volusus
who fought at Regillus, but some have con-
jectured that he was the same man, and was only
wounded, not killed at Regillus. It is certainly
certain, that the dictator of 491 should have
had a father active in battle in 497.

Vallertus Maximus, is known to us as the compiler of a large collection of historical anecdotes, entitled *De Factis, Dictisque Memorabilibus Libris IX.*, arranged under different heads, the sayings, and doings of Roman worthiness, moreover, kept distinct in each division from the acts of foreigners. He lived in the reign of the emperor Tiberius, to whom he dedicated his work. Of his personal history we know nothing, except the solitary circumstance, recorded by Livy, that he accompanied Sex. Pompeius into Asia (ii. 6, 8)—the Sextus Pompeius who was consul A.D. 11, and afterwards proconsul of Asia. The subjects treated of in the work are miscellaneous, and it seems to have been compiled as a collection of historical instances for the use of rhetoricians. In some books the topics selected for illustration are closely allied to each other, in others no bond of union can be traced. Thus the first book is entirely devoted to matters connected with sacred rites, the second book relates chiefly to certain remarkable civil institutions, the third, fourth, fifth, and sixth to the more prominent social virtues, but in the seventh the chapters *De Stratagematibus*, *De Republicis*, are abruptly followed by those *De Necessitate*, *De Testamentis Recensio*, *De Ritus Testamentis et Imperatoribus*. The work is by no means without value, since it preserves a record of many curious events not to be found elsewhere, but, regarded as a history, it is wholly uncritical and shallow, so written as to flatter Tiberius wherever it was possible, and with a violent tirade against Sejanus, added, probably, after the fall of that minister, though before the first publication of the book. He uses as his chief sources, but often confusedly, Livy, Cicero, Sallust, and Pompeius Trogus. For the events of his own

time the value of his testimony is impaired by his desire to write only what would be likely to please Tiberius. The work of Valerius Maximus became very popular in the later times of the empire and in the middle ages. It was frequently abridged, and we still possess an abridgment of it made by Julius Paris.—The best editions of the original work are by Kempf, Leips 1888, and C. Holm, Leips 1865.

Valerius Flaccus [FLACCUS]

Valgius Rufus, C, a Roman poet, and a contemporary of Virgil and Horace, the latter of whom ranks him, along with Varius, Maecenas, and Virgil, among those friends of genius whose approbation far more than compensated for the annoyance caused by the attacks of his detractors (Hor *Sat* i 10, 82). He was consul suffectus in B.C. 12. He wrote elegies and epigrams, and perhaps some epic poetry (Hor *Od* iii 9, Tib i 1, 180, Serv. ad *len* xi 457), and books on botany (Plin *xv* 4) and on grammar (Gell *ii* 13).

Vandālī, Vandālī, or Vindālī, a confederacy of German peoples, probably of the great Suevic race, to which the Burgundiones, Gothones, Gepidae, and Rugi belonged. They dwelt originally on the N coast of Germany, but were afterwards settled N of the Marcomanni in the Riesengebirge, which are hence called Vandālī Montes (Capitol *M. Ant. Phil* 17, Eutrop *viii* 13, Jordan *Get* 22). They subsequently appear for a short time in Dacia and Pannonia, but at the beginning of the fifth century (A.D. 409) they traversed Germany and Gaul, and invaded Spain. In this country they subjugated the Alani, and founded a powerful kingdom, the name of which is still preserved in Andalusia (Vandalusia). In A.D. 429 they crossed over into Africa, under their king Genserik, and conquered all the Roman dominions in that country. Genserik subsequently invaded Italy, and took and plundered Rome in 455. The Vandals continued masters of Africa till 535, when their kingdom was destroyed by Belisarius, and annexed to the Byzantine empire [BELISARIUS].

Vangīōnes, a German people, dwelling along the Rhine, in the neighbourhood of the modern Worms (Caes *B. G.* i 51, Tac *Ann* xii 27, *Germ* 28).

Vannius, king of the Suevi, recognised by the Romans, A.D. 19, after the overthrow of Marobodinus. He reigned for thirty years, but was dispossessed by his nephews, Sido and Vangio, A.D. 50. Clandius did not aid him with troops, but gave him a territory in Pannonia (Tac *Ann* ii 63, xii 29, 30, Plin *iv* 81).

Vapincum (Gap), a town in Gallia Narbonensis, S of Cularo (Grenoble), and not far from the Druentia (Durance). It has just S of the Col Bayard, which was probably 'the first ascent to the Alps' on Hannibal's route (Pol *iii* 49), and Vapincum was in all probability the town which is mentioned both by Polybius and by Livy as the chief town or *castellum* of the natives who defended that defile (Pol *7* c, Liv *xxi* 33), though Livy places it on the wrong side of the Druentia [cf. HANNIBAL].

Varagri [VERAGRI]

Vardanes or Bardanes [ARSACES XXI]

Vardūlī, a people in Hispania Tarraconensis, W of the Vascones in the modern Guipuzcoa and Alava (Strab p 162, Ptol *ii* 6, 9, Plin *iii* 26).

Vargunteus, a senator and one of Catiline's conspirators, undertook, in conjunction with C. Cornelius, to murder Cicero in B.C. 63, but their

plan was frustrated by information conveyed to Cicero through Fulvia. He was afterwards brought to trial, but could find no one to defend him (Sall *Cat* 17, 47).

Vāria 1 (Vicovaro), a town of the Sabines, in the valley of the Anio, about eight miles above Tibur, and near Horace's villa (Hor *Ep* i 14, 3, Strab p 237, HORATIUS, p 428, a). —2 (I'area), a town of the Berones in Hispania Tarraconensis on the Iberus, which was navigable from this town (Plin *iii* 21, Strab p 162).

Vārini, a people of Germany, on the right bank of the Albis, N of the Langobardi (Tac *Germ* 40).

Vārius 1 Q. Varius Hybrida, tribune of the plebs, B.C. 90, was a native of Suero in Spain, and received the surname of Hybrida because his mother was a Spanish woman. In his tribuneship he carried a *lex de maiestate*, in order to punish all those who had assisted or advised the Senni to take up arms against the Roman people. Under this law many distinguished senators were condemned, but in the following year Varius himself was condemned under his own law, and was put to death (App *B. C.* i 57, Val Max *viii* 6, 4, Cie *de Or* i 25, N. D. *iii* 91). —2 L. Varius Rufus, one of the most distinguished poets of the Augustan age, the companion and friend of Virgil and Horace. By the latter he is placed in the foremost rank among the epic bards, and Quintilian has pronounced that his tragedy of *Thyestes* might stand a comparison with any production of the Grecian stage (Quint *i* 1, 98, Tac *Dial* 12). He enjoyed the friendship of Maecenas, and it was to the recommendation of Varius in conjunction with that of Virgil, that Horace was indebted for an introduction to the minister, about B.C. 39. Virgil appointed Plotius Tucca and Varius his literary executors, and they revised the *Aeneid*. Hence Varius was alive subsequent to B.C. 19, in which year Virgil died, but from Verg *Ecl* ix 35 it may be inferred that Varius was somewhat older than Virgil. It has been inferred from Hor *Ep* i 1, 247, that Varius was dead before the second book of the *Epistles* was written, and this is probably right, though the words are not conclusive. Besides the tragedy *Thyestes* Varius wrote two epic poems (cf. Hor *Sat* i 10, 44), one *De Morte* on the death of Caesar (Macrob *vi* 1, 39, *vi* 2, 19), the other a panegyric of Augustus, from which, according to the scholast, Horace quotes the three lines of *Ep* i 16, 27–29, and this poem, which included the praises of Agrippa, is alluded to in Hor *Od* i 6.

Varro, Atacinus [See below, Varro, No 3]

Varro, Cingonius, a Roman senator under Nero, supported the claims of Nymphidius to the throne on the death of Nero, and was put to death in consequence by Galba, being at the time consul designatus (Tac *Ann* xiv 45, *Hist* i 6, 37, Plin *Galb* 14).

Varro, Terentius 1 C, consul B.C. 216 with L. Aemilius Paulus. Varro is said to have been the son of a butcher, to have carried on business himself as a factor in his early years, and to have risen to eminence by pleading the causes of the lower classes in opposition to the opinion of all good men (Liv *xxii* 25, Val Max *iii* 4, 4). Notwithstanding the strong opposition of the aristocracy, he was raised to the consulship by the people, who thought that it only needed a man of energy at the head of an overwhelming force to bring the war against Hannibal to a close, and who, moreover

had an unfounded mistrust of the aims and motives of the senate. His colleague was L. Aemilius Paulus, one of the leaders of the aristocratical party. The two consuls were defeated by Hannibal at the memorable battle of Cannae [HANNIBAL]. The battle was fought by Varro against the advice of Paulus. The Roman army was all but annihilated. Paulus and almost all the officers perished. Varro was one of the few who escaped and reached Venusia in safety, with about seventy horsemen. His conduct after the battle seems to have deserved praise. He proceeded to Canusium, where the remnant of the Roman army had taken refuge, and there adopted every precaution which the exigencies of the case required. His defeat was forgotten in the services he had lately rendered. On his return to the city all classes went out to meet him, and the senate returned him thanks because he had not despaired of the commonwealth. This marked the determination of patricians and plebeians to work heartily together against the foreign enemy (Liv xxii 35-61, Pol iii 106-116, Plut *Fab* 14-18, App *Ann* 17-26). Varro continued to be employed in Italy for several successive years in important military commands till nearly the close of the Punic war (Liv xxiii 32, xxv 35, xxvi 49)—2 M. Terentius Varro Reatinus, the celebrated writer, whose vast and varied erudition in almost every department of literature earned for him the title of the 'most learned of the Romans' (Quint x i 95, Dionys ii 21, August *C D* vi 2, cf Cic *Acad* Post i 3, 9) was born at Reate B.C. 116, and was trained under L. Aelius Stilo Præconius, and afterwards by Antiochus, a philosopher of the Academy. Varro held a high naval command in the wars against the pirates and Mithridates, and afterwards served as the legatus of Pompeius in Spain in the Civil war, but was compelled to surrender his forces to Caesar (Flor ii 13, 29, Cæsar *B C* i 38, ii 17-20). He then passed over into Greece, and shared the fortunes of the Pompeian party till after the battle of Pharsala, when he obtained the forgiveness of Caesar, who employed him in superintending the collection and arrangement of the great library designed for public use (Suet *Jul* 44, Isid *Or* vi 5). For some years after this period Varro remained in literary seclusion, passing his time chiefly at his country seats near Cumæ and Tusculum, occupied with study and composition. Caesar had forced Antony to restore to Varro an estate which he had seized (Cic *Phil* ii 40, 103), and, perhaps in consequence, upon the formation of the second triumvirate his name appeared upon the list of the proscribed, but he succeeded in making his escape, and, after having remained for some time concealed, he obtained the protection of Octavian. His life is said to have been saved by Fufius Calenus (App *B C* iv 47), and it is probable that he recovered a great portion of his estates, but most of his magnificent library had been destroyed (Gell ii 10). The remainder of his career was passed in tranquillity, and he continued to labour in his favourite studies. His death took place B.C. 28, when he was in his eighty-ninth year. Not only was Varro the most learned of Roman scholars, but he was likewise the most voluminous of Roman authors. Gellius (*l c*) states that Varro claimed to have written 490 books before he was seventy-seven. Ausonius gives in round numbers 600 as the total number of books written by Varro (Prof *Burd* xx 10), and

this agrees with a list given by Jerome which makes out the writings of Varro to consist of seventy-four different works, containing altogether 620 books. Hence it would appear that 180 of the books were written in the last twelve years of his life. Of these works only two have survived—(1) *De Re Rustica Libri III*, still extant, was written when the author was eighty years old (*R R* i 1, 1), and is the most important of all the treatises upon ancient agriculture now extant, being far superior to the more voluminous production of Columella, with which alone it can be compared. Edited by Koil, Halle, 1849, and in the *Scriptores Rei Rusticæ veteres Latini*, by Schneider, Lips 1764-1797. (2) *De Lingua Latina*, a grammatical treatise which extended to twenty-four books, but six only (v-x) have been preserved, and these are in a mutilated condition. The remains of this treatise are particularly valuable, since they have been the means of preserving many terms and forms which would otherwise have been altogether lost, and much curious information is here treasured up connected with the ancient usages, both civil and religious, of the Romans. Editions by Spengel, Berl 1826 (re edited 1885), and by O. Müller, Lips 1883. The work entitled *Antiquitatum Libri* was divided into two sections *Antiquitates Rerum humanarum*, in twenty-five books, and *Antiquitates Rerum divinarum*, in sixteen books. It described the political and religious institutions of Rome, and was Varro's great work, upon which chiefly his reputation for profound learning was based, but unfortunately only a few fragments of it have come down to us. With the second section of the work we are, comparatively speaking, familiar, since Augustine drew very largely from this source in his *De Civitate Dei* [cf *INDIGITAMENTA*, p. 442, b]. Varro wrote also a collection of biographies called *Imagines* or *Hebdomades* in fifteen books, *Disciplinae* in nine books, which described the 'liberal arts,' viz grammar, dialectic, rhetoric, geometry, arithmetic, astrology, music, medicine, and architecture, and other works on philosophy (*Logistorici* in seventy-six books), geography, and law. Among his poetical works were the *Saturæ*, which were composed in a variety of metres, with an admixture of prose also. Varro in these pieces copied to a certain extent the productions of Menippus the Gadarcne [*MEVIPPOS*], and hence designated them as *Saturæ Menippææ Cynicæ*. They appear to have been a series of disquisitions on a vast variety of subjects, frequently, if not uniformly, couched in the shape of dialogue, the object proposed being the inculcation of moral lessons and serious truths in a familiar, playful, and even jocular style. The best editions of the fragments of these *Saturæ* are by Riese, Lips 1865, and Bucheler (with Petronius), Berl 1882. The *Sententiæ Varronis*, a collection of pithy sayings, may possibly have been gathered from the writings of Varro Reatinus, but even that is uncertain (ed. Devit, Padua, 1848)—3 P., a Latin poet of considerable celebrity, surnamed *Atacinus*, from the *Atax*, a river of Gallia Narbonensis, his native province, was born B.C. 32. Of his personal history nothing further is known. He seems to have written, first, an epic on part of Caesar's Gallic wars, called *Bellum Sequæmum* (Præc *Gr Lat* ii 497), and *Saturæ* in imitation of Lucretius (Hor *Sat* i 10, 46), and at a later time to have

imitated the Alexandrian poets in the *Argo nautae* (borrowed from Ap Rhod), and in elegiac love poems (Quint x 1, 87, Or *Am* 1 15, 21, *Trist* 11 439, Propert 11 34, 85, Prob and Verg *Georg* 11 126)

Varus, a cognomen in many Roman gentes, signified a person who had his legs bent inwards, and was opposed to *Valgnus*, which signified a person having his legs turned outward

Varus, P. Alfēnus 1 A Roman jurist, was a pupil of Servius Sulpicius, and the only pupil of Servius from whom there are any excerpts in the Digest (Gell vii 5) The scholast on Horace (*Sat* 1 3, 130) tells us that the 'Alfenus iufer' of Horace was a lawyer, and that he was a native of Cremona, where he carried on the trade of a shoemaker, that he came to Rome, where he became a pupil of Servius Sulpicius, attained the dignity of the consulship, and was honoured with a public funeral It is probable that he is the Varus who attended the lectures of Siron at the same time as Virgil (Serr ad *Ecl* vi 13), and whom Virgil mentions in the *Eclogues* (vi 13, ix 27), referring to the time when Alfenus Varus was Octavian's legate, and able to help him in preserving his property (B C 40)—2 A general of Vitellius, in the Civil war in A.D. 69, and perhaps a descendant of the jurist (Tac *Hist* 11 29, 11 55, iv 11)

Varus, Atilius 1 P, a partisan of Pompey in the Civil war, was stationed in Picenum on the breaking out of the Civil war in B C 49 He subsequently crossed over into Africa, and took possession of the province, which was then governed by Q. Ligarius [LIGARIUS] Varus, having been proprietor of Africa, was well acquainted with the country, and was able to raise two legions without difficulty Meantime, L. Aelius Tubero, who had received from the senate the province of Africa, arrived to take the command, but Varus would not allow him to land In the course of the same year Varus, assisted by king Juba, defeated Cnrio, Caesar's legate, who had crossed over from Sicily to Africa [CURIUS] He fought with the other Pompeians in Africa against Caesar in 46, but after the battle of Thapsus he sailed away to Cn Pompey in Spain, and fell at the battle of Munda His head was carried to Caesar (Cic *ad Att* viii 13, 15, 20, Caes *BC* 1 12, 13, 31, App *BC* 11 44-46, 105, Dio Cass xliii 31, Lucan, iv 713)—2 Q. Atilius Varus, commander of the cavalry under C. Fabius, one of Caesar's legates in Gaul, and probably the same as the Q. Varus who commanded the cavalry under Domitius, one of Caesar's generals in Greece in the war with Pompey (Caes *BC* 11 87, [Caes] *B G* viii 28)

Varus, Quintilius 1 Sex, quaestor in c. 49, belonged to the Pompeian party He fell into Caesar's hands at the capture of Corfinium, but was dismissed by Caesar He afterwards fought under Brutus and Cassius against the triumvirs, and after the loss of the battle of Philippi, he ordered his freedman to slay him (Caes *BC* 1 23, 11 28, Vell Pat 11 71)—2 P, son of the preceding, was consul in c. 13, and was subsequently appointed to the government of Syria, where he acquired enormous wealth Shortly after his return from Syria he was made governor of Germany (probably about A.D. 7) Drusus had conquered a great part of central Germany as far as the Visurgis (*Weser*), and Varus received orders from Augustus to introduce the Roman jurisdiction into the newly conquered country The Germans, however, were not prepared to submit to the Roman yoke,

and found a leader in ARMINIUS, who secretly organised a general revolt of all the German tribes near the Visurgis When he had matured his plans, he suddenly attacked Varus, who was marching with three legions and three squadrons of cavalry through a pass of the *Saltus Teutoburgensis*, a range of hills covered with wood, which extends N. of the Lippe from Osunabrock to Paderborn Varus had diverged into this difficult country instead of following the safer route from his summer quarters on the Visurgis (probably near *Minden*) to Aliso, because a message had arrived that a tribe had revolted in that district, and, having no suspicion of Arminius, he thought it would be an easy matter to suppress the movement on his way He seems to have managed his march with great carelessness and to have been taken quite unprepared The battle lasted three days, and ended with the destruction of the Roman army Varus put an end to his own life The scene of the disaster is placed by some modern writers in the district of *Venne*, near the sources of the *Haute* Of the 20,000 men who comprised his force only the cavalry and a few stragglers escaped [Cf GERMANIA] When the news of this defeat reached Rome, the whole city was thrown into consternation, and Augustus, who was both weak and aged, gave way to the most violent grief, tearing his garments and calling upon Varus to give him back his legions (Tac *Ann* 1 61, 71, Dio Cass li 18-25, Suet *Aug* 23, *Tib* 16, Vell Pat 11 117)

Varus (*Var* or *Vario*), a river in Gallia Narbonensis, forming the boundary between this province and Italy, rises in Mt Cema in the Alps, and falls into the Mediterranean sea, between Antipolis and Nicea (Mel 11 4, Ptol 11 10, 1, Lucan, 1 404)

Vasātes, a people in Gallia Aquitania, on the Garumna, whose chief town was Cossum (*Bazas*), on the road from Buidigala to Elmsa

Vascones, a powerful people on the N coast of Hispania Tarraconensis, between the Iberus and the Pyrenees, in the modern *Navarra* and *Gurpuzcoa* (Strab pp 116, 155, Ptol 11 8, 13) Their chief towns were POMPELON and CALAGURRUS They fought in battle bare headed Under the empire they were regarded as shifful diviners and prophets (Sil It iii 358) They belonged to the old Iberian race Their name is still retained in that of the modern Basques.

Vasconum Saltus [PYRENE]

Vasio (*Vaison*), a considerable town of the Vocontii in Gallia Narbonensis (Ptol 11 10, 17, Mel 11 5)

Vatia Isauricus, P. Servilius 1 Consul in B C 79, was sent in the following year as proconsul to Cilicia, in order to clear the seas of the pirates, whose ravages now spread far and wide He carried on the war with great ability and success, and from his conquest of the Isauri, he obtained the surname of Isauricus. After giving Cilicia the organisation of a Roman province, he entered Rome in triumph in 74 (Liv *Ep* 90, 93, Oros v 25, Flor 11 6, Strab pp 667, 671) After his return Servilius took a leading part in public affairs In 70 he was one of the judges at the trial of Verres, in 66 he supported the rogation of Manilius for conferring upon Pompey the command of the war against the pirates, in 63 he was a candidate for the dignity of pontifex maximus, but was defeated by Julius Caesar, in the same year he spoke in the senate in favour of inflicting the last penalty of the law upon the Catili-

narian conspirators, in 57 he joined the other nobles in procuring Cicero's recall from banishment, in 56 he opposed the restoration of Ptolemy to his kingdom, and in 55 he was censor with M Valerius Messalla Niger. He took no part in the civil wars, probably on account of his advanced age, and died in 44 (Cic. *Terr* i 21, *ad Fam* i 1, *xvi* 23, *ad Att* xii 21, Dio Cass. xlv 16, Val. Max. viii 5, 6). —2 Praetor 54, belonged originally to the aristocratical party, but espoused Caesar's side on the breaking out of the civil war, and was consul with Caesar in 48. In 46 he governed the province of Asia as proconsul, during which time Cicero wrote to him several letters. After the death of Caesar in 44, he supported Cicero and the rest of the aristocratical party, in opposition to Antony. But he soon changed sides again, became reconciled to Antony, and was made consul a second time in 41 (Caes. *BC* iii 21, App. *BC* ii 48, Dio Cass. xli 43, *xlii* 17, *xliii* 4, 13).

Vatinius 1 P, a political adventurer in the last days of the republic, who is described by Cicero as one of the greatest scamps and villains that ever lived. His personal appearance was unprepossessing, his face and neck were covered with swellings, to which Cicero alludes, calling him the *struma civitatis*. Vatinius was quaestor in c. 63, and tribune of the plebs 59, when he sold his services to Caesar, who was then consul along with Bibulus. It was Vatinius who proposed the bill to the people by which Caesar received the provinces of Cisalpine Gaul and Illyricum for five years. Vatinius continued to take an active part in political affairs. In 56 he appeared as a witness against Milo and Sestius, two of Cicero's friends, in consequence of which the orator made a vehement attack upon the character of Vatinius, in the speech which has come down to us. Vatinius was praetor in 55, and in the following year (54) he was accused by C. Licinius Calvus of having gained the praetorship by bribery. He was defended on this occasion by Cicero, in order to please Caesar, whom Cicero had offended by his former attack upon Vatinius. Soon afterwards Vatinius went to Gaul, where we find him serving in 51. He accompanied Caesar in the civil war, and was made consul suffectus for a few days, at the end of December 47. At the beginning of the following year, he was sent into Illyricum, where he carried on the war with success. After Caesar's death he was compelled to surrender Dyrrhaeum and his army to Brutus, who had obtained possession of Macedonia, because his troops declared in favour of Brutus (Cic. *in Vat.*, *pro Sest.* 53, 63, *ad Q. Fr.* ii 1, iii 9, *ad Att.* ii 6, [Caes.] *BG* viii 46, Caes. *BC* iii 19, 100, App. *BC* i 75, Dio Cass. *xlii* 21). —2 Of Beneventum, one of the vilest and most hateful creatures in Nero's court, equally deformed in body and in mind. He was originally a shoemaker's apprentice, next earned his living as one of the lowest kinds of *scurrae* or buffoons, and finally obtained great power and wealth by accusing the most distinguished men in the state. A certain kind of drugging cups having *nasi* or nozzles, bore the name of Vatinius, probably because they were supposed to caricature his profile (Tac. *Ann.* xv 34, *Juv.* 46, *Mart.* 8, *xiv* 96).

Vatrenus [PADUS]

V- Vecta (Isle of Wight), an island off Britain and opposite Portus

which the Romans became acquainted before their conquest of Britain, by means of the inhabitants of Massilia, who were accustomed to visit this island for the purpose of obtaining tin. It is related by Diodorus (i 22, 38), that at low water the space between Vectis and the coast of Britain was almost entirely dry, so that the Britons used to bring tin to the island in waggons. It was conquered by Vespasian in the reign of Claudius (Suet. *Vesp.* 4, *Mel.* iii 6, *Plin.* iv 103). Interesting remains of Roman villas have been found at Carisbrook and Brading.

Vedius Pollio (POLLIO)

Vegetius, Flavius Renatus, the author of a treatise, *Rei Militaris Institutio*, or *Epitoma Rei Militaris*. The exact date is not established, but it was probably composed early in the fifth century A.D. It is a question whether the dedication to Theodosius is genuine, and some writers maintain that it was addressed to Valentinian III. The materials were derived, according to the declaration of the writer himself, from Cato the Censor *De Disciplina Militari*, from Cornelius Celsus, from Frontinus, from Paternus, and from the imperial constitutions of Augustus, Trajan, and Hadrian. The work is divided into four books. The first treats of the levying and training of recruits, including instructions for the fortification of a camp, the second, of the different classes into which soldiers are divided, and especially of the organisation of the legion, the third, of the operations of an army in the field, the fourth, of the attack and defence of fortresses, and of marine warfare. The value of this work (which is a somewhat uncritical compilation from different historians) is much diminished by the fact that the usages of periods the most remote from each other are mixed together into one confused mass, and not unfrequently, we have reason to suspect, are blended with arrangements which never existed except in the fancy of the author. Edition by C. Lang, Leipzig 1885. It is probably right to ascribe to the same Vegetius the work on veterinary art called *Mulomedicina* (on the treatment of horses and mules), though it is written in a more popular style, as being intended for the use of less refined readers (ed. in Schneider's *Script. Rei Rusticae*, Leipzig 1797).

Veiento, Fabricius, was praetor A.D. 55, and ran dogs instead of horses in the games. He was banished A.D. 62, in consequence of his having published several libels. He afterwards returned to Rome, and became, in the reign of Domitian, one of the most infamous informers and flatterers of that tyrant. He also enjoyed the friendship of Nerva (Tac. *Ann.* xiv 50, Dio Cass. lvi 6, *Plin. Ep.* iv 22, *Juv.* iii 185, iv 113).

Veii (Veiens, entis, Veientanus *Isola Farnese*), one of the most ancient and powerful cities of Etruria, situated on the river Cremera, about twelve miles from Rome. It possessed a strongly fortified citadel, built on a hill rising precipitously from the deep glens which bound it, save at the single point where a narrow ridge unites it to the city. It was one of the twelve cities of the Etruscan Confederation, and apparently the largest of all. As far as we can judge from its present remains, it was about seven miles in circumference, which agrees with the statement of Dionysius, that it was equal in size to Athens. Its territory (*Ager Veiens*) was extensive, and appears originally to have extended on the S and E to the Tiber, on the

SW to the sea, embracing the salinae or salt-works at the mouth of the river, and on the W to the territory of Caere. The Cimbrin forest appears to have been its NW boundary, on the E it must have embraced all the district S of Soracte and eastward to the Tiber. The cities of Capena and Fidenae were colonies of Veii. Veii was a powerful city at the time of the foundation of Rome, and the most formidable and dangerous of her neighbours (Liv 1 15, Dionys 1 51, Eutrop 1 20). The Veientes were engaged in almost unceasing hostilities with Rome for more than three centuries and a half, and we have records of many wars between the two peoples (Liv 1 27, 33, 42, 11 6, 12, 18, 17, 31). Veii was at length taken by the dictator Camillus, after a siege which is said to have lasted ten years, during which period, apparently, the *emissarium* for draining the Alban lake was formed, and by tradition was connected with an oracle about the siege. The city fell, according to the common story, by means of a *aeumelus* or rime, which was earned by Camillus from the Roman camp under the city into the citadel of Veii, in the year 396 (Liv 5 8-22, Cic Div 1 14, 11 32, Plut Cam 5). So well built and spacious was Veii, that the Romans were anxious, after the destruction of their own city by the Gauls in 390, to remove to Veii, and are said to have been only prevented from carrying their purpose into effect by the eloquence of Camillus (Liv 1 49). From this time Veii was abandoned, but after the lapse of ages it was colonised afresh by Augustus, and made a Roman municipium. The new colony, however, occupied scarcely a third of the ancient city, and had again sunk into decay in the reign of Hadrian. From this time Veii disappears entirely from history, and, on the revival of letters, even its site was long an object of dispute. It is now settled, however, beyond a doubt, that it stood in the neighbourhood of the hamlet of *Isola Farnese*, where several remains of the ancient city have been discovered. Of these the most interesting is its cemetery.

Veïōvis, an old Italian deity, whose temple at Rome stood between the Capitolium and the Arx in the 'Asylum,' between the sacred groves ('inter duos lucos'). Ov *Fast* 11 130, Gell 5 12). He was said to be represented as a youthful god armed with arrows, and hence was by some identified with Apollo. His origin and the meaning of his name have been variously explained. It is tolerably certain that the old explanation, Veiovis = the little Jupiter (Ov *Fast* 11 445) is wrong. The prefix means rather 'separate from,' or 'distinct from.' Hence Veiovis or Vediovis is a deity distinguished from Jupiter, and the most natural inference would be that he was the Jupiter Inferus presiding over the dead, and that the arrows are the arrows of death, nor would it militate against this view that he seems to have been a deity to whom expiatory sacrifices (of a goat) were offered. Some modern writers, however, regard him rather as the god of the spring sun which was supposed to bring fevers, and therefore as the deity who could avert such fevers. His festival on the Capitoline hill was celebrated in March. He had also a temple on the Island of the Tiber, where he was worshipped in conjunction with Aesculapius in January. He had an ancient altar at Bovillae.

Vēlabrum [ROMA, p 805, b]

Velauni or **Vellavi**, a people in Gallia Aquitania, in the modern *Velay* (Plin 11 137).

Vēlēda, a prophetic virgin, by birth belonged to the Bructeri, and was regarded as a divine being by most of the nations in central Germany in the reign of Vespasian. She dwelt in a lofty tower in the neighbourhood of the river Luppia (Lippe). She encouraged Civilis in his revolt against the Romans, but who was afterwards taken prisoner and carried to Rome (The *Hist* 11 61, 65, 1 22, 21, *Germ* 8, *Stat Silv* 1 1, 30, Dio Cass 11 115 5).

Vēlia or **Elēā**, also called **Hyēle** (Ελεα, *Τελη* *Castell' a Mare della Brucca*), a Greek town of Lucania, on the W coast between Paestum and Buxentum, was founded by the Phocaeans, who had abandoned their native city to escape from the Persian sovereignty, about B.C. 515 (Hdt 1 164, Strab p 251). It was situated about three miles E of the river Hales, and possessed a good harbour. It is celebrated as the place which gave the name to the Eleatic school of philosophy, for **Λεοντινός** established himself at Vēlia, and Parmenides and Zeno were born there (Diog Laert. 1 2, 20). It was noted also for its mild climate (Hor *Ep* 1 15, 1). It possessed a celebrated temple of Demeter.

Vēlinus (*Vellino*), a river in the territory of the Sabines, rising in the central Apennines, and falling into the Nar. This river in the neighbourhood of Rente overflowed its banks and formed several small lakes, the largest of which was called **Lacus Velinus** (*Prediluco*, also *Lago dei Mormori*). In order to carry off these waters, a channel was cut through the rocks by Curius Dentatus, the conqueror of the Sabines, by means of which the waters of the Velinus were carried through a narrow gorge to a spot where they fall from a height of several hundred feet into the river Nar. This fall, which is one of the most celebrated in Europe, is known at the present day by the name of the fall of Terni, or the Cascata dei Mormori (Tac *Ann* 1 79, Plin 11 17, Cic *ad Att* 11 15).

Vēlitræ (*Veltternus* *Velletri*), an ancient town of the Volscians in Latium, but subsequently belonging to the Latin League. It was conquered by the Romans, and colonised at an early period, but it frequently revolted from Rome. It is celebrated as the birthplace of the emperor Augustus (Dionys 1 61, Liv 11 41, 11 14, Diod 11 31, Suet *Aug* 1).

Vellius Longus, a Latin grammarian, known to us from a treatise, *De Orthographia*, still extant, printed in the *Grammaticae Latinae Auctores Antiqui*, of Putseus, 4to, Hanov 1605. Vellius also wrote a commentary on Virgil, which is mentioned by Macrobius. He lived in the time of Trajan (Gell 11 9, Macrobi 11 6, 8).

Vellaunodūnum (*Beaune*), a town of the Senones in Gallia Lugdunensis (Caes *B G* 11 11).

Vellavi [VEIUNI]

Velleius Patenculus [PATERCULUS]

Vellocasses, a people in Gallia Lugdunensis, NW of the Parisi, extending along the Sequana as far as the ocean, their chief town was **Rutovagus** (Caes *B G* 11 4).

Vēnafrum (*Venafranum* *Venafri*), a town in the N of Samnium, near the river Volturnus, and on the confines of Latium, celebrated for the excellence of its olives (Hor *Od* 11 6, 16, *Sat* 11 4, 69, *Juv* 1 86, *Mart* 11 98, *Varr RR* 1 2, 6). It stood on a hill rising from the right bank of the Volturnus, about sixteen miles from Casinum, and on the Via Latina. A colony was planted there under Augustus.

Venantius Fortunatus (in full *Venantius Honorius Clementianus Fortunatus*), a poet of the sixth century A.D. (585–600). He was born at Tarvisium (*Trevise*), in Venetia, and educated at Ravenna, and eventually became a presbyter and bishop of Poitiers, having travelled much over the Frankish kingdoms, and even to Britain (Venant Fort in 26). He wrote an epic poem on the life of St Martin and a number of shorter poems in eleven books, chiefly in the elegiac metre—panegyrics, elegies, and hymns. His metre is good, and his writings are useful for a description of his time. He wrote also some prose biographies of Saints—Editions of his prose works by Krusch and of his poems by Leo, Beil 1881–1885.

Venēdi or **Venēdae**, a people in European Sarmatia, dwelling on the Baltic E. of the Vistula. The **Sinus Venēdicus** (*Gulf of Riga*), and the **Venēdici Montes**, a range of mountains between Poland and East Prussia, were called after this people. The name is represented by the Slavonic *Vends* (Tac Germ 46, Plin iv 97).

Veneris Portus [PYRENE PROMONTORIUM]
Veneris Promontorium [PYRENE PROM.]

Venētia 1 A district in the N of Italy, was originally included under the general name of Gallia Cisalpina, but was made by Augustus the tenth Regio of Italy. It was bounded on the W by the river Athesis (*Adige*), which separated it from Gallia Cisalpina, on the N by the Carnic Alps, on the E by the river Timavus, which separated it from Istria, and on the S by the Adriatic Gulf. This country was, and is, very fertile, and its inhabitants enjoyed great prosperity. The chief productions of the country were excellent wool, a sweet but much prized wine, and race horses. Dionysius, the tyrant of Syracuse, is said to have kept a stud of race horses in this country (Strab p 212).—Its inhabitants, the **Venēti**, frequently called **Henēti** ('*Everoi*') by the Greeks, were in Greek traditions said to be descendants of the Paphlagonian Heneti, whom Antenor led into the country after the Trojan war (*Il* ii 85), but this tale, like so many others, has evidently arisen from the mere similarity of the name. Others supposed the Veneti to be a branch of the Celtic Veneti in Gaul, but this supposition is disproved by the express testimony of Polybius, that they spoke a language entirely different from the Celtic and that they had no connexion with the Celts, may be inferred from the fact that they were always on hostile terms with the Celtic tribes settled in Italy. Herodotus regards them as an Illyrian race, and all writers are agreed that they did not belong to the original population of Italy (Hdt i 196, v 9, Pol ii 17, Liv i 1, Strab pp 543, 608, Scymn p 389, Verg *Aen* i 247). There is no reason to suppose them to be a Slavonic people because their name resembled that of the Baltic Venedi, and on the whole the most probable view is that they were an Illyrian people who had held their own against the Celts, and had progressed in trade and civilisation beyond the more easterly Illyrians. In consequence of their hostility to the Celtic tribes in their neighbourhood, they formed at an early period an alliance with Rome, and their country was defended by the Romans against their dangerous enemies. On the conquest of the Cisalpine Gauls, the Veneti likewise became included under the Roman dominions, and they were almost the only people in Italy who became the subjects of Rome without offering any resist-

ance, no doubt for the reason that they regarded the Celtic races as their chief enemies (cf Pol ii 23, 24). In the arrangement of Augustus Venetia and Histria formed the tenth Region, the limits of which were the Addua on the W, the Carnic Alps on the N, the Arsia on the E, and the Po and Adriatic on the S (Plin iii 126–131). The Veneti continued to enjoy great prosperity down to the time of the Maecoman wars, in the reign of the emperor Aurelius, but from this time their country was frequently devastated by the barbarians who invaded Italy, and at length, in the fifth century, many of its inhabitants, to escape the ravages of the Huns under Attila, took refuge in the islands off their coast, on which now stands the city of Venice. The chief towns of Venetia in ancient times were, PATAVIUM, ALTINUM, and AQUILEIA. The two latter carried on an extensive commerce, and exported, among other things, large quantities of amber, which was brought from the Baltic through the interior of Europe to these cities.—2 A district in the NW of Gallia Lugdunensis (the W coast of Brittany) inhabited by the Veneti, who were a brave people, and the best sailors in all Gaul. Caesar gives an interesting account of the naval campaign against them in B.C. 56. The name is preserved by the modern town of *Vannes*. Off their coast was a group of islands called **Insulae Veneticæ** (*Belle Ile*).

Venētus Lacus [BRIGANTINUS LACUS]

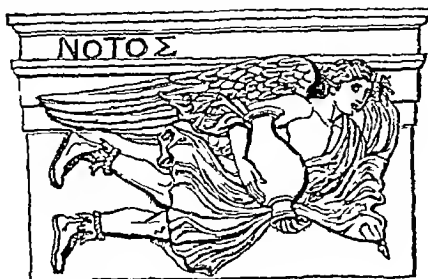
Venilia, a nymph, daughter of Pileus, sister of Amata (wife of king Latinus) and mother of Turnus and Juturna by Daunus.

Vennōnes or **Venonetes**, a people of Raetia, and according to Strabo the most savage of the Raetian tribes, inhabiting the S side of the Alps near the sources of the Addua (*Adda*) (Strab pp 204, 206, Plin iii 136, Ptol ii 13, 3).

Venta 1 **Belgārum** (*Winchester*), the chief town of the Belgae in Britain. The modern city contains Roman remains.—2 **Icenōrum** [ICENI].—3 **Silūrum** (*Caerwent*), a town of the Silures in Britain, in Monmouthshire.

Venti (*Aveui*), the winds. They appear personified, even in the Homeric poems, but at the same time they are conceived as ordinary phenomena of nature. The master and ruler of all the winds is Aeolus, who resides in the island Aeolia [AEOLUS], but the other gods also, especially Zeus, exercise a power over them (*Il* xii 281). Homer mentions by name Boreas (N wind), Eurus (E wind), Notus (S wind), and Zephyrus (W wind). Though possibly at one time regarded as personal deities then distinct personality, except in the case of Boreas, seems to have faded away before the time of Homer. Boreas appears in *Il* xx 225 as the father of a race of horses, and the myths relating to him were more clearly developed in the Attic story [BOREAS]. Yet relics of divinity ascribed to the winds generally are seen in the sacrifices offered to them from the time of Homer down to the Roman imperial period. When the funeral pile of Patroclus could not be made to burn, Achilles promised to offer sacrifices to the winds, and Iris accordingly hastened to them, and found them feasting in the palace of Zephyrus in Thrace. Boreas and Zephyrus thereupon straightway crossed the Thracian sea into Asia, to cause the fire to blaze (*Il* xxiii 195, cf ii 145, ix 5, *Od* v 295). According to Hesiod, the beneficial winds, Notus, Boreas, Argestes, and Zephyrus, were the sons of Astraeus and Eos, and the destructive ones are said to be the sons of Typhoeus (Hes *Th* 378, 869). The

beneficial nature of Boreas does not, however, always appear, and his stormy character, resembling that of Typhon, seems to be indicated by his representation with serpents' feet on the chest of Cypselus (Paus. v 19, 1). Later, especially philosophical, writers endeavoured to define the winds more accurately, according to their places in the compass. Thus Aristotle, besides the four principal winds (Boreas or Aparctias, Eurus, Notus, and Zephyrus, mentions three, the Meses, Kaikias, and Apehotes, between Boreas and Eurus, between Eurus and Notus he places the Phoenicias,



Notus

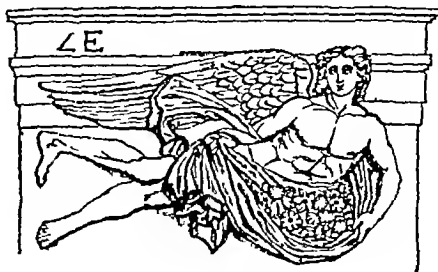
between Notus and Zephyrus he has only the Lips, and between Zephyrus and Boreas he places the Argestes (Olympias or Skiron) and the Thraskias (Ar. Meteor. ii 6).—The winds were represented by poets and artists in different ways, the latter usually represented them as beings with wings at their heads and shoulders. The most remarkable monument representing the winds is the octagonal tower of Andronicus Cyrrhestes at Athens. Each of the eight sides of the monument represents one of the eight principal winds in a flying attitude. A moveable Triton in the centre of the cupola pointed with his staff to the wind blowing at the time. All these eight figures have wings at their shoulders, all are clothed, and the peculiarities



Lips

of the winds are indicated by their bodies and various attributes. (1) Boreas wears a thick chiton and is blowing on a Triton's horn, to signify his power of raising storms at sea [see under BOREAS]. (2) Kaikias, the NE wind (= Aquilo), has a vessel from which he is discharging hailstones. (3) Apehotes (= Subsolanus), the East wind, being regarded as kindly in Greece, carries fruit and flowers in the sinuos of his robe. (4) Eurus (= Eurus or Volturnus), the warm and rainy SE wind, shapes clouds with his robe. (5) Notos (= Notus or Austro) the south wind, pours rain from his jar. (6) Lips (= Africus), the SW wind, which blows mariners over the sea to the harbours of Peiræus, holds a ship's *aplustre*. (7) Zephyrus (= Zephyrus or

Favonius) carries spring flowers. (8) Skiron (= Corus or Caurus), the NW, a parching wind, holds a vessel from which he is supposed to discharge hot charcoal. Black lambs were offered as sacrifices to the destructive winds, and white ones to favourable or good winds (Hor. *Epod.* x 23, Verg. *Aen.* iii 120, v 772, Aristoph. *Ran.* 847). Boreas had a temple on the river Ilissus in Attica, and Zephyrus had an altar on the sacred road to Eleusis. An altar to the winds has been found at Antium, and there is mention of sacrifices offered to winds by Roman commanders before an expedition, as



Zephyrus

by Scipio at Rome and by Octavian at Puteoli (Liv. xxix 27, App. *BC* v 98).

Ventidius Bassus, P., a Roman general, was a native of Picenum, and was taken prisoner by Pompeius Strabo in the Social war (80 B.C.), and carried to Rome. When he grew up to man's estate, he got a poor living by undertaking to furnish mules and vehicles for those magistrates who went from Rome to administer a province (Dio Cass. lxxv 51, Gell. vi 4, Val. Max. vi 919). He became known to C. Julius Caesar, whom he accompanied into Gaul. In the Civil war he executed Caesar's orders with ability, and became a favourite of his great commander. He obtained the rank of tribune of the plebs, and was made a praetor for 43 B.C. After Caesar's death Ventidius sided with M. Antony in the war of Mutina (43), and in the same year was made consul suffectus (Cic. *ad Fam.* x 33, vi 10, Vell. Pat. ii 65, Dio Cass. xlvii 15, xlviii 10, App. *BC* v 31). In 39 B.C. Antony sent Ventidius into Asia, to oppose Labienus and the Parthians. He conducted this war with distinguished ability and success. In the first campaign (39) he defeated the Parthians and Labienus, the latter of whom was slain in his flight after the battle, and in the second campaign (38) Ventidius gained a still more brilliant victory over the Parthians, who had again invaded Syria. Pacorus, the king's son, fell in this battle (Dio Cass. xlviii 39, lxx 21, Eutrop. vii 3). Antony, however, far from being pleased with the success of Ventidius, showed great jealousy of him, and dismissed him from his employment (Plut. *Ant.* 34). Yet his services were too great to be overlooked, and he had a triumph in November, 38 B.C. Nothing more is known of him. Ventidius was often cited as an instance of a man who rose from the lowest condition to the highest honours (Juv. vii 199). A captive became a Roman consul and enjoyed a triumph, but this was in a period of revolution.

Venus, an Italian goddess, who, after the Greek mythology influenced the Roman, was identified with Aphrodite, and in Latin literature has the same myths and characteristics [see under APHERODITE]. Originally the Italian Venus was a goddess of gardens and of spring

flowers, having somewhat the same characteristics as Flora, Feronia, and Libera. Her worship at Rome was not extremely ancient that is to say, it is not traceable earlier than the fourth century B.C. Her name does not occur in the ritual of the *Fratres Arvales* or in the hymns of the *Salii*. But she had ancient sanctuaries in other Latin settlements, especially at Ardea and Lavinium (Strab. p. 532, Plin. iii. 56), and she seems to have been regarded as the deity who promoted union among the members of the League. Perhaps for this reason, as Venus Concordia, or, more probably because both were goddesses of gardens and growth in spring, when the Greeks introduced the knowledge of Aphrodite she was identified with Venus. It is likely enough that this influence came first from Sicily and that the Italianised Aphrodite was first known as *Venus Erycina*. This deity was naturalised at Ardea and Lavinium, and there the Greek stories of Aeneas took root. When these were adopted by the Romans the importance of Venus was increased, for she was now regarded as the parent of the Roman race through her son Aeneas. She was *Venus Genetrix* because she had taken the characteristics of Aphrodite, the goddess of creative power (Lucret. i. 1-38), and *Venus Victrix* as giving victory to lovers, but both these names gained a fresh significance when she was regarded as the mother of the Roman people, who gave victory to their armies. The three oldest sanctuaries of Venus at Rome were supposed to be those of Venus Murcia, Venus Cloacina, and Venus Libitina. For the last see LIBITINA. The name Murcia was corrupted into *Myrtea*, as though it meant the goddess to whom the myrtle was sacred; by many it has been derived from *mulcere*, 'to soften,' and Cloacina from a word *cloare*, 'to purify', but it is much more probable that both these were names from the localities where the temples of the goddess were situated, i.e. near the Circus in the Vallis Murcia, and near the Cloaca Maxima. Somewhat later, in the same district of the Circus, Q. Fabius Gurgus founded a temple of Venus Obsequens ('the Compliant') B.C. 295, because she had granted his wishes in the Samnite wars (Liv. x. 31, Serr. ad *Aen.* i. 720). At the beginning of the second Punic war, the worship of Venus Erycina was introduced from Sicily, and a temple was dedicated to her on the Capitol, to which subsequently another was added outside the Colline gate. In the year B.C. 114, a Vestal virgin was killed by lightning, and as the general moral corruption, especially among the Vestals, was believed to be the cause of this disaster, the Sibylline books, upon being consulted, commanded that a temple should be built to Venus Verticordia (= *Ἀποτροφαία*, the goddess who turns the hearts of men) on the Via Salaria (Or. *Fast.* iv. 157, Val. Max. viii. 15, 12). Scipio Africanus the younger founded the temple of Venus Genetrix, in which he was afterwards followed by Caesar, who added that of Venus Victrix. Hadrian identified her with the well being of the state in building the magnificent temple of Venus and Rome, A.D. 135. Another name borne by Venus at Rome was *Calva* ('the bald'), which is explained by the story (not unknown in other countries, e.g. at Carthage), that in the Gallic siege of Rome the women cut off their hair to make bow strings (Serr. ad *Aen.* i. 720). A less romantic explanation was that she was prayed to by women to prevent their hair falling off. The month of April, as the beginning of spring, was peculiarly

sacred to her, both in her old character as goddess of gardens and in her Greek character as goddess of love and growth.

Vēnūsia (Venusinus *Venosa*), an ancient town of Apulia, S. of the river Aufidus, and near Mt. Vultur, situated in a romantic country, and memorable as the birthplace of the poet Horace. It seems to have been an Apulian city which had received an accession of territory from Lucania (Plin. iii. 104, Ptol. iii. 1, 73). It was captured by the Romans B.C. 262, and a colony was sent to it (Vell. Pat. i. 14, Hor. *Sat.* ii. 1, 34). It was a refuge of a remnant of the army from Cannae, and often a headquarters of the army (Liv. xvi. 49, xxvii. 10, 20, 41). It was ravaged in the Social war (App. B.C. i. 52), but recovered its prosperity, which was favoured by its position on the Appian Road (Cic. ad Att. v. 5, xvi. 5, Strab. p. 250).

Verāgni or *Varāgni*, a people in Gallia Belgica, on the Pennine Alps, near the confluence of the Dranse and the Rhone (Caes. B.G. iii. 1, Strab. p. 204, Liv. xxi. 38). Their territory stretched up the Val de Bagnes and the Val d'Entremont as far as the summit of the pass of the Great St. Bernard. It is not impossible that their name is preserved in *Vernayaz*, at the lower end of the valley.

Verbānus Lacus (*Lago Maggiore*), a lake in Gallia Cisalpina, and the largest lake in all Italy, being about forty miles in length from N. to S., its greatest breadth is eight miles. It is formed by the river Ticinus and other streams descending from the Alps, and the river Ticinus issues from its southern extremity (Plin. iii. 131, Strab. p. 209).

Vercellae (Vercellensis *Vercellā*), the chief town of the Libici in Gallia Cisalpina, and subsequently a Roman municipium, and a place of considerable importance (Strab. p. 218, Tac. *Hist.* i. 70). For the battle fought near it by Marius, see CAMPI RAUDII.

Vercingetōrix, the celebrated chieftain of the Arverni, who carried on war with great ability against Caesar in B.C. 52. The history of this war occupies the seventh book of Caesar's *Commentaries on the Gallic War*. Vercingetorix, who had roused the spirit of his countrymen and had organised their defence with great skill and heroic courage, fell into Caesar's hands on the capture of Alesia, was subsequently taken to Rome, where he adorned the triumph of his conqueror in 45, and was afterwards put to death (Dio Cass. xl. 41, xliii. 19, Caesar, p. 183).

Veretum (Veretinus *Alessano*), more anciently called *Baris*, a town in Calabria, on the road from Leuca to Tarentum, and 600 stadia SE. of the latter city (Strab. p. 281, Ptol. iii. 1, 76).

Vergae, a town in the interior of Bruttium.

Vergellus, a rivulet in Apulia crossing the plain of Cannae, which is said to have been choked by the dead bodies of the Romans slain in the memorable battle against Hannibal (Flor. ii. 6, 18, Val. Max. ix. 2, 2).

Vergilius or *Virgilius* Maro, P., the Roman poet, was born on the 15th of October, B.C. 70, at Andes (*Pietola*), a small village near Mantua, in Cisalpine Gaul. There is no doubt that Vergilius is the more correct spelling; the arguments are as follows: inscriptions where the name occurs in the republic and in the earlier centuries of the empire write Vergilius, never Virgilius, and the same is true of the older MSS., as the Medicean; moreover the Greek authors write *Βεργίλιος* or *Οβεργίλιος*. In the middle

ages the spelling *Virgilius* became common and eventually prevailed, owing to fanciful derivations from *virgo* or *virga*. The earliest known instance of the spelling *Virgilius* is in the fifth century A.D. (*CIL* vi 1710). It is therefore better to write the Latin name *Vergilius*, but when it is Anglicised the established form, *Virgil*, may reasonably be retained.—*Virgil's* father probably had a small estate which he cultivated, and he is said to have supplemented this by keeping bees. His mother's name was *Magia Polla*. He was educated at Cremona and Mediolanum (*Milan*), and he took the toga virilis at Cremona on the day on which he began his sixteenth year, in 55. It is said that he subsequently studied at Neapolis (*Naples*) under *Parthenius*, a native of Bithynia, from whom he learned Greek. He was also instructed by *Siron*, an Epicurean, whose lectures were attended also by *Alfenus Varus* (*VARUS*, No. 1), at Rome, where he was also taught rhetoric by *Epidius* at the same time as *Octavianus*. *Virgil's* writings prove that he received a learned education, and traces of Epicurean opinions are apparent in them (e.g. *Georg* ii 490). The health of *Virgil* was always feeble, and there is no evidence of his attempting to rise by those means by which a Roman gained distinction, oratory and the practice of arms. After completing his education, *Virgil* appears to have retired to his paternal farm. After the battle of Philippi (42) *Octavian* assigned to his soldiers lands in various parts of Italy. *Octavianus Musa*, who was charged with this allotment in the Cremona district, extended the limits so as to include Mantua (cf. *Ecl* ix 28), and the farm belonging to *Virgil's* father was assigned to a centurion, whose name is given as *Arrius Asinius Pollio*, the legatus of Transpadana Gaul, and *Cornelius Gallus* interested themselves in *Virgil*, who was probably already known to them as a poet, and advised him to apply to *Octavian* at Rome. *Virgil* did so, his father's farm was restored, and the first *Eclogue* expresses gratitude to *Octavian*. But there was a second spoliation when, after the war of Perusia, *Alfenus Varus* became legatus in *Pollio's* place. A pumiliarius named *Milienns Toro* got possession of the farm and *Virgil* himself was nearly killed by the violence of a certain *Clodius*. *Virgil* and his father took refuge in a country house belonging to *Sinio* (*Catal* 10), and thence removed to Rome, where he wrote the *Eclogues*. Here *Maeccenas* also became interested in *Virgil*, who was compensated by *Augustus*. He did not, indeed, recover his paternal estate, but land was given him elsewhere—possibly the estate which he had near Nola in Campania (*Gell* vi 20). His friendship with *Maeccenas* was soon so firmly established that he was able to gain the same patronage for *Horace* (*Hor Sat* i 6, 54). *Horace*, in one of his *Satires* (*Sat* i 5), in which he describes the journey from Rome to Brundisium, mentions *Virgil* as one of the party, and in language which shows that they were then in the closest intimacy. The most finished work of *Virgil*, his *Georgica*, an agricultural poem, was undertaken at the suggestion of *Maeccenas* (*Georg* iii 41). The concluding lines of the *Georgica* were written at Naples (*Georg* iv 559), and the poem was completed after the battle of Actium, B.C. 31, while *Octavian* was in the East (*Comp Georg* iv 560, and ii 171). Some of his pastoral poetry seems to have been written in the country of Tarentum (*Prop* iii 24, 67). His *Eclogues* had all been com-

pleted, and probably before the *Georgica* were begun (*Georg* iv 565). The epic poem of *Virgil*, the *Aeneid*, was probably long contemplated by the poet. While *Augustus* was in Spain (27), he wrote to *Virgil* to express his wish to have some monument of his poetical talent. *Virgil* appears to have begun the *Aeneid* about this time. In 23 died *Marcellus*, the son of *Octavia* (*Caesar's* sister) by her first husband, and *Virgil* introduced into his sixth book of the *Aeneid* (883) the well known allusion to the virtues of this youth, who was cut off by a premature death. *Octavia* is said to have been present when the poet was reciting this allusion to her son and to have fainted from her emotions. She rewarded the poet munificently for his excusable flattery. As *Marcellus* did not die till 23, these lines were of course written after that date, but that does not prove that the whole of the sixth book was written so late. A passage in the seventh book (606) appears to allude to *Augustus* receiving back the Parthian standards, which event belongs to 20. When *Augustus* was returning from Samos, where he had spent the winter of 20, he met *Virgil* at Athens. The poet, it is said, had intended to make a tour of Greece, but he accompanied the emperor to Megara and thence to Italy. His health, which had long been declining, was now completely broken, and he died soon after his arrival at Brundisium, on the 22nd of September, 19, not having quite completed his fifty-first year. His remains were transferred to Naples, which had been his favourite residence, and on the road from Naples to Puteoli (*Pozzuoli*) a monument is still shown, supposed to be the tomb of the poet. The inscription said to have been placed on the tomb,

Mantua me genuit Calabri rapuere, tenet nunc
Parthenope Cecum pascua, rura, duces,

we cannot suppose to have been written by the poet. *Virgil* named as heredes in his testament his half brother *Valerius Proculus*, to whom he left one half of his property, and also *Augustus*, *Maeccenas*, *L. Varius* and *Plotius Tucca*. It is said that in his last illness he wished to burn the *Aeneid*, to which he had not given the finishing touches, but his friends would not allow him. Whatever he may have wished to be done with the *Aeneid*, it was preserved and published by his friends *Varius* and *Tucca*. The poet had been enriched by the liberality of his patrons, and he left behind him a considerable property and a house on the Esquiline Hill near the gardens of *Maeccenas*. He used his wealth liberally, and it is said that he supported his father, who became blind, but did not die before his son had attained a mature age. In his fortunes and his friends *Virgil* was a happy man. Munificent patronage gave him ample means of enjoyment and of leisure, and he had the friendship of all the most accomplished men of the day, among whom *Horace* entertained a strong affection for him. He was an amiable, good tempered man, free from the mean passions of envy and jealousy, and in all but health he was prosperous. His fame, which was established in his lifetime, was cherished after his death as an inheritance in which every Roman had a share, and his works became school books even before the death of *Augustus*. His poems were consulted for chance oracles (*sortes Vergilianae*) under the Roman empire (*Capit Albin* 5, *Lamprid Alex Sev* 4, *Spartian Hadr* 2). The learned poems of *Virgil* soon gave employ-

ment to commentators and critics Aulus Gellius has numerous remarks on Virgil, and Macrobius, in his *Saturnalia*, has filled four books (ii-vi) with his critical remarks on Virgil's poems. One of the most valuable commentaries on Virgil, in which a great amount of curious and instructive matter has been preserved, is that of Servius [SERVIUS]—The chief authority for the Life of Virgil, apart from casual notices in his own poems or in those of contemporary poets, is the biography prefixed to the commentary on Virgil written by Aelius Donatus in the fourth century A.D. This Life was derived by Donatus from the biography composed by Suetonius in his *de Viris Illustribus* [DOLARUS] Suetonius is said to have derived his information from accounts by Varius, and by Melissus, who was a freedman of Maecenas (Gell. xvii 10). Another Life of Virgil was compiled from the commentary of Valerius Probus, a third, found in Jeromo, is also derived from Suetonius, a fourth, of unknown authorship, is prefixed to the commentary of Servius on the *Aeneid*, and a fifth, also of unknown date, is found in the Bernese MS of Virgil. The grammarian Phocas, in the fifth century, made a version in hexameters of Donatus's Life of Virgil. Virgil was the great poet of the middle ages, too, and Dante owned him for his master and his model—The ten short poems called *Bucolica* were the earliest works of Virgil, and probably all written between 41 and 39. These *Bucolica* are not *Bucolica* in the same sense as the poems of Theocritus, which have the same title. They have all a pastoral form and colouring, but some of them have nothing more. They are also called *Eclogae* or *Selections*, but there is no reason to suppose that this name originated with the poet. Their merit consists in their versification (which was smoother and more polished than the hexameters which the Romans had yet seen), and in many natural and simple touches. But as an attempt to transfer the Syracusan muse into Italy, they bear the stamp of imitations and, however graceful and melodious, cannot be ranked with the more genuine pastorals of Theocritus. The fourth Eclogue, entitled *Pollio*, which may have been written in 40, after the peace of Brundisium, has nothing of the pastoral character about it. It is half allegorical, half historical and prophetic—anything, in fact, but *Bucolic*. The first Eclogue is *Bucolic* in form and in treatment, with a historical basis. The second Eclogue, the *Alexis*, is an amatory poem, with a *Bucolic* colouring. The third, the fifth, the seventh, and the ninth, are more clearly modelled on the form of the poems of his Sicilian prototype, and the eighth, the *Pharmaceutria*, is a direct imitation of the original Greek. The tenth entitled *Gallus*, perhaps written the last of all, is a love poem, which, if written in elegiac verse, would be more appropriately called an Elegy than a *Bucolic*—The *Georgica* or 'Agricultural Poem' in four books, written (37-30 B.C.), is a didactic poem, which Virgil dedicated to his patron Maecenas. He treats of the cultivation of the soil in the first book, of fruit trees in the second, of horses and other cattle in the third, and of bees in the fourth. This is generally regarded as his masterpiece, and it is unquestionably the most finished and perfect of his works, showing wonderful skill in treating the more prosaic subjects of practical daily life and embellishing them with magnificent bursts of poetry, yet so as to present a complete and harmonious work. Its versification is the per-

fection of the Latin hexameter. Yet, great as are these merits, the *Aeneid* is the greater poem of the two, in grandeur, in poetical matter and, to most readers, in interest, it is superior, and yields only to the *Georgics* in artistic completeness. The *Georgics* are, no doubt, based on the works of Hesiod and Aratus, but are so treated as to be rightly regarded as an original poem. In the first book he enumerates the subjects of his poem, among which is the treatment of bees, yet the management of bees seems but meagre material for one fourth of the whole poem, and the author accordingly completed the fourth book with matter somewhat extraneous—the long story of Aristaeus—The *Aeneid*, or adventures of Aeneas after the fall of Troy, is an epic poem on the model of the Homeric poems. It was founded upon an old Roman tradition that Aeneas and his Trojans settled in Italy, and were the founders of the Roman name. In the first book we have the story of Aeneas being driven by a storm on the coast of Africa, and being hospitably received by Dido, queen of Carthage, to whom he relates in the episode of the second and third books the fall of Troy and his wanderings. In the fourth book the poet has elaborated the story of the attachment of Dido and Aeneas, the departure of Aeneas in obedience to the will of the gods, and the suicide of the Carthaginian queen. The fifth book contains the visit to Sicily, and the sixth the landing of Aeneas at Cumae in Italy, and his descent to the infernal regions, where he sees his father Anchises, and has a prophetic vision of the glorious destinies of his race and of the future heroes of Rome. In the first six books the adventures of Odysseus in the *Odyssey* are the model, and these books contain more variety of incident and situation than those which follow. The last six books, the history of the struggles of Aeneas in Italy, are founded on the model of the battles of the *Iliad*. Latinus, the king of the Latins, offers the Trojan hero his daughter Lavinia in marriage, who had been betrothed to Turnus, the warlike king of the Rutuli. The contest is ended by the death of Turnus, who falls by the hand of Aeneas. The fortunes of Aeneas and his final settlement in Italy are the subject of the *Aeneid*, but it is the national epic of the Roman people, and its real object is to set forth the glories of Rome and, less directly, of the Julian house, to which Augustus belonged, and to foster in the Romans a patriotic feeling and, still more, a religious sentiment for the gods and heroes of their ancestors. In the first book the foundation of Alba Longa is promised by Jupiter to Venus (*Aeneid*, i 254), and the transfer of empire from Alba to Rome, from the line of Aeneas will descend the 'Trojan Caesar,' whose empire will only be limited by the ocean, and his glory by the heavens. The future rivalry between Rome and Carthage, and the ultimate triumphs of Rome are predicted. The poems abound in allusions to the history of Rome, and the aim of the poet to confirm and embellish the popular tradition of the Trojan origin of the Roman state, and the descent of the Julian from Venus, is apparent throughout. More interest is excited by Turnus than by Aeneas. It is true that it might be said of the *Iliad* that the character of Hector wins more admiration than that of Achilles, but the cases are not parallel, since Aeneas is in himself a weak and insipid personage, and unsuited to be the hero of an epic. Virgil imitated other poets besides

Homer, and he has occasionally borrowed from them, especially from Apollonius of Rhodes. The historical colouring which pervades it, and the great amount of antiquarian learning which he has scattered through it make the *Aeneid* a study for the historian of Rome.—The larger editions of Virgil contain some short poems, which are attributed to him. The *Gulex* or *Gnat* is a kind of Bucolic poem in 118 hexameters, often very obscure. Virgil is known to have written a poem of this name (Donat *Vit*, Sueton *Vit Lucan*, Stat *Silv* ii 7, 78), but it is on the whole probable that the poem which we have is by an imitator of Virgil. The *Ciris*, or the mythus of Scylla the daughter of Nisus, king of Megara, in 541 hexameters, borrows from Virgil's forms, but was probably written by an imitator of Catullus, belonging to the literary circle of Messalla. The *Moretum*, in 123 verses, the name of a dish of various ingredients is a poem in hexameters, on the daily labour of a cultivator, but it contains only the description of the labours of the first part of the day, which consists in preparing the *Moretum*. It is suggested, with probability, that this may be a translation or adaptation by Virgil of a Greek poem of Parthenius. The *Copa*, in elegiac verse, is an invitation by a female tavern keeper or servant attached to a *Caupona* to passengers to come in and enjoy themselves. There is no reason against accepting this as Virgil's work. There are also fourteen short pieces in various metres, classed under the general name of *Catalepton* (sometimes written *Catalecta*). The name is derived from a title (*κατὰ λέπτον*) which Aratus gave to a set of small poems (Strab p 486). They were written in the period of Virgil and it is probable that many are by Virgil—some the work of his earlier years.—Editions of Virgil by Heyne, Leips 1798, Ribbeck, Leips 1859, Conington (revised by Nettleship), 1883, Sidgwick, 1890.

Verginius [VIRGINIUS]

Vermia, son of Syphax. He sided with the Carthaginians, and was attacked and defeated by the Romans after the battle of Zama. He made his peace with them, but much of his territory went to Masinissa (Liv xxix 331, xxx 36, xxxi 11, 19).

Verulamium or **Verulamium** (*Old Verulam*, near St Albans), the chief town of the Catuvellauni in Britain, probably the residence of the king Cassivellaunus, which was conquered by Caesar. It was subsequently made a Roman municipium. It was destroyed by the Britons under Boudicca or Boadicea, in their insurrection against the Romans, but was rebuilt and continued to be an important place.

Veromandui, a people in Gallia Belgica, between the Nervii and Suessones, in the modern *Vermandois*. Their chief town was *Augusta Veromanduorum* (*St Quentin*) (Caes BG ii 4, Ptol ii 9, 11).

Vêrona (*Veronensis Verona*), an important town in Gallia Cisalpina, on the river Athesis (*Adige* Sil It viii 595), was originally the capital of the Euganei, but subsequently belonged to the Cenomani. At a still later time it was made a Roman colony, with the surname *Augusta*, and under the empire it was one of the largest and most flourishing towns in the N of Italy. It was the birthplace of Catullus (Or *Am* iii 15, 7, Mart x 103). It is celebrated on account of the victory won in its neighbourhood by Theodoric the Great over Odoacer (Jordan *Get* 57). Theodoric took up his residence in this town, whence it is

called by the German writers of the middle ages Dietrichs Bern, to distinguish it from Bern in Switzerland. There are still many Roman remains at Verona, and, among others, a magnificent amphitheatre, and part of the walls built by Galienus v 285.

Verres, C. was quaestor n.c. 82, to Cn Papirius Carbo, and therefore at that period belonged to the Marian party. He, however, deserted Carbo, embezzling at the same time the state money which he held as quaestor, and went over to Sulla who sent him to Bithynia, where he was allowed a share of the confiscated estates. Verres next appears as the legate of Cn Cornelius Dolabella, praetor of Cilicia in 80–79, and one of the most rapacious of the provincial governors. On the death of the regular quaestor, C. Malacodius, Verres became the pro quaestor of Dolabella. In Verres Dolabella found an active and unscrupulous agent, and, in return, connived at his excesses. But the pro quaestor proved as faithless to Dolabella as he had been to Carbo, and gave evidence against him on his prosecution by M Scaurus in 78. Verres was praetor urbanus in 74, and afterwards pro praetor in Sicily, where he remained nearly three years (73–71). The extortions and exactions of Verres in this island have become notorious through the celebrated orations of Cicero. No class of the inhabitants of Sicily was exempted from his avarice, his cruelty, or his insults. The wealthy had money or works of art to yield up, the middle classes might be made to pay heavier imposts, and the exports of the vineyards, the arable land and the loom he saddled with heavier burdens. By capricious changes or violent abrogation of their contracts, Verres reduced to beggary both the producers and the farmers of the revenue. His three years' rule desolated the island more effectually than the two recent Servile wars, and than the old struggle between Carthage and Rome for the possession of the island. So diligently did he employ his opportunities that he boasted of having amassed enough for a life of opulence, even if he were compelled to disgorge two thirds of his plunder in stifling inquiry or purchasing an acquittal. As soon as he left Sicily the inhabitants resolved to bring him to trial. They committed the prosecution to Cicero, who had been quaestor in Sicily in 75, and had promised his good offices to the Sicilians whenever they might demand them. Cicero heartily entered into the cause of the Sicilians, and spared no pains to secure a conviction of the great criminal. Verres was defended by Hortensius, and was supported by the whole power of the aristocracy. At first his partisans attempted to stop the prosecution by bribes, flatteries, and menaces, but finding this to be impossible, they endeavoured to substitute a sham prosecutor in the place of Cicero. Hortensius therefore offered as prosecutor Q. Caecilius Niger, who had been quaestor to the defendant, had quarrelled with him, and had consequently, it was alleged, the means of exposing officially his abuse of the public money. But the Sicilians rejected Caecilius altogether, not merely as no match for Hortensius, but as foisted into the cause by the defendant or his advocate. By a technical process of the Roman law, called *Divinatio*, the judges, without hearing evidence, determined from the arguments of counsel alone who should be appointed prosecutor [*Dict of Ant art Divinatio*]. They decided in Cicero's favour. The oration which Cicero delivered on

this occasion was the *Divinatio* in *Q Caecilium*. The pretensions of Caecilius were thus set aside. But hope did not yet forsake Verres and his friends. Evidence for the prosecution was to be collected in Sicily itself. Cicero was allowed 110 days for the purpose. Verres once again attempted to set up a sham prosecutor, who undertook to impeach him for his former extortions in Achana, and to gather the evidence in 108 days. But the new prosecutor never went even so far as Brundisium in quest of evidence, and the design was abandoned. Instead of the 110 days allowed, Cicero, assisted by his cousin Lucius, completed his researches in fifty, and returned with a mass of evidence and a crowd of witnesses gathered from all parts of the island. Hortensius now grasped at his last chance of an acquittal, and it was not an unlikely one. Could the impeachment be put off to the next year, Verres was safe. Hortensius himself would then be consul, with *Q Metellus* for his colleague, and *M Metellus* would be praetor urbanus. For every firm and honest judge whom the upright *M Aclius Glabrio*, then praetor urbanus, had named, a partial or venal substitute would be found. Glabrio himself would give place as quaesitor or president of the court to *M Metellus*, a partisan, if not a kinsman, of the defendant. It was already the month of July. The games to be exhibited by *Cn Pompey* were fixed for the middle of August, and would occupy a fortnight, the Roman games would immediately succeed them, and thus forty days intervene between Cicero's charge and the reply of Hortensius, who again, by dexterous adjournments, would delay the proceedings until the games of Victory and the commencement of the new year. Cicero therefore abandoned all thought of eloquence or display, and, merely introducing his case in the first of the Verreine orations, rested all his hopes of success on the weight of testimony alone. Hortensius was quite unprepared with counter evidence, and after the first day he abandoned the cause of Verres. Before the nine days occupied in hearing evidence were over Verres quitted the city in despair, and was condemned in his absence. He retired to Marseilles, retaining so many of his treasures of art as to cause eventually his proscription by *M Antony* in 43.—Of the seven Verreine orations of Cicero, two only, the *Divinatio* and the *Actio Prima*, were spoken, while the remaining five were compiled from the depositions after the verdict. Cicero's own division of the impeachment is the following

- 1 Preliminary { 1 In *Q Caecilium* or *Divinatio*
- 2 Prooemium—*Actio Prima*—Statement of the Case

These alone were spoken

- 2 Orations { 3 Verres' official life to B.C. 73
- 4 Jurisdictio Siciliensis
- 5 Oratio Frumentaria
- 6 De Signis
- 7 De Supplicis

These were circulated as documents or manifestoes of the cause after the flight of Verres.

Verrugo, a town of the Volsci in Latium, of uncertain site, perhaps at *Colle Ferro*, near *Sequi* (Liv. iv 1, 55, v 28, Diod. xiv 11).

Verticordia [VENUS]

Vertumnus or **Vortumnus** is said to have been an Etruscan divinity whose worship was introduced at Rome by an ancient Vulsanian colony occupying at first the Caelian hill and

afterwards the *Vicus Tuscus*. But he was really an Italian deity, worshipped by Latins and Sabines, and the only reason for the tradition of his Etruscan origin seems to have been that his statue stood in the *Vicus Tuscus* (Varro, *L. L.* v 74). The name is evidently the old present participle passive of *verto*, and belonged to him as the god of the 'turning year'—that is, of the seasons, whose various hues and fruits at different times are represented by the myth of the metamorphoses of *Vertumnus*, the god being in reality the giver of the seasonable produce of the year, connected with the transformation of plants and their progress from blossom to fruit (Propert. v 2, 11, Tibull. iv 2, 13, Colum. x 308). Hence the story that when *Vertumnus* was in love with *Pomona* he assumed all possible forms, until at last he gained his end by changing himself into a handsome youth (Propert. v 2, Or. Met. xiv 623, POMEVA). Gardeners accordingly offered to him the first produce of their gardens and garlands of budding flowers. The shrine and statue of *Vertumnus* stood at the W end of the *Vicus Tuscus*, where remains have been found. It was probably from his presence in a busy street of traders that he was supposed to be connected with trade and sale or exchange. Propertius alludes also to a tradition that the Tiber had flowed once where his shrine stood, and that he was named 'verso ab amne' (v 2, 10). This story may come partly from the name and partly from recollection of the ancient draining of that quarter.

Verulae (*Verulanus* *Veroli*), a town of the *Hernici* in Latium, SE of *Aletrium*, and N of *Frasino*, subsequently a Roman colony (Liv. ix 42).

Verulamium [VEROLANUM]

Verus, *L. Aurelius*, the colleague of *M. Aurelius* in the empire, A.D. 161–169. He was born in 130, and his original name was *L. Ceionius Commodus*. His father, *L. Ceionius Commodus*, was adopted by *Hadrian* in 136, and, on the death of his father in 138, he was, in pursuance of the command of *Hadrian*, adopted, along with *M. Aurelius*, by *M. Antoninus*. On the death of *Antoninus*, in 161, he succeeded to the empire along with *M. Aurelius*. The history of his reign is given under *AURELIUS*. *Verus* died suddenly at *Alatrinum*, in the country of the *Veneti*, towards the close of 169. He had been married to *Lucilla*, the daughter of his colleague.

Vesuvius Ager [SUSSA AURUNCA]

Vesuvius, a small river of Campania, near *Vesuvius*, on the banks of which the battle against the Latins was fought by *Manlius Torquatus* and *Decius Mus* B.C. 340 (Liv. viii 8, Cic. *Tin.* i 7, *Aurel. Vict. Tir.* iii 26, 28).

Vesuvius [VESUVIUS]

Vesontio (*Besanzon*), the chief town of the *Sequani* in Gallia Belgica, situated on the river *Dubis* (*Doubs*), which flowed around the town, with the exception of a space of 600 feet, on which stood a mountain, forming the citadel of the town, and connected with the latter by means of walls. *Vesontio* was an important place under the Romans, and still contains ruins of an aqueduct, a triumphal arch, and other Roman remains (Cass. B. G. i 38, Ptol. ii 9, 21, Dio Cass. lxxviii 34).

Vespasianus, *T. Flavius Sabinus*, Roman emperor A.D. 70–79, was born in the Sabine country on the 17th of November, A.D. 9. His father was a man of mean condition, of the country of the *Sabini*. His m

Vespasia Polla, was the daughter of a praefectus castrorum, and the sister of a Roman senator. She was left a widow with two sons—Flavius Sabinus and Vespasian. Vespasian served as tribunus militum in Thrace, and was quaestor in Crete and Cyrene. He was afterwards aedile and praetor. About this time he took to wife Flavia Domitilla, the daughter of a Roman equestrian, by whom he had two sons, both of whom succeeded him. In the reign of Claudius he was sent into Germany as legatus legionis, and in 43 he held the same command in Britain, and reduced the Isle of Wight. He was consul in 51, and proconsul of Africa under Nero. He was at this time very poor, and was accused of getting money by dishonourable means. But he had a great military reputation, and he was liked by the soldiers. Nero afterwards sent him to the East (66), to conduct the war against the Jews. His conduct of the Jewish war had raised his reputation, when the war broke out between Otho and Vitellius after the death of Galba. He was proclaimed emperor at Alexandria on the 1st of July, 69,



Vespasian (From the bust at Naples.)

and soon after all through the East. Vespasian came to Rome in the following year (70), leaving his son Titus to continue the war against the Jews. Titus took Jerusalem after a siege of five months, and a formidable insurrection of the Batavi, headed by Civilis, was put down about the same period. Vespasian, on his arrival at Rome, worked with great industry to restore order in the city and in the empire. He disbanded some of the mutinous soldiers of Vitellius, and maintained discipline among his own. He cooperated in a friendly manner with the senate in the public administration. The simplicity and frugality of his mode of life formed a striking contrast with the profusion and luxury of some of his predecessors, and his example is said to have done more to reform the morals of Rome than all the laws which had ever been enacted. He lived more like a private person than a man who possessed supreme power. He was affable and easy of access to all persons. The personal anecdotes of such a man are some of the most instructive records of his reign. He was never ashamed of his meanness of origin, and ridiculed all

attempts to make out for him a distinguished genealogy. When Vologeses, the Parthian king, addressed to him a letter commencing in these terms, 'Arsaces, king of kings, to Flavius Vespasianus,' the answer began, 'Flavius Vespasianus to Arsaces, king of kings.' If it be true, as it is recorded, that he was not annoyed at satire or ridicule, he exhibited an elevation of character almost unparalleled in one who filled so exalted a station. He knew the bad character of his son Domitian, and as long as he lived he kept him under proper restraint. The stories that are told of his avarice and of his modes of raising money, if true, detract from the dignity of his character, and it seems that he had a taste for little savings and for coarse humour. Yet it is admitted that he was liberal in all his expenditure for purposes of public utility. In 71 Titus returned to Rome, and both father and son triumphed together on account of the conquest of the Jews. The reign of Vespasian was marked by the conquest of North Wales and the island of Anglesey by Agricola, who was sent into Britain in 78. Vespasian also busied himself in securing the German frontier: he fortified the Agri Decumates and strengthened the defences of the Rhine. In Italy he reorganised the praetorian guard, forming it of nine cohorts levied only from Italians. His financial management was marked by great economy, but he was the author of some remarkable public works at Rome, the building of the magnificent Temple of Peace, and the rebuilding of the Temple of Jupiter Capitolinus [Roma, pp 803, 804]. In the summer of 79 Vespasian, whose health was failing, went to spend some time at his paternal house in the mountains of the Sabini, but derived no benefit from the treatment. He still attended to business, just as if he had been in perfect health, and, on feeling the approach of death, he said that an emperor should die standing, and in fact he did die in this attitude, on the 24th of June, 79, being sixty-nine years of age (Tac Hist., Suet Vesp., Dio Cass cxxvi).

Vesta, an Italian goddess of the hearth and more especially of the fire on the hearth, both in name and in nature akin to the Greek Hestia, but worshipped by the Italian nations, particularly by the Latins, from ancient times independently of any connexion with Greece. It has been well shown, especially by Mr Frazer, that the worship of Vesta had its origin in the difficulty and the necessity of obtaining fire in primitive times. Hence, as even in the present time among savage tribes, arose the custom of keeping a fire always alight somewhere for the use of the community and of carrying fire thence for any new settlement. This custom was preserved by the conservatism of religion among civilised Greeks and Romans, after the necessity had ceased to exist [see *Dict of Ant art Prytaneum*], and the state hearth was preserved in each Latin state, just as in Greece, and in like fashion an outgoing settlement carried its sacred fire from the parent city. It was natural that from these observations the sacred flame itself should become personified as a goddess (Ov Fast vi 291) who presided over the hearth of each house, and in the state hearth (or sanctuary of Vesta) over the whole commonwealth. Vesta was thus intimately connected with the Penates as deities of the household and of the state [PENATES], and the fact that the sacred fire was brought from the parent city made the Romans trace back the origin of the cult to

the more ancient Latin settlements, first to Lavinium and Alba, and, after the idea of a Trojan origin prevailed, to Troy itself, whence it was supposed the sacred fire of Vesta as well as the Penates had come (*Verg Aen* ii 296). To this cause belongs the ancient custom at Rome that praetors, consuls and dictators, before they began their functions, sacrificed at Lavinium, that town having been an ancient religious centre of the Latins. At Rome, as in other Latin cities, the sacred fire was tended and the service of Vesta maintained by a body of virgin priestesses, who lived together in a house (*Atrium Vestae*) to the SE of the Forum, and under the NW side of the Palatine, abutting on the Via Nova. This house, as built under Hadrian, was excavated in 1883, and from its character and the inscriptions (as late as the beginning of the fourth century AD) and sculptures found in it much additional light has been thrown on the Vestal service. An account is given in *Dict of Ant art Vestales* it is enough here to notice that in all matters a simplicity of life and of the household implements was preserved which marks the institution as being very ancient, with its peculiar characteristics handed down from a primitive age. In fact it is no doubt right to assume that the Vestals represented the daughters of the chief in the primitive tribe, who maintained the state fire in their father's hut. When Vesta was recognised as a personal deity it became necessary that the priestesses should dwell in a sort of nunnery, and that the goddess should have a separate temple, but this Aedes Vestae preserved the shape of the primitive chief's hut, and was a round building [see *ROMA*, p 810]. The public worship of Vesta was maintained in this temple; her private worship belonged to every domestic hearth—in the earliest Roman houses in the *Atrium* [see *Dict of Ant art Domus*, and compare *LYRES*, *PENATES*]. In her aspect as a benign goddess of fire Vesta seems to have been akin to or identical with *STATUA MATRIS*.

Vestini, a Sabellian people in central Italy, dwelling between the Apennines and the Adriatic sea, and separated from Picenum by the river Matrinus, and from the Marrucini by the river Aternus. Their country is cut in two by a spur of the Apennines through which the Aternus finds its way by a narrow passage. They are mentioned in connexion with the Marsi, Marrucini, and Pachyni, but they subsequently separated from these peoples, and joined the Samnites in their war against Rome. They were conquered by the Romans, BC 322, when their towns Cutina and Cingula were taken (*Liv* viii 29), in 301 they made a treaty with Rome (*Liv* x 8), and from that time appear as faithful allies until the Social war, when they joined the Italian states against Rome, and were conquered by Pompeius Strabo in 89 (*App BC* i 59, 52). Juvenal speaks of them as still retaining their rustic simplicity (*sat* 181, cf *Sil It* viii 513).

Vesūlus (*Monte Viso*), the loftiest summit of the Cottian Alps. It reaches a height of 12,641 feet, and from its prominent position, standing forward at a bend of the range, it was regarded by the ancients as the loftiest peak of the Alps, with a further claim to special notice, that it contained the sources of the Padus (*Plin* ii 117, *Mel* ii 114, *Verg Aen* x 708).

It is also called *Vesēvus*, *Vesbūus*, or celebrated volcanic mountain issuing out of the plain SE of Nea-

polis. There are no records of any eruption of Vesuvius before the Christian era, but the ancient writers were aware of its volcanic nature from the igneous appearance of its rocks (*Diod* iv 21, *Strab* p 247). The slopes of the mountain were extremely fertile, but the top was a rough and sterile plain, on which Spartacus and his gladiators were besieged by a Roman army (*Flor* iii 20, 4, *Plut Crass* 9, *App BC* i 116, *Vell Pat* ii 30). In AD 63 the volcano gave the first symptoms of agitation in an earthquake, which occasioned considerable damage to several towns in its vicinity, and on the 24th of August, AD 79, occurred the first great eruption of Vesuvius, which overwhelmed the cities of Stabiae, Herculaneum, and Pompeii. It was in this eruption that the elder Pliny lost his life [*PLINIUS*]. The altered appearance of the country is noticed by Tacitus (*Ann* iv 67, cf *Mart* iv 41, *Sil It* viii 594). The next recorded eruption was in AD 203 (*Dio Cass* lxxv 2).

Vētēra or *Castra Vetera*, the chief military station of the lower Rhine, held usually by two legions. It was not far from the junction of the Lappe with the Rhine on the site of the modern *Birten*, near *Xanten* (*Tac Ann* i 48, *Hist* ii 22).

Vetranio, commanded the legions in Illyria and Pannonia, at the period (AD 350) when Constantius was treacherously destroyed and his throne seized by Magnentius. Vetranio was proclaimed emperor by his troops, but at the end of ten months he resigned his pretensions in favour of Constantius, by whom he was treated with great kindness, and permitted to retire to Prusa, in Bithynia, where he passed the remaining six years of his life (*Amm Marc* xv 1, xvi 8, *Amel Viet Caes* 41, 42, *Zosim* ii 43, 44).

Vettius, L., a Roman eque, in the pay of Cicero in BC 63, to whom he gave some valuable information respecting the Catilinarian conspiracy. He again appears in 59, as an informer. In that year he accused Curio, Cicero, L. Lucullus, and many other distinguished men, of having formed a conspiracy to assassinate Pompey. This conspiracy was a sheer invention for the purpose of injuring Cicero, Curio, and others, but there is difficulty in determining who were the inventors of it. Cicero regarded it as the work of Caesar, who used the tribune Vatinius as his instrument. At a later period, when Cicero had returned from exile, and feared to provoke the triumvir, he threw the whole blame upon Vatinius. Vettius gave evidence first before the senate and on the next day before the assembly of the people, but his statements were regarded with great suspicion, and on the following morning he was found strangled in the prison to which the senate had sent him. It was given out that he had committed suicide, but the marks of violence were visible on his body, and Cicero at a later time charged Vatinius with the murder (*Suet Jul* 17, 20, *Dio Cass* xxxix 41, xxxviii 9, *Cic in Vatini* 10, 11, *ad Att* ii 24, *App BC* ii 12).

Vettius Scato [*SCATO*].

Vettōnes or *Vectōnes*, a people in the interior of Lusitania, E of the Lusitani and W of the Carpetani, extending from the Durus to the Tagus (*Strab* p 152, *Cass BC* i 38).

Vetūlōnia, *Vetulōnium*, or *Vetulōni*, an ancient city of Etruria, and one of the twelve cities of the Etruscan League. This city the Romans are the insignia of.

sella curulis, and toga praetexta—as well as the use of the brazen trumpet in war (Dionys vii 51, Strab p 220, Flor i 5, Sil It viii 483) After the time of the Roman kings we find no further mention of Vetulonia, except in the catalogues of Pliny and Ptolemy, both of whom place it among the inland colonies of Etruria. Pliny also states that there were hot springs in its neighbourhood not far from the sea, in which fish were found, notwithstanding the warmth of the water (Plin ii 227). The very site of the ancient city was supposed to have been entirely lost, but it has been discovered in this century near a small village called *Magliano*, between the river Osa and the Albegna, and about eight miles inland. It appears to have had a circuit of at least four and a half miles.

Veturia Gens, anciently called *Vetusia*, patrician and plebeian. The Veturi rarely occur in the later times of the republic, and after B.C. 206, when L. Veturius Plulo was consul, their name disappears from the Fasti. The most distinguished families in the gens bore the names *CALVINUS*, *CICURINUS*, and *PHILO*.

Vetūrius Mamūrius, was said in old traditions to have been the armourer who made the eleven *ancilia* exactly like the one that was sent from heaven in the reign of Numa (Plut. *Num* 13, *Or Fast* iii 384, Dionys ii 71). But there is good reason to think that this was merely an attempt to explain the invocations of Mamurius in the hymns of the Salii, and that Mamurius Veturius is really = Mars Vetus [see *MARS*, p 529, b]. This 'Old Mars' was represented by a man clothed in skins who was driven out of the city (Lyd iv 36), to symbolise the old season of wintry darkness driven out before the new spring year. [See *Dict of Ant art Salii*.] Similar ceremonies to represent the driving out of winter have been observed in the folklore of other countries.

Vetus, Antistius 1 Propraetor in Further Spain about B.C. 68, under whom Caesar served as quaestor (Plut. *Caes* 5, Vell. Pat ii 43)—2 C, son of the preceding, quaestor in 61, and tribune of the plebs in 57, when he supported Cicero in opposition to Clodius. In the Civil war he espoused Caesar's party, and we find him in Syria in 45, fighting against Q. Caecilius Bassus. In 34 Vetus carried on war against the Salassi, and in 30 was consul suffectus. He accompanied Augustus to Spain in 25, and on the illness of the emperor continued the war against the Cantabri and Astures, whom he reduced to submission (Cic. *ad Q. Fr.* i 1, Dio Cass. xlvii 27, lvi 25, Flor iv 12, 21)—3 C, son of No 2, consul B.C. 6, and as he lived to see both his sons consuls, he must have been alive at least as late as A.D. 28. He was a friend of Velleius Paterculus (Dio Cass. lvi 9, Vell. Pat ii 43)—4 L, grandson of No 3, and consul with the emperor Nero, A.D. 55. In 58 he commanded a Roman army in Germany, and formed the project of connecting the Moselle (*Moselle*) and the Arar (*Saône*) by a canal, and thus forming a communication between the Mediterranean and the Northern Ocean, as troops could be conveyed down the Rhone and the Saône into the Moselle through the canal, and down the Moselle into the Rhine, and so into the Ocean. Vetus put an end to his life in 65, in order to anticipate his sentence of death, which Nero had resolved upon. Vetus was the father-in-law of Rubellius Plautus (Tac. *Ann* xiii 11, 53, xiv 57, xvi 10).

Viadus (Oder), a river of Germany, falling into the Baltic (Ptol ii 11, 2).

Vibilius, king of the Hermandum, aided Vangio and Sido in expelling Vannius from his dominions in the reign of Claudius (Tac. *Ann* ii 63, xii 29, VANNIUS).

Vibinum, or **Vibonium** (Ἰβώνιον *Bovino*), a town of Apulia, in the interior, seven miles S of Aeaea and fifteen from Luceria (Ptol iii 88, Plin 105).

Vibius Pansa [PANSI].

Vibius Sequester [SEQUESTER].

Vibo, the Roman name of the Greek town **Hippōnium** (Ἰππωνίον *Ἰππωνίδης*), situated on the SW coast of Bruttium, and on a gulf called after it *Sinus Vibonensis* or *Hippōnates*. It is said to have been founded by the Locri Epizephyrii (Strab p 256, Scymn p 308, Scyl iv 12), but it was destroyed by the elder Dionysius, who transplanted its inhabitants to Syracuse. It was afterwards restored, and at a later time it fell into the hands of the Bruttii, together with the other Greek cities on this coast (Diod. xiv 107, xv 24, xvi 15). It was taken from the Bruttii by the Romans, who colonised it B.C. 194, and called it **Vibo Valentia** (Strab l c, Liv. xxi 51, Vell. Pat i 14). Cicero speaks of it as a municipium, and in the time of Augustus it was one of the most flourishing cities in the S of Italy (Cic. *Ferr* v 16, *Caes BC* iii 101, *App BC* v 91, 103). The walls of the ancient fort are traceable at *Bivona*; it is conjectured that Vibo itself stood above on the site of the modern town *Monte Leone*.

Vibulanus, the name of the most ancient family of the *Fabia Gens*. It was so powerful in the early times of the republic that three brothers of the family held the consulship for seven years in succession, B.C. 485–479. The last person of the gens who bore this surname was Q. Fabius Vibulanus, consul 412. This Vibulanus assumed the agnomen of *Ambustus*, and his descendants dropped the name of *Vibulanus* and took that of *Ambustus* in its place. In the same way *Ambustus* was after a time supplanted by that of *Maximus*—1 Q. Fabius **Vibulanus**, consul 485, when he carried on war with success against the Volsci and Aequi, and consul a second time in 482. In 480 he fought under his brother Marcus [No 3] against the Etruscans, and was killed in battle (Liv ii 41, 46, Dionys viii 77, 90, ix 11)—2 K, brother of the preceding, was quaestor praetor in 485, and along with his colleague, L. Valerius, accused Sp. Cassius Viscellinus, who was in consequence condemned by the votes of the populus. He was consul in 484, when he took an active part in opposing the agrarian law which the tribunes of the people attempted to bring forward (Liv ii 42, Dionys viii 82–86). In 481 he was consul a second time, and in 479 a third time, when he espoused the cause of the plebeians, to whom he had become reconciled. As his propositions were rejected with scorn by the patricians, he and his house resolved to quit Rome altogether, where they were regarded as apostates by their own order. They determined to found a settlement on the banks of the Cremera, a small stream that falls into the Tiber a few miles above Rome. According to the legend, the consul Kaeso went before the senate and said that the Fabii were willing to carry on the war against the Veientes, alone and at their own cost. Their offer was joyfully accepted, for the patricians were glad to see them expose themselves voluntarily to such dangers. On the day after Kaeso had made the proposal to the senate, 306 Fabii, all patricians

of one gens, assembled on the Quininal at the house of Kaeso, and from thence marched, with the consul at their head, through the Porta Carmentalis [Rova, p 800, b], which was afterwards called Porta Scelciata (Serv ad Aen viii 387) They proceeded straight to the banks of the Cremera, where they erected a fortress Here they took up their abode along with their families and clients, and for two years continued to devastate the territory of Veii They were at length destroyed by the Veientes in 477 Ovid says that the Fabii perished on the Ides of February, but all other authorities state that they were destroyed on the day on which in a later year the Romans were conquered by the Gauls at the Alia—that is, on the 15th before the Kalends of Sextilis, June the 18th (Liv vi 1, Tac Hist ii 91, Plut Cam 19) The whole Fabia gens perished at the Cremera with the exception of one individual, the son of Marcus, from whom all the later Fabii were descended (Liv ii 48-50, Dionys iv 14-22, Gell xii 21, Ov Fast ii 195, Fest s v *Scelerata Porta*)—3 M, brother of the two preceding, was consul 483, and a second time 480 In the latter year he gained a great victory over the Etruscans, in which, however, his colleague the consul Cincinnatus and his brother Q Fabius were killed (Liv ii 48-47)—4 Q, son of No 3, is said to have been the only one of the Fabii who survived the destruction of his gens at the Cremera, but he could not have been left behind at Rome on account of his youth, as the legend relates, since he was consul ten years afterwards He was consul in 467, a second time in 465, and a third time in 459 Fabius was a member of the second decemvirate (450), and went into exile on the deposition of the decemvirs (Liv i, 9, 41, 58)

Vibullius Rufus, L, a senator and a friend of Pompey, who made him praefectus fabrum in the Civil war He was taken prisoner by Caesar at Corfinium (49), and a second time in Spain later in the year When Caesar landed in Greece in 48, he despatched Vibullius to Pompey with offers of peace Vibullius made the greatest haste to reach Pompey, in order to give him the earliest intelligence of the arrival of his enemy in Greece (Cic ad Q Fr iii 1, ad Att vii 24, viii 1, 2, 11, 15, Caes B C i 15, 23, 38, ii 10, 11)

Vica Pota [NIKE]

Vicentia or Vicitia, less correctly Vincentia (Vicentinus *Vicenza*), a town in Venetia, in the N of Italy, on the river Togisonus, between Verona and Patavium It was a Roman municipium (Cic ad Fam xi 19, Plin Ep v 4, 14)

Victor, Sex Aurelius, a Latin writer, flourished in the middle of the fourth century under the emperor Constantius and his successors He was born of humble parents, but rose to distinction by his zeal in the cultivation of literature Having attracted the attention of Julian when at Sirmium, he was appointed by that prince governor of one division of Pannonia (Amm Marc xxi 10, 6) At a subsequent period he was made city prefect by Theodosius, and he is perhaps the same as the Sex Aurelius Victor who was consul with Valentinian in A D 373 The following works, which present in a very compressed form a continuous record of Roman affairs, from the fabulous ages down to the death of the emperor Theodosius, have all been ascribed to this writer, but evidence upon which the determination of authorship depends is very slender, and in all probability the third alone belongs to the Sex

Aurelius Victor whom we have noticed above (1) *Origo Gentis Romanae*, in twenty three chapters, containing the annals of the Roman race, from Janus and Saturnus down to the era of Romulus It is probably a production of some of the later grammarians who were desirous of prefixing a suitable introduction to the series (2) *De Viris Illustribus Urbis Romae* in eighty six chapters, commencing with the birth of Romulus and Remus, and concluding with the death of Cleopatra, a work of merit, though of unknown authorship (3) *De Caesaribus*, in forty-two chapters, exhibiting short biographies of the emperors, from Augustus to Constantius There is no reason to doubt that this was a genuine work of Aurelius Victor He uses Suetonius to a great extent in the earlier lives (4) *Epitome de Caesaribus*, in forty eight chapters, beginning with Augustus and concluding with Theodosius—Editions of these four pieces are by Arntzenius, Amst et Traj Bat 1733, and by Schrotei, Leips 1831 The *Origo* is edited separately by Sepp, Munich, 1879, and the *de Vir Illust* by Keil, Bresl 1872

Victor, Publius, the name prefixed to an enumeration of the principal buildings and monuments of ancient Rome, distributed according to the Regions of Augustus The true account of this work appears to be that two lists of the fourteen Regions of Rome were derived from a document of the time of Constantine the first was the *Notitia*, the later recension, supposed to have been made in the latter half of the fourth century, was called the *Curiosum Urb Rom Regionum* A sort of guide book was made up out of the *Curiosum*, with additions from other sources by writers of the fifteenth century, and was represented as an old work by a P Victor

Victōria [NIKE]

Victōria or Victōrina, the mother of Victorinus, after whose death she was hailed as the mother of camps (*Mater Castrorum*), and coins were struck bearing her effigy Feeling herself unequal to the weight of empire, she transferred her power to Marius, and then to Tetricus, by whom some say that she was slain, while others affirm that she died a natural death (Trebell Poll Trig Tyr 4, 6, 30, Aurel Vict Caes 33)

Victorinus 1 One of the Thirty Tyrants, was third of the usurpers who in succession ruled Gaul during the reign of Galienus He was assassinated at Agrippina by one of his officers in A D 268, after reigning somewhat more than a year (Trebell Poll Trig Tyr 5, Aurel Vict Caes 33)—2 C Marius Victorinus, surnamed *Afer* from the country of his birth, taught rhetoric at Rome in the middle of the fourth century, with so much reputation that his statue was erected in the Forum of Trajan In his old age he embraced Christianity, and when the edict of Julian, prohibiting Christians from giving instruction in polite literature, was promulgated, Victorinus chose to shut up his school rather than deny his religion Besides his commentaries on the Scriptures, and other theological works, many of which are extant, Victorinus wrote—*Commentarius s Expositio in Ciceronis Libros de Inventione*, the best edition of which is in the fifth volume of Orelli's edition of Cicero 2 *As Grammatica de Orthographia et Ratione Metrorum*, a complete and voluminous treatise upon metres, in four books, printed in the *Grammaticae Latinae Auctores Antiqui* of

Pntschius, Hannov 1605 The fame enjoyed by Victorinus as a public instructor does not gain any accession from his works The exposition of the *De Inventione* is more difficult to comprehend than the text which it professes to explain—4 **Maximus Victorinus** We possess three short tracts—(1) *De Re Grammatica*, (2) *De Carmine Heroico*, (3) *De Ratione Metrorum*—all apparently the work of the same author, and usually ascribed in MSS to a Maximus Victorinus, but whether we ought to consider him the same with the rhetorician who flourished under Constantius, or as an independent personage, it is impossible to decide They were printed in the collection of Pntschius, Hannov 1605, and in that of Landemann, Leips 1891

VICTRIX [VENUS]

Viducasses, a tribe of the Armorici in Gallia Lugdunensis, S of the modern Caen (Ptol ii 8, 5, Plin ii 107)

Vienna (Viennensis *Vienna*), the chief town of the Allobroges in Gallia Lugdunensis, situated on the Rhone, S of Lugdunum It was subsequently a Roman colony, and a wealthy and flourishing town Under the later emperors it was the capital of the province called after it Gallia Viennensis (Caes BG vii 9, Tac Hist i 65, 66, Mart vii 88) The modern town contains several Roman remains, of which the most important is a temple, supposed to have been dedicated to Augustus, and now converted into a museum

Villius Annalis [ANNALIS]

Viminialis [ROMA]

Vindalum, a town of the Cavares in Gallia Narbonensis, situated at the confluence of the Sulgas (*Sorgue*) and the Rhone (Strab p 185)

Vindolicia, the country of the *Vindelici*, a Celtic people, whose territory stretched along the N of RAETIA, being bounded on the N by the Danube, which separated it from Germany, on the W by the territory of the Helvetii in Gaul, and on the E by the river Oenus (*Inn*), which separated it from Noricum, thus corresponding to the NE part of Switzerland (the country about the NW end of the Lake of Constance), the SE of Baden, and the S of Württemberg and Bavaria The *Vindelici* were subdued by Tiberius, who defeated them both by land in the country S of the Danube, and in a naval battle on the Lake of Constance (Tac Ann ii 17, Suet Aug 21, Vell Pat ii 39, Strab pp 198, 207, 298, 318, Hor Od iv 4, 18) It was made part of the Raetian province [RAETIA] In the fourth cent A D, when Raetia was divided, the northern province, called Raetia Secunda, corresponding mainly to the old territory of the *Vindelici*, had as its chief town Augusta Vindelicorum (*Augsburg*)

Vindex, C Jullius, proprietor of Gallia Lugdunensis in the reign of Nero, was the first of the Roman governors who dethroned the authority of Nero (A D 68) He did not, however, aspire to the empire himself, but offered it to Galba, intending, probably, to make Gaul a separate and independent kingdom, freed from the Roman yoke, and governed by himself, as a vassal prince under Galba Virginius Rufus, the governor of Upper Germany, marched with his army against Vindex The two generals had a conference before Vesontio (*Besançon*), in which they appear to have come to some agreement, but as Vindex was going to enter the town, he was attacked by the soldiers of Virginius, and put an end to his own life (Dio Cass lxiii 22-26, Tac Ann xx

74, Hist i 6, 8, 51, iv 17, 57, Plut Galb 4, Suet Ner 40, 15, Galb 9, 11)

Vindiclus, a slave, who is said to have given information to the consuls of the conspiracy which was formed for the restoration of the Tarquins, and who was rewarded in consequence with liberty and the Roman franchise He is said to have been the first slave manumitted by the *Vindicta*, the name of which was derived by some persons from that of the slave, but it is unnecessary to point out the absurdity of this etymology (Liv ii 5, cf Diet of Antiq art *Manumissio*)

Vindili [VANDILI]

Vindilis (*Belle Isle*), one of the islands of the Veneti off the NW coast of Gaul

Vindis or **Vinnis**, a mountain in the NW of Hispania Tarraconensis, forming the boundary between the Cantabri and Astures (Ptol ii 6, 21)

Vindobona (*Vienna*, Engl, *Wien*, Germ), a town in Pannonia, on the Danube, was originally a Celtic settlement, and subsequently a Roman municipium Under the Romans it became a town of importance, it was the chief station of the Roman fleet on the Danube, and the headquarters of a Roman legion It was taken and plundered by Attila, but continued to be a flourishing town under the Lombards It was here that the emperor M Aurelius died, A D 180 (Ptol ii 15, 8, Aurel Vict Caes 16, Jordan Get 50)

Vindonissa (*Vindisch*), a town in Gallia Belgica, on the triangular tongue of land between the Aar and Reuss, was an important Roman fortress in the country of the Helvetii (Tac Hist iv 61, 70) It was used as a chief military station in Upper Germany Several Roman remains have been discovered on the site of the ancient town, and the foundations of walls, the traces of an amphitheatre, and a subterranean aqueduct, are still to be seen

Vincius, M, was consul A D 80, and in 87 married Julia Livilla, the daughter of Germanicus He was consul again in 45, and was put to death in 46 at the instigation of Messalina He was a patron of Volleius Patereulus (Tac Ann vi 15, 45, Dio Cass lx 25, 27)

Vinius, T, consul in A D 69 with the emperor Galba, and one of the chief advisers of the latter during his brief reign He recommended Galba to choose Otho as his successor, but he was notwithstanding killed by Otho's soldiers, after the death of Galba (Tac Hist i 6, 11, 37, 42, 48, Suet Galb 14, Vitell 7)

Vipsania Agrippina 1 Daughter of M Vipsanius Agrippa by his first wife, Pomponia, the daughter of T Pomponius Atticus, the friend of Cicero Augustus gave her in marriage to his stepson Tiberius, by whom she was much beloved, but after she had borne him a son, Drusus, Tiberius was compelled to divorce her by the command of the emperor, in order to marry Julia, the daughter of the latter Vipsania afterwards married Asinius Gallus She died in A D 20 (Tac Ann i 12, iii 19, Dio Cass liv 31, lvi 2)—2 Daughter of M Vipsanius Agrippa by his second wife, Julia, better known by the name of Agrippina [AGRIPIA]

Vipsanius Agrippa, M [AGRIPIA]

Virbius, a Latin divinity worshipped with Diana in the grove at Aricia, at the foot of the Alban Mt [p 284, a, cf Diet of Ant art *Rex Nemorensis*] When the Italian myths were affected by those of Greece, and Diana was identified with Artemis, Virbius was said to

be the same as Hippolytus, who was restored to life by Asclepius at the request of Artemis. It was alleged that Hippolytus was placed by this goddess under the care of the nymph Aricia, and received the name of Virbius. By this nymph he became the father of a son, who was also called Virbius, and whom his mother sent to the assistance of Turnus against Aeneas (Verg. *Aen.* vii 761, Serv. *ad loc.*, Ov. *Met.* xi 645). Thus was clearly a transference to Italy of the story of Hippolytus being devoted to the service of Artemis. It is suggested with great probability that Virbius was originally a tree spirit of the sacred grove, to whom horses (as representatives of the spirit) were sacrificed. Hence they were in time represented as hostile to the deity Virbius, and therefore excluded from the grove. This 'taboo' was accounted for by making Virbius the same as Hippolytus, whose death was caused by his horses running away.

Virido [VIRIDICIA]

Virdumarnus [VIRIDUMARNUS]

Virgilius [VIRGILIUS]

Virginia, daughter of L. Virginus, a centurion, was a beautiful and innocent girl, betrothed to L. Icilius. Her beauty excited the passion of the decemvir Appius Claudius, who got one of his clients to seize her by force and claim her as his slave. The case was brought before the decemvir for decision, her friends begged him to postpone his judgment till her father could be fetched from the camp, and offered to give security for the appearance of the maiden. Appius, fearing a riot, agreed to let the cause stand over till the next day, but on the following morning, he pronounced sentence, assigning Virginia to his freedman. Her father, who had come from the camp, seeing that all hope was gone, prayed the decemvir to be allowed to speak one word to the nurse in his daughter's room in order to ascertain whether she was really his daughter. The request was granted, Virginus directed them both aside, and, snatching up a butcher's knife from one of the stalls, plunged it in his daughter's breast, exclaiming, 'There is no wax but this to keep thee free.' In vain did Appius call out to stop him. The crowd made way for him, and, holding his blood-stained knife on high, he rushed to the gate of the city, and hastened to the Roman camp. Both camp and city rose against the decemvirs, who were deprived of their power, and the old form of government was restored. L. Virginus was the first who was elected tribune, and he listened to the revenge upon his cruel enemy. By his orders Appius was dragged to prison to await his trial, and he there put an end to his own life in order to avoid a more ignominious death (*Enn.* iii 44-58, *Dionys.* vi 28-46, *Cic. Fin.* ii 20, *De Rep.* ii 37).

Virginia or **Verginia** Gens, patrician and plebeian. The patrician Virgini frequently filled the highest honours of the state during the early years of the republic. They all bore the cognomen of *Tricostus*, but none of them are of sufficient importance to require separate notice.

Virginius, L., father of Virginia, whose tragic fate occasioned the downfall of the decemvirs, B.C. 449 [VIRGINIA].

Virgilius Rufus, consul A.D. 63, and governor of Upper Germany at the time of the revolt of Julius Vindex in Gaul (68). The soldiers of Virgilius wished to raise him to the empire, but he refused the honour, and marched against

Vindex, who perished before Vesontio [VINDONIA]. After the death of Nero, Virgilius supported the claims of Galba, and accompanied him to Rome. After Otho's death, the soldiers again attempted to proclaim Virgilius emperor, and in consequence of his refusal of the honour he narrowly escaped with his life. Virgilius died in the reign of Nerva in his third consulship, A.D. 97, at eighty-three years of age. He was honoured with a public funeral, and his panegyric was pronounced by the historian Tacitus, who was then consul. His epitaph, composed by himself, notices his refusal of empire.

His epitaph: Rufus, pater q. d. Vindex q. d. huius Imperii m. adven. t. non sibi & l. patrio.

The younger Pliny, of whom Virgilius had been the tutor or guardian, also mentions him with praise (*Tac. Hist.* i 8, 77 ii 49, 68, *Plin. Galb.* i, 6 10. *Dio Cass.* lxxii 24-27, lxxiv 4, lxxvii 2, *Plin. Ep.* ii 1, x 3, xi 10, xii 10).

Viriathus, a celebrated Lusitanian, is described by the Romans as originally a shepherd or huntsman and afterwards a robber, or, as he would be called in Spain in the present day, a guerrilla chief. His character is drawn very favourably by many of the ancient writers who celebrate his justice and equity, which was particularly shown in the fair division of the spoils he obtained from the enemy. Viriathus was one of the Lusitanians who escaped the treacherous and savage massacre of the people by the praetor Galba in B.C. 150 (*Caes.* No. 2). He was destined to be the saviour of his country and people. He collected a formidable force, and for several successive years he defeated one Roman army after another. At length in 141, the praetor Fabius Servilius concluded a peace with Viriathus, in order to save his army, which had been enclosed by the Lusitanians in a mountain pass, much in the same way as their ancestors had been by the Summi at the Caudine Forks. The treaty was ratified by the senate, but Servilius Caelius, who had succeeded to the command of Further Spain in 140, renewed the war, and shortly afterwards procured the assassination of Viriathus by bribing three of his friends (*App. Hist.* 69-75, *Plutarch* ii 16, *Vall. Pat.* ii 1, *Val. Max.* ii 6, 4, [*Aurel. Vict.*] *For Illustr.* 71, *Frontin. Strat.* ii 5, iii 10, 11, iv 5).

Viriplaca [VIRIPLACA], p. 445 n 1.

Virdumarnus 1 Or **Britomartus**, the leader of the Gauls, slain by Marcellus [MARCELLUS, No. 1].—2 Or **Virdumarnus**, a chieftain of the Aedui, whom Caesar had raised from a low rank to the highest honour, but who afterwards joined the Gauls in their great revolt in B.C. 62 (*Caes. B. G.* vii 38, 54 69).

Viroconium or **Uriconium** (*Wrocester*), a town in Britain on the roads from Deva (*Chester*) to Londinium and to Gloum (*Gloucester*). It stood at the confluence of the Teme with the Severn, and here Ostorius Scapula fortified a camp for the 14th Legion as a defence of the Welsh border (*Tac. Ann.* xii 31, cf. *Ptol.* ii 3, 10).

Virtus, the Roman personification of manly valour. She was represented with a short tunic, her right breast uncovered, a helmet on her head, a spear in her left hand, a sword in the right, and standing with her right foot on a helmet, while Honos has the laurel crown [See coin on p. 426]. A temple of Virtus was built by Marcellus close to one of Honos [Honos].

Virunum (*Mariasaal*), a town in Noricum, S of Noreia, and a Roman colony (Plin iii 146, Ptol ii 14, 3, Steph Byz. s v)

Viscellinus, Sp Cassius [Cassius, No 1]

Vistula (*Vistula*, Engl, *Weichsel*, Germ), an important river of Germany, forming the boundary between Germany and Sarmatia, rising in the Hercynia Silva and falling into the Mare Suevicum or the Baltic (Ptol viii 10, 2, Mel iii 4, Plin ii 100) It was first described in the map of Agrippa (Plin ii 81)

Visurgis (*Weser*), an important river of Germany, falling into the German Ocean Ptolemy makes it rise in M Melibocus (Mel iii 4, Plin iv 100, Tac Ann i 70, ii 9, Strab p 291, Ptol ii 11, 1)

Vitellia, a town of Latium, on the frontiers of the Aequi, which disappears from history after the time of the Gallic invasion (Liv ii 37, v 29, Dionys v 61)

Vitellius 1 L, father of the emperor, was a consummate flatterer, and by his arts he gained promotion After being consul in 31, he had been appointed governor of Syria, and had made favourable terms of peace with Ariabianus But all this only excited Caligula's jealousy, and he sent for Vitellius to put him to death The governor saved himself by his abject humiliation and the gross flattery which pleased and softened the savage tyrant He paid the like attention to Claudius and Messalina, and was rewarded by being twice consul with Claudius, and censor (Dio Cass lxx 27, Tac Ann xi 1-3, xii 42)—2 L, son of the preceding, and brother of the emperor, was consul in 48 He was put to death by the party of Vespasian on his brother's fall (Tac Hist iv 2, Dio Cass lxx 22)—3 A, Roman emperor from January 2nd to December 22nd, A D 69, was the son of No 1 He was consul during the first six months of 48, and his brother Lucius during the six following months He had some knowledge of letters and some eloquence His vices made him a favourite of Tiberius, Caius Caligula, Claudius, and Nero, who loaded him with favours People were much surprised when Galba chose such a man to command the legions in Lower Germany, for he had little military talent Both Upper and Lower Germany had been attached to Virginius Rufus, and disliked the rule of Galba, the two legions at Moguntiacum had not taken the oath of allegiance to him Accordingly, they had already been disposed to find a nominee of their own, and when the news of Galba's death arrived the legions of both Germanies combined to acknowledge Vitellius as Emperor, and he was proclaimed at Colonia Agrippinensis (*Cologne*) on the 2nd of January, 69 His generals Fabius Valens and Caecina marched into Italy, defeated Otho's troops at the decisive battle of Bedriacum, or Bedriacum, and thus secured for Vitellius the undisputed command of Italy The soldiers of Otho, after his death, took the oath of fidelity to Vitellius [Otho] Vitellius reached Rome in July He did not disturb any person in the enjoyment of what had been given by Nero, Galba, and Otho, nor did he confiscate any person's property Though some of Otho's adherents were put to death, he let the rest of them take their property But though he showed moderation in this part of his conduct, he showed none in his expenses He was a glutton and an epicure, and his chief amusement was the table, on which he spent enormous sums of money Meantime Vespasian, who had at first taken the oath of

allegiance to Vitellius, was proclaimed emperor at Alexandria on the 1st of July Vespasian was speedily recognised by all the East, and the legions of Illyricum under Antoninus Primus entered the N of Italy and declared for Vespasian Vitellius despatched Caecina with a powerful force to oppose Primus, but Caecina was not faithful to his master Primus defeated the Vitellians in two battles, and afterwards took and pillaged the city of Cremona Primus then marched upon Rome, and forced his way into the city, after much fighting Vitellius was seized in the palace, led through the streets with every circumstance of ignominy and dragged to the Gemoniae Staircase, where he was killed with repeated blows His head was carried about Rome, and his body was thrown into the Tiber, but it was afterwards buried by his wife, Galeria Fundana A few days before the death of Vitellius, the Capitol had been burnt in the assault made by his soldiers upon this building, where Flavius Sabinus, the brother of the emperor Vespasian, had taken refuge (Tac Hist ii, iii, Suet Vitell, Dio Cass lxx)

Vitricium (*Verris*), a town of the Salassi on the road from Tjoredia (*Itrea*) to Augusta Praetoria (*Aosta*)

Vitruvius Pollio, M, the author of the celebrated treatise on Architecture, of whom we know nothing except a few facts contained in scattered passages of his own work He appears to have served as a military engineer under Julius Caesar, in the African v, ii c 16, and he was broken down with age when he composed his work, which is dedicated to the emperor Augustus Though he usually speaks of the emperor as Imperator or Caesar, he employs also the title Augustus, which was adopted in ii c 27, and he mentions (ii 2, 7) the temple of Quirinus, which was built ii c 16, but he knows only one stone theatre at Rome (ii 2, 2) whence it is inferred that the work was completed between ii c 16 and ii c 19, in which year two more stone theatres were built He professes his intention to furnish the emperor with a standard by which to judge of the buildings he had already erected, as well as of those which he might afterwards erect, which can have no meaning, unless he wished to protest against the style of architecture which prevailed in the buildings already erected That this was really his intention appears from several other arguments, and especially from his frequent references to the unworthy means by which architects obtained wealth and favour, with which he contrasts his own moderation and contentment in his more obscure position In a word, having apparently few great buildings of his own to point to as embodying his views (the basilica at Fanum is the only work of his which is mentioned), he desired to lay before the world in writing his principles of architecture His work is a valuable compendium of those written by numerous Greek architects, whom he mentions chiefly in the preface to his seventh book, and by some Roman writers on architecture Its chief defects are its brevity, of which Vitruvius himself boasts, and which he often carries so far as to be unintelligible, and the obscurity of the style, arising in part from the natural difficulty of technical language, but in part also from the author's want of skill in writing, and sometimes from his imperfect comprehension of his Greek authorities His work is entitled *De Architectura Libri X* In the first book, after the dedication to the emperor, and a general descrip-

tion of the science of architecture and an account of the proper education of an architect, he treats of the choice of a proper site for a city, the disposition of its plan, its fortifications, and the several buildings within it. The second book is on the materials used in building. The third and fourth books are devoted to temples and the four orders of architecture employed in them, namely, the Ionic, Corinthian, Doric, and Tuscan. The fifth book relates to public buildings, the sixth to private houses, and the seventh to interior decorations. The eighth is on the subject of water, the mode of finding it, its different kinds, and the various modes of conveying it for the supply of cities. The ninth book treats of various kinds of sundials and other instruments for measuring time, and the tenth of the machines used in building, and of military engines. Each book has a preface, upon some matter more or less connected with the subject, and these prefaces are the source of most of our information about the author. —The best editions of Vitruvius are those by Schneider, 3 vols, Lips 1807, 1808, 8vo, of Stratico, 4 vols, Udine, 1825-30, with plates and a *Lexicon Vitruvianum*, by Marini, 1 vols Rom 1836, which has recently been revised by Lorentzen, and by Roso and Müller Strubing, Leips 1867, translation and commentary by Reber, Stuttgart 1864.

Viviscus (*Feven*), a town on the E shore of the L. Lemanus (*L. of Geneva*), on the road from Aventicum (*Avenches*) to Octodurnus (*Martigny*).

Vocâtes, a people in Gallia Aquitania, dwelling in the neighbourhood of the Tarustates, Sossiates, and Elusates, S of *Bordeaux*.

Vocetius (*Bozberg*), a mountain in Gallia Belgica, an eastern branch of the Jura (*Tue Hist* i 68).

Vocœnus Saxa [*SAXA*]

Vocœntii, a powerful and important people in Gallia Narbonensis, inhabiting parts of Dauphiné and of Provence. They dwelt between the Tricastum to the N and the Tricorn to the S and their territory extended from *Vizille* (*Vigilae*) on the *Drac* to the river *Drôme*, and far enough S to include Vasio (*Vaison*, in the department of *Vaucluse*), which is mentioned as one of their chief towns. Livy speaks of Hannibal passing through the edge of the Vocontian territory between the Tricastum and the Tricorn. This 'extrema ora Vocontiorum' was probably the district between *Vizille* and *Corps*, about which point he entered the territory of the Tricorn (*Liv* xxi 81, *Caes B G* i 10, *Ptol* ii 10, 17, *Plin* iii 87).

Vögēsus [*Vosagus*]

Volandum, a strong fortress in Armenia Major, some days' journey W of Artaxata, mentioned by Tacitus (*Ann* xiii 39).

Volaterræ (*Volaterranus Volaterra*), called by the Etruscans *Velathri*, one of the twelve cities of the Etruscan Confederation, was built on a lofty hill, about 1800 English feet above the level of the sea, rising from a deep valley, and precipitous on every side (*Strab* p 223). The city was about four or five miles in circuit. It was the most northerly city of the Confederation, and possessed an extensive territory. Its dominions extended eastward as far as the territory of Arretium, which was fifty miles distant, westward as far as the Mediterranean, which was more than twenty miles off, and southward at least as far as Populonia, which was either a colony or an acquisition of Volaterræ. In consequence of possessing the two

great ports of Luna and Populonia, Volaterræ, though so far inland, was reckoned as one of the powerful maritime cities of Etruria. Volaterræ is mentioned as one of the five cities which, acting independently of the rest of Etruria, determined to aid the Latins against Tarquinius Priscus (*Dionys* iii 51), but its name is rarely mentioned in connexion with the Romans, and we have no record of its conquest. Volaterræ, like most of the Etruscan cities, espoused the Marian party against Sulla, and such was the strength of its fortifications that it was not till after a siege of two years that the city fell into Sulla's hands. Cicero speaks of Volaterræ as a municipium, and a military colony was founded in it under the triumvirate (*Strab* l c, *Liv Ep* 89, *Cic pro Rose Am* 7, 20, *pro Cæcili* 7, 18, *ad Fam* xiii 4). It continued to be a place of importance even after the fall of the Western Empire, and it was for a time the residence of the Lombard kings, who fixed their court here on account of the natural strength of the site. The modern town covers but a small portion of the area occupied by the ancient city. It contains, however, several interesting Etruscan remains. Of these the most important are the massive ancient walls in which is a double gateway, nearly thirty feet deep, known as *Porta all' Arco*, and the family tomb of the Cæcinae.

Volaterræna Vada [*VAD*, No 3]

Volcae, a powerful Celtic people in Gallia Narbonensis, divided into the two tribes of the Volcae Tectosages and Volcae Arecomici, extending from the Pyrenees and the frontiers of Aquitania along the coast as far as the Rhone. They lived under their own laws, without being subject to the Roman governor of the province, and they also possessed the Jus Latini. The Tectosages inhabited the western part of the country from the Pyrenees as far as Narbo, and Arecomici the E part from Narbo to the Rhone, and even beyond the Rhone (*Liv* xxi 26, *Strab* p 203). The chief town of the Tectosages was *Toros*. A portion of the Tectosages left their native country under Brennus, and were one of the three great tribes into which the Galatians in Asia Minor were divided [*GALATIA*].

Volcanus or **Vulcanus** (which is the later form of the word), was the Italian god of fire. Volcanus differed originally from Vesta in being the god rather of destructive fire than of the kindly hearth fire, and it is probable that the Volcanal as one of the central sanctuaries in an Italian town (e.g. the altar and Area Volcani in the Comitium at Rome) was originally a place for propitiatory offerings against destructive fire. In this way Volcanus was connected with the goddess who stayed conflagrations [*STATI MATER*]. That, however, in some places he was at one time also regarded as a god of the hearth fire is indicated by the story of his son CAECULUS, and perhaps by that of Servius Tullius. But another primitive characteristic was his benign influence also as a god of summer heat, which led to his being paired with Maia, the goddess of spring or summer crops fostered by the sun (*Gell* xii 23, *Macrob* i 12, *Var* l l v 84), and in this aspect he may have been connected with the Italian Venus even before the Greek influence introduced this association from the analogy of Hephaestus and Aphrodite. As regards the connexion of the Italian Vulcan with the smith's works of forging and melting, there is no clear evidence. It is asserted that Mulciber, a synonym of Vulcanus (and possibly once the name of another deity amalgamated

or identified with him), represents this function of Vulcan, and is derived from *mulcere*, to soften metals, but this is by no means certain, and it is possible that the connexion of Volcanus (or Mulciber) with metal-work and the smithy is merely part of the transference to him of all the attributes of Hephaestus, with whom he is entirely identified in literature. For all the myths thus transferred to Volcanus, see *HEPHAESTUS*.

Volcatius Gallicanus [*SCRIPTORES HISTORIAE AUGUSTAE*]

Volcatius Sedigitus [*SEDIGITUS*]

Volci or **Vulci** 1 (*Volcienes*, pl *Vulci*), an inland city of Etruria, about eighteen miles NW of Tarquinii, was about two miles in circuit, and was situated upon a hill of no great elevation. Of the history of this city we know nothing. It is only mentioned in the catalogues of the geographers and in the *Fasti Capitolini*, from which we learn that its citizens, in conjunction with the *Volturnenses*, were defeated by the consul *Tib. Coruncanius*, B.C. 280. But its extensive sepulchres, and the vast treasures of ancient art which they contain, prove that *Volci* must at one time have been a powerful and flourishing city. These tombs were discovered in 1828, and have yielded a greater number of works of art than have been discovered in any other parts of Etruria.—2 (*Volcentes*, *Volcentani*, pl *Vallo*), a town in Lucania, thirty-six miles SE of Paestum, on the road to Buxentum (*Liv. xxvii* 15, *Plin.* iii 98, *Ptol.* iii 1, 70).

Volero Pubilius [*PUBLIUS*]

Volleges, the name of five kings of Parthia [*ARSACES XXIII, XXVII, XXVIII, XXIX, XXX*].

Volsci, an ancient people in Latium, but originally distinct from the Latins, dwelt on both sides of the river *Liris*, and extended down to the Tyrrhene sea. Their language was nearly allied to the Umbrian. They were from an early period engaged in almost unceasing hostilities with the Romans. About 400 B.C. they had established their power as far N as Antium and Veitiae, but their decline is marked by the establishment of a Roman colony greatly to the S of this line, at Circei, B.C. 393. They were not completely subdued till B.C. 338, from which time they were merged in the Roman people, a great part being included in the *Pompinat* tribe (*Liv.* i 53, ii 33, iii 26, viii 14, *Strab.* pp. 228, 231).

Volsini or **Vulsini** (*Volturnensis* *Bolsena*), called *Velsina* or *Velsuna* by the Etruscans, one of the most ancient and most powerful of the twelve cities of the Etruscan Confederation (*Liv.* x 37, *Val. Max.* ix 1, 2), was situated on a lofty hill on the NE extremity of the lake called after it, *Lacus Volturnensis* and *Vulsiniensis* (*Lago di Bolsena*). *Volsini* is first mentioned in B.C. 392, when its inhabitants invaded the Roman territory, but were easily defeated by the Romans, and were glad to purchase a twenty years' truce on humiliating terms (*Liv.* v 32). The *Volturnenses* also carried on war with the Romans in 311, 294, and 280, but were on each occasion defeated, and in the last of these years appear to have been finally subdued (*Liv.* ix 32–37). On their final subjugation their city was raised to the ground by the Romans, and its inhabitants were compelled to settle on a less defensible site in the plain (*Zonar.* viii 7). The new city, on the site of which stands the modern *Bolsena*, also became a place of importance. It was the birthplace of *Sejanus*, the favourite of *Tiberius* (*Tac. Ann.*

iv 1, cf *Juv.* x 74). Of the ancient city there are scarcely any remains. It occupied the summit of the highest hill, NE of *Bolsena*, above the remains of a Roman amphitheatre. From the *Lacus Volturnensis* the river *Marta* issues, and the lake contains two islands.

Voltacilius, **L. Pilatus** or **Plotus**, was the freedman of a *Voltacilius* who opened a school as a rhetorician. *Pompey* was among his pupils, and he followed the *Pompeian* party, supporting then cause in his historical writings or pamphlets. He is identified by some with the *Voltacilius Pitholaus* of *Macrob.* ii 2, 13, and with the *Pitholaus* of *Suet. Jul.* 75 (*Suet. Gramm.* 27).

Vulturcius, **Vulturcius**, **T.**, of *Crotona*, one of *Catiline's* conspirators, was sent by *Lentulus* to accompany the ambassadors of the *Allobroges* to *Catiline*. Arrested along with the ambassadors on the *Malvian* bridge, and brought before the senate by *Cicero*, *Vulturcius* turned informer upon obtaining the promise of pardon (*Sall. Cat.* 44–50, *Cic. Cat.* iii 2, 4, iv 3, *App. B.C.* ii 4).

Volumnia, wife of *Coriolanus* [*CORIOLANUS*].

Volupia, or **Voluptas**, the personification of sensual pleasure among the Romans who was honoured with a temple near the *Porta Romanella*.

Volsianus, son of the emperor *Trebonianus Gallus*, upon whom his father conferred the title of *Caesar* in A.D. 251, and of *Angustus* in 252. He was slain along with his father in 254 [*GALLUS*].

L. Volsinus Maecianus, a jurist, was in the consilium of *Antoninus Pius*, and was one of the teachers of *M. Aurelius Maecianus* wrote several works, and there are forty-two excerpts from his writings in the *Digest*. A treatise *De Asse et Ponderibus* is attributed to him, but there is some doubt about the authorship. It is edited by *Böcking*, Bonn, 1831.

Völusus or **Völésus**, the reputed ancestor of the *Valeria gens*, who is said to have settled at Rome with *Titus Tatius* [*VALERIA GENS*].

Vomānus (*Vomano*), a small river in *Pice* num.

Vōnōnēs, the name of two kings of Parthia [*ARSACES XVIII, XXII*].

Vopiscus, a Roman praenomen, signified a twin child who was born alive, while the other twin died before birth (*Plin.* vii 47, *Sohn* 1). Like many other ancient Roman praenomina, it was afterwards used as a cognomen.

Vopiscus, **Flavius** [*SCRIPTORES HISTORIAE AUGUSTAE*].

Vosāgus, **Vosegus**, or **Vogesus** (*Vosges*), the range of mountains which extend from the *Dubis* (*Doubs*) to the *Saravus* (*Saar*), more or less parallel to the course of the *Rhine*, and contains the sources of the *Saône*, *Moselle*, and *Saar* (*Caes. B.G.* iv 10, *Itin.* *Phars.* i 397). A Celtic deity, *Vosagus*, was worshipped on its heights. *Pliny* praises the fir woods of the range (*xvi* 197).

Votiēnus Montānus [*MONTANUS*].

Vulcāniae Insulae [*ÆOLIAE INSULAE*].

Vulcānus [*VOLCANUS*].

Vulci [*VOLCI*].

Vulgentes, an Alpine people in *Gallia Narbonensis*, whose chief town was *Apta Julia* (*Apt*).

Vulsini [*VOLSINI*].

Vulso, **Manlius** 1 **L.**, consul B.C. 256 with *M. Atilius Regulus*. He invaded Africa along with his colleague. [For details see *REGULUS*, No 3.] *Vulso* returned to Italy at the fall of

the year with hall of the arm and obtained the honour of a triumph. In 250 Vulso was consul a second time with T. Atilius Regulus Serranus, and with his colleague commenced the siege of Lilybæum (Pol. i. 39-48, Zonar. viii. 15)—2 Cn. curule ædile 197, prætor with Sicily as his province 195, and consul 189. He was sent into Asia in order to conclude the peace which Scipio Asiaticus had made with Antiochus, and to arrange the affairs of Asia. He attacked and conquered the Gallogreci or Galatians in Asia Minor without waiting for any formal instructions from the senate. His march, which is important in the discussion of the topography of Asia Minor, and has been carefully traced by Professor Ramsay, was from Ephesus by Magnesia, Hierapolis, Antiochia, Gordu Teios, Tabæ Enza, Thebæsson Sinda, Mandropolis, Lagoë Isoda, the river Taurus, Comana and Ispodis Rome to Rhocrii Pontus, and thence to Sinuata Boudus Vetus, Anapurn, Mandri Pontus, Abbasus, Lalunum Flumen, Amorion, Altratis and Cublun to the Sangarus, which he crossed to Ancyra in the country of the Tectosages, and as far as the banks of the Halys (Liv. xxxviii. 12-27, Pol. xxi. 16). He set out on his return to Italy in 188, but in his march through Thrace he suffered much from the attacks of the Thracians, and lost a considerable part of the booty he had obtained in Asia. He reached Rome in 187. His triumph was a brilliant one, but his campaign in Asia had a pernicious influence upon the morals of his countrymen. He had allowed his army every kind of licence and his soldiers introduced into the city the luxuries of the East (Liv. xxxviii. 37-50, xxxix. 6, Pol. xxi. 24, App. Syr. 42).

Vultur, a mountain draining Apulia and Lucania near Venusia, is a branch of the Apennines. It is celebrated by Horace as one of the haunts of his youth (*Od.* iii. 4. 9-16. Lucan. ix. 185). [Horatius.] It attains an elevation of 4433 feet above the sea. From it the SE wind was called Vulturinus by the Romans.

Vulturium (*Castel di Volturino*), a town in Campania, at the mouth of the river Vulturinus, was originally a fortress erected by the Roman in the second Punic war (Liv. xxi. 20, 22). At a later time it was made a colony (Liv. xxxix. 45. Varr. *L. L.* v. 5).

Vulturinus (Vulturino), the chief river in Campania, rising in the Apennines in Samunum, and falling into the Tyrrhene sea. It has a deep, rapid and turbid stream. Its principal affluents are the Calor (*Calore*), Tamarus (*Tamaro*), and Sabatus (*Sabato*) (Verg. *Aen.* vi. 729, O. Met. xi. 714, Lucan. ii. 423, Strab. pp. 238, 240).

X.

Xanthippē [Socrates]

Xanthippus (Ξάνθιππος) 1 Son of Anphrodis and father of Pericles. In B.C. 490 he impeded Miltiades on his return from his unsuccessful expedition against the island of Paros. He succeeded Themistocles as commander of the Athenian fleet in 479, and commanded the Athenians at the decisive battle of Mycale (Hdt. i. 131, 136, vii. 131, ix. 114-120, Plut. *Themist.* 10)—2 The elder of the two legitimate sons of Pericles, Paralus being the younger. For details, see PAPALLUS.—3 The Lacedæmonian, who commanded the Cartha-

ginians against Regulus. For details, see REGULLUS, No 3. Xanthippus appears to have left Carthage a short time after his victory over Regulus.

Xanthus (Ξάνθος) 1 A lyric poet, older than Stesichorus, who mentioned him in one at least of his poems and who borrowed from him in some of them. Xanthus may be placed about B.C. 650. No fragments of his poetry survive (Athen. p. 513, *ed. V. H.* iv. 26)—2 A Lydian historian older than Herodotus, lived about B.C. 480 (Athen. p. 515). The genuineness of the *Four Books of Lydian History* which the ancients possessed under the name of Xanthus, and of which some considerable fragments have come down to us, was questioned by some of the ancient grammarians themselves, and there has been considerable controversy respecting it among modern scholars. It is certain that much of the matter in the extant fragments is spurious and the probability appears to be that the work from which they are taken is the product of an Alexandrian grammarian, founded upon the genuine work of Xanthus (Müller *Fragm. Hist. Græc.*).

Xanthus (Ξάνθος), river. 1 [SCANDIAR]—2 (*Uchen Clai*), the chief river of Lycia, rises in M. Taurus on the borders of Pisidia and Lycia and flows S. through Lycia, between M. Cragus and M. Messeneus in a large plain called the Plain of Xanthus (Ξάνθου πεδίοις), falling at last into the Mediterranean sea, a little W. of Patara. Though not a large river, it is navigable for a considerable part of its course (Hdt. ii. 577, v. 479, Strab. p. 665, Hdt. i. 176, O. Met. ix. 645).

Xanthus (Ξάνθος Ξάνθος Xanthus Guntli Ru), the most famous city of Lycia, stood on the W. bank of the river of the same name sixty or seventy stadia from its mouth (Pol. xxi. 7, Strab. p. 666, Ptol. v. 3. 5. Steph. Byz. s.v.). Twice in the course of its history it sustained sieges, which terminated in the self-destruction of the inhabitants with their property, first against the Persians under Harpagus, and long afterwards against the Romans under Brutus (Hdt. i. 176, Dio Cass. xlviii. 34, App. B.C. iv. 18). The city was never restored after its destruction on the latter occasion. Xanthus was rich in temples and tombs, and other monuments of a most interesting character of art. Among its temples the most celebrated were those of Sarpedon and of the Lycian Apollo, besides which there was a renowned sanctuary of Latona (Ξάνθου) near the river Xanthus, ten stadia from its mouth and sixty stadia from the city (Diod. v. 7, Strab. l.c.). The splendid ruins of Xanthus were first thoroughly explored by Sir C. Fellows and his coadjutors, and several important remains of its works of art are now in the British Museum.

Xenarchus (Ξεναρχος) 1 Son of Sophron, and, like his father, a celebrated writer of mimes. He lived during the Rhaegan war (B.C. 394-389), at the court of Dionysius (Suid. s.v. *Phrygius*, Arist. *Polit.* 2)—2 An Athenian comic poet of the Middle Comedy, who lived as late as the time of Alexander the Great (Suid. s.v.). Several fragments of his writings are collected in Meineke's *Fragm. Com. Græc.*—3 Of Seleucia in Cilicia, a Peripatetic philosopher and grammarian, in the time of Strabo, who heard him. He taught first at Alexandria, afterwards at Athens, and lastly at Rome, where he enjoyed the friendship of Augustus (Strab. p. 670).

Xenippa (prob *Urattippa*), a city of Sogdiana, mentioned by Curtius (viii 2, 14)

Xēnōcles (Ξενοκλῆς) 1 An Athenian tragic poet, son of Carcinus (who was also a tragic poet), and a contemporary of Aristophanes, who attacks him on several occasions. His poetry seems to have been indifferent (Aristoph *Ran* 82, *Nub* 1259), and to have resembled the worse parts of Euripides, but he obtained a victory over Euripides, B.C. 415. There was another tragic poet of the name of Xenocles, a grandson of the preceding, of whom no particulars are recorded.—2 An Athenian architect, of the demos of Chologargos, was one of the architects who superintended the erection of the temple of Demeter, at Eleusis, in the time of Pericles (Plut *Per* 18)

Xenocrates (Ξενοκράτης) 1 The philosopher, was a native of Chalcædon. He was born B.C. 396, and died 314 at the age of eighty-two. He attached himself first to Aeschines, the Socratic, and afterwards, while still a youth, to Plato, whom he accompanied to Syracuse. After the death of Plato he betook himself, with Aristotle, to Hermias, tyrant of Atarneus, and, after his return to Athens, he was repeatedly sent on embassies to Philip of Macedonia, and at a later time to Antipater during the Lamiæan war. He is said to have wanted quick apprehension and natural grace, but these defects were more than compensated by persevering industry, pure benevolence, freedom from all selfishness, and a moral earnestness which obtained for him the esteem and confidence of the Athenians of his own age. Yet he is said to have experienced the fickleness of popular favour, and being too poor to pay the alien's tax (*μετοίκιον*), to have been saved from prosecution only by the intervention of the orator Lysurgus (Plut *Flamin* 10, *X Orat* 7). He became president of the Academy even before the death of Speusippus, who was bowed down by sickness, and he occupied the post for twenty-five years.—He seems in his development of Plato's theories to have in some things approached (as did his predecessor Speusippus) to the tenets of Pythagoras, especially in his tracing the origin of things to number, to unity and duality, which he symbolically called the father and the mother of the gods [cf. PYTHAGORAS]. It was, perhaps, a trace of Pythagorean influence also that he advised his disciples to abstain from meat, lest they should thereby take into themselves something of the animal nature. Like Speusippus, he reckoned Aether among the material elements of the world. In ethics he followed Plato, and held that virtue is the source of happiness, and is alone of value in itself (Diog Laert iv 11-16, Arist *de Cael* i 10, *Top* ii 6, Stob *Ecl Phys* i 62, Cic *Tusc* v 10, 18).—2 A physician of Aphrodisias in Cilicia, lived about the middle of the first century after Christ. Besides some short fragments of his writings there is extant a little essay by him entitled *Περὶ τῆς ἀπὸ τῶν ἐνυδρῶν τροφῆς*, 'De Alimento ex Aquatilibus,' which is an interesting record of the state of natural history at the time in which he lived. Edited by Franz, 1774, Lips., and by Coray, 1794, Neap., and 1814, Paris.—3 A sculptor of the school of Lysippus, was the pupil either of Tisicrates or of Euthycrates. He also wrote works upon the art. He flourished about B.C. 260.

Xenocritus (Ξενοκρίτος), of Locri Epizephyrii, in Lower Italy, a musician and lyric poet, was one of the leaders of the second school of Dorian

music, which was founded by Thaletas, and was a composer of Pæans (Plut *de Mus* 9, p 1134)

Xenophānes (Ξενοφάνης) a celebrated philosopher about 576-480 B.C., was a native of Colophon. He was a poet as well as a philosopher, and considerable fragments have come down to us of his elegies, and of a didactic poem *On Nature*. According to the fragments of one of his elegies, he had left his native land at the age of twenty-five, and had already lived sixty-seven years in Hellas, when, at the age of ninety-two, he composed that elegy. He quit Colophon as a fugitive or exile, and lived some time at Elea (Veha) in Italy, as the founder of the Eleatic school of philosophy. He sang in one of his poems of the foundation of Veha. (Diog Laert ix 10, 18, Plat *Soph* p 224, Arist *Rhet* ii 28). Xenophanes was regarded in antiquity as the originator of the Eleatic doctrine of the oneness of the universe. The Deity was in his view the animating power of the universe, which is expressed by Aristotle (*Met* p 936) in the words, that, looking on the natural world, Xenophanes said, 'God is the One.' He expressly reproached the anthropomorphic deities of Homer and Hesiod, human alike in form and passions, and from their imperfections deduced that the supreme Being can only be one, but it is clear that in this he did not speak of a single personal god, but of an all-pervading influence of unity—that is, he was a pantheist rather than a deist. In his physical theories of the earth having gradually risen from the sea, which he based on the observation of shells and fossils in the rocks, he approached strangely near to scientific geology. The earth itself, as well as man, he held to be destined to perish (Aristot *Xenoph* pp 974-977, Sext *Emp Pyrrh Hyp* i 225).

Xenophōn (Ξενοφών) 1 The Athenian, was the son of Gryllus, and a native of the demos Erchia. The time of his birth is not known, but if the story is true that Xenophon fell from his horse in the flight after the battle of Delium B.C. 424, and was taken up by Socrates, the philosopher, on his shoulders and carried a distance of several stadia, Xenophon could not well have been born after 444 (Diog Laert *Xen* i, Strab p 403). But the authorities for this story are late, and it is somewhat discredited by Plato's mentioning that Socrates saved the life of Laches in this battle (*Symp* p 221). On the other hand, the words in Xen *An* vi 4, 25 seem to imply that Xenophon was not more than thirty in B.C. 401, and was therefore born probably about 430 B.C. Neither is the time of his death precisely stated, but Lucian says that Xenophon attained to above the age of ninety, and Xenophon himself mentions the assassination of Alexander of Phærae, which happened in 357. In his early life he was a pupil of Socrates, but the turning point in his career came when he decided to serve in the Greek contingent raised by Cyrus against Artaxerxes in 401. Xenophon himself mentions (*Anab* iii 1) the circumstances under which he joined this army. Proxenus, a friend of Xenophon, was already with Cyrus, and he invited Xenophon to come to Sardis, and promised to introduce him to the Persian prince. Xenophon consulted his master, Socrates, who advised him to consult the oracle of Delphi, for it was rather a hazardous matter for him to enter the service of Cyrus, who was considered to be the friend of the Lacedæmonians and the enemy of Athens. Xenophon went to

Delphi, but he did not ask the god whether he should go or not he probably had made up his mind. He merely asked to what gods he should sacrifice in order that he might be successful in his intended enterprise. Socrates was not satisfied with his pupil's mode of consulting the oracle, but as he had got an answer, he told him to go, and Xenophon went to Sardis, which Cyrus was just about to leave. He accompanied Cyrus into Upper Asia. In the battle of Cunaxa, Cyrus lost his life, his barbarian troops were dispersed, and the Greeks were left alone on the wide plains between the Tigris and the Euphrates. It was after the treacherous massacre of Clearchus and others of the Greek commanders by the Persian satrap Tissaphernes that Xenophon came forward. He had held no command in the army of Cyrus, nor had he, in fact, served as a soldier. He was now elected one of the generals, and took the principal part in conducting the Greeks in their memorable retreat along the Tigris over the high table-lands of Armenia to Trapezus (Trebizond) on the Black Sea. From Trapezus the troops were conducted to Chrysopolis, which is opposite to Byzantium. The Greeks were in great distress, and some of them under Xenophon entered the service of Seuthes, king of Thrace. As the Lacedaemonians under Thimbron, or Thibron, were now at war with Tissaphernes and Pharnabazus, Xenophon and his troops were invited to join the army of Thimbron, and Xenophon led them back out of Asia to join Thimbron (399). Xenophon, who was very poor, made an expedition into the plain of the Caicus with his troops before they joined Thimbron, to plunder the house and property of a Persian named Asidates. The Persian, with his women, children and all his moveables were seized, and Xenophon, by this robbery, replenished his empty pockets (*Anab.* vii 8, 23). He tells the story himself as if he were not ashamed of it. In other ways also he showed himself the prototype of an adventurous leader of *condottieri*, with no ties of country or preference of nationality. He formed a scheme for establishing a town with the Ten Thousand on the shores of the Euxine, but that fell through. He joined the Spartans, as has been seen, and he continued in their service even when they were at war with Athens. Agesilaus, the Spartan king, was commanding the Lacedaemonian forces in Asia against the Persians in 396, and Xenophon was with him at least during part of the campaign. When Agesilaus was recalled (394), Xenophon accompanied him, and he was on the side of the Lacedaemonians in the battle which they fought at Coronae (394) against the Athenians. As a natural consequence a decree of exile was passed against him at Athens. It seems that he went to Sparta with Agesilaus after the battle of Coronae, and soon after he settled at Scillus in Elis, not far from Olympia, a spot of which he has given a description in the *Anabasis* (v 3, 7, &c.). Here he was joined by his wife, Phulesia, and his children. His children were educated in Sparta. Xenophon was now a Lacedaemonian so far as he could become one. His time during his long residence at Scillus was employed in hunting, writing, and entertaining his friends, and perhaps the *Anabasis* and part of the *Hellenica* were composed here. The treatise on Hunting and that on the Horse were probably also written during this time, when amusement and exercise of that kind formed part of his occupation. On the downfall of the Spartan supremacy, at

Leuctra in 471, Xenophon was at last expelled from his quiet retreat at Scillus by the Eleans, after remaining there about twenty years. The sentence of banishment from Athens was repealed on the motion of Eubulus, but it is uncertain in what year. There is no evidence that Xenophon ever returned to Athens. He is said to have retired to Corinth after his expulsion from Scillus, and as we know nothing more, we assume that he died there. In the battle of Mantinea, which was fought in 362, the Spartans and the Athenians were opposed to the Thebans, and Xenophon's two sons, Gryllus and Diodorus, fought on the side of the allies. Gryllus fell in the same battle in which Epaminondas lost his life. The events alluded to in the Epilogus to the *Cyropaedia* (viii 8, 4) show that the Epilogus at least was written after 362. The time of his death, for reasons given above, seems to have been later than 357.—The following is a list of Xenophon's works. (1) The *Anabasis* (*Ἀναβάσις*) or the History of the Expedition of the Younger Cyrus, and of the retreat of the Greeks who formed part of his army. It is divided into seven books. As regards the title it will be noticed that under the name 'The March up' (*πρὸς τὸν ἑσπέρην*) inland from the coast of Cumaxa) is included also the much longer account of the return march down to the Euxine. This work has immortalised Xenophon's name. It is a clear and fascinating narrative, written in a simple style, free from affectation, and it gives a great deal of curious information on the country which was traversed by the retreating Greeks, and on the manners of the people. It was the first work which made the Greeks acquainted with some portions of the Persian empire, and it showed the weakness of that extensive monarchy. The skirmishes of the retreating Greeks with their enemies, and the battles with some of the barbarian tribes, are not such events as elevate the work to the character of a military history, nor can it as such be compared with Caesar's Commentaries. Separate editions of the *Anabasis* by Krüger, Leips 1871, by Cobet (revised), 1878, books i-iv by Goodwin and White, 1886, iv by Stone, 1890. There is no weight whatever in the argument that, because Xenophon (*Hell.* i 1, 2) speaks of the expedition of Cyrus as having been related by Themistogenes, therefore the *Anabasis* is not Xenophon's work. The statement can be explained either on the theory that Xenophon speaks of his own work under a fictitious name (which was possibly the case also with the *Oeconomicus*), or, more simply, by supposing that another account was actually written by Themistogenes. It is known that a separate account was written by Sophocles, and there may have been others. If the latter theory is correct, it would be a natural inference that Xenophon's *Anabasis* was written after the third book of the *Hellenica*. (2) The *Hellenica* (*Ἑλληνικά*) of Xenophon is divided into seven books, and comprehends the space of forty-eight years, from the time when the History of Thucydides ends [*Θουκυδίδης*] to the battle of Mantinea, 362. The *Hellenica* is generally a dry narrative of events, and there is nothing in the treatment of them which gives a special interest to the work. Some events of importance are briefly treated, but a few striking incidents are presented with some particularity. The *Hellenica* was not all written at the same time. Differences are traced between the first two

and the later books as regards the arrangement, which in the earlier books is year by year, while in the later events growing out of one another are grouped together, and, as regards political sentiment, in the diminished admiration for Sparta which appears in the last three books. It is clear that book vi was written after 357, since it mentions the death of Alexander of Phœne (vi 4, 35), but the first four books were probably written a good deal earlier. Editions of the *Hellenica* by Breitenbach, 1873, by Keller, 1890, 1-iv by Manatt, 1888, 1 and ii by Dowdall, 1890 (3) The *Cyropaedia* (Κυροπαδεία) in eight books, is a kind of political romance, the basis of which is the history of Cyrus, the founder of the Persian monarchy. It shows how citizens are to be made virtuous and brave, and Cyrus is the model of a wise and good ruler. As a history it has no authority at all. Xenophon adopted the current stories as to Cyrus and the chief events of his reign, without any intention of subjecting them to a critical examination, nor have we any reason to suppose that his picture of Persian morals and Persian discipline is any thing more than a fiction. Xenophon's object was to represent what a state might be, and he placed the scene of his fiction far enough off to give it the colour of possibility. His own philosophical notions and the usages of Sparta were the real materials out of which he constructed his political system. The *Cyropaedia* is evidence enough that Xenophon did not like the political constitution of his own country, and that a well ordered monarchy or kingdom appeared to him preferable to a democracy like Athens. Ed Holden, 1887 (4) The *Agæsilas* (Ἀγισίλαος) is a panegyric on Agæsilas II, king of Sparta, the friend of Xenophon. The genuineness is disputed, not without reason, and a recent critic holds it to be the work of a young rhetorician of the school of Isocrates. Ed Guthling, 1887 (5) The *Hipparchicus* (Ἱππαρχικός) is a treatise on the duties of a commandor of cavalry, and it contains many military precepts. (6) The *De Re Equestri*, a treatise on the Horse (Ἱππική), was written after the *Hipparchicus*, to which treatise he refers at the end of the treatise on the Horse. This essay is not limited to horsemanship as regards the rider; it shows how a man is to avoid being cheated in buying a horse, how a horse is to be trained, and the like. (7) The *Cynegeticus* (Κυνηgeticus) is a treatise on hunting, and on the dog, and the breeding and training of dogs, on the various kinds of game, and the mode of taking them. It is a treatise written by a genuine sportsman who loved the exercise and excitement of the chase, and it may be read with pleasure by a sportsman of the present day. (8, 9) The *Respublica Lacedæmoniorum* and *Respublica Atheniensium*, the two treatises on the Spartan and Athenian states (Λακεδαιμονίων πολιτεία, and Ἀθηναίων πολιτεία) were both ascribed to Xenophon, but the *Respublica Atheniensium* is certainly not by his hand. It was written by some one of the oligarchical party, and possibly it is right to date it as early as 420, and therefore to regard it as the earliest Attic prose work. On the other hand, the most recent critic of Xenophon (Hartman) believes it to be by a later writer compiling from Xenophon, Aristophanes, and other sources of information. The same critic denies the genuineness of the *Resp Laced.*, which is more generally accepted. (10) The *De Vectigalibus*, a treatise on the Revenues of

Athens (Πόροι ἢ περὶ προσόδων) is designed to show how the public revenue of Athens may be improved. (11) The *Memorabilia* of Socrates, in four books (Ἀπομνημονεύματα Σωκράτους), was written by Xenophon to defend the memory of his master against the charge of irreligion and of corrupting the Athenian youth. Socrates is represented as holding a series of conversations, in which he develops and inculcates his moral doctrines. It is entirely a practical work, such as we might expect from the practical nature of Xenophon's mind, and it professes to exhibit Socrates as he taught. It is true that it may exhibit only one side of the Socratic argumentation, and that it does not deal in subtleties of philosophy. Xenophon was a hearer of Socrates, an admirer of his master, and anxious to defend his memory. The charges against Socrates for which he suffered were, that 'Socrates was guilty of not believing in the gods which the state believed in, and introducing other new daemons (δαίμονια); he was also guilty of corrupting the youth.' Xenophon replies to these two charges specifically, and he then goes on to show what Socrates' mode of life was. The whole treatise is intended to be an answer to the charge for which Socrates was executed, and it is therefore, in its nature, not intended to be a complete exhibition of Socrates. That it is a genuine picture of the man is indisputable, and its value therefore is very great. Ed by Marshall, 1891 (12) The *Apology of Socrates* (Ἀπολογία Σωκράτους πρὸς τοὺς δικαστάς) is a short speech, containing the reasons which induced Socrates to prefer death to life. It is not a first-rate performance, and was probably a rhetorical exercise much later than Xenophon's. (13) The *Symposium* (Συμπόσιον) or Banquet of Philosophers, in which Xenophon delineates the character of Socrates. The speakers are supposed to meet at the house of Callias, a rich Athenian, at the celebration of the great Panathenæa. Socrates and others are the speakers. The piece is interesting as a picture of an Athenian drinking party, and of the amusement and conversation with which it was diversified. The nature of love and friendship is discussed. It is probable that Plato wrote his *Symposium* later, to some extent as a corrective. (14) The *Hiero* (Ἱέρων ἢ Τυραννικός) is a dialogue between king Hiero and Simonides, in which the king speaks of the dangers and difficulties incident to an exalted station, and the superior happiness of a private man. The poet, on the other hand, enunciates the advantages which the possession of power gives, and the means which it offers of obliging and doing services. Ed Holden, 1885 (15) The *Oeconomicus* (Οἰκονομικός) is an excellent treatise in the form of a dialogue between Socrates and Critobulus, in which Socrates gives instruction in the art called Oeconomic, which relates to the administration of a household and of a man's property. Ed Holden, 1888.—In language as well as in politics Xenophon was a cosmopolitan. His long residence in other lands resulted in his losing or abandoning pure Attic; he admits words from all dialects; hence he cannot be adduced as an authority for strict Attic usage, and it has been well shown by abundant instances that his diction is in many respects an anticipation of the common dialect of the Macedonian period.—Editions of Xenophon's complete works by Sauppe, Leips 1867; Henning, Leips 1863.—2 The *Ephesian*, the author of a romance, still extant, entitled

Ephesiaca, or the Loves of *Anthia* and *Abrocomas* (Ἐφεσιακά, τὰ κατὰ Ἀνθίαν καὶ Ἀβροκώμην) The style of the work is simple, and the story is conducted without confusion, notwithstanding the number of personages introduced. The adventures are of a very improbable kind. The age when Xenophon lived is uncertain. He is probably the oldest of the Greek romance writers. Editions of his work by Peerlkamp, Haarlem, 1818, and by Passow, Lips. 1833.

Xerxes (Ξέρξης) I King of Persia B.C. 485-465. The name is said by Herodotus (vi 98) to signify 'the warrior,' but it is probably the same word as the Zend *ksathra* and the Sanscrit *kshatra*, 'a king.' Xerxes was the son of Darius and Atossa. Darius was married twice. By his first wife, the daughter of Gobryas, he had three children before he was raised to the throne, and by his second wife, Atossa, the daughter of Cyrus, he had four children after he had become king. Artabazanes, the eldest son of the former marriage, and Xerxes, the eldest son of the latter, each laid claim to the succession, but Darius decided in favour of Xerxes, no doubt through the influence of his mother, Atossa, who completely ruled Darius. Xerxes succeeded his father at the beginning of 485. Darius had died in the midst of his preparations against Greece, which had been interrupted by the revolt of the Egyptians. The first care of Xerxes was to reduce the latter people to subjection. He accordingly invaded Egypt at the beginning of the second year of his reign (B.C. 484), compelled the people again to submit to the Persian yoke, and then returned to Persia, leaving his brother Achaemenes governor of Egypt. The next four years were devoted to preparations for the invasion of Greece. In the spring of 480 he set out from Sardis on his memorable expedition against Greece. He crossed the Hellespont by a bridge of boats, and continued his march through the Thracian Chersonese till he reached the plain of Doriscus, which is traversed by the river Hebrus. Here he resolved to number both his land and his naval forces. Herodotus has left us a most minute and interesting catalogue of the nations comprising this mighty army, with their various military equipments and different modes of fighting. The land forces contained forty-six nations (Herod. vi 61, *seqq.*). In his march through Thrace and Macedonia, Xerxes received a still further accession of strength, and when he reached Thermopylae the land and sea forces amounted to 2,641,610 fighting men. This does not include the attendants, the slaves, the crews of the provision ships, &c., which according to the supposition of Herodotus were more in number than the fighting men, but supposing them to have been equal, the total number of male persons who accompanied Xerxes to Thermopylae reaches the astounding figure of 5,283,220! Such a vast number must be dismissed as incredible, but, considering that this army was the result of a maximum of effort throughout the empire, and that provisions had been collected for three years before along the line of march, we may well believe that the numbers of the army were greater than were ever before assembled, and may not have fallen short of a million. After the review at Doriscus Xerxes continued his march through Thrace. On reaching Acanthus, near the isthmus of Athos, Xerxes left his fleet, which received orders to sail through the canal that had been previously dug across the isthmus—of which

the remains are still visible [ATHOS]—and await his arrival at Therme, afterwards called Thessalonica. After joining his fleet at Therme, Xerxes marched through Macedonia and Thessaly without meeting with any opposition till he reached Thermopylae. Here the Greeks resolved to make a stand. Leonidas, king of Sparta, conducted a land force to Thermopylae, and his colleague Eurybiades sailed with the Greek fleet to the N. of Euboea, and took up his position on the N. coast, which faced Magnesia, and was called Artemisium from the temple of Artemis belonging to the town of Hestiaeae. Xerxes arrived in safety with his land forces before Thermopylae, but his fleet was overtaken by a violent storm and hurricane off the coast of Sepias, in Magnesia, by which at least 400 ships of war were destroyed, as well as an immense number of transports. Xerxes attempted to force his way through the pass of Thermopylae, but his troops were repulsed again and again by Leonidas, till a Malian, of the name of Ephialtes, showed the Persians a pass over the mountains of Oeta, and thus enabled them to fall on the rear of the Greeks. Leonidas and his Spartans disdained to fly, and were all slain [LEONIDAS]. On the same days on which Leonidas was fighting with the land forces of Xerxes, the Greek ships at Artemisium attacked the Persian fleet. In the first battle, the Greeks had the advantage, and in the following night the Persian ships suffered still more from a violent storm. Two days afterwards the contest was renewed, and both sides fought with the greatest courage. Although the Greeks at the close still maintained their position, and had destroyed a great number of the enemy's ships, yet their own loss was considerable, and half the Athenian ships were disabled. Under these circumstances the Greek commanders abandoned Artemisium and retired to Salamis, opposite the SW. coast of Attica. It was now too late to send an army into Boeotia, and Attica thus lay exposed to the full vengeance of the invader. The Athenians removed their women, children, and infirm persons to Salamis, Aegina, and Troezen. Meantime Xerxes marched through Phocis and Boeotia, and at length reached Athens. About the same time as Xerxes entered Athens, his fleet arrived in the bay of Phalerum. He now resolved upon an engagement with the Greek fleet. The history of this memorable battle, of the previous dissensions among the Greek commanders, and of the glorious victory of the Greeks at the last, is related elsewhere [SALAMIS, THEMISTOCLES]. Xerxes witnessed the battle from a lofty seat, which was erected for him on the shore of the mainland on one of the declivities of Mount Aegaleos, and thus beheld with his own eyes the defeat and dispersion of his mighty armament. Xerxes now became alarmed for his own safety, and resolved to leave Greece immediately. He was confirmed in his resolution by Mardonius, who undertook to complete the conquest with 300,000 of his troops. Xerxes left Mardonius the number of troops which he requested, and with the remainder set out on his march homewards. He reached the Hellespont in forty-five days from the time of his departure from Attica. On arriving at the Hellespont, he found the bridge of boats destroyed by a storm, and he crossed over to Asia by ship. He entered Sardis towards the end of the year 480. In the following year, 479, the war was continued in Greece, but Mardonius was defeated at Plataea by the combined forces of the Greeks, and on

the same day another victory was gained over the Persians at Mycale in Ionia. Next year, 478, the Persians lost their last possession in Europe by the capture of Sestos on the Hellespont (Hdt vii-iv). Thus the struggle was virtually brought to an end, though the war still continued for several years longer. Xerxes was murdered in 465, after a reign of twenty years, by Artabanus, who aspired to become king of Persia (Diod xi 69, Just iii 1, Ctes Pers 29). He was succeeded by his son ARTAVANES I—II. The only legitimate son of Artaxerxes I, succeeded his father as king of Persia in 425, but was murdered after a short reign of only two months by his half brother Sogdianus, who thus became king (Diod xi 71).

Xiphilinus (Ξιφιλίνος), of Trapezus, was a monk at Constantinople, and made an abridgment of Dio Cassius from the thirty-sixth to the eightieth book at the command of the emperor Michael VII. Ducas, who reigned from A.D. 1071 to 1078. The work is executed with carelessness, and is only of value as preserving the main facts of the original, the greater part of which is lost. It is printed along with Dio Cassius.

Xiphōnia (Ξιφώνια *Capo di S. Croce*), a promontory on the E coast of Sicily, with a harbour (Ξιφώνιος λιμὴν), between Catania and Syracuse (Strab p 267, Diod xxiii 4).

Xōis or **Chōis** (Χόις, *Xōis Sakkra*), an ancient city of Lower Egypt, N of Leontopolis, on an island of the Nile, in the Nomos Sebenyticus, the seat of the fourteenth dynasty of Egyptian kings.

Xuthus (Ξούθος), in Attic legends is represented as the son of Hellen by the nymph Orseis, and a brother of Dorus and Aeolus. He was king of Peloponnesus, and the husband of Creusa, the daughter of Erechtheus, by whom he became the father of Aclaeus and Ion (Eunp Ion, Apollod i 7, 3, Ion). Another version states that after the death of his father, Hellen, Xuthus was expelled from Thessaly by his brothers, and went to Athens, where he married the daughter of Erechtheus. After the death of Erechtheus, Xuthus, being chosen arbitrator, adjudged the kingdom to his eldest brother in law, Cecrops, in consequence of which he was expelled by the other sons of Erechtheus, and settled in Aegialus in Peloponnesus (Paus vi 1, 2). It has been inferred, with some probability, from Paus i 31, 2, where there is mention of the tomb of Ion at Potamoi near Prasiae, that Xuthus was originally a local hero of Potamoi, and his son Ion the eponymous founder of a family, but when the Attic story made Ion the hero of the Ionian race it became necessary to give him a divine father and a mother who represented this Cecropian line; hence Xuthus is brought in as the putative, and Apollo as the real, father.

Xylinē, a town of Pisidia, between Coibasa and Termessus, mentioned by Livy (xxxviii 15).

Xynia or **Xyniae** (Ξυνία *Ξυνιεύς Ταυλλή*), a town of Thessaly in the district Phthiotis, E of the lake of the same name (η Ξυνίας λιμὴν *Nizero* or *Dereli*). It was plundered by the Aetolians B.C. 198 (Livy xxxii 13, xxxiii 8).

Xypetē (Ξυπετή *Ξυπεταίων, Ξυπετεών, Ξυπεταίωνες, Ξυπετεύς, Ξυπετίος*), said to have been anciently called Troja, a demus of Attica belonging to the tribe Cecropis, W of Athens.

Z

Zabātus (Ζάβατος) [Lycus, No 5]

Zabē (Ζάβη), a town and district of SE Mauretania, near the borders of Numidia (Procop B Vand i 20).

Zacynthus (Ζάκυνθος *Zakynthios*, Zacynthus *Zante*), an island in the Ionian sea, off the coast of Elis, about forty miles in circumference. It contained a large and flourishing town of the same name upon the E coast, the citadel of which was called Psophis (Paus viii 24, 3, Strab p 458, Liv xxvi 14). There are two considerable chains of mountains in the island. The ancient writers mention M. Elatus, which is probably the same as the modern *Scopo* in the SE of the island, and which rises to the height of 1500 feet. Zacynthus was celebrated in antiquity for its pitch wells, which were visited by Herodotus, and which still supply a large quantity of bitumen (Hdt i 195). Zacynthus was inhabited by a Greek population at an early period. It is said to have derived its name from Zacynthus, a son of Dardanus, who colonised the island from Psophis in Arcadia (Paus 1c). Thucydides speaks of the Zacynthians as a colony of Achaeans from the Peloponnese (ii 66), and according to an ancient tradition, the Zacynthians founded the town of Saguntum in Spain [Σαγυντων]. The island is frequently mentioned by Homer, who speaks of it as the 'woody Zacynthus' (Il ii 634, Od i 246, ix 24, Strab p 159). It formed part of the maritime empire of Athens, and continued faithful to the Athenians during the Peloponnesian war. At a later time it was subject to the Macedonian monarchs, and on the conquest of Macedonia by the Romans passed into their hands (Pol v 102, Liv xxxvi 32).

Zadracarta (Ζαδράκαρτα), one of the capital cities and royal residences in Hyrcania, lay at the SE of the Caspian, N of the chief pass through M. Caucasus. It was probably on the site of *Astarabad*.

Zagreus [DIOMISUS, p 296, a]

Zagros or **-us** (ὁ Ζαγρος and τὸ Ζάγριον ὄρος, *Mts of Kurdistan*), the general name for the range of mountains forming the SE continuation of the Taurus, and the E margin of the Tigris and Euphrates valley, from the SW side of the Lake Arsissa (*Van*) in Armenia, to the NE side of the head of the Persian Gulf, and dividing Media from Assyria and Susiana. More specifically, the name Zagros was applied to the central part of the chain, the N part being called the mountains of the Cordueni or Gordyaei, and the S part Parachoathras (Pol v 44, Strab p 522, Ptol vi 2, 4).

Zaitha or **Zautha** (Ζαυθά), a town of Mesopotamia, on the E bank of the Euphrates, twenty Roman miles S of Circesium (Zosim iii 14, Amm Marc xxiii 5).

Zaleucus (Ζάλευκος), the lawgiver of the Epizephyrian Locrians, is said by some to have been originally a slave, but is described by others as a man of good family. He could not, however, have been a disciple of Pythagoras, as some writers state, since he lived upwards of 100 years before Pythagoras. The date of the legislation of Zaleucus is assigned to B.C. 660 (Euseb Chron 1356). His code is stated to have been the first collection of written laws that the Greeks possessed (Strab pp 259, 398). The general character of his laws was severe, but they were observed for a long period by the

Locrians, who obtained in consequence a high reputation for legal order (Schol ad Pind *Ol* v 17, cf Arist *Pol* ii 10). Among other enactments we are told that the penalty of adultery was the loss of the eyes (Ael *V H* viii 24, Val Max v 5, 3). There is a celebrated story of the son of Zaleucus having become liable to this penalty, and the father himself suffering the loss of one eye that his son might not be utterly blinded. It is further related that among his laws was one forbidding any citizen under penalty of death to enter the senate house in arms. On one occasion, however, on a sudden emergency in time of war, Zaleucus transgressed his own law, which was remarked to him by one present, whereupon he fell upon his own sword, declaring that he would himself vindicate the law (Eustath ad *Il* p 62). Other authors tell the same story of Charondas, or of Dioeles (Diod vi 19, Val Max vi 5, 4).

Zalmoxis or **Zamolxis** (Ζάμοξις, Ζάμολξις), said to have been so called from the bear's skin (Ζάμος) in which he was clothed as soon as he was born. He was, according to the story current among the Greeks on the Hellespont, a Getæ, who had been a slave to Pythagoras in Samos, but was manumitted, and acquired, not only great wealth, but large stores of knowledge from Pythagoras, and from the Egyptians, whom he visited in the course of his travels. He returned among the Getæ, introducing the civilisation and the religious ideas which he had gained, especially regarding the immortality of the soul. He was said to have lived in a subterranean cave for three years, and after that to have again made his appearance among the Getæ. Herodotus inclines to place the age of Zalmoxis a long time before Pythagoras, and expresses a doubt, not only about the story itself, but as to whether Zalmoxis was a man, or an indigenous Getæ deity. The latter appears to have been the real state of the case. The Getæ believed that the departed went to him, and it is a probable conjecture that Zalmoxis was the same as Sabazus, the Thracian Dionysus [Dionysus, p 295, a] (Porphy *Vit Pyth* 11, Hdt. iv 95, Strab p 297).

Zāma Regia (Zāma Zamensis Djama), a strongly fortified city in the interior of Numidia, on the borders of the Carthaginian territory. It was the ordinary residence of King Juba, who had here his treasury and his harem. It was the scene of one of the most important battles in the history of the world, that in which Hannibal was defeated by Scipio, and the second Punic war was ended, B.C. 202 (Pol xv 5, Liv xxx. 29, Bell Afr 91). Strabo tells us that it was destroyed by the Romans, but if so, it must have been restored, for we find it mentioned under the empire as a colony and a bishop's see. Vitruvius speaks of a fountain in its neighbourhood (Strab pp 829, 831, Vitruv viii 3, 24, Plin v). There were unimportant places of the same name in Cappadocia and Mesopotamia.

Zancle [MESSANA.]

Zaradrus (Sutlej) a river of N India, the S. boundary of the Punjab (Ptol vii. 1, 27). It falls into the Hyphasis (Gharra).

Zarangae [DRANGIANA.]

Zarax or **Zarex** (Ζάραξ, Ζάρηξ) 1 The central part of the chain of mountains extending along the E coast of Laconia from Mt Parnon, on the frontiers of Argolis, down to the promontory Malea (Ptol iii 15, 10) — 2 (Jeraka), a town on the E coast of Laconia, at the foot

of the mountain of the same name (Paus iii 24, 1, Pol iv 36).

Zariaspe [BACTRA.]

Zariaspis, an earlier, probably the native, name for the river on which Bactra stood, and which is usually called Bactrus [BACTRA.]

Zēla or **Ziela** (τὰ Ζῆλα *Zilleh*), a city in the S of Pontus, due S of Amasia, and on the road from Tavium to Comana Pontica. It stood on an artificial hill, and was strongly fortified. Near it was an ancient and famous temple of Anaitis and other Persian deities, in which great religious festivals were held. The surrounding district was called Zelctis or Zelitis. At Zela the Roman general Valerius Terentius was defeated by Mithridates, but the city is more celebrated for another great battle, that in which Julius Caesar defeated Pharnaces, and of which he wrote this despatch to Rome: *VLN VIDI VICI* (App *Mithr* 89, Plut. *Caes* 50, Dio Cass viii 47, Bell Alex 73).

Zelasium a Thessalian town in the district Philotis, of uncertain site.

Zelia (Ζελεία), an ancient city of Mysia, at the foot of Mt Ida, and on the river Aesepus, eighty stadia from its mouth, belonging to the territory of Cyzicus. At the time of Alexander's invasion the headquarters of the Persian army were fixed here (*Il* ii 824, Strab pp 565, 587, Arr *An* i 13).

Zēno, **Zēnon** (Ζῆνων) 1 The founder of the Stoic philosophy, was a native of Citium in Cyprus, and the son of Mnaseus. He began at an early age to study philosophy through the writings of the Socratic philosophers, which his father was accustomed to bring back from Athens when he went thither on trading voyages. At the age of twenty-two, or, according to others, of thirty years, Zeno was shipwrecked in the neighbourhood of Piræus, whereupon he was led to settle in Athens, and to devote himself entirely to the study of philosophy. According to some writers he lost all his property in the shipwreck; according to others, he still retained a large fortune, but whichever of these accounts is correct, his moderation and contentment became proverbial, and a recognition of his virtues shines through even the ridicule of the comic poets. The weakness of his health is said to have first determined him to live rigorously and simply, but his desire to make himself independent of all external circumstances seems to have been an additional motive, and to have led him to attach himself to the Cynic Crates. In opposition to the advice of Crates, he studied under Stilpo of the Megarian school (Diog Laert vii 24), and he subsequently received instruction from the two other contemporary Megarics, Diodorus Cronus and Philo, and from the Academics Xenocrates and Polemo. The period which Zeno thus devoted to study is said to have extended to twenty years. At its close, and after he had developed his peculiar philosophical system, he opened his school in the porch adorned with the paintings of Polygnotus (*Stoa Poecile*), which, at an earlier time, had been a place in which poets met (Diog Laert. vii 5). From this place his disciples were called *Stoics*. Among the warm admirers of Zeno was Antigonus Gonatas, king of Macedonia. The Athenians likewise placed the greatest confidence in him, and displayed the greatest esteem for him, for although the well-known story that they deposited the keys of the fortress with him, as the most trustworthy man, may be a later invention, there seems no reason for

doubting the authenticity of the decree of the people by which a golden crown and a public burial in the Ceramicus were awarded him. The Athenian citizenship, however, he is said to have declined, that he might not become unfaithful to his native land, where in return he was highly esteemed. We do not know the precise dates of Zeno's birth and death. He is said to have presided over his school for fifty-eight years, and to have died at the age of ninety-eight. He is also said to have been still alive in the 130th Olympiad (B.C. 260). Zeno wrote numerous works, but the writings of Chrysippus and the later Stoics seem to have obscured those of Zeno, and even the warm adherents of the school seem seldom to have gone back to the books of its founder. Hence it is difficult to ascertain how much of the later Stoic philosophy really belongs to Zeno.—The Stoics, like earlier schools of philosophy, regarded logic and physics as the necessary foundations for ethics. Zeno (or his followers) divided logic into rhetoric and dialectic, but the latter, as providing the tests of truth, is the more important. Knowledge is attained by impressions made through the senses as upon a *tabula rasa*. The mind has a power of assent to the presentations which come to the mind from a true impression, and Zeno is said to have illustrated the stages by which this assent, i.e. the existence of truth, is obtained by the gradual progress from the flat and open hand to the fully clenched fist. Rhetoric was the open hand, dialectic the clenched. (Cic. *Orat.* 92, 113, *Acad.* 1, 11, 40.) In his theory of physics everything that existed was corporeal, even the soul itself. In this, as in most of his system, he aims at substituting what is material and practical for the visionary speculations of the Platonic school. The world consists of matter and Reason or God: for the god of the Stoics is the single, all-pervading soul of the world, which is the moving force of matter, but the one cannot be separated from the other, so that there is no dualistic tendency in the Stoic philosophy. In ethics the chief good is virtue, but this is defined as 'living according to reason' or 'according to nature,' which is, in other words, the reason of the world. This virtue or life according to reason could only be attained by the wise man, who was to be self-sufficing and independent of externals, unmoved, therefore, by pain or pleasure. Virtue is the only good thing, vice the only evil, and all else is indifferent. But the good and the evil are absolute, so that the tendency of the Stoic philosophy was to put good deeds together on an equality on one side, and bad deeds or crimes on an equality on the other. Another tendency of Stoicism, which has some political importance, was towards cosmopolitanism: that is to say, that, regarding all the human race as differentiated only by virtue and vice, wisdom and folly, they were inclined to be citizens of the world rather than of a particular state. It was a sign, and might in some small degree be a cause, of the breaking down of the barriers of the numerous and small, but intensely patriotic, Greek states which marks the change of the Macedonian period.—2 The Eleatic philosopher, was a native of Elea (Veha) in Italy, son of Teleutagoras, and the favourite disciple of Parmenides. He was born about B.C. 488, and at the age of forty accompanied Parmenides to Athens. [PARMENIDES.] He appears to have resided some time at Athens, and is said to have unfolded

his doctrines to men like Pericles and Calchas for the price of 100 minae. Zeno is said to have taken part in the legislation of Parmenides, to the maintenance of which the citizens of Elea had pledged themselves every year by an oath. His love of freedom is shown by the courage with which he exposed his life in order to deliver his native country from a tyrant. Whether he perished in the attempt or survived the fall of the tyrant is a point on which the authorities vary. They also state the name of the tyrant differently. Zeno devoted all his energies to explain and develop the philosophical system of Parmenides. [PARMENIDES.]—3 An Epicurean philosopher, a native of Sidon, was a contemporary of Cicero, who heard him when at Athens. He was sometimes termed *Coryphaeus Epicureorum*. He seems to have been noted for the disrespectful terms in which he spoke of other philosophers. For instance, he called Socrates the Attic buffoon. He was a disciple of Apollodorus, and is described as a clear-headed thinker and perspicuous expounder of his views.

Zenobia, queen of Palmyra. After the death of her husband, Odenathus, whom, according to some accounts, she assassinated (A.D. 260), she assumed the imperial diadem, as regent for her sons, and discharged all the active duties of a sovereign. But not content with enjoying the independence conceded by Gallienus and tolerated by Claudius, she sought to include all Syria, Asia, and Egypt within the limits of her sway, and to make good the title which she claimed of Queen of the East. By this rash ambition she lost both her kingdom and her liberty. She was defeated by Aurelian, taken prisoner on the capture of Palmyra (279), and carried to Rome, where she adorned the triumph of her conqueror (271). Her life was spared by Aurelian and she passed the remainder of her years with her sons in the vicinity of Tibur (Tivoli). (Tricoll. Poll. *Trig. Tyr.* 91, Zonar. xi, 27.) Longinus lived at her court, and was put to death on the capture of Palmyra. [LONGINUS.]

Zenobia (Ζηνοβία, *Chelebi* or *Zekebi*), a city of Chalybonitis, in Syria, on the W. bank of the Euphrates, between Sura and Circesium. It was founded by Zenobia.

Zenobius (Ζηνοβίος), lived at Rome in the time of Hadrian, and was the author of a collection of proverbs in Greek, which have come down to us. In this collection the proverbs are arranged alphabetically, and divided into hundreds. The last division is incomplete, the total number collected being 552. It is printed in the collection of Schottus (Παροιμιαί 'Ελληνικάι, Antwerp, 1612).

Zenodorus, a Greek artist, who made for Nero the colossal statue of that emperor which he set up in front of the Golden House and which was afterwards dedicated afresh by Vespasian as a statue of the Sun. It was 110 feet in height. Pliny notes that, great as was the skill of Zenodorus in modelling and chasing, he could not restore the old excellence of casting in bronze. (Plin. xxiv, 45.)

Zenodotium or -ia (Ζηνοδότιον, Ζηνοδοτία), a fortress in the N. of Mesopotamia, on the small tributary of the Euphrates called Bilecha, a little above Nicephorium and below Ichnae. It was a Macedonian settlement, and the only one of the Greek cities of Mesopotamia which did not revolt from the Parthians at the approach of Crassus. (Dio Cass. l. 12, Plut. *Crass.* 17.)

Zēnodōtus (Ζηνόδοτος) 1 Of Ephesus, a celebrated grammarian, was the first superintendent of the great library at Alexandria, and flourished under Ptolemy Philadelphus about B.C. 208. Zenodotus was employed by Philadelphus, together with his two great contemporaries, Alexander the Aetolian and Lycophron the Chalcidian, to collect and revise all the Greek poets. Alexander, we are told, undertook the task of collecting the tragedies, Lycophron the comedies, and Zenodotus the poems of Homer and of the other illustrious poets. Zenodotus, however, devoted his chief attention to the *Iliad* and *Odyssey*. Hence he is called the first *Reviser* (Διορθητής) of Homer, and his recension (Διορθωσις) of the *Iliad* and *Odyssey* obtained the greatest celebrity. The corrections which Zenodotus applied to the text of Homer were of three kinds. (1) He expunged verses. (2) He marked them as spurious, but left them in his copy. (3) He introduced new readings or transposed or altered verses. The great attention which Zenodotus paid to the language of Homer caused a new epoch in the grammatical study of the Greek language. The results of his investigations respecting the meaning and the use of words were contained in two works which he published under the title of a Glossary (Γλῶσσαι), and a Dictionary of barbarous or foreign phrases.—2 Of Alexandria, a grammarian, lived after Aristarchus, whose recension of the Homeric poems he attacked (Suid. s. v.).

Zēphūra [HALICARNASSUS]

Zēphūrium (Ζεφύριον; sc. ἀκρόπορις, i.e. the W promontory), the name of several promontories of the ancient world. The chief of them were the following.—I. In Europe. 1 (*C. di Brussano*), a promontory in Bruttium, forming the SE extremity of the country, from which the Locri who settled in the neighbourhood are said to have obtained the name of *Epizephyrus* (Strab. pp. 259, 270, Plin. iii. 74).—2 A promontory on the W coast of Cyprus (Strab. p. 683). II. In Asia. 1 In Pontus (*C. Zefreh*), a headland W of TRIPOLIS, with a fort and harbour of the same name (Ptol. v. 6, 11).—2. [CARIA].—3 In Cilicia (prob. *C. Cavaliere*), a far-projecting promontory, W of Prom. Sarpedon (Strab. p. 671). III. In Africa (*Kasser Maarah*), a headland on the NE. coast of Cyrenaica, W of Darnis.

Zēphūrus (Ζεφύρος), the personification of the W wind, is described by Hesiod as a son of Astraeus and Eos (*Th.* 579). By the Harpy Podarge, Zephyrus became the father of the horses Xanthus and Balius, which belonged to Achilles (*Il.* xvi. 150), but he was married to Chloris, whom he had carried off by force, and by whom he had a son, Carpus (*Or. Fast.* v. 197). [VENTI.]

Zerynthus (Ζηρυνθος Ζηρύνθιος), a town of Thrace, in the territory of Aenos (or as some say, in Samothrace), with a temple of Apollo and a cave of Hecate who are hence called *Zerynthius* and *Zerynthia* (Steph. Byz. s. v., Lit. xxxviii. 41, *Or. Trist.* i. 10, 19, Tzetz. *Lyc.* 149, 958).

Zētēs (Ζήτης) and **Calāis** (Κάλαις), sons of Boreas and Orithyia, frequently called the Boreadae, are mentioned among the Argonauts, and are described as winged beings (Pind. *Pyth.* iv. 325, Ap. Rh. i. 219, Hyg. *Fab.* 14). Their sister, Cleopatra, who was married to Phineus, king of Salmidessus, had been thrown with her sons into prison by Phineas at the instigation of his second wife. Here she was found by Zetes and Calais, when they arrived at Salmidessus in

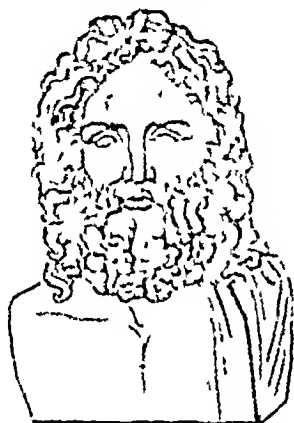
the Argonautic expedition. They liberated their sister and her children, gave the kingdom to the latter, and sent the second wife of Phineus to her own country, Scythia. (Diod. iv. 41.) Other accounts relate that the Boreadae delivered Phineus from the Harpies, for it had been foretold that the Harpies might be killed by the sons of Boreas, but that the sons of Boreas must die if they should not be able to overtake the Harpies (Apollod. i. 9, 21). Others, again, state that the Boreadae perished in their pursuit of the Harpies, or that Heracles killed them with his arrows near the island of Tenos (Hyg. *Fab.* 14, HARPYIAE). Their tombs were said to be in Tenos, adorned with sepulchral stelae, one of which moved whenever the wind blew from the north. Calais is also mentioned as the founder of the Campanian town of Cales (Sil. It. viii. 515).

Zēthus (Ζήθος), son of Zeus and Antiope, and brother of Amphion. For details see AMPHION. **Zengis**, **Zengitāna** Regio (ἡ Ζευγίταια N. part of Tunis), the N. district of Africa Propria. [AFRICA.]

Zengma (Ζεύγμα, i.e. Junction prob. *Bum-keleh*), a city of Syria, on the borders of Commagene and Cyrrhестice, built by Seleucus Nicator, on the W bank of the Euphrates, at a point where the river was crossed by a bridge of boats which had been constructed by Alexander the Great; hence the name. Afterwards, when the ford of Thapsacus became impassable for travellers, on account of the hordes of Arabs who infested the banks of the Lower Euphrates, the bridge at Zengma gave the only passage over the river. (Strab. p. 746; Pol. v. 43, Dio Cass. xl. 17, Procop. *Aed.* ii. 9.)

Zeus (Ζεύς), the greatest of the Greek gods, was primarily the god of the sky (literally the 'bright sky'), worshipped by the old Greeks on mountain tops, such as would give an uninterrupted view of the sky. But the commixture of the myths and traditions of many different national or tribal religions caused a number of different stories to be attached to Zeus from which the Zeus of Greek literature (or the Jupiter in Latin literature, when the Greek stories were adopted) has been formed. Homer has these stories, but gives them only partially. Zeus is the son of Cronos and Rhea, a brother of Poseidon, Hades (Pluto), Hestia, Demeter, Hera, and is married to his sister Hera. When Zeus and his brothers distributed among themselves the government of the world by lot, Poseidon obtained the sea, Hades the lower world, and Zeus the heavens and the upper regions, but the earth became common to all. According to the Homeric account Zeus dwelt on Mt. Olympus in Thessaly, which was believed to penetrate with its lofty summit into heaven itself. He is called the father of gods and men, the most high and powerful among the immortals, whom all others obey. He is the supreme ruler, who with his counsel manages everything, the founder of kingly power, and of law and of order whence Dike, Themis, and Nemesis are his assistants. For the same reason he protects the assembly of the people (αγοράσιος), the meetings of the council (βουλαιος), and as he presides over the whole state, so also over every house and family (εργειος). He also watched over the sanctity of the oath (δρυσιος) and the laws of hospitality (ξενιος), and protected suppliants (ικεσιος). He avenged those who were wronged, and punished those who had committed a crime, for he watched the doings and sufferings of all men (ε-δυσιος). He

was further the original source of all prophetic power, from whom all prophetic words and words proceeded (*παροιμία*). Everything, good as well as bad, comes from Zeus according to his own choice he assigns good or evil to mortals, and fate itself was subordinate to him. He is armed with thunder and lightning (the original attributes of the god of the sky), and the shaking of his aegis produces storm and tempest, epithets of Zeus in the Homeric poems describe him as *περικεραυνός*, *ἐργαστος*, *ὕψιστος*, the thunderer and highest, the father of clouds, and in later writers *ὕβριος* or *ῥέγιος*, the sender of rain. Hence *Zeus Meilichios* (the placable) was worshipped at the Ache Divia there he might give favourable weather for the spring crops and *Zeus Meneides* at the approach of winter, that he might not send his visitations. Homer has adopted the myth which belonged to Crete and to Asia Minor and has in his two epics of the pure conception of Zeus. In this story also Zeus is the son of Cronos and Rhea and the brother of Hestia, Demeter, Hera, Hades and Poseidon. Cronos swallowed his children immediately after their birth, but when Rhea was pregnant with Zeus, she applied to Uranus and Gaia to save the life of the child. Uranus and



Head of the Olympian Zeus. (From a bust in the Vatican.)

Gaia therefore sent Rhea to Lycos in Crete, requesting her to bring up her child there. Rhea accordingly concealed Zeus in a cave of Mount Aegaeon and gave to Cronos a stone wrapped in cloth, which he swallowed in the belief that it was his son. Cronos by a cunning device of Gaia or Metis, was made to vomit up the children he had swallowed, and first of all the stone, which was afterwards set up by Zeus at Delphi (Hes. *Th.* 462-700, cf. Paus. 1. 24. 5). The infant Zeus was brought up in Crete, nursed by Amalthea and guarded by the Curetes, who clashed their shields that his cries might not be heard by his father (AMALTHEA, CURITES). Coming to manhood Zeus delivered the Cyclopes from the bonds with which they had been fettered by Cronos, and they in their gratitude provided him with thunder and lightning. On the advice of Gaia, Zeus also liberated the hundred-armed Gigantes, Briareus, Cottus and Gyges, that they might assist him in his fight against the Titans. The Titans were conquered and shut up in Tartarus, where they were henceforth guarded by the Hecatoncheires. Thereupon Tartarus and Gaia begot Typhoeus, who began a fearful struggle with Zeus, but was conquered. [C]

ZEUS, GIGANTES, TITANS, TYPHOUS]. Zeus now required sacrifice, and chose Metis for his wife. When she was pregnant with Athena he took the child out of her body and named it which he did on the advice of Uranus and Gaia was told him that thereby he would retain the supremacy of the world. For if Metis had given birth to a son this supremacy had endured it would have acquired the sovereignty. (Aesch. *Eup.* 118, a). His person as a ruler in his own right was not limited by his second marriage with Hera (Hestia or Hestia) from which sprang the Leto and the Seasons (Hestia, Metis). Both agreeing with Hera was the sacred marriage, the type of all marriages was Hera (p. 114). Twelve great Olympians were seated on the throne six pairs of deities (Hes. *Th.* 124). It is likely that the twelve Olympians were mentioned as twelve in the Homeric poems and in the Iliad. The twelve Olympians were worshipped in Greece as twelve gods, but not always in the same twelve, including sometimes deities not normally regarded as belonging to the Olympian dynasty. The twelve Olympians to the following six pairs: Zeus and Hera, Poseidon and Athena, Hermes and Apollo, Demeter and Persephone, Artemis and Aphrodite, Cronos and Rhea. The twelve Olympians were common in Greece but not always in the same twelve, including sometimes deities not normally regarded as belonging to the Olympian dynasty. The twelve Olympians to the following six pairs: Zeus and Hera, Poseidon and Athena, Hermes and Apollo, Demeter and Persephone, Artemis and Aphrodite, Cronos and Rhea. (Hes. *Th.* 124, cf. Pind. *Ol.* 5. 5). In the prehistoric Greek mythology, though Zeus was always recognised as supreme god, the number and names of his will were Apollo—such is the representation of Zeus in his early life. But it must not be forgotten that this account and many other legends about him are the outcome of a combination of mythologies. The change of deities from Cronos to Zeus and from Cronos to Zeus represents a real change in the popular acceptance of a deity, belonging to different parts of Greek lands where the supreme gods were retained as predecessors of the Greek Zeus. Moreover he has been pointed out above the older Greek Zeus (the Zeus of the so-called 'Peloponnesus') was the god of the bright sky (cf. *Zeus* worshipped on mountains such as Olympus more than on the Aegean, Parnes, Cithron, Ithaca, Ida and Samothrace). Many, no doubt, of the myths about him refer to the phenomena of the sky. The fight with Typhoeus for instance is probably a myth from the strife of the elements and the story of the Cyclopes supplying him with thunderbolt obviously refers to thunder storms, but it is an error to apply the interpretation as universally as some have done. The many transformations of Zeus in his myths have been rightly explained as no sky phenomena, but as additions gradually made to the story of Zeus from the common habit of tracing the descent of noble families from the god. Thus a number of separate local genealogies of this kind gathering round the name of Zeus, from whom the local families traced their descent, necessitated the belief in a number of unions between Zeus and local nymphs or mortal women, and, further, those primitive tribes who had totemistic symbols had traditions which are preserved in the stories of Zeus taking an animal form. It is likely enough that the true explanation of Zeus as a bull or Zeus as a swan is given by those who say that the descent in such tribes became a descent from Zeus.

a bull, or from Zeus = a swan. The early or 'Pelasgian' conception of Zeus varied in different localities. The *Arcadian Zeus* (Ζεύς Ἀρκαῖος) was born, according to the legends of the country, in Arcadia, either on Mt. Parrhasium, or on Mt. Lycaeus. He was brought up there by the nymphs Thysa, Neda, and Hagno. Lycaon, son of Pelasgus, erected a temple to Zeus Lycaeus on Mt. Lycaeus, and instituted the festival of the Lycaea in honour of him [LYCAEUS, LYCAON]. In the festival [see *Dict of Ant art Lycaea*] we see Zeus dwelling in light on the summit of the mountain where it caught the first rays of the sun, and worshipped by rites, part of which is a rain charm, part a relic of human sacrifice. Those may be right who see in this sacrifice 'the cannibal feast of a wolf tribe'. Especially regarded as 'Pelasgian' was the Zeus of Dodona in Epirus called Ζεὺς Δωδωναῖος or Πελασγικός, who was worshipped originally without image or temple in the sacred oak grove—the tree sacred to the chief god of Arvan nations—and possessing the oldest oracle of Greece [for a full account, see *Dict of Ant art Oraculum*]. The national Hellenic Zeus of the less primitive time was worshipped at Olympia in Elis, and the great national Panegyris was celebrated once in four years. There Zeus was regarded as the father and king of gods and men, and as the supreme god of the Hellenic nation. His statue at Olympia was executed by Phidias, a few years before the outbreak of the Peloponnesian war, the sublime idea of this great work having been suggested to the artist by the words of Homer (*Il* i 527). [PHIDIAS]—The Greek and Latin poets give to Zeus or Jupiter an immense number of epithets and surnames, which are derived partly from the places where he was worshipped, and partly express the hopes and aspirations of those who worshipped him. The most familiar and significant, besides those mentioned at the beginning of the article, are Γενεθλίος or Γενήτωρ as the father of the nation or the family (Pind *Pyth* iv 167, Aesch *Suppl* 196), Ἐλευθέριος, the giver of freedom, especially as deliverer from the Persian yoke (Plut *Aristid* 19, cf Pind *Ol* xii. 1), Σωτήρ, the protector of the race or of the household, to whom the third cup of wine at the Greek dinner was drunk (the first being to the Olympian gods, the second to the heroes cf Pind *Isthm* v 8, Plat *Phileb* p 66), Γαμήλιος, who gives happy and fruitful wedlock, Τελεῖος, who answers prayer (Pind *Pyth* i 67, Aesch *Ag* 973). The eagle, the oak, and the summits of mountains were sacred to him, and his sacrifices generally consisted of goats, hinds, and cows. His usual attributes are the sceptre, eagle, thunderbolt, and a figure of Victory in his hand, and sometimes also a cornucopia. The Olympian Zeus sometimes wears a wreath of olive, and the Dodonaean Zeus a wreath of oak leaves. In works of art Zeus is generally represented as the omnipotent father and king of gods and men, according to the idea which was embodied in the statue of the Olympian Zeus by Phidias. Respecting the Roman god, see JUPITER.

Zeuxidāmus (Ζευξίδαμος). 1 King of Sparta, and tenth of the Eurypontidae. He was grandson of Theopompus, and father of Anaxidamus, who succeeded him (Paus iii. 7).—2 Son of Leotychnides, king of Sparta. He was also named Cyniscus. He died before his father, leaving a son, Archidamus II. (Hdt vi 71, Thuc ii 47).

Zeuxis (Ζεύξις), the great Greek painter, who excelled all his contemporaries except Parrhasius, was a native of Heraclea (probably of the city of this name on the Euxine), and was born between 450 and 440 B C. He came to Athens soon after the beginning of the Peloponnesian war, when he had already achieved a great reputation, although a young man (Plat *Protag* p 318, *Gorg* p 453, cf Aristoph *Ach* 991). He passed some time in Macedonia, at the court of Archelaus, for whom he decorated the royal palace at Pella with paintings, probably soon after 413 (Ael. V *H* xiv 17). He must have spent some time in Magna Graecia, as we learn from the story respecting the picture of Helen, which he painted for the city of Croton, and it is also probable that he visited Sicily, as we are told that he gave away one of his pictures to the Agrigentines. His travels through Greece itself were no doubt extensive. We find him at Olympia, where he made an ostentatious display, before the eyes of all Greece, of the wealth which his art had brought him, by appearing in a robe embroidered with his own name in letters of gold (Plin. xxxv 62). The *pallia*, however, are explained by some as being curtains hung in front of his pictures. After acquiring a great fortune by the exercise of his art, he adopted the custom of giving away his pictures, because no adequate price could be set upon them. The time of his death is unknown. The masterpiece of Zeuxis was his picture of Helen, in painting which he had as his models the five most beautiful maidens of Croton, whom he was allowed to select for this purpose. It was painted for the temple of Hera at Croton. This picture and its history were celebrated by many poets, who preserved the names of the five maidens upon whom the choice of Zeuxis fell (Plin. xxxv 62, Cic *de Invent* ii 1). The accurate painting of 'still life' was a department of the art which Zeuxis and his younger rival Parrhasius appear to have carried almost to perfection. The well-known story of the trial of skill in that species of painting between these two artists, if not literally true, indicates the opinion which was held in ancient times of their powers of imitation. In this contest the picture of Zeuxis represented a bunch of grapes, so naturally painted that the birds flew at the picture to eat the fruit, upon which the artist, confident in this proof of his success, called upon his rival no longer to delay to draw aside the curtain and show his picture; but the picture of Parrhasius was the curtain itself, which Zeuxis had mistaken for real drapery. On discovering his error, Zeuxis honourably yielded the palm to Parrhasius, saying that he himself had deceived birds, but Parrhasius had deceived an artist (Plin. l c). Besides this accuracy of imitation, many of the works of Zeuxis displayed great dramatic power. This appears to have been especially the case with his *Infant Heracles strangling the Serpent*, where the chief force of the composition consisted in the terror of Alcmena and Amphitryon, as they witnessed the struggle. It is thought that this theme is reproduced on a vase now in the British Museum. Another picture, in which he showed the same dramatic power, applied to a very different subject, was his *Female Hippocentaur*, which was lost in a shipwreck off Cape Malea, on its way to Rome, whither it had been sent by Sulla (Lucian, *Zeux* 3). The composition of this picture is perhaps preserved in a mosaic from the villa of Hadrian [see *Dict of Ant art. Pictura*].

Zioberis (*Jinjeran*), a river of Parthia (Curt vi 4, 4)

Zoetium or Zoetëum (Ζοίτιον, Ζοιτειον, Ζοιτειός), a town of Arcadia in the district Eutresia, N of MEGALOPOLIS

Zōilus (Ζωῖλος), a grammarian, was a native of Amphipolis, and lived in the time of Philip of Macedon. He was celebrated for the assent with which he assailed Homer (Suid s v 'Ομηρομάστιξ). He found fault with him principally for introducing fabulous and incredible stories in his poems. From the list that we have of his writings it also appears that he attacked Plato and Isoocrates. His name became proverbial for a captious and malignant critic (Ov. *Rem. Am.* 366, Acl. V H xi 10)

Zōnāras, Joannes (Ἰωάννης ὁ Ζωναράς), a celebrated Byzantine historian and theologian, lived in the twelfth century under the emperors Alexius I Comnenus and Calo Joannes. Besides his theological works there is still extant his *Annales* (Ἐποικόν), in eighteen books, from the creation of the world to the death of Alexius in 1118. It is compiled from various Greek authors, whose very words Zonaras frequently retains. The earlier part is chiefly taken from Josephus, and in the portion which relates to Roman history he has for the most part followed Dio Cassius. In consequence of the latter circumstance the *Annals* of Zonaras are of great importance in studying the early history of Rome. Of the first twenty books of Dio Cassius we have nothing but the abstract of Zonaras, and even of the later books, of which Xiphilinus has made a fuller epitome, Zonaras has preserved many statements of Dio which are entirely omitted by Xiphilinus. — Editions by Du Cange, Paris, 1686, fol., and by Dindorf, Leips 1875

Zōnē (Ζώνη Ζωναός), a town of Thrace on a promontory of the same name in the Aegæan, where Orpheus is said to have sung (Hdt vii 59, Ap. Rh. i 29, Mel. i 2, 8)

Zōpyrus (Ζωπυρός). 1. A Persian, son of Megabyzus. After Darius Hystaspis had besieged Babylon for twenty months in vain, Zopyrus resolved to gain the place for his master by the most extraordinary self sacrifice. Accordingly, one day he appeared before Darius with his body mutilated in the most horrible manner: both his ears and nose were cut off, and his person otherwise disfigured. After explaining to Darius his intentions, he fled to Babylon as a victim of the cruelty of the Persian king. The Babylonians gave him their confidence, and placed him at the head of their troops. He soon found means to betray the city to Darius, who severely punished the inhabitants for their revolt. Darius appointed Zopyrus satrap of Babylon for life, with the enjoyment of its entire revenues (Hdt iii

153-160)—2. The Physiognomist, attributed many vices to Socrates in an assembly of his disciples, who laughed at him and at his art in consequence, but Socrates admitted that such were his natural propensities, but said that they had been overcome by philosophy (Cic. *Tusc.* i 37, *de Fat.* 5)

Zōroaster or Zoroastres (Ζωροάστρης), the Zarathustra of the Zendavesta, and the Zerdusht of the Persians, was the reformer of the Magian religion. There were extant in the later Greek literature several works bearing the name of Zoroaster, but these writings were forgeries of a later age, and belong to the same class of writings as the works of Hermes Trismegistus, Orphens, &c. There is still extant a collection of oracles ascribed to Zoroaster, which are, of course, spurious. They have been published by Morell, Paris, 1695, and by other editors.

Zōsīmus (Ζώσιμος), a Greek historian, who lived in the time of the younger Theodosius. He wrote a History of the Roman empire in six books, which is still extant. This work must have been written after A.D. 425, as an event is mentioned in it which took place in that year. The first book comprises a sketch of the history of the early emperors, down to the end of the reign of Diocletian (305). The second, third, and fourth books are devoted to the history of the fourth century, which is treated much less concisely. The fifth and sixth books embrace the period from 395 to 410, when Attalus was deposed. The work of Zosimus is mainly (though not altogether) an abridgment or compilation of the works of previous historians. His style is concise, clear, pure, and not unpleasing. His chief fault as a historical writer is his neglect of chronology. Zosimus was a pagan, and comments severely upon the faults and crimes of the Christian emperors. Hence his credibility has been assailed by several Christian writers. There are, no doubt, numerous errors of judgment to be found in the work, and sometimes (especially in the case of Constantine) an intemperate expression of opinion, which sometimes exaggerates, if it does not distort the truth. But he does not seem fairly chargeable with deliberate mention or wilful misrepresentation. — Editions by Bekker, 1837, and by Mendelssohn, 1837.

Zōstēr (C of *Vari*), a promontory on the W of Attica, between Phalerum and Sunium. It was a sacred spot, and contained altars of Ictō, Artemus, and Apollo (Paus. i 31, 1).

Zygantes or Gygantes (Ζύγαντες, Γύγαντες), a people of Libya, whom Herodotus places on the W side of the lake Triton. Others mention a city Zygantis and a people Zyges on the coast of Marmarica. (Hdt. i 194, Steph. Byz. s v)

APPENDIX

It is thought that some of those who wish to pursue further the subjects (apart from the domain of the historians of Greece and Rome) which cannot be exhaustively dealt with in a book of this size, may be helped by the following list of works. It is not intended to be anything approaching a complete bibliography on any of the departments included in this Dictionary. The object has been to name the more easily procurable books among modern authorities which will carry most students as far as they need, and will themselves furnish a more complete list of writers in all languages on their several subjects. To most of the books mentioned below the Editor has to acknowledge deep obligations for information, suggestions, or references.

A

For Mythology —Roscher's *Ausführliches Lexikon der griechischen und römischen Mythologie* (which, however, as yet does not extend beyond letter K) [This is the best and fullest work which has yet appeared, though some of its most learned contributors are too prone to retain the meteorological explanation of myths, to the exclusion of that derived from customs and rites traceable in 'folk-lore'] Preller Plew's *Griechische Mythologie* and Pieller-Jordan's *Röm. Myth.* Great assistance and guidance may be obtained from Mannhardt's *Mythol. Forschungen* and *Wald- und Feldkulte*, and from Lang's *Custom, Myth and Ritual*, also from Harrison's *Mythology and Monuments of Athens*, Frazer's *Golden Bough*, Dyer's *Gods of Greece*, and from articles in Baumeister's *Denkmäler* (especially for the representation of myths in ancient art).

B

For Topography —Fuller information and more references will be found in Smith's *Dictionary of Ancient Geography*. See also Bunbury's *History of Ancient Geography*, Kiepert's *Lehrbuch der alten Geographie* and the English translation. Among the more recent books for particular countries and for the more important towns are Ramsay's *Historical Geo-*

graphy of Asia Minor, Tozer's *Armenia and Asia Minor*, Tori's *Rhodes in Ancient Times*, Bent's *Cyclades*, Tozer's *Islands of the Aegean*, Harrison's *Myth and Mon. of Athens*, and Lolling's article on Athens, printed in Baumeister's *Denkmäler* and in I. Müller's *Handbuch*, Tozer's *Lectures on Greece*, Gardner's *New Chapters in Greek History*, Schuchardt's account of *Schliemann's Excavations* (transl. by Sellers), Freeman's *Sicily*, Middleton's *Remains of Ancient Rome*, O. Richter's *Topographie von Rom* (in Baumeister and I. Müller), Burn's *Rome and the Campagna*. A very full bibliography for the various countries of Greece and of the Roman Empire will be found in the treatises of Lolling and Jung in I. Müller's *Handbuch*, vol. iii. For the divisions and arrangement of Roman Provinces see Mommsen's *Provinces of the Roman Empire* and Maquardt's *Handbuch*, vol. iv.

C

For Philosophers —Zeller's *Philosophie der Griechen*, and the translations of his works *Plato and the Older Academy* and *Outlines of Greek Philosophy*, Lewes's *History of Philosophy*, Grote's *Plato and Aristotle*.

D

For Artists —A. S. Murray's *History of Greek Sculpture and Handbook of Greek Archaeology*, and Overbeck's *Geschichte der griechischen Plastik*. [See also articles in Baumeister's *Denkmäler*. The most important modern authorities are given in the articles on *Statuaria Ars* and *Pictura* in Smith's *Dictionary of Antiquities*. A *Handbook of Greek Painters* by Cecil Smith is announced.]

E

For Greek and Roman Writers —Histories of Greek Literature by Mahaffy, Bergk, Bernhardt, and Jevons for the orators, Blass' *Attische Beredsamkeit* and Jebb's *Attic Orators*, Teuffel and Schwabe, *History of Roman Literature* (transl. by Warr), which gives a very full bibliography, Sellar's *Roman Poets of the Republic and Poets of the Augustan Age*.